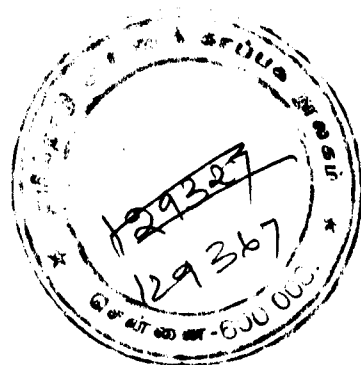


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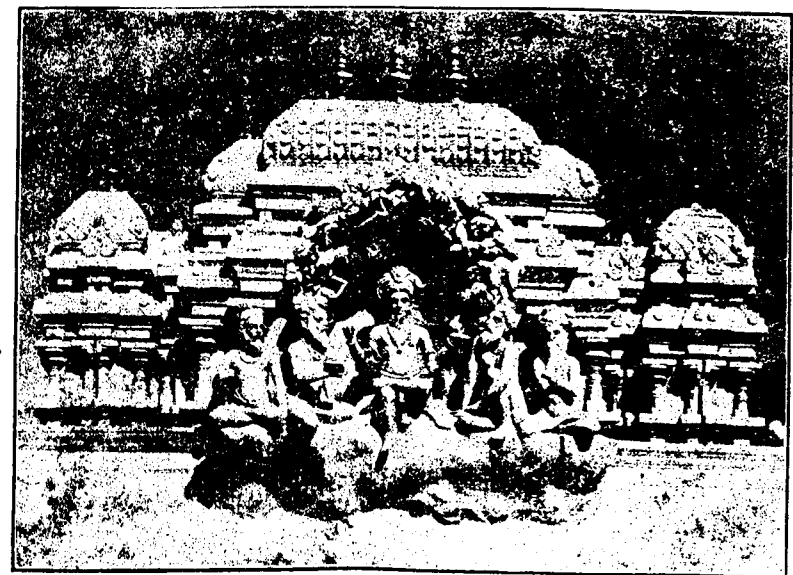
Bharata Dharma

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

VOL. VII.

NOVEMBER 1929

No. 8



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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुयुवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नमंशयाः ॥

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

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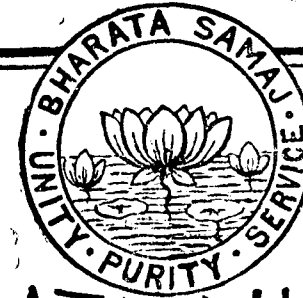
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BHARATA DHARMA

(The Official Organ of the Bharata Samaja)

VOL. VII.

NOVEMBER 1929

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The Song of the Saviour

(SHRI BHAGAWAD GITA)

By Sadhu T. L. Vaswani

A recent address at the Gita Class, Model Town, Lahore.

The Bhagwad Gita is one of the Great Dialogues in literature. The word "Gita" reminds one of the word in the Avesta—Gitta, Gatta—which also means "song." And "Bhagwan" means "the Lord," "the Blessed One". The "Bhagwad Gita" has been translated to mean "Song-Celestial," "The Song of the Lord," "The Song of the Blessed One." I prefer to translate the title as "The Song of the Saviour." The Gita represents God, as not merely the Great Law of the Universe, the Great Mind of the Cosmos, not merely the Holiest in the Highest, but also, the Saviour of Humanity.

The Plan of spiritual evolution is set forth in the Gita briefly but beautifully:—the Gita is a scripture of Yoga. And the science of Yoga is not for those who would not exercise self-control. Aristotle said his "Ethics" was meant for the continent, not for the young who had passions. Every passion is a distraction. Not numbers, but quality is what the ancient teachers emphasised. They realised that the individual was the key to life's problem. Decadence is setting in, because we emphasise quantity rather than quality, mass rather than the individual. Not a little of modern restlessness is a sign of disintegration rather than of life. And disintegration is a result of spiritual decadence. Modern India suffers from the illusion of numbers. In

ancient India the *ashramas* aimed at training select *individuals*. Regeneration of nations and communities is through *individuals*; for not in surface extension but in depths of the soul is the secret of regeneration. Sri Krishna taught the wisdom of Gita to Arjuna, a great individual—a young man of culture and character, of *shakti* and *bhakti*. The Gita will not do good to men who choose to stick to *rajas* and *tamas*. There must be some *satvic* aspiration.

The call of the Gita is a call to dedicated life. It is the life of *arpanam*—of self-surrender to the Divine. He who would live the dedicated life has the aspiration to the Refuge in the Lord. It is a Triple Refuge. For to take refuge in the Lord is also to take refuge in the Law. To abide in Him is to do His Will in daily life. The Refuge is in (1) the Lord, (2) His Law and (3) His saints and *bhaktas*. For the Lord is not alone: the Lord is with His *bhaktas*. The man of *bhakti* has reverence for all saints and prophets—all Teachers—alike of East and West.

Nationalism and Denial of God

By Sadhu T. L. Vaswani

So many alas! revel in radical denial of God. And this denial develops even into a hatred of God. And all this in the name of "nationalism!" Yet true nationalism should really express the heart of the nation. And is not Religion the heart of India?

I shudder to think of a "nationalism" denying God and a new generation growing without faith in the Life Eternal! Faith in God is the fundamental and central heritage of India.

There is but one message for India and the world; the Religion of the Spirit.

