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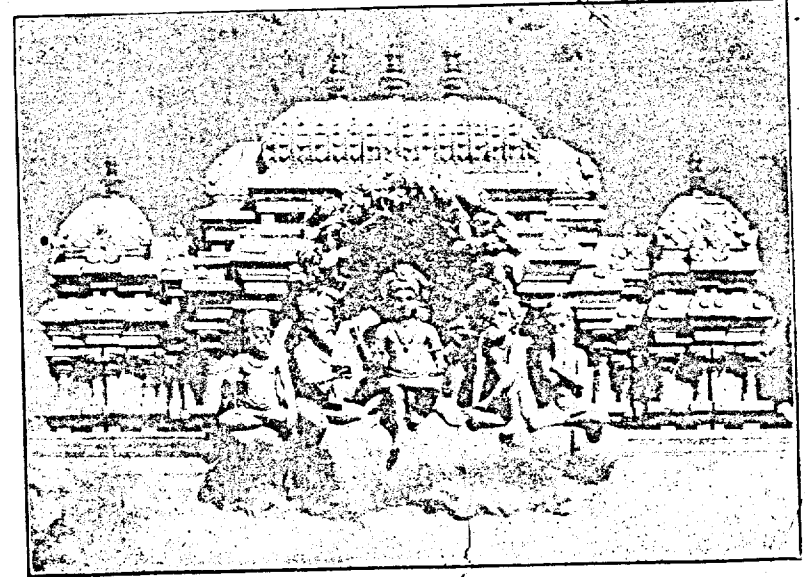
THE
Bharata Dharma

Magazine of Liberal Hinduism: Editor: Mr. S. Raja Ram

VOL. VII.

SEPTEMBER 1929

No. 6



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

चित्रं वटतरोर्मले वृद्धा शिष्या गुरुर्युवा ।

शुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नमंशयाः ॥

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

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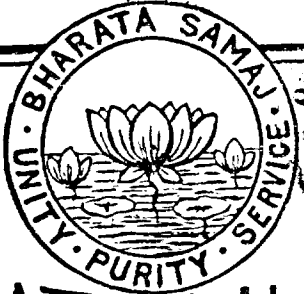
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BHARATA DHARMA

(The Official Organ of the Bharata Samaja)

VOL. VII. SEPTEMBER 1929 No. 6

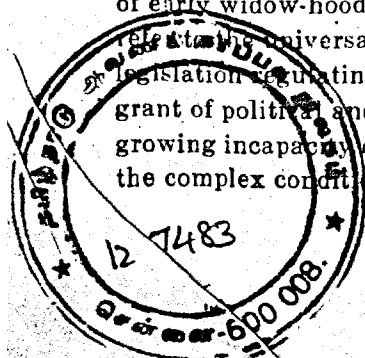
Hindu Religion and the Marriage Bill

By K. V. Sessa Aiyangar, M.A., B.L.

The report of the Age of Consent Committee is a landmark in the social history of British India. Nothing like it has been attempted in this country in recent times. The subject of the Committee's enquiry was one which vitally affected the health and life, the culture and prospects of one half of the population of British India and indirectly, but none the less vitally, of an entire nation of 300 millions of human beings. It related to the customs and beliefs of many communities scattered over wide areas, among whom there were serious divergencies in culture and habits of life. Most of the communities were strongly conservative by instinct and tradition and were suspicious of enforced changes. The committee was entrusted with the task of investigating the conditions prevailing in British India and suggesting appropriate measures to protect girls of tender age from being subjected to early maternity and its allied evils. The personnel of the committee was largely progressive in its constitution. It was perhaps necessary that this should be so, as the public impression was that India had not come into line with the rest of the civilised world in the matter of the age of marriage and consent, and the question mainly was as to the expediency and the nature of the measures that had to be undertaken for that purpose. But the members of the Committee were at special pains to get the view point of the orthodox opinion especially in places such as Madras where opposition was indicated. The labours of the committee comprised the consideration of the

written answers to their questionnaire by 1200 witnesses and the public examination of 400 witnesses. Villages were visited and social conditions studied in places as far apart as Peshawar and Madura and Sind and Assam. The result of their investigations is embodied in the report which is as much characterised by fearlessness of decision as by honesty of judgment. The committee has taken particular and even meticulous care to assess the character and volume of the opinion against change. It has recognised and recorded both the intensity and the earnestness of feeling against change wherever it exists. But it has not hesitated to come to a conclusion on the entire evidence, as it was entitled to do, that the circumstances now prevailing in the country did justify an advance in legislation as to the Age of Consent and Legislation as to the Age of Marriage. This conclusion is reinforced with a wealth of facts and figures, and by soundness and cogency of argument which must be studied to be appreciated. The report constitutes a historic document and contains a sincere effort by a tribunal of representative Indians to interpret the budding aspirations, hopes and fears of a great and composite people struggling for self expression.

With the publication of the report the controversy over the main issues has entered upon a new phase, one striking feature of which has been the display of acerbity on the part of extreme sections on both sides. Another interesting aspect is the utter divergence of the points of approach to the question between the rival advocates. The supporters of the Bill look at the condition of womanhood in this country and compare it with that of women in other countries. They see the large and painful dissimilarities in health and duration of life, in education and outlook, in ability to manage domestic situations, and in all that goes to make the feminine personality. They see the devastating influences of child marriage across the entire life of the woman. They see its results on her health, on her training for life and on the premature and disproportionate family responsibilities it imposes. They see the changed conditions of modern life and the disruption of the old joint family system (with its severe restrictions on sex life,) under which the child daughter-in-law was often cared for as a daughter in her husband's family. They point to the terrible results of early widow-hood following upon accidents in married life. They see the universal practice in all civilised countries of enacting legislation regulating the age of marriage. Emphasis is laid upon the grant of political and municipal franchise to women and upon the growing incapacity of women to function without adequate training in the complex conditions of public life now coming into existence. They



rest their case on modern principles of social control, on humanitarian notions as to the sanctity of child life, and on the need for equal opportunities for culture and economic usefulness for all citizens. They feel that propaganda has been done for a sufficiently long period and that the time has come for the legislature to express and enforce public opinion in a matter so vitally affecting the life of the people. Stated thus, the movement in support of the legislation is largely one voicing women's needs and desires for a just share of the facilities for life available to them at the present day.

