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THE 1558
Bharata Dharma

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VOL. VI.

MARCH 1929



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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

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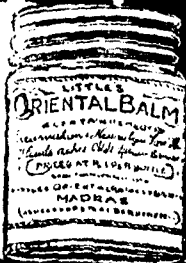
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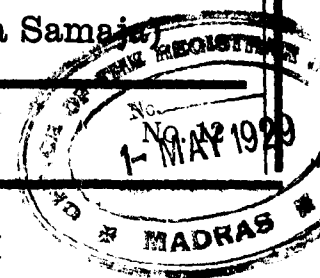


BHARATA DHARMA

(The Official Organ of the Bharata Samaj)

VOL. VI.

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Life in the Spirit

By Sadhu T. L. Vaswani

Life in the Spirit does not begin until the *kosha* (vehicle) of *gnana* (wisdom) is lifted. Below it are (1) the *kosha* of *anna* (physical vehicle), (2) the *kosha* of *prana* (vitality) and (3) the *kosha* of *manas* (mind). These three *koshas* must be purified, trained, disciplined as preparatory to the lifting of the sheath of wisdom (*gnana*). (1) The physical sheath must be purified. Discipline the body; keep it under control; make it responsive to pure vibrations. (2) The sheath of *prana* (vitality) must be trained. Be active, but into your activity put a higher motive. Work, but breathe out the aspiration that the work may be an offering to the Lord. Grow in the consciousness that the worker is He, the Lord Himself, and that you are to be but an instrument.

(3) The sheath of *manas* (mind) must be disciplined. Intellect must be cultivated, not repudiated. But intellectual arrogance must be abandoned. The mind's questions must be honestly met, but the mind's *ahankara* must be given up. Egoism is a subtle enemy of spiritual life. Behind the "I" is the self-luminous spirit. When the "I" recedes, the spirit shines.

To him whose *gnanachakra* (centre of knowledge) is opened, the spirit shines as Light. Such an one rises to the plane of pure intuition. He rises above argumentation, reasoning, to "seeing". Nimai the logician becomes Chaitanya, the seer; Saul the controversialist becomes Paul, the Christ-proclaimer. To the seer of the spirit-plane life is radiant with a new light. Objects, events, experiences, are seen

floating down "a stream of flowing oil,"—to quote the words of Shri Ramanuja—the flowing oil of Divine Grace. As the *gnanachakra* opens, *samadhi* is developed out of communion with Cosmic Consciousness. For intuition rises above interest and anxiety, enquiry and argumentation, desire and discord.

There is another *chakra*—that of *ananda*. Here the spirit manifests itself as Harmony. Here you realise that the Infinite is the All-satisfying, so that nothing outside It has any interest or temptation for you. The Infinite is the All-sufficient, Its singleness fills your heart and you become pure and free. You radiate innocence and joy. You become a child. The perfect man is a perfect child. And to the Babes belong the Kingdom of the Spirit.

The Miracle of Regeneration

Notes of Talks by Rajadharmapravina Dewan Bahadur
K. S. Chandrasekhara Aiyar.

"The Soul of India is a great Soul in chains. Liberate it and there will arise a giant among nations; for there is no doubt that a regenerated India would, and will, do much for the regeneration of the whole world."

The greatness here referred to is spiritual greatness, the greatness of the ideals which have moved and inspired life and thought in India. The dominant note of Indian Society throughout the ages has been religion in the widest sense: the recognition of a fundamental, unchanging, eternal reality underlying the fleeting forms and phenomena of the material world; the reign of law and unerring justice through all the seeming inconsistencies and inequalities of life; the certainty of progress towards ultimate perfection for all, and so on. Even the ignorant peasant believes that the true life is a spiritual life; and though he may not be able to carry out its ideals to the full extent in his own daily actions, he has the greatest reverence and admiration for those who can.

At the same time, nowhere is knowledge as such held in higher esteem, nowhere exists greater intellectual freedom of thought, than in India: there is even a school of pure agnosticism among the recognised systems of philosophy. Further, the Hindu religious temperament in its best aspect is so free of dogmatism that it is perfectly compatible with the most earnest spirit of scientific enquiry, though various causes have retarded the active development of scientific research in this country till recent times. It may well be that the increasing co-ordination of the religious and scientific spirit in India may lead to a new "intellectualisation of belief," may facilitate a synthesis of all know-

ledge—knowledge pertaining to this and to other worlds alike—on larger and more comprehensive principles, and may give a new spiritual impulse to the world of today.