There is but one work to do: to awaken individuals, so that they may become centres of life, the new Life of the Spirit.

Individuals matter—individuals, not organisations.

Organisations of power, as distinguished from groups of "satsang", only imprison the fundamental values and stifle the living inspiration. There is an immense spiritual power, an *atmashakti*. It finds expression through individuals, through dedicated lives. It is often obstructed by the mechanism of big organisation. And a prayer of my heart is that more and more of dedicated individuals may arise to vindicate the Life of the Spirit in these days of India's piteous need.

Indian Ideals of Women's Education

(The following is the substance of the address delivered by Shri Bhagavan Das, as president, at the anniversary of the Crosthwaite Girls' College, Allahabad, on 21st February 1929)

(Continued from p. 157)

Domestic Life in the West

Statistics for the Far West, the U.S.A., show that, in the towns, for every two marriages that take place, there is one divorce; and other, even more terrible, facts are mentioned which need not be detailed here. A lady and a gentleman, Indians returned recently after over two years stay in England and other countries of the Near West, whom I happened to meet not long ago, said "home-life was going out of fashion in even conservative England, and even in middle-class families, the most conservative of all, and mothers were becoming careless of their children, almost as much as the fathers, and left them largely to be looked after by others in a mechanical way, and spent most of their time outside the family abode. Mr. Kilpatrick had probably some such facts in mind, and their sequelæ, not easy to forecast, when he declined to answer. I have no first-hand knowledge of these things of the West, as I have already said. I also reverently believe that "God fulfills himself in many ways," in infinite forms of beast and man and angel, in East and West and North and South; and that, therefore, it is not wise for the follower of any one way to condemn any other way, off-hand and unreservedly. But I also see that God very often fulfills himself, in man, by yielding to evil temptations and then repenting and expiating and rising to good. Therefore it is not wise to blindly imitate other's ways either, without examining whether they are good for us or not. We know well that what is food for one may be poison for another, and *vice versa*. But for that very reason we have to judge with anxious care what is food and what is poison for us. In view, therefore, of such little knowledge, of Indian conditions only, as I happen to have, I cannot help praying most earnestly that India may be spared all such experiences, which, if they be facts, can only be the result of individualism and selfishness run amuck.

Women seem to have been cruelly (shall we say), driven by the men into competition with men in the west, for "bread," for means of living, to begin with, and now the whole mental and moral atmosphere has changed, and Nemesis has come, and they are trying to do all the things that men are doing and strive against them and defeat them, in

the battle of life, instead of nerving, heartening, vitalising them for that battle. This is scarcely natural, from the Indian stand point. It maximises the struggle, and minimises the alliance, for existence. Man seems intended by nature to do all the rougher and harder outside work of "bread-winning" and all the competitive battling of life; and woman to do the comparatively less hard and more affectionate work of "house-keeping" and "home-making," and reserve her vital powers for the great toil and travail of maternity, without which the race perishes, which builds up new life, and which needs far more persistent and patient and higher heroism to do so, than the sudden rushes of the battle-field, which only seek to destroy life.

Mischievous Catchwords

Some very false and very mischievous catchwords have become current, in consequence of the thoughtless speech and behaviour of foolish and arrogant men, who have been insulting and dishonoring womanhood, in the east as well as the west, about the "household drudgery" of women and the "dignified work" of men. Office-drudgery is no better than so-called house-hold drudgery. Indeed, the truth is, that class for class, all "bread-winning" and "money-making" and "vocational" and "professional" work, so-called highest or so-called lowest, is no less and no more either "drudgery" or "dignified work" for men, than the corresponding "house-keeping" is for the women, whether the bread that is won or the house that is kept is a peasant's or a prince's.

Why is household work, even of the commonest kind, any more drudgery than incessant poring over small print and crabbed handwriting, or endless scratching of pen against paper, or clicking of typewriter; or perpetual talking in classroom, or court, or on platform; or listening from year's end to year's end to the tales of the quarrels of others, and recording limitless reels of largely manufactured evidence, and getting headaches, if conscientious, in trying to judge, mostly by guess-work, how much of that evidence is true and how much false; or bending double over the office-desk, morning, noon, and night; or sitting in a shop, and being at the beck and call of customers at all hours; or being shaken out of bed at midnight, after a hard day's work, to perform filth-involving operations for a patient suffering from an infectious disease and living in a slum; or worrying over 'the complex cares of state', and practising fair and foul tricks, and directing elaborate espionage, as politicians and statesmen, in order to circumvent each other; or jerking at machinery for hours and hours together even on both sides of midnight, in night-relay work, to win a few more