The opponents of the Bill on the other hand see in it nothing but mischief and danger, and the beginnings of an attack on the basic principles of Hindu religion. They challenge the premises that child marriage is the cause of all or any of the evils attributed to it by the supporters of the Bill. They deny the need for any alteration in the age of marriage on the ground of education, training and so-forth and point to the continued existence of Hindu society in the past without any such adventitious aid. The Bill according to them is merely the indication of a legislative impulse with sinister possibilities that has taken hold of individuals here and there. They fear that under the existing and future condition of political franchise in India and with the prevailing communal disharmonies these legislative tendencies may easily lead to legislative coercion and oppression of minorities in matters appertaining to their religious faith. Such legislation is opposed to accepted canons of legislative sovereignty. It is a violation of the fundamental right to the free pursuit of one's religious faith. It is a breach of the solemn pledge embodied in the Queen's Proclamation and enacted in successive Government of India Acts. They see in and through the Bills a dissolution of social bonds, a lowering of the moral tone, and the starting of Hindu Society on a career of a general disintegration. The Bills therefore must be resisted by all means. Hindu social practices which have a religious purpose and significance behind them should not be permitted to become a field for the experiments of legislative theorists.

It is hardly possible to analyse in this short note all these objections. The constitutional objections based on the incapacity of the legislature have been met in detail in the report itself as also the question of the expediency of enacting such a measure at the present juncture in national affairs. Nor should it be necessary to review or emphasise the trail of evils which child marriage brings into our social life. These are referred in Ch. VIII of the report. It is therefore assumed for the purpose of further discussion that child marriage is a 'grave and corroding evil' whose effects are 'insidious and manifold' and that there is

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'ample justification for legislation to prevent early maternity both on the grounds of humanity and of social justice.' The precise scheme of such legislation, the limits at which the ages of marriage and of consent have to be fixed, the nature of the sanctions that will be appropriate and effective, and the tribunals that should be entrusted with the trial of marital offences are subjects which afford considerable room for discussion and divergence of opinion. They are for the legislature to settle on a consideration of many factors among which will be the need for minimising opposition and for enlisting the co-operation of the public in the working of a new measure affecting the age of marriage.

Of all the objections to the Bill, that which requires the most serious consideration at the hands of all genuine lovers of Hinduism are the danger to the Hindu religion and the unsettlement of social life, that are being prophesied as likely to ensue as a result of the Bill becoming law. It may be conceded that it will be an irreparable national calamity if, by any misguided zeal of reforming enthusiasts, the country should chance to lose the priceless heritages of our ancient religion and its manifold ministrations for ensuring our welfare in this life and the next and for securing the goal of Moksha dear to the heart of every Hindu.

But it is difficult to admit that nothing less than this is going to be the inevitable consequence of the legislature asking the people not to marry their girls while they are yet children. It is said that the Bill constitutes a legislative co-ercion to violate the mandates of the Smrithis. This will not be a correct description of a measure which is merely an attempt to standardise the social practice of the country according to one set of texts of the Dharma Shastras and one method of interpretation of those texts. After all the injunctions of the Smrithis apply only to 4 per cent of the population. The theory of legislative co-ercion is therefore inapplicable to the remaining 96 per cent. And out of the 96 per cent over 80 per cent are already practising post-puberty marriage in the Madras Presidency. Even among the four per cent of the twice-born classes, the pressure of economic conditions is already leading to an increase in the age of marriage, and post-puberty marriages are taking place without attracting social disapprobation. The apprehension of danger on this ground appears therefore to be far-fetched.

It may be remembered that the same fear was and is entertained with respect to many other practices which have a tendency to offend the traditional sentiments of the elders. The same fear was and is entertained with respect to the adoption of vocations in life un-brahmanical in spirit and outlook which have serious reactions on the

religious observances of daily life. It is not asserted that these dangers have happened. Some of the persons who belong to these offending categories have exhibited a truer loyalty to the principles of Sanātana Dharma than those who comply with all the forms of orthodoxy.

Another aspect under which this argument is urged and echoed from many quarters is that once the state begins to legislate on social practices there is no knowing where it will stop. This is the standard argument in all countries against every new measure. In 1810 Lord Ellenborough, the Lord Chief Justice of England, opposing a Bill for the abolition of *death penalty for the theft of five shillings from a shop* spoke as follows:—"Your Lordships will pause before you assent to a measure pregnant with danger to the security of property. The learned Judges are unanimously agreed that the expediency of justice and the public security require that there should be no remission of Capital punishment in this part of the law. My Lords, if we suffer this Bill to pass we shall not know where we stand, whether we stand upon our heads or upon our feet." Six Bishops and one Archbishop supported Lord Ellenborough in his opposition.* Shocking and ridiculous as the speech may seem to us now it represents a common attitude of the human mind towards change. It is the main argument of the extreme section of the English politicians against the enlargement of Indian Freedom. Let us look into some facts. The Sati Abolition Act of 1832 has not become the starting point of a legislative prosecution of Hinduism; nor the Caste Disabilities Removal Act of 1850; nor the Widow Remarriage Act of 1856; nor the Age of Consent Act of 1891. None of these measures denounced in their day as precursors of a social catastrophe have so much as caused a ripple in the placid waters of Hindu social life. There is therefore no reason to think that this Bill is the thin end of the wedge in a deliberately planned conspiracy for the destruction of Hinduism.

The imagined danger to social morality is speculative. The fact that about 80 per cent of the South Indian population practice post-puberty marriage without any serious violation of morals furnishes tangible proof of the unlikelihood of a social catastrophe. The fear of parents abandoning responsibility for the marriage of their children, and of girls refusing to marry or having to remain unmarried, largely based on exceptional happenings in societies with a wholly different constitution and outlook, does less than justice to the atmosphere and traditions of the Indian home. And the suggestion that our girls will adopt the life of some American girls described in Judge Lindsay's hook is, as Sir P. S. Sivaswamy Aiyar observed in the recent meeting

* From the *Future of Crime* by George Goodwin.

at the Gokhale Hall, 'a gross libel' on our women. The fear can only be traced to unnecessary panic, and want of faith in the powerful hold which the ministrations of Hindu religion have upon its adherents. It ignores the deep conservatism of the Hindu mind. It ignores the wonderful absorbing and adjusting capacity of Hinduism that has enabled it to survive centuries of social and political vicissitudes and still keep its hold on its followers. Such a point of view mistakes the forms for the substance of the Hindu faith and overlooks the growing national pride and patriotism of the people which already resent any wholesale copy of Western life and institutions.