A regenerated India will have unexampled opportunities for the helping of the rest of the world, because of the cast of her mind; her type of culture (of which the essence is a comprehensive and intensive vision of life); her great past; her unexampled and still vigorous traditions at their best; her achievements in all the elements of national life—literature, philosophy, art, science; her geographical conditions, which make her the meeting ground of most of the races of the world; her historical unity and importance. The chosen habitation of the root-stock of the great Aryan race, India has a part to play in future ages before which even the splendour of her historical past will pale into insignificance.

Unfortunately, India has not had sufficient freedom for self-expression during many centuries past. She has not merely been constantly involved in social and political troubles of some kind or other, but, as we have already seen, the springs of her national life have in various ways been obstructed in their flow. We shall be told later what must be done to liberate the Soul of India from bondage. Here I may remark that every nation has within itself the capacity for self-recovery, just as every physical organism has; and that, as has been well said, "a nation becomes whatever she believes herself to be: she is made great, not by her relative superiority, but by her thought about herself." If the people of India will only realise their unity as a fact, if they will refuse to keep their minds in stagnation and subjection, then political and all other freedom will come to them as a matter of course. India will arise a giant refreshed, with vastly increased energies commensurate with the higher ideals by which she will be inspired.

"We have a splendid spiritual heritage; but it has grown stale and profitless through the lack of the one thing which alone can keep any tradition fresh and profitable; and that is the spirit of real affection and consideration for others."

That our spiritual heritage has become tarnished and dim is due primarily to the jealousy and exclusiveness of its custodians. And latterly the value and even the existence of the heritage was lost sight of, and it was largely under the stimulus and guidance of Western scholars, and more than all of the Theosophical Society, that we have been able to recover some part of the lost heritage. We have needed the appreciation by Europeans and Americans of our philosophy, literature and art, in order to appraise the worth of these properly; and the full recognition of the beauties of Indian music may not come till

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after Western ears have learnt to admire them! On the other hand, there is also in recent years a tendency in the opposite direction, to belaud everything old or indigenous without discrimination and without reference to its intrinsic utility and adaptability, its present needs and conditions.

Even standards of right and wrong have necessarily to change with changes in social conditions and with the progress of civilization. The growing life of humanity cannot be circumscribed by the same rules and conventions as may have been suitable when it was less evolved. Traditions must adjust themselves to the needs of the changing life; they must not operate harshly or cruelly on any portion of society, but must be inspired by "real affection and consideration for others;" else they cease to be "fresh and profitable," and become stale and injurious.

Shri Tyagayya's Hymns

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

(Continued from p. 237.)

Now, the position is thus: Other poets and singers can and do claim to sing under inspiration, but Shri Tyagaraja occupies a unique place. He sings not. Shri Rama sings through him. It is, in fact, a Revelation in its truest sense. It is the word of God. This was perhaps the reason that underlay the name given to these Hymns by the most advanced of his disciples. They would not give them the ordinary name of kritis, or keertanas. They were to them Upanishads. Tyagopanishads were as sacred to them as the Vedas. They did not sing them as they sang the compositions of others. They studied them. It was the subject of their meditation. Only some were qualified and authorised to sing them in the right way, with the right intonation and rhythm. The correct exposition of the deep mysteries that underlay the seemingly simple words and sentences was, like in the Vedas, handed down from teacher to pupil, from mouth to ear. It was a regular *guru-shishya-parampara*.

"Many call upon me and cry: Lord, Lord! but few know me or know of me."

Even so with the hymns of Shri Tyagaraja Swami.

Maharishi Valmiki has a very strange expression in Chapter V, Canto I, of his Epic:

"Who is qualified to hear this immortal poem sung? Is it the king, the priest, the millionaire, the saint? Or is it the man who is free of envy (*asuya*)?"

Again turn to the *Bhagavad-gita*, Chapter 18:

"To whom shall you teach this Gita. Not to the man who has not his senses and mind under perfect control; not to the man who would not make service the means and the end; not to him whose heart is not prepared to hear.

"Now one may not have all these failings and may possess all the positive virtues. But take heed that he does not have in him the least taint of envy to me (*asuya*)."

A very strange coincidence is this peremptory warning from two Singers, separated by about eight hundred and seventy thousand years. Now what is this *asuya*, this mortal sin? They explain it thus: *Gunishu dosharopanam nama asuya*.

We see in others virtues that we have not. We see in ourselves the corresponding vices. We can never hope to destroy the one nor acquire the other. Our impotent anger finds a vent in making the world believe that the solid virtues in the good man are in reality cloaks to hide the vices beneath.