coins; or working mines, quarrying stones, stoking engines, fighting winds and waves; or mutilating and murdering each other, in battles amidst indescribable horrors, wire-pulled like puppets by ruthless schemers, and hypnotised with Circean phrases about national patriotism—why is the most uninviting form of household work any more drudgery than doing all this, till the eyes are blinded, the back bent, the hair whitened or completely fallen out, the skin wrinkled prematurely, the chest flattened, the nerves broken, the digestion ruined, the whole soul sick with chewing paper and drinking ink and driving pen or wheel, or the mangled body drowned altogether in trench-mire and dirt and foulness? The fact is that only that work is drudgery, whatever its form and nature, which one is forced to do against one's will, which is uninteresting, unpleasant, excessive and exhausting; and all that work is dignified which is the opposite.* A great violinist of Britain, who had given up just as she was beginning to make a name, told me that she had had to practice for eight hours each night, night after night, in preparation for public performances. The result was that her not strong constitution had broken down and her two poor arms almost paralysed. The fine art of music had proved worse drudgery than even cooking and washing. Indeed, I do not know that, within limits, these are drudgery at all. Speaking for myself, I have often had occasion to regret that my culinary accomplishments do not extend beyond the making and the taking of tea and coffee and the washing up of the tea and coffee things; and these I find almost more pleasant than music: indeed, music is enjoyed best, ordinarily, *after* these! The fact is that the necessities of life ought to be regarded as more beautiful and more "dignified" than the luxuries; and would be so regarded if social conditions were less artificial. But cooking and washing are not the only elements of house-hold work. The beautifying of the home includes all fine arts; and the bubbling laughter and the absurd prattle of glad children is far sweeter music, and their healthy and happy faces and mobile features, perpetually expressing all kinds of comic and tragic emotions, passing in a second from dark pain to bright sunshine and back again, are far finer pictures, than any master of music, any Tansen or Mozart, any master of painting, any Chitralekha or Titian, ever can produce—if only the mother knows, and she alone can know best, how to evoke them from these living toys of God, who are the climax of His supreme creative art. Nothing in any man's most "dignified work" even distantly approaches the heart-satisfying, heart-nourishing, quality of this aspect of "household drudgery."

*This portion is taken mostly from Bhagavan Das' "Social Reconstruction with special reference to Indian Problems" (The Gyan Mandal Press, Benares).

Special Education of Women for their Special Vocation

It would be well, therefore, if girls were educated primarily for their chief and most dignified work of home-making, and all that it means. In order that this may be done successfully, men have, first, to change their ways of their thinking and speaking; they have to recognise, and to show that they recognise, that the mother's vocation is higher and more dignified than any masculine vocation, nay, is much more than dignified, is holy. In India, the woman has been made too long and too much to follow behind the man. In the West, she seems to be now going ahead, and trying to put him behind. The right middle course seems to be that the two should walk side by side, each carrying the burden of his and her own peculiar duties, each prepared for a life's discipline by special appropriate educational discipline.

Domestic Economy; Fine Arts

Very important part of woman's special education is that they should be taught—and this is better done by the practice and the example of the teachers than by precept—that no household work, no so-called menial duty, is beneath dignity. They should also be diligently instructed—again by example even more than precept—that “high living and plain thinking” is a very dangerous rule to follow. To make a little go a long way is the very essence of the science and art of “domestic economy.” It is well known that little learning, is a dangerous thing; and the growth of intelligence, especially when the education is mostly bookish and literary and intellectual, tends to breed false notions of dignity, in boys as well as girls; and such false notions, if not cured in time, mature into shallow conceit and arrogant hauteur, and become the source of much trouble, in human relations generally, and in home-making especially. The west has had to learn “the dignity of labor” by much painful conflict between the idle and the laborious. Girls should be instructed in “first aid,” simple remedies for common ailments and accidents, and sick-nursing. A young lady, a near and dear relative of mine, who took a good degree in Samskrit, in an Indian University, tells one, now that she is married and the mother of children, that it would have been much better if the enormous time and trouble she spent on studying the *Siddhanta Kaumudi* (a very large work on Samskrit Grammar) had been all spent on Vaidyaka (Medicine), to enable her to deal with the ailments of her babies. Girls should be specially taught to make the home orderly and attractive and beautiful; but it should be carefully explained and pactly illustrated and demonstrated to them that the beautiful does not necessarily and always mean the expensive and

the wasteful, but very often the reverse. The most costly brocade and shawl, if ill-cut and ill-worn, or the most fashionable and most expensive western fashions, are much less beautiful than a simple and clean khaddar sari, if artistically and gracefully wound around the body. It has been asked: Why should men prescribe dress to women, when women do not to men? But according to a Hindi proverb, they should do so, to each other. “Eat to please yourself, dress to please another”, consistently with scientific hygiene, of course.* Courses in the Fine Arts are very desirable, indeed indispensable. And I venture to remind my audience that the old Samskrit science of Domestic Happiness gives a fairly exhaustive list of sixty-four, amongst which, side by side with games and exercises that make for physical culture and the supple and shapely body, and the arts of music, painting, perfumery, etc., are included the spinning and weaving of fine yarn and cloth† ‘Anna-purna includes Vastra-purna. Special degrees might well be instituted for graduation in the Fine Arts, if degrees are very much wanted, as ‘additions’, by the alumni.