It will of course be idle to deny that there is bound to be change in the future, change caused by the impact of humanitarian impulses on a people sensitive to idealism. It would be equally difficult to deny that the change will affect the social life of the Hindus. It can hardly be otherwise in a society where the conception of Dharma is that it pervades every sphere of life. But there are reasons to believe that the change whether voluntary or legislative will be directed towards the promotion of social righteousness. During the coming times as in times past, we shall continue to be as we have been in a body, the spiritual and cultural children of our ancestors. But we shall have restated our ancient faith in altered forms and enriched our heritage by sharing it among a larger circle.

The example of the Native States ought to serve to dispel any lingering doubt on this point. Marriage legislation has been existing for some years in Indore, Rajkot, Kotah, Mandi, Mysore and Baroda. In these States no danger to religion has resulted. The latest of these states (which is not mentioned in the report) is Kashmir and Jammu where the Age of marriage has been fixed at 14 for girls and 18 for boys, with imprisonment and fine as alternative punishments.

Among the many distinguished individual Indians who are in favour of the principles and the policy of the legislation two names may be mentioned which ought to be a guarantee of its need and soundness, viz. Mahatma Gandhi and Pandit Madan Mohan Malavya. None can have the interests of the country more seriously at heart. None has dared and sacrificed and worked for the country more than they. None can be greater lovers of our great and ancient Faith. Where they lead India may safely follow.

It is becoming a fashion with some to speak with disparagement of persons allying themselves with reform. It may therefore be worth while to state that 'the demand for legislative reform' in the words of an author who is as much a humanist as a lawyer 'among increasing numbers and of people may spring from motives that possess the intensity

and power of a religious faith. He who clings blindly to the *status quo* in legislations while economic, political and moral conditions are rapidly changing, is a menace to the very social order he affects to defend..... Such men are unassailable by argument and by their attitude of uncompromising opposition to reform, they are the unconscious instruments of social catastrophe. By combining with other forces they may succeed in delaying reforms; but the ultimate result of their effort, if successful for a time, must be to give a plausibility and an irresistible power to the demand for revolutionary change in the near future'.

Whatever political and social transformations may happen in future, the people of this country are not likely to lose those profound inner urges for association with a life larger than that in the physical world, and that desire for moulding the personal life in the light of the great and immutable laws that make for liberation and self-realisation, which are the cherished ideals of all Hindus and which have been their valued heritage through the ages.

Our August Number

BHARATA DHARMA—Edited by Mr. S. Raja Ram—Published (every full-moon day) by the Secretary, Bharata Samaj, Adyar, Madras. Single copy As. 3 (India), 4d. (Foreign); annual subscription: Re. 1-8 (India), 3 sh. (Foreign.)

The August number of this magazine of Liberal Hinduism is neatly got up..... Keertanacharya C. R. Srinivasa Iyengar continues his series on the hymns of Sri Thyagarajaswami, Mr. L. B. Raje contributes an article of topical interest on Ganesh Chaturti. The gleanings and the editorials are, as usual, both interesting and instructive.

—*The Hindu*.

Reviews

HEALTH: A journal devoted to Healthful Living—Edited by Hon. Dr. U. Rama Rau and Dr. V. Krishna Rau. Published in English, Tamil, Telugu and Canarese at 323, Thambu Chetty Street, G. T. Madras. Annual subscription Re. 1-8 post paid—Foreign, Rs. 2/-

For the last 7 years this magazine has been doing the valuable work of popularising scientific knowledge regarding the laws of health

and has been placing before the lay public vital truths regarding the prevention of disease and the perfection of the body.

The September number contains instructive articles on—The vegetables we eat and their value as food and medicine ; What is a Baby Welfare Centre ; Dancing as an art and an aid to health ; A defence of vegetarianism ; Nicotine in cigarettes ; Clean clothes ; First aid with petrol ; Habits in relation to longevity ; Effect of alcohol on sex life, and other topics.

We wish the learned editors would investigate, among other things, the vaccination records of this city and boldly face the truth regarding this "scientific" superstition. The public has a right to expect such well-wishers to proclaim facts even at the risk of offending the all-powerful guild of Alopahy. Leaving aside such matters of medical orthodoxy, however. The Health is undoubtedly doing excellent work in educating the public.

REFORM OF HINDU FUNERAL ARRANGEMENTS. We have read with pleasure the pamphlet of Mr. C. Tejpal, M.L.A., (Rajkot) on 'Our Funerals' and congratulate the author on his single-minded devotion to the task of removing one great and sometimes cruelly pressing need for the saving of poor people from the heartless and exorbitant exactions of the bier-bearers (वाहकाः) engaged for carrying a corpse to the cremation ground. Every one of us, more or less, is painfully aware of the necessity to eliminate the professional bearer (vahaka) from the ceremonies. His unclean life and untidy habits make him abhorrent and unworthy of bearing the last remains of the body so much revered by us. Still the convention sits heavily on us, and the poor bereaved are victimised and made to meet the exacting demands on an occasion which should be kept solemn. At a time when the active sympathy of friends and relations is not generally much in evidence and the solidarity of common service is declining, the provision of hearses of the kind successfully introduced by the efforts of Mr. Tejpal in several places and the institution of Crematoria for every municipal town at least are much needed wants. We are, in pursuance of our objects, proposing to publish a simplified form of funeral service (Uttara Kriya) for useful and intelligent adoption by thinking Hindus, and consider the provision of hearses and crematoria are true helps which will facilitate the object of funeral reform a good deal. We wish the enterprise of Mr. Tejpal and his co-workers all success.

India's True Heritage

By Rajadharmapravina Dewan Bahadur

K. S. Chandrasekhara Aiyar

(Concluded from P. 80)

This takes us on to the question: What then is our true heritage, the vital, essential and permanent part of our inheritance from the past? The answer, as given by a living Teacher of today, is emphatic. It is none other than that genius for liberation which is at the root of the Indian nature, that profound detachment and sense of Reality which is still strong and living beneath the mass of accretions, and which has, in fact, kept the Soul of India from perishing in spite of darkness and oppression.