In the days of Lord Krishna there were many who scoffed at him, they denied him, they warned others against him as a "rogue in grain", a dangerous hypocrite whom it was lawful to persecute, to slay. The *Bhagavata* furnishes us with many instances of this tendency at the time. Shri Krishna himself puts it most touchingly in the *Gita*: "They, the fools, treat me with contempt as a man, and all because I chance to take a human form like any other, knowing not my supreme nature."

It may have been as bad in the times of Valmiki, when Ravana and his friends looked upon Shri Rama as no higher than a man, their lawful prey.

Many sang the life of Rama before and after Valmiki. There may have been an unpardonable desire among some to belittle his work, to deny it the glory it deserves, the inspiration that guides it. So Valmiki tells them: "Friends, you need not trouble yourselves worrying about my desserts. Envy me not. I am not the singer of this poem. I am but the humble mouth-piece of the Goddess of Harmony and Wisdom. And Her you can never make the object of your envy. She is too high for it."

Now, coming to these Hymns, Shri Tyagayya, through whom the Lord sang, lays no claim to the authorship thereof. This was necessary to disabuse the minds of many of his time who denied him any greatness, any inspiration. More than one hymn speaks of the very bitter persecution he was subjected to at the hands of the public, nay of his nearest relatives. The hymn in the Raga Ahiri (आहिरि)—opening with "*Adaya*"—recounts a strange, a terrible, a heart-rending incident.

Even at the present day I know of some who hate his Hymns and will not sing them. They are of two sects. Some that follow Dikshita and set his songs above those of Tyagayya. They will not on principle defile themselves by singing them. The other sect is composed of Shaiva bigots (Vira-Shaivas), who will not have anything to do with a follower of Vishnu. Some of them had to sing these hymns, as the public demanded them emphatically. I believe they did hard penance for it later on at home.

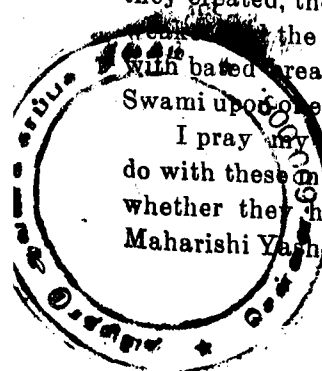
There is still among us one who told me that his ancestor challenged Shri Tyagayya to sing *pallavi* with him. The Saint failed to do so and had to pay the bet. It was nothing else than to be hissed at by a sweeper of the house. In consideration of the age of the Swami and at the request of his friends, the pound of flesh was not exacted by this Shylock of music.

I know this to be untrue. The fact that the musician in question placed his sons under the Swami as his pupils, belies the statement. Here is a fine touch of envy. I pray Karma will deal with him mercifully. Another instance and I have done. A late lamented friend of mine, the highest authority in the theory of South Indian music, could not brook these hymns so universally praised. Nothing would satisfy him but to compose his own variations to replace those generally sung with some of these masterpieces. He set himself to teach his son. But it fared no better than the unluckly experiment of Hiranyakasipu, who would have Prahlada replace Narayana in his heart and on his lips by his own dreaded name and fame. The boy ran away from the father to Umayalpuram and there learnt the heterodox Hymns from the disciples of the Saint.

Shri Tyagayya warned his disciples many a time by word and song of the dangers that followed the misuse and the abuse of these Upanishadic compositions. Turn to one of the Pancharatnams (five masterpieces).

In the raga "Gaula," opening with Dudukugala, they should be taught only to such as are willing to abide by certain restrictions and rules. They should not be sung at any time, at any place, and to any audience. They were composed in such a way that the thought-forms they created, the vibrations they set up would, if ill-placed, destroy the lower form. I have heard some of his disciples speak with bated breath and in awed whispers of a dread curse laid by the Swami upon one of his favoured disciples, who proved false to his pledge.

I pray my friends of both sexes who would have anything to do with these musical Upanishads to approach them in the right spirit, whether they hear them or learn them. Remember the warning of Maharishi Yaska against misplaced accent with regard to Vedic man-



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tras. Vritra who was to have seen the death of Indra met his death at the hands of his intended victim.

Reform and Legislation

By Dr. S. S. Gandheker, M.A., B.Sc., Ph. D.