Spiritual Education

And, finally, the spiritual quality of benevolence and the affectionate nature, and especially sweetness and gentleness, which are so natural to girls, should be carefully cultivated in them, as courage and courtesy should be in boys. I often remember, with much pleasure, and much faith also, the good old nursery rhymes, that girls are ‘sugar and spice, and all that’s nice’, while boys are “frogs and snails, and nasty dogs’ tails.” Any education which tends to make girls less nice than nature has made them, surely had much better have a heavy stone tied round its neck and be drowned in the deepest sea. This spiritual cultivation should be done by ennobling religious (not formalist) exercises, of *sandhya* and *namaz* and prayer, and sacred hymns, and observances of festivals having a refining influence, and by other appropriate means of emotional education. Where the spiritual side and the gentler emotions have been fostered and developed, in youth and maid, both, the bonds of marriage and family-ties will be worn eagerly as beautiful golden ornaments of the soul, throughout the lifetime, and even after death—so the Hindu scriptures say, and the Muslim scriptures, too, as I have heard, and as I reverently believe. But where this has not been done, where life is wanted to be a series

*खाय अपने मनसे, पहिने दूसरे के ।

† कार्पासस्य च कर्त्तनं, कर्त्तितस्य च वानम् ।

of picnics, and matrimony is not accepted reverently as an ennobling discipline, but, on the contrary, shallow conceit and arrogance and self-indulgence and such like coarser passions have been nursed and strengthened, there the bonds will rapidly turn from delicate and desired and beautifying chains of gold into intolerable fetters of iron, and the bright homestead will become a dark prison, and the divorce-court, and more lawless ways, will be sought as means of escape from it. I, as a primitive-minded Indian, cannot help thinking that persons educated without any spiritual quality having been brought to blossom in them, will not want any kind of civilisation, but, instead, will set civilisation back, will drag it into the dust and mire, will bring about much de-civilisation.

(To be concluded.)

Our Last Number.

THE BHARATA DHARMA—Vol. VII, No. 7, Edited. By Mr. S. Raja Ram, Adyar, Madras.

The October number of this "Magazine of Liberal Hinduism" appropriately contains an attractive picture of Dr. Besant who entered her 83rd year on the 1st instant and begins with Sanskrit slokas in her honour and glowing tribute to her from Mr. T. R. Venkatarama Sastri. Among other interesting articles are those written by Sadhu T. L. Vaswani and Mr. C. R. Srinivasa Iyengar. Sjt. Bhagavan Das's contribution on the Indian Ideals of Women's Education, the first part of which is published in this number, deserves special mention.

—The Hindu.

Note.

We are indebted again to the Editor, *Kalyana*, Gorakhpur, U.P. for the fine picture that forms the frontispiece of this issue and of others that will follow in the coming months. The pictures are in our opinion remarkable for the thorough grasp of the ideas which they so delightfully and successfully convey. Our readers will, we dare say, appreciate the services that the beautiful *Kalyana* and its enthusiastic and learned Editor have been rendering to the Bharata Dharma and join in our thankfulness to them.

Stray Thoughts on Yamala-Arjuna-Bhanjanam

An incident in the life of child Shri Krishna at Vraja (Gokul)

By S. Raja Ram

Dear is the name of Shri Krishna to every Hindu. Shri Jayanti, the Birthday festival of Shri Krishna, is universal and popular among all Hindus throughout India. The wondrous story of his birth in the prison at Mathura (Muttra) and his growing up 'as a gracious child, full of playfulness, of fun, of winsome grace' at Vraja are stories which are eagerly and enthusiastically read in Shrimad Bhagavata or told in loving devotion by mother to child. It is one such incident in His life as a child beautifully narrated in Chapters 8, 9 and 10 of Shrimad Bhagavata that I propose to study in the following article.

It is with Shri Krishna as a child, bound to a mortar by his mother and the child moving with the mortar between two (twin) Arjuna trees and bringing them down, taking the opportunity to relieve two imprisoned celestials (Guhyakas), that the narrative deals.

One day Shri Krishna's mother was churning milk and was singing to herself; 'her face was soft with gentle love because she sang of Krishna, her darling son, who was playing near her. She left her churn to fetch something she required and when she returned she found that the Child had gone (in seeming dissatisfaction at His mother having left him half-fed). In sport, He had taken with Him the butter. She went in search of Him and found Him giving the butter to the forest creatures which gathered round Him. In anger she ran to catch Him and tried to tie the Child to a mortar, but do what she would, the ends of her cord would not meet. She used up all her rope and borrowed her neighbours'; finally, baffled, astonished and wearied, she desisted and then the child turned to her with infinite love in His eyes and allowed Himself to be fastened, and His mother forgot all her weariness in the sunshine of the Divine Love which shone about Him.

तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।

गोपिकोलुखले दाम्ना बबन्ध प्राकृत्यथा ॥

दृष्ट्वा परिश्रमं कृष्णः कृपयाऽऽसीत्स्वबन्धने ।

एवं सन्दर्शिता ह्यंग हरिणा भृत्यवश्यता ॥

Poor Yasoda, like a wordly mother, blinded by affection to the material form of her son, took the child as an ordinary son and began chastising Him in the usual way. The Lord took the opportunity to reveal His divinity and illustrated His Divine compassion in

allowing himself to be bound, showing His great consideration to His devotees.

The warning is conveyed clearly in the Bhagavad Gita, also the cause of the delusion and the remedy—

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥

The foolish disregard Me, when clad in human semblance, ignorant of my supreme nature, the great Lord of beings. (Chapter (IX) 11.

Why ?

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥

Nor am I of all discovered, enveloped in My creation-illusion (Yoga-maya). This deluded world knoweth Me not, the unborn, the imperishable. (VII-25).

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

This divine illusion (Maya) of Mine, caused by the qualities (Gunas) is hard to pierce; they who come to Me, they cross over this illusion. (VII) 14.

How ?

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥

But those men of pure deeds, in whom sin is come to an end, they freed from the delusive pairs of opposites, worship Me, steadfast in vows. (VII-28).