I should like to develop this point in some little detail. Those who have really made a study of India's wonderful religious and metaphysical system, have been the first to recognise her unique genius for grasping and expounding the realities behind the phenomenal world and the innermost meanings of life. India has ever been famed for her deep introspection, and Indian thought for its wonderful quality of touching the root of things. Indian religion, as expounded in the Upanishads and Vedas and that crest-gem of philosophic literature the *Bhagavad-Gita*, is a religion of eternity. Resting on principles which harmonize the world and God in one, it balances the claims of the life of the world and of the spirit in a manner which no other religion has done so fully and logically.

Now what are these basic principles? Essentially they are few and simple; and like the seed which has in it the potentialities of the mighty tree, they contain within a nutshell all that is necessary to develop and sustain a whole philosophy of life.

Thus they declare—not as speculation, but as positive knowledge to be reached by all seers of the Wisdom,—that there is one Supreme Being, the Source of All. Hinduism teaches as a fact the unity of all things in the One Absolute Self, which is the only ultimate Reality. The material universe and all things and beings therein are expressions of this Eternal Spirit in time and space; they are finite forms or manifestations of the One Infinite being.

Next, the inner Self of Man, though one in essence with the Supreme, has involved itself—for necessary purposes of growth—in matter; and thereby has become limited in nature and bound by personal interests and fleeting attractions. It thinks itself separate

from its Divine Source, and separate from all other forms of life derived from the same Source. It puts itself forth into all manner of experiences in the search for happiness, but does not find anywhere real satisfying permanent happiness, as distinguished from fleeting pleasures, until it learns to overcome selfishness and to merge the personal interests of the separate self in the common interests of the whole. It is when it conquers selfish desire and identifies itself with the Self of All, that it enters into the eternal Bliss which is its birth-right because it is of the very nature of the Supreme. The end of existence for man is therefore Self-Realisation, which is the same thing as liberation from the world of forms, from the bondage of matter, and conscious re-incorporation with the Divinity from which man has come.

The purpose behind the Divine manifestation, of which man's experiences are only a fragmentary part, may be stated as continuous evolution towards perfection, a process carried on in accordance with Laws which are themselves the organised expression of the Divine Nature in time, space and matter. These Laws, which embody the spirit of Divine Justice, and which directly subserve the evolutionary scheme, work themselves out in countless ways. Their most important forms, so far as human progress is concerned, are those associated with Karma and Reincarnation. When a man realises that he is not a perishable personality of a few years, but an immortal fragment of the Divine Self, with an eternity of time and opportunity before him within which to achieve perfection, he sees that no other teaching than this can account so fully and satisfactorily for life's apparent inequalities, for the otherwise baffling mysteries of sorrow, suffering and frustration of effort. Far from being the helpless play-thing of blind forces or of a capricious deity, man is in truth the master of his own destiny; for, just as he has fashioned the conditions and environments of his present incarnation by the thoughts and aspirations, the actions and emotions, of the past, so may he now, by conscious effort, change them for the better by the same means.

Morality is that aspect of the Divine Law which concerns human conduct. Shortly stated, that which promotes individual and general progress, which develops the sense of unity, and conduces to liberation from the bonds of matter and the attainment of lasting happiness, as distinguished from evanescent pleasures, is moral; on the other hand, that is un-moral which retards progress, fosters selfishness and separatism, and leads to sorrow and suffering. The ultimate sanction of morality is thus the happiness which follows from harmony with the world-order, and the suffering which follows on opposition to it.

Universal brotherhood, again, is a fact in nature, based on the identity of all separate lives with the One Life; and the realisation of it in intellect and in conduct is both an essential part of morality and a sure help to the realisation of one's own unity with the Self of All and hence to liberation. The principle of brotherhood, if earnestly accepted and logically carried out, will also prove to be the most helpful and efficient basis of social and national life, the most powerful solvent of international difficulties. The sincere recognition of the fact that the interests of all humanity are bound up with one another will, indeed, completely change the aspect of life all over the world, and materially help to establish the reign of peace and happiness on earth.

There is, I may say, much confusion of thought among people with regard to the duty of renunciation. What the great Teachers of the world have enjoined is not the renunciation of action as such, but that of the desire for the fruit of action, which is a very different thing. Desire for fruit binds the doer to the world of results where alone the fruit can be obtained, and is thus a hindrance to liberation. But when man realises the Supreme Consciousness in all things, and regards himself as a channel, an instrument, of that Consciousness, the desire for personal benefit is utterly burnt out. We should not, therefore, flee the world of action, nor ignore the supreme value of life both as the expression, however finite, of the Infinite Source from which it comes, and as affording the opportunity (the only one available to us) through which we may reach the goal. We may make the world itself the seat of liberation, and may in ourselves harmonize the Ultimate Reality and its appearance. To feel for and help one's fellow-men, to serve one's country and race to the best of one's power, this is indeed real worship of God, perfect devotion to the Eternal Self in whom all of us live and move and have our being.

True progress and emancipation is thus seen to depend on inner freedom; not merely material and political freedom, though that too is important, but freedom of the soul to pursue its chosen, its appointed end. It implies a free and independent spirit which looks to itself to do its own work, and does it with courage, vigour and adherence to the great ideals of the race. As has been well said, a complete and free manhood is itself a part of true morality, and those who are politically and culturally dependent, by that very fact, show themselves devoid of it. It is this inner freedom for which we in India should strive, and attaining which we shall, as a matter of course, win political *Swarajya* both at the source and in the onward current of the national life. And the way to attain such inner freedom is to rescue India's true heritage from the mass of accretions under which it lies buried, to give the

deeper Soul of India freedom to express itself in all departments of the national life.

Brotherhood and Animals

By S. Raja Ram

(Concluded from p. 82)

Killing in the Name of Science, Healing, &c.—Much harm and destruction have been done to the animal kingdom in the sacred name of service to man with the mistaken view of advancement of science specially of healing. Healing by injection of several kinds of poisons known as curative or preventive serums involves the torture of animal life to such a cruel degree that one has not the heart to dwell on it. Let us hear what Dr. Besant says upon vivisection, its brutality and its harmful results.