It may be wisdom, under ordinary circumstances, to travel along the line of least resistance; but most often a bold step is not taken that way. Where the disease is chronic and needs a drastic operation a treatment with palliatives gives no relief. The child-marriage question is a chronic malady and to wait to ascertain "how far it is possible to introduce a change affecting the habits and customs of the people" is suicidal. Sir Sivaswami Iyer, in a recent article in the *Bharata Dharma* sounds a gentle note of admonition that even when responsible government is established "it will be impossible to carry any measure into law in the face of popular opposition." While this is true in a sense it does not hold much water. When the vote was first granted to women it was done in the teeth of opposition of some of the women themselves. When prohibition was introduced in the United States it is certain that the United States Senate did not take a popular referendum on it. When public opinion is strong enough to force legislation, legislation becomes unnecessary. Legislation is only to make the mass conform to standards, which otherwise they will not do. When all is said, the opposition of the orthodox is not so potent or dangerous as it appears to some of our cautious reformers. The opposition is just the opposition of one who is afraid of a change, however merciful, and deserves only one treatment—and that is to brush it aside unceremoniously.

We are often reminded that India is a hot country and that one net-result of this is early pubescence. Recently the Principal of a Women's College in this 'hot' country was publicly reported to have declared that girls when studying generally attain puberty at a later age. And our homes and their influence on growth are not considered. Whenever women congregate the one absorbing topic of conversation is matrimony, and how much is a "grown up unmarried girls" of twelve or thirteen an object of neighbourly sympathy and pity! Is it any wonder then that a girl growing up under such auspices is painfully sex-conscious? Where is the healthy atmosphere to develop and unfold in beauty and in peace without being reminded constantly that the end and aim of a girl's existence is marriage and procreation?

The law in England, it is said, provides for marriages at an early age; but critics forget that the legal age and the popular age are two

different things. By far the vast majority of people marry only as adults, realising fully the responsibility the act entails. Early marriages are few and far between and certainly not looked upon with much favour. When, presently, Sarda's Bill becomes law it may accelerate the reform so much that in a decade the popular age for marriage may go up to eighteen and more. Probably then, no legislator will take the trouble to introduce a new bill raising the marriageable age. Legislation is necessary at certain stages of the social history of the race to set the pace for reform, and when the actual state of things gets far ahead then the law remains a dead letter. In the distant future, it is likely that falsehood and thieving may be looked upon with contempt by one and all, and it may be amusing to them that the penal code on these subjects should exist at all! Just because there is no law against *Sati* in England it will be wrong to run away with the impression that such things may be permitted there. One sees clearly the need for discrimination in using statistics. To take shelter behind the marriage laws of some other country is not to have faith in one's own stand.

Much is being said about the sacred nature of Hindu marriages and these being not mere contracts. With men and women of honour every contract is sacred, whether they are marriages or not. The sacredness of Hindu marriages has a peculiar flavour in that it is one-sided and works only through women. The man, however, is free to ill-treat his wife with impunity, set her aside with or without a pittance, marry another—all this with the passive sanction of his religion and, what is worse, society. Indeed, this stunt of sacredness looks like a clever manipulation to enslave women all the more effectively and make them inarticulate.

Marriage is becoming more and more an economic problem. Though the love of one for another may make people marry on the principle that two can live cheaper than one, the problem of children, when they do come, will be a very real one and sometimes a menacing one. To such of those who would limit or prevent children, birth-control is a god-send; but, most emphatically, it is not for children to play with. When Sir Sivaswami Iyer says "that early entrance upon conjugal relations need not be followed by child-bearing and that the true remedy is to be sought not so much in legislation as in the education of public opinion and the popularisation of requisite knowledge," (Italics mine) he shows only the zeal of a new convert. That premature child-bearing has disastrous results on the mother and the child is known even to laymen. To prevent it it is necessary to go to its root cause and not merely treat it after the way has been paved for it. It is ruinous for individuals and ruinous for the race that young people during

their formative and growing period should be started on a perilous campaign of exhausting their little stock of vitality in a single direction, and child marriage does this one thing. To train children in habits of self-control so that they will control their sex-impulses and grow into splendid men and women must be the ambition of every sane parent. Such a legacy is worth far more than any legacy of material wealth. In the present state of our society, it seems to me the education of the parent is no less important than the education of the child on these matters.

"Respect the Dead"

By Annie Besant, D.L.