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥

And he who serveth Me exclusively by the Yoga of devotion, he crossing beyond the qualities (Gunas), he is fit to become the Eternal. (XIV-26).

We sometimes think, and the ordinary devoted people generally so, that proximity to the object of our love and devotion brings us nearer and dearer to that object. So did Gopis think when Shri Krishna requested them to return to their homes, quite pleased with their offerings of devotion, the food prepared at home for their families. When they learnt that Shri Krishna was hungry and desired food, they hastened to him with their best, knowing that their relatives at home, the conventional and the orthodox male relatives first declined to recognise the Lord's request and send him food, because they were engaged in a sacred ceremony ! The Gopis however did not hesitate and rushed to

the Lord even against the expressed entreaties and threats of their menfolk. When Shri Krishna asked them to go home, they naturally hesitated. The separation from their Lord of Love and the fear of chastisement at home were in the way. But what did Shri Krishna say to them ?

श्रवणादर्शनाद्भयानान्मयि भावोऽनुकर्तितान् ।
न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥

My devotees attain to me by listening to my qualities; by seeing me; by meditation on Me; and by singing of My praises; not so by close physical proximity. Return ye, therefore, to your homes !

The Gopis returned home accordingly, found by His grace, an unexpectedly warm welcome from their fathers, husbands and other relatives, and followed His advice and attained Him ultimately.

Now to resume the story. The Divine child, bound by His mother's love and now by the rope that held Him to the mortar, remembered the Guhyakas, the famous sons of Kubera, (the Lord of Wealth), imprisoned by their reckless pride in the twin Arjuna trees at the gate, cursed by the Deva Rishi, Narada. It happened this way.

Nalakubara and Manigriva were the two proud sons of Kubera. They were attendants on Shri Rudra. They were full of pride of their birth, of their wealth and of their position. The weakness of drinking entered their character. Once, intoxicated, the proud youths got into the delightful pleasure garden near the Kailas along with their consorts and were sporting in the waters of the Ganga. Moved by compassion on these young Guhyakas who were fast going the wrong way, the Deva Rishi Narada presented himself before the sporting youths of the celestial kingdom. The young Devas were too much beside themselves, failed to notice the presence of the great Rishi and were standing naked. The Devis, however, promptly recognised the Rishi and clothed themselves. Shri Narada, seeing the two sons of Kubera intoxicated with wine and wealth, pronounced the following curse, in compassion to redeem them from their consuming weakness.

हन्यन्ते पशवो यत्र निर्दयैरजितात्मभिः ।
मन्यमानैरिमं देहमजरामृत्यु नश्वरम् ॥
देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव च ।
मातुः पितुर्वा बलिनः केतुरग्नेः शुनोपि वा ॥
एवं साधारणं देहमव्यक्तप्रभवाप्ययम् ।
को विद्वानात्मसात्कृत्वा हन्ति जन्तून्तेऽसतः ॥
असतः श्रीमदान्धस्य दारिद्र्यं परमञ्जनम् ।
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥

दरिद्रो निरहंस्तंभो मुक्तः सर्वमदैरिह ।
 कृच्छ्रं यदृच्छयाऽप्नोति तद्धि तस्य परं तपः ॥
 दरिद्रस्यैव युज्यन्ते साधवः समदर्शिनः ।
 सद्धिः क्षिणोति तं तर्षं तत आराद्विशुध्यति ॥
 तदहं मत्तयोर्माध्या वारुण्या श्रीमदान्धयोः ।
 तमोमदं हरिष्यामि खैणयोरजितात्मनोः ॥
 अतोऽर्हतः स्थावरतां स्यातां नैवं यथा पुनः ।
 स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात् ॥
 वासुदेवस्य सान्निध्यं लब्ध्वा दिव्यशरच्छते ।
 वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः ॥

By these devoid of compassion and self-control, animals are killed: they regard this body to be never subject to old age, death and destruction. They little think—To whom does the body belong? To him who gives food or to the father or to the mother or the mother's father, of the strong person who seizes it by force or to the purchaser, to fire, or to the dog? Which sensible person, other than a fool, would regard as his own *self*, this body which is thus common to many, originating from, and vanishing into the unseen, and would for its sake kill other creatures? To the wicked man blinded with the pride of wealth, poverty is the best remedy; for, the man in poverty distinctly realises and sees that other creatures are like himself, liable to the same pleasure and pain. The poverty-stricken man being free from obdurate haughtiness becomes divested of all kinds of pride in this life and by the will of providence finds himself in difficulties; and that very state becomes indeed his great *tapas*. It is only the poor man whom of their own accord meet the righteous that regard everything as equal; and, associating with the righteous, he subdues the passion of desire and soon gets purified. Therefore, I shall cure their pride arising from ignorance as they are blind and puffed up with wealth and power and addicted to women, without control over their mind and now intoxicated with the tasteful Varuni wine. Since these two sons of Kubera, one of the protectors of the world, are now unconscious of their present naked state, they deserve to be in the inanimate state, so that they might not be again seen in this shameful condition; however, they shall, through my favour and grace, have the faculty of memory even in that state.

(Translation of Mr. S. Subba Rau adopted.)