"To operate on the dead body is not enough; there must be the living body with its quivering nerves and tortured muscles, in order that they may work on that and thus prepare themselves for operations on human beings in the future. The answer to pleas of that sort from every man who has in him the slightest touch of the divine compassion will be: 'I will not buy that skill by torturing these helpless creatures' . . . But even these experiments, horrible as they are, ghastly as it is to think of a creature kept in this agony for 42 hours at a time, as they keep horses in the Vivisecting School in France, using them for these repeated experiments, still worse than that, showing deeper depth of depravity, worse hardness of heart, is where the higher animals are taken, with those commencing qualities in them which ally them most closely to man, with the beginnings of maternal affection such as you find between a dog and its puppies, or the cow and its calf. . . .

"Many of the leading doctors of England will tell you that vivisection is only misleading and inaccurate. Vivisectors have introduced blunders in practice, instead of increasing our knowledge of the treatment of disease. And it is not only that, the action of drugs on the brute is not necessarily the same as their action upon man, but it is also the case that when you torture the animal you set up a special nervous action; you quicken the circulation by increasing the beats of the heart; you change the state of equilibrium of the animal condition by the nervous shock, and by the agony, the terror, the horror, the

anguish, that the creature is enduring. From such a tortured body with all its functions disordered by pain, no articulate and reliable answer can come to the questions which are put to it as to the effect of the drug upon it. . . . and so by scientific arguments, by an appeal to the phenomena themselves, vivisection is condemned, because vivisection is a failure, and you dare not apply the results obtained from your tortured creatures to the healing of the disease of man. . . . Need I plead to you in the divine name of compassion against knowledge which is gained by torture and by trampling on the duties of man? Do you remember those words which fell from the lips of Shri Krishna when speaking to His disciple He described the man 'who sees me in all things and all things in me'? One may draw a picture in one's own mind of Shri Krishna in every creature living; He is the life of the brute; not only in man did He say He was living; His devotees see Him in all things and all things in Him. And dare the Hindu who believes Him to be divine, who regards the words from His lips as words of truth, dare that Hindu trap an animal in the torture trough and dissect it for the so-called advancement of science? The stronger you are, the greater your responsibility; the stronger you are, the greater your duty of service; you are strong in body that you may defend the weak, when they are suffering, not that you may trample upon them. If you begin by torturing the brute, you will easily pass on to the torture of your fellow-man; for when you have once brutalized the heart and spoiled the conscience by killing the divine instinct of compassion, you will use your strength against men as well as against the brute and oppress your weaker brother men as well as your weaker brothers of the animal kingdom. And so you should learn that strength means duty; the stronger you are, the more responsible you are in the world; whether your power be of your body or brain, that power is yours to help and not to harm.

"We look to those higher than we are, to the divine Intelligences above us; we look to Those for help, for strength, for assistance, when our own strength breaks down. But how should we dare to appeal to the divine strength to help our weakness, if we use our strength to injure those feebler than ourselves? Will a man dare to come from the torture trough of the vivisector, and ask for divine mercy and divine compassion in order to lessen his own burden? How shall divine strength flow out to those who use strength for injury?"

Killing in the name of Religion:—God is really mocked when His own creatures are slain in His Holy Name. This crime has attained enormous proportions owing to the monstrous misunderstanding of His nature of Love. Every mischievous and blood-thirsty elemental

masquerades in the name of God claiming the blood of its victims. The average man is blinded by habit and custom, egged on by his passion for the passing favours of these entities whose only glory is that they are not ordinarily visible to the deluded eyes of man, and the man, often times in a frantic hurry to escape the wrath and the punishment of the troublesome deities or to get cured of some illness due to some trespass or other, takes to the propitiation of the creatures of the lower regions of the next plane of existence. By no means do these elementals like pure emotion or thought, nor are they loving or kind, nor can they in any way help man's higher nature. Why then seek their help and sacrifice God's creatures to them?

Well did the Great Shankara exclaim:—

सहस्रं वर्तन्ते जगति विबुधाः क्षुद्रफलदाः

न मन्ये स्वप्ने वा तदनुसरणं तत्कृतफलम् ।

हरिब्रह्मादीनामपि निकटभाजाममुलभं

चिरं याचे शंभो शिव तव पदांभोजभजनम् ॥

“Myriads are the unseen forces on earth capable of satisfying the demands of man's lower nature. I do not even dream of propitiating them and receiving their benefits. I have been craving for long, O auspicious One! the worship of Thy Holy feet, so hard of attainment even to Hari, Brahma and others always so near to Thee.”

Shri Krishna in the Gita has condemned the practice:—

कामैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

“They whose wisdom hath been rent away by desires go forth to other Shining Ones, resorting to various external observances, according to their own natures.”—Ch. VII (20).

“They who worship the Shining Ones go to the Shining Ones; to the ancestors (Pitris) go the Ancestor-worshippers; to the Elementals (Bhutas, Elementals or nature-spirits) go those who sacrifice to the Elementals; but My worshippers come unto Me.”

*Shrimad Bhagavata similarly condemns such self-seeking people as Kalas (wicked people):—*The Lord of Love has spoken clearly giving due place to sacrifice of knowledge or wisdom in preference to others involving suffering which existed even in His time—5,000 years ago; but the lust and greed of man have survived, nay, flourished. I spoke of the atmosphere of hate and revenge existing so pronouncedly in the

whole animal kingdom against man because of his killing propensities. This was clearly sensed and described in *Shrimad Bhagavata*.

ये त्वनेवंविदोऽसन्तः स्तब्धाः सद्भिमानिनः ।

पशून्तृह्यन्ति विस्मयन्त्याः प्रेत्य खादन्ति ते च तान् ॥

“Those who so injure animals (for food or sacrifice) without understanding my true injunctions thinking themselves as acting properly, them the injured and destroyed animals eat on the other side of death.

Shrimad Bhagavata. 11 (5)

That is also the teaching of Shri Narada to King Prachina Barhis who was delighting in sacrifices (Yagnas) involving the killing of goats. The habit grew upon him to such an extent that he was losing all consideration for animals. The compassionate Rishi pointed out to him the futility of such sacrifices which were leading him along the path of “smoke, and darkness,” and said that the destroyed goats were waiting for him on the other side of death with sharpened horns to attack him and slowly torture him to death. Thus was the king weaned from his callous and cruel ways of misunderstood and ill-applied religious observances.

We have still to make herculean efforts to rouse people to a sense of humanity and common brotherhood with God's created beings of the helpless or overpowered classes. It only shows the density and persistences of human ignorance and the imperative necessity for continuous and unwearied effort to return to the path of purity and holiness.