Such was Mr. M. S. Aney's plea in the Indian Legislature in regard to the Hindu Law of Inheritance, in opposing a Bill before it, on the ground that it would make a change to which many people "having old ideas" would object. One of the foundations of the Hindu's faith was his "respect of the dead". "At least justice should be done to the dead." The question naturally arises: "For how long is this "respect" to continue?" The orthodox Hindu believes in re-incarnation, in common, let me say in passing, with most of, if not all the religions of the world. Putting the matter very roughly: on the other side of what is foolishly called "death," the man, in a subtler body, passes through a region in which he reaps the result of his evil thoughts and feelings by the workings of cravings which he is unable to satisfy, having lost the physical body, the organ for their expression; he carries on his good thoughts and feelings similarly, passing rapidly through the happier portion of that region, and going thence, cleansed from many of the imperfections in those good thoughts and feelings, into the higher world of creative activity, shaping there the seeds of future virtues; while any remaining imperfections sleep for a while, as seeds of future vices. The progress made by the soul in this after-death life, remaining as these seeds of virtues and vices, comes out as the "character" with which the child is born; and true education consists in nourishing and developing the seeds of the virtues, and starving out the vices, (by guarding the boy or girl during youth, as far as is wisely possible, from evil surroundings and influences. One result of this is that if Mr. Aney perpetuates conditions which belong to a Past in which many bad (as well as good) laws were made, he may be the unconscious instrument of crushing the efforts made by an improved soul to remedy mischievous laws which, in a less advanced condition, he took part in creating. Progress would thus be entirely blocked, in fact would be entirely put an end to, and the "Power which makes for

Righteousness" would be foiled—an impossible idea. For, as the Lord Buddha pointed out, sorrow follows evil, and joy follows good, as the wheels of a cart follow the heels of the bullock. "The Good Law" thus prevails, and the education of mankind goes on, very slowly indeed, but inevitably. Life builds forms, as Sir William Crookes declared; it is not forms which create functions, as Tyndall thought twenty years earlier. Science has justified the Upanishat which taught that it was the Atma, the Divine Dweller in the body, who willed to see the outer world, and the eye came, to hear, and the ear came, the mind, and thought came. The Dweller in the body casts it away when it is outworn, as a man casts away outworn garments, and takes another, better fitted to express the progress made. This is the power which pulls us forward from the front, the power which pushes us on from behind, those as yet undiscovered forces whose presence is glimpsed, but whose origin is not yet understood, by Modern Science.

The *vis a fronte*, the *vis a tergo*, these used to be called, when I was studying science and other things long ago; my Latin is shakey, but the fact of the forces and of their activity remains; at that time I did not realise the "One and the many," the great truth which Plato considered as Wisdom.

I must really apologise for writing such an article, unusual in a newspaper. But the fault is on Mr. Aney's shoulders. Why did he ask us to respect the dead, ourselves in the Past, in order to prevent us in the living Present from remedying the mistakes we then made, and now want to correct? As well blame a man for trying to repair the crudities of his boyhood. We *were* the dead Past; we *are* the living Present; let us create the Future in which we shall be after a while. The Rishis to whom we look up will then use us as Their instruments, and we shall help, not hinder Them, in Their work, which is Evolution.

—New India.

The Full-moon Days

(By L. B. Raje)

In the Hindu Calendar the full-moon days of all the months are treated as sacred days, some have an occult importance, others a religious importance and some have both and are observed as holidays.

The next full-moon day, Hutashani or Phalgun Purnima is connected with the story of Kama-dahana, the burning of Kama—the God of passionate desire—by Mahadeva, the Lord of will. This has been referred to in my note on "Kartikya" (Vide October 1928 issue of *Bharata Dharma*). It will be seen that the day marks an important

stage in the history of Human Evolution—the door to attainment of passionless and selfless love being opened thereafter.

The Phalgun Purnima has thus an occult significance. But that is now almost lost sight of, and the day is observed only as a gala day, and much abused in many places in the North, as full liberty is taken on this day for the indulgence of selfish desires and foul language. With the spread of education, however, these bad customs are gradually disappearing. The real purpose of this holiday ought to be impressed upon the minds of the people. They should really make a vow on this day not to indulge in selfish desires but to burn them in the fire of dispassion. Then the holiday will serve a good purpose. It is a matter of rejoicing that Associations have already been started for the purpose of putting a stop to obscene scenes during these holidays (which last for five days from the Purnima), and diverting the minds of the masses to better ways of enjoying them.

The Chitra Purnima

We shall now pass on to the Full-moon day of Chaitra, which is a holy day, both in our world and in the spiritual world.

The Hindus begin their New Year from this month. The Christians observe their Easter Holidays, and the Parsis also observe holidays in this month.

The month derives its name Chaitra from the fact that the Moon becomes full while in the Chitra constellation.

The Vernal Equinox also occurs in