To be continued)

Strength in Tranquility

A Sermon by the Rt. Rev. C. W. Leadbeater

In our morning service one of the canticles ends with the words, "The Lord shall give strength unto His people; the Lord shall give His people the blessing of peace." Now those two things are very intimately connected. We can have no real strength unless first of all we have peace. We can see an analogy in ordinary life. All through that terrible war you know how all our energies, all the energies of everybody concerned, were directed to the one point of winning the war. There was no time to take up anything else, no time to engage in great public works, no time to try schemes of social advancement and so on, because we were not at peace. Practically nothing else could be done. That of course is an extreme case, but it is also true of every one of us that unless we are at peace we cannot make true progress, and that does not in this case mean outer peace, but it does mean an inner peace, the peace of the soul.

It has often been pointed out that anyone who is what is called clairvoyant, that is to say, has the inner sight, the sight of the soul, can see at once by looking at his fellow creatures how they are affected in various ways, what are the emotions which habitually run through them, what are the lines of thought which they habitually follow. Also in looking at the average man you see in the street, you see that he is a prey to all kinds of emotions and worries. He is always troubled about something. He is full of desires and wishes of all sorts which are as yet unfulfilled, and when one of his wishes is fulfilled, then he immediately begins to worry for fear it will fall away from him, or that he will not be able to keep what he has gained. Therefore we see when we look with inner sight that the astral and the mental bodies of most of our fellowmen are all covered over with vortices, with tiny whirling points. They are really like boils or sore places upon a physical body. They are places of disturbance, places of all kinds of unexpected and unnecessary vibration.

Now, a man has only a certain amount of spiritual strength and energy in him. The amount which he has in him depends upon a great many factors, upon his relation with power without, on the possibility of his drawing force from above, or many other things.

But however that may be, each one of us has a certain definite amount of force with which to do his work, force which we ought to be using to the utmost in the service of God and of our fellowmen. Now, every one of those little vortices is a leak. The bodies of man, his vehicles, are, after all, those things in which that force is contained

and a man who has quantities of worries and quantities of unpleasant emotions of all sorts always sweeping through him, such a man has to use his vehicles under very serious disadvantages. You have all seen the big fire hose which the firemen use when they are trying to put out a fire. We can imagine that if such a hose were full of holes the men could do very little good with it. The jet of water they could get from it would be very weak, because most of the water would have leaked away through the holes in the pipe before it reached the nozzle and could be rightly directed. The man who allows himself to be filled with envy, anger, jealousy, spite, irritability all such emotions as those, is a man whose bodies are all the time leaking and the force is being wasted, and therefore the man cannot put the whole of himself into anything that he is trying to do. Before he can do useful work, before he can show his strength in God's service, he must attain a condition of inward peace.

It is extraordinary and also it is very sad to see how few people do attain to that. I do not say that it is easy to attain to it. It would be easy to attain to it if we had not so firmly ingrained within us the habit of worrying and irritability. Because of that it is a very serious matter, a very difficult thing to do, but if we can once gain that inner peace, we shall be able to maintain it far more readily, even if we should sometimes slip back. Having once gained it, it will be easier to maintain it. It is a thing for which we all ought to try. How are we to do it? Our disturbances come from many causes, some of which, all of which in fact, are our own fault really, either directly or indirectly our own fault. Some come upon us from without. As I told you, there is all this pressure of vibration, of excitement and annoyance and irritability all through the world and almost everybody is working a little too hard; everybody is a little bit overstrained and consequently very few are in perfect physical health, to say nothing of mental or emotional health. And so there is this pressure from outside which it is difficult to resist. We ought to make ourselves strong enough to resist that, but I know it takes a great deal of strength to attain to that level.

But then there is another large section of worries which undoubtedly comes from within. Any suffering which comes upon us from without we may reasonably put down to our action in previous lives. That is what is called our karma. It is the result of what we have done at other times, but I do think that by far the greater amount of trouble and sorrow and suffering which comes to us comes from our present actions, not from something in the past which cannot now be avoided and of which we must make the best we can, but from our

foolish action in the present. We let ourselves be worried and annoyed about all sorts of things. Large numbers of people are principally influenced in life by what they suppose other people to be thinking of them. There are all sorts of queer little things that they worry about. That is all our own doing here and now. If you do not choose to care what other people are thinking about you it will not trouble you. After all, what you do is your own business so long as you do not interfere with the happiness or satisfactory living of other people. What you do is your own affair, and you should not let yourself be worried by what other people think. It is what you think yourself, what you know about yourself, that is the thing which is of importance. If you know yourself to be doing wrong in any way, that is a serious matter, and you must try to put it right immediately; but if your own conscience sustains you, even if other people think you are acting wrongly, then you should not trouble about them, because in all probability they know nothing about your real reasons. They know nothing about circumstances which are chiefly affecting you. You know that often for yourself, but it would be well if you always remembered it when you feel inclined to criticise other people. When other people ignorantly criticise you without knowing why you take this or that line, you should remember that you always are liable ignorantly to criticise someone else and to attribute to other motives of which he never thought. So that should warn us in that direction.

But in order to attain inward peace, we must first of all realise the laws of nature. In the Church they call the laws of Nature the Will of God, and that also is well, because all the laws of Nature are the expression of the Will of the Logos of our system. We should ascertain first what that Will is, and then we should try to adapt ourselves to it. We know that the Will of God is our progress; it is that we should grow better and better, we should become stronger and stronger and more and more capable of serving Him, more and more capable of helping in the mighty plan which He has made for His creatures.