Let me conclude with the magnanimous words of His Highness the Maharaja of Mysore! “I pray that a similar spirit (Brotherhood) may extend itself to the dumb creation and that we may see animals, especially those we hold sacred, treated with ever increasing consideration for feelings which they cannot express, and I appeal specially to the rising generations to hold before themselves always the idea of brotherhood and good citizenship so that when they come to fill our places they may continue in all good ways to advance or increase the welfare of our beloved Motherland.”

May all the Powers of Good and Compassion help the endeavours of humanitarians and humanitarian movements that work with God's Good Law of Love!

Winnow When the Wind Blows

By M. Venkatarao

II

(Continued from p. 116.)

In the preceding article, the desirability of making use of the present opportunity as well as the conditions prevailing in the world for the attainment of our goal which is perfection, was merely indicated. The details with regard to the work involved in this attempt are to be considered now and in so doing it should not be forgotten that without effort no achievement is possible for man, however piously he may hope to depend upon the guidance of his elders or Gurus.

Man has a two-fold nature. He shares with God his superb divinity and possesses bodies born of Nature inheriting the fruits of evolution from the past. But he has so far identified himself with his bodies that he is not at all aware of his Divine Nature. The result is that all his activities are prompted by this identification with the vehicles with which he is equipped rather than by the idea that he is an *amsa* (portion) of the Divine Life. The bodies are born and die and what is worse, they demand from him a course of life that they sketch out. In the din and the bustle of such a life which the bodies impose, he loses himself and behaves as if there is no difference between his life and of the animals around him.

Most of us are easily in this position in our life and the call of the new age which comes through Krishnaji, stirs us to our very depths so that we are made to feel that we are the Life and not its embodiments. This naturally opens for us a new vision and a new goal. We are no longer justified in thinking of ourselves as merely products of Nature just as other creatures and things are. We have to assert our Divine heritage and pursue our activities from the standpoint of Life instead of from that of its vehicles.

Nature, however, is very kind to us in that she is ever prepared to supply us with material that will exactly fit in with the demands of Life. All that is required is to indent upon her and for this, we need a will. "Where there is a will there is a way" is a maxim which we cannot afford to miss in the work of building our vehicles to suit the growing demands of our Inner Life which is Divine. As has been said, we have to become creators rather than continue as creatures.

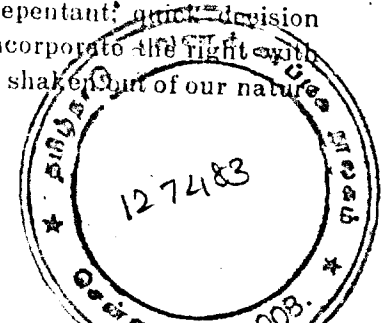
We have to rise above the animal propensities that the bodies naturally offer and enter into the realms of Divinity which we are.

To achieve this, two things are necessary, viz (1) Constant introspection (2) Regulation of thoughts, feelings and actions in accordance with the purpose of Life to be determined by us. That our bodies should express nothing else but what we think feel and is as inevitable as the light of the day and our introspection helps us in fulfilling this object. But our thoughts, feelings and actions themselves have to be the means by which the Life in us expresses its inherent glory as Supreme God. In other words, we have to think, feel and act as God and it is to this privilege that the spirit of the New Age is gradually awakening us.

Our activities in the world should have no other background than this expression of Divine Life. Whether we are engaged in the field of philosophic enquiry or scientific investigation, of devotional offerings or artistic achievements, of ceremonial exercises or philanthropic works, our one fundamental idea should be the expression of Life as best as we can.

The unfolding of Life and the growth and gradual refinement of bodies to express it, therefore, form inseparable achievements in our being and neither could be ignored with impunity. In fact, life consists in the fulfilment of this two-fold evolution and therefore both introspection and regulation of activities become essential, the one for life and the other for our bodies through which Life has to express.

In applying ourselves to the work of introspection, it should be remembered that we ought to be impartial judges of our thoughts, feelings and actions. The general tendency of man is to judge others from a critical standpoint and himself more liberally. It is needless to reiterate that this tendency leads to self-deception. There is no reason whatever to become judges of others as is generally the case in the world. On the other hand, each man must be a judge unto himself. So it is necessary to get out of this general tendency of becoming others' judges but to be one's own judge. The critical faculty which we were hitherto exercising in the judgment of others should be used for judging ourselves in quite a detached way so that we may eliminate that which is against our Divine Nature and follow Life in its entirety. We must be prepared to hurt ourselves and thereby purify our nature. In this exercise of critical faculty on ourselves no time should be lost in merely feeling repentant; quick decision should be arrived at to drop the wrong and incorporate the right with our life so that the wrong may once for all be shaken out of our nature for good.



Another point to which we need pay much attention in our work of introspection, is to judge ourselves from the standpoint of usefulness to others also. Our usefulness to our Life within, is itself a sufficient guarantee for our being useful to others as well, for there is but one Life in all. But nevertheless, in this world of diversity, we are apt to forget the one Life and lose ourselves in the shadows of diversity. It may, therefore, be useful to constantly remind ourselves that we are not living an isolated life but are parts of the whole in which other units live, move and have their being. That which is useful to the whole is necessarily useful to the part. This should be the criterion of our judgment in all complications of life.

Introspection also means introduction of harmony within as well as outside. When our thoughts and feelings are made to harmonise with each other, then the regulation of our actions becomes easy. For, it is thought and feeling that constitute a motive and motive is the mainspring of all action. It is not, therefore, in vain that our beloved teacher, Krishnaji, has been exhorting us to practise thoughts that help us to kill the idea of separateness and to indulge in detached love. The consummation of all thoughts is in the idea of non-separateness while the culmination of all feelings is in the acquisition of detached love, as permanent factors in life. With these two achievements, the harmonising of the outside action with the inside motive is easily secured so that we begin to feel that we are Life and express ourselves through the bodies.

The bodies, on the other hand, are creatures of habit and are, therefore, amenable to our moulding. The more we use them for purposes of Life, the greater will be the habit we establish in them for responding to the impulses of Life.

The search that we are all making—some through knowledge, some through devotion and others through action—will lead us to Life which is after all within us and when once we enter into that Life we will not only be free but one with all in that freedom. To this end Krishnaji has been calling us and because of that call the time is propitious and the conditions too are favourable. Let us, therefore, wake up and respond to the Divine Flute which rings in our ears with the symphony that no human ear has ever heard.

Behaviour and Righteousness

By D. Srinivasa Iyengar of Bangalore

(Continued from p. 90.)

The happy and righteous house-holder's life is set forth in chapter 4 of Manusmriti; it is the one which has closest applications to us in modern conditions, who have to be in the world but not of it. There are many details which seem to be trivial; but, as we have read elsewhere nothing is really trivial or small which affects one's usefulness, and the judgment of the Great Ones in such matters differs totally from the ordinary person's estimate. So, perhaps we should be wise in being cautious.

The last sloka of chapter 3:—

विघसाशी भवेन्नित्यं नित्यं वाऽमृतभोजनः ।

विघसो भुक्तशेषं तु यज्ञशेषं तथाऽमृतम् ॥

Always let the house-holder eat either Vighasa or Amrita; vighasa is the remnant of food left after feeding dependants and guests; amrita is the remnant of sacrifice (to the Gods, etc.)

We then begin chapter 4: following the remarks made above as to what I think (may be mistakenly, but in such matters we can only use our best judgment) to be spurious or against the real spirit of the original author of the Scripture, I will take only such passages as seem to be "untainted", and will rapidly go over them.

अद्रोहेणैव भूतानां अल्पद्रोहेण वा पुनः ।

या वृत्तिस्तं समास्थाय विप्रो जीवेदनापदि ॥

यात्रामात्रप्रसिद्धयर्थं स्वैः कर्मभिरगर्हितैः ।

अद्वेष्टेन शरीरस्य कुर्वीत धनसञ्चयम् ॥

(Save under circumstances of special trouble or calamity), the twice-born should adopt a calling in life which involves no injury or trouble to any being; or the minimum of such injury... Just sufficient for your earthly pilgrimage, never resorting to any deeds forbidden to you or calling for condemnation by the wise, and without exhausting or straining your body, earn your income and store up a small pittance for yourself.

न लोकवृत्तिं वर्तेत वृत्तिहेतोः कथञ्चन ।

अजिह्वामशटां शुद्धां जीवेद्ब्राह्मणजीविकाम् ॥

Do not adopt the life of a worldling for the mere sake of a liveli-

hood ; live the life of a real brahmana, free from crookedness, above reproach and pure in all particulars.

सन्तोषं परमास्थाय सुखार्थी संयतो वसेत् ।
सन्तोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥

Wedded always to a serene contentment, seek after happiness, with mind and senses controlled ; contentment is the root of happiness, while the root of misery is discontent.

नेहेतार्थान्प्रसङ्गेन न विरुद्धेन कर्मणा ।
न विदमानेष्वर्थेषु नार्थामपि यतस्ततः ॥
इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः ।
अतिप्रसक्तिं चैतेषां मनसा सन्निवर्तयेत् ॥
सर्वान्परित्यजेदर्थान् स्वाध्यायस्य विरोधिनः ।
वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ॥
वेषवाग्वुद्रिसारूप्यमाचरन् विचरेद्दिह ॥

Do not try to earn riches by utter absorption, or by unrighteous means or when you already have enough ; and even if in destitution, without discrimination as to the sources and means . . Do not yield yourself to too much indulgence in sense-pleasures ; try to avoid all excess by mental withdrawal (i.e. by not letting the mind dwell thereon) . . Give up altogether all objects and ambitions that are incompatible with the leading of a spiritual life . . . Let your speech, your dress, your mental attitude always conform to your age, your duties, your means and objectives, your learning and culture, your race and lineage.

बुद्धिबुद्धिकराण्याशु धन्यानि च हितानि च ।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥

Day by day, methodically, study such books and sciences as will stimulate the intelligence and intuition, or will be of use in practical life for earning wealth, for looking after other's and your own welfare, as also Vaidic texts laying down the rules of spiritual life.

ऋषियज्ञं देवयज्ञं यथाशक्ति न हापयेत् ।
अनीहमानः सततमिन्द्रियेष्वेव जुहति ॥
वाच्येके जुहति प्राणं पश्यन्तो यज्ञमक्षयम् ।
ज्ञानेनैवापरे विप्रा यजन्येतैर्मखैः सदा ॥
ज्ञानमूलां क्रियां येषां पश्यन्तो ज्ञानचक्षुषा ॥

Do not neglect by any means the Five Sacrifices to Rishis, Devas,

Pitris, men and the Elements...but recognise that certain Sages perform these sacrifices by constant desirelessness and perfect control of the senses. Other Great Ones again, well aware of the supreme value and consummation of sacrifice, attain the same result by perfect control of speech, and of Prana...Still others, who have progressed in Wisdom, constantly perform these sacrifices without outer observances by their spiritual wisdom, by regarding all these ceremonies with the Eye of Wisdom.

आसनाशनशय्याभिरद्भिर्मूलफलेन वा ।
नास्य कश्चिद्वमेद्रेहे शक्तितोऽनर्चितोऽतिथिः ॥
गृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।
सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन ॥

Let not the stranger go away from your house without your honouring him with a seat, bed, food, water or fruit or herbs. At least these things will never be lacking in a virtuous household:—straw to sleep on, room for stopping, water to drink, and, fourth, gentle and loving speech.

• न सीदेत्स्नातको विप्रः क्षुधाऽशक्तः कथंचन ।
न जीर्णमलवद्वासा भवेच्च विभवे सति ॥
कलत्रकेशनखश्मश्रुः दान्तः शुक्लान्वरः शुचिः ।
स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥
वेणवीं धारयेद्यष्टिं सोदकं च कमण्डलुम् ।
यज्ञोपवीतं वेदं च शुभे रौक्मे च कुण्डले ॥

When you can afford the expense do not stint yourself or dependents by starvation or underfeeding, nor wear worn-out, torn, or dirt-laden clothing. Have your hair, your nails, your beard neatly clipped ; do not make your body soft, be pure and clean, always devoted to spiritual studies and to the welfare of the soul...These things the householder should always wear or possess:—a walking stick of bamboo, a water bottle, the sacred thread, the vedas, and a pair of beautiful golden ear-rings.

• मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम् ।
प्रदक्षिणानि कुर्वीत प्रज्ञातांश्च वनस्पतीन् ॥
नान्नमद्यादेकवासा न नद्यः स्नानमाचरेत् ।
नाग्निं मुखेनोपधमेत् नग्नां नेक्षेत च स्त्रियम् ॥
नामेध्वं प्रक्षिपेद्गमौ न च पादौ प्रतापयेत् ॥

अग्न्यगारे गवां गोष्ठे ब्राह्मणानां च सन्निधौ ।
 स्वाध्याये भोजने चैव दक्षिणं पाणिमुद्धरेत् ॥
 न भुञ्जीतोद्धतस्नेहं नातिसौहित्यमाचरेत् ।
 न कुर्वति वृथाचेष्टां न वार्यञ्जलिना पिबेत् ॥
 नोत्सङ्गे भक्षयेद्दक्ष्यान्नजातु स्यात्कुतूहली ।
 बालातपः प्रेतधूमो वर्ज्यं भिन्नं तथासनम् ॥
 न छिन्यान्नखलोमानि दन्तैर्नोत्पाटयेन्नखान् ।
 न मृद्गोष्ठं च मृद्रीयान्न छिन्यात्करजैस्तृणम् ॥
 न कर्म निष्फलं कुर्यात् नायत्यसुखोदयम् ॥
 लोष्टमदीं कृणुच्छेदी नखखादी च यो नरः ।
 स विनाशं व्रजत्याशु सूचकोऽशुचिरेव च ॥
 आर्द्रपादस्तु भुञ्जीत नार्द्रपादस्तु संविशेत् ।
 आर्द्रपादस्तु भुञ्जानो दीर्घमायुरवाप्नुयात् ॥

When travelling or going about, keep to your right mounds of earth, cows, Gods, Vipras, ghee, honey, squares where four roads meet, and all known 'kings of the forest' such as ashvaththa trees. Do not eat food in single (lower) cloth, do not bathe naked; do not blow out lights by the mouth, do not look at woman naked. Do not throw dirt or offal into fire, do not warm your feet. (In order to show respect or honor) keep your right arm outside your upper cloth, in the fire-room, in cow-sheds, the company of the great, when reading sacred books, when eating. Do not eat things fried in ghee or to excess, do not be restless or active without object (such as shaking the feet, moving the hands, etc.) do not drink water with the 2 hands in bowl shape; do not eat food keeping it on the lap; do not yield to idle curiosity; do not bite finger-nails. Do not trample heaps or mounds of earth or stones do not pluck grass with the nails, do not do anything which is useless (or do not be restless and active about nothing) or which in future will bring you trouble or unhappiness. He who tramples on earth-mounds, who plucks off heads of grass with nails, who bites finger nails, also he who slanders others or points out their faults, or who is impure at heart—all these go to destruction.

Eat your food with feet washed and still wet; do not sleep with wet feet; thus will be assured long life.

Calendar

From 19th September to 18th October, 1929.

Day of month	Tamil & Malayalam	Telugu and Canarese	Day of Week	Feasts, Festivals, Holidays &c.	The Sun.		The Moon
					Rises Morn.	Sets After	Rises Morn.
Sept. 19	4	B-1	Thur.	Mahalaya Paksha—begins	h. m. 5 59	h. m. 6 7	h. m. 6 36
20	5	2	Fri.		5 59	6 6	7 13
21	6	3	Sat.		5 59	6 5	7 55
22	7	4	SUN.		5 59	6 4	8 38
23	8	5	Mon.	Krithika	5 59	6 4	9 25
24	9	6	Tues.		5 59	6 3	10 18
25	10	7	Wed.		5 59	6 2	11 16
26	11	8	Thur.		5 59	6 1	Morn.
27	12	9	Fri.		6 0	6 1	0 18
28	13	10	Sat.		6 0	6 0	1 22
29	14	11	SUN.	Ekadasi	6 0	5 59	2 24
30	15	12	Mon.		6 0	5 59	3 24
Oct. 1	16	B-13	Tues.		6 0	5 58	4 22
2	17	●-14	Wed.	Mahalaya Amavasya	6 0	5 57	5 16
3	18	S-1	Thur.	Navaratri (Dasra)—begins	6 0	5 56	6 9
4	19	●	Fri.		6 0	5 56	7 1
5	20	3	Sat.		6 0	5 55	7 52
6	21	4	SUN.		6 0	5 54	8 44
7	22	5	Mon.		6 0	5 54	9 37
8	23	6	Tues.		6 0	5 53	10 30
9	24	7	Wed.		6 0	5 53	11 23
10	25	8	Thur.	Mahashtami (Durgashtami)	6 0	5 52	0 15
11	26	9	Fri.		6 0	5 51	1 4
12	27	10	Sat.	Ayudha Puja, (Sarasvati Puja)	6 0	5 51	1 50
13	28	11	SUN.	Vijaya Dashami (Dasra)	6 1	5 50	2 33
14	29	12	Mon.	Ekadasi	6 1	5 50	3 13
15	30	13	Tues.		6 1	5 49	3 53
16	31	14	Wed.		6 1	5 48	4 31
17	1	15	Thur.		6 1	5 48	5 9
18	2	O	Fri.	Full Moon day	6 1	5 47	5 50

RAHU AND GULIKAI-KALAMS

Days of the Week.	Rahu-Kalam		Gulikai-Kalam	
	Begins at about	ends at about	Begins at about	ends at about
Sunday	4-30 P.M.	6 P.M.	3 P.M.	4-30 P.M.
Monday	7-30 A.M.	9 A.M.	1-30 P.M.	3 P.M.
Tuesday	3 P.M.	4-30 P.M.	12 Noon	1-30 P.M.
Wednesday	12 Noon	1-30 P.M.	10-30 A.M.	12 Noon
Thursday	1-30 P.M.	3 P.M.	9 A.M.	10-30 A.M.
Friday	10-30 A.M.	12 Noon	7-30 A.M.	9 A.M.
Saturday	9-0 A.M.	10-30 A.M.	6 A.M.	7-30 A.M.

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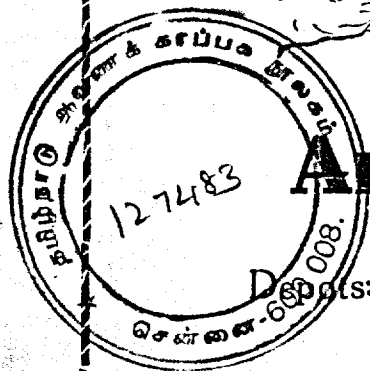
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