And then we must get rid of emotional and mental disturbance. We must put away from ourselves all those things of which I spoke—irritability, nervousness, anger, envy, hatred, malice and all uncharitableness, jealousy—all those things we must put away. But, you say, "It is very hard, because those things are natural in us." Well, when you say they are natural what you mean is that they are what you might expect from the average man. But really we must try to be a little better than the average man. Our great business in life is to help that average man, and if we stand exactly at his own level we have nothing to give him that he has not already. We must raise ourselves a little above him; we must be a little of a superman, and then we can help our average

friend. And so we must try to rise above what is natural in that sense and take up the super-natural, from that point of view.

And then again, it seems we must get rid of the personality in you—the strong feeling, I want this ; I want that. I am always thinking of myself and how this or that will affect me, what people are thinking, or what I suppose they are thinking of me. Get rid of all that ; get out of all that. It was well said by a certain writer that the average man is the centre of his own circle, the centre of all his thoughts and ideas. Get out of the centre of your own circle and instead of that put God there, put the Christ there, put your Master there. But at any rate think not of yourself but of the work that has to be done. Set that before you as your great object and learn to forget yourself, and when you can do that you will have gone a very long way towards the real inner peace. But remember, when I speak to you of that inward peace I mean that peace which the Christ promised to His people.

I mean not only a negative peace but a positive peace. I mean not only that you shall be indifferent to everything so that it goes by you because you do not care. That already is a very fine thing. You have achieved something when you have reached the stage that nothing which comes from without can annoy or trouble you, but you must have besides that a positive peace. You must be a centre radiating out peace on your fellowmen. So it must be a definite thing that you give; peace and blessing must shine out from you upon others. Then you will be, however humbly, a true representative of the Christ, (God) then you will be helping, collaborating, in his great work; then you will be doing for your fellowmen something of that which he has done for you. "My Peace I give unto you", he said. "Not as the world giveth give I unto you." So you must try in the same way to pour our peace on all ; to be a peacemaker and more than that—a veritable sun shining out in rays of peace over all about you. Thus should you follow the Lord Christ (God) ; that shall you have that unspeakable happiness of bringing others nearer to Him,—(From *The Liberal Catholic*.)

Religions As Barriers

The word 'Religion' is derived from two latin words 'Re', together and 'Lego',-to bind and therefore means 'to bind together.' It implies the existence of different units and the knitting together of those in course of time. These units are no other than the individual selves spoken of in philosophy and they are the fragments of the One Self which

is universal as well as transcendental. The Individual Selves, therefore, share the nature of the Universal and Transcendental Self but are also separated from each other by walls of matter usually termed as bodies. These bodies, in their turn, are derived from a common source of matter which is also a phase of the same Universal and Transcendental Self. Because of these bodies the Individual Selves forget their nature and identify themselves with the bodies. The result is the apparent separation which needs to be got over by the Individual Selves in process of evolution and religion has to provide necessary help for this realisation if it has any useful purpose to serve.

The Founders of religion have had this idea in their minds and they did not expect that human frailty would go so far as to make religion a dividing factor in life. The truths of religion should necessarily be the existence of One Self in diverse forms and the elimination of those forms for the realisation of that Self. But as it is, what is the position of our religions ?

In the first place, religions are like water-tight compartments in which individuals live, move and have their being. The sense of separation due to the individuals identifying themselves with the bodies in which they dwell, is itself, the first wall of division to which religions add a second wall. "My religion" and "your religion" are expressions so commonly used as to indicate 'difference complex' as well as pride both of which being in no way near the sense of unity the Individual Selves have to realise. It is no wonder, therefore, that Krishnaji who represents the sense of unity finds religions as having become barriers instead of as helps to realisation of this sense of unity. He sees that the mere formalism which religions show leads individuals nowhere and longs to direct the attention of people from this formalism to the reality which is this sense of unity. Worships, rites, ceremonies and even philosophical systems taught in religions have no value if they do not help us to realise our unity with the One Self and therefore with all that exists. It cannot be denied that these external things can, at best, help us to control our bodies and not our real Self, which is hidden in the depths of our Nature. That is why Krishnaji emphasises retiring within so that the Life might be realised and not dependence upon extreme things. There is no exaggeration in our saying that religions are at present real barriers to the realisation of "Truth which is Life."

M. VENKATARAO.

Sequal to "Sarda Act".

THE SECRETARY WRITES:—"The Sarda Act Propaganda Committee" for Vizagapatam District is formed, with seven workers and power to add, electing M. R. Ry. K. Venkatarao Pantulu Garu B.A., Joint Registrar, Vizagapatam, as Secretary. Its chief aim is to educate the public in the district, on the benefits, arising out of the "Sarda Act" and to induce them to educate the girls sufficiently, on right lines.

All institutions, Associations and individuals, that have, at their heart, the welfare of humanity are requested to kindly co-operate, by correspondence with the Secretary, and to inform the facilities, in their neighbourhood, to form such sub-committees, so to ensure organized and systematic work of ameliorating, at least, in the next generation, the oppressed, deteriorated, diseased and hence pitiable "Motherhood," because of every body's natural love, devotion and duty towards their own mothers.

Earnest, sincere and heart-felt response is solicited so that our district might rise to the occasion and translate into practicality the the co-operative spirit of the age in establishing knowing and conscious co-operation between fatherhood and motherhood, which is essential to have "HAPPY" homes. Happy homes, as every body can observe, are the centres to give birth to happy, healthy and brave heroes and heroines, that can save our country and the world at large in its trials to regenerate a happy civilization based on peace, co-operation and consequent happiness, as against class, caste, colour and sex wars that are abundant everywhere in the world.

All servers of the country will please show their enthusiastic support in this work and earn the good "KARMA" of ultimately putting an end to the existing strifes, struggles, diseases and life-long dissipation of motherhood in several homes, so as, at least, to keep up the traditional Puranic prestige in this country of having "MOTHERS OF HEROES AND HEROINES."

Reviews

Tirujnanasambandhar

This is a neat little booklet of 75 pages, Dem. 8vo. dramatising the episodes connected with the life of Sri Jnanasambandhar and his spiritual message for South India. It is unnecessary to say that Jnanasambandhar was one of the famous trinity of Thevaram hymnist Saivite Teachers. According to the order of the day in which he flourished he worked many miracles by the grace of Siva in Shiyali, Tiruk-

kolakka, Chidambaram, Vaippar, Tiruvezhimizhalai, Vedaranyam, Madura, Mylapore and Tirunallar. Sri Jnanasambandhar is according to the Saivite tradition considered to be the manifestation of Sri Subrahmanya. The saint was a sublime singer and was accompanied by the lutist saint Yazhpannar during his travels, and the Dravidian Child spread his message in song and poetry just as every other great teacher did in India.

Mr. S. K. Parthasarathi Aiyangar, B.A., B.L., Dist. Munsif, Mannargudi, is the author of the play and is to be congratulated on this piece of work done to perpetuate the memory of the great Tamil saint, which is at once inspiring and elevating to us who are of a devotional temperament. The whole setting is in readable Tamil with the necessary intermingling of humour here and there. It is priced Annas Eight. I read the whole play to the members of my family and we enjoyed it very much. B.S.R.

"THE OUTLINES OF VEDANTA BASED ON SHRISHANKARA'S DAKSHINAMURTI STOTRA." By M. Srinivasa Rao, M. A. (Madras), M.D., C.M. and B. Sc. (Edinburgh), D.P.H. (Cambridge).

Dakshinamurti Stotra was a spontaneous outpouring of the heart towards the Final Teacher, and it is unlikely that it was intended to be a regular exposition of Vedanta. But the stotra is so suffused with fundamental Vedantic ideas that it is reasonable to expect to be able to frame an exposition based on these hymns. The author of the book under review has undertaken such an exposition, and he has succeeded. The book offers plenty of evidence of his wide learning, both ancient and modern, and he has ably harnessed it for the accomplishment of his task. The result is a welcome addition to Advaitic Vedantic literature.

There are a few drawbacks in the book which a reviewer is bound to notice.

1. The translation of the verses is in several places, not happy. For example, the obvious meaning of "प्रबोधसमये" in verse is "on self-realisation." It has been translated into "in the wakeful state," which results in something of the nature of bathos. This is apparently an oversight, because, commenting on the verse, the author says, correctly on page 6, that when a man gets true knowledge he awakens to a state in which the present waking world appears as illusory as the dream-world.

2. Oversights of minor importance. For example, Kathopanishad on page 44 is a mistake for Kenopanishad.

3. Printing mistakes, for example, "सिद्धयेत्" in verse 10 belongs to the fourth foot, and not the third as appears from the printing.

Having performed this necessary duty it is pleasant to turn to the brighter side and state that the public will be grateful to the author for this able presentation of the subject, enriched by numerous, apt quotations from modern philosophical literature. S.

Bharata Samaja

T. S. ADYAR (MADRAS)
15th, NOVEMBER, 1929.

Dear Sir & Brother,
Madam & Sister,

The fourth Annual Convention of the Samaja, under Supplemental Rule 4, as amended by the resolution No. 1 of the Council of Management, dated 1st, April 1929, in accordance with the resolution of the Convention of the same date, will be held at Adyar during the Christmas week (December 25th to 31st).

The exact date and hour will duly be notified during the T. S. Convention.

All registered members of the Samaja are earnestly requested to attend. Ordinary members are also invited to attend.

AGENDA.

1. Consideration and adoption of the Annual Report.
2. Election of the Council of Management.
3. Consideration of the future work of the Samaja.
4. Any other business that may be brought up at the Meeting.

Yours fraternally,
L. B. RAJE,
Secretary.

An Appeal

The Bharata Samaja has great work to do in carrying out its objects, especially in the matter of promoting social welfare and removing social evils, and in the matter of simplifying the scheme of Hindu rituals, &c. In order that the Samaja may justify its existence, systematic work has to be done throughout the year, through leaflets, pamphlets, etc. All that means money.

Further, the Temple at Adyar, built at a cost of about Rs. 30,000, has to be maintained and the daily worship must be carried on. The cost comes to about Rs. 40, a month.

We take this opportunity of appealing to all who are members of the Samaja, registered or ordinary, to support the movement, not only by regular payment of their subscriptions, but also by giving donations themselves and securing donations from others so that the Samaja may do useful work and serve its purpose.

Bharata Samaja, Adyar. }
15th Nov. 1929. }

L. B. RAJE,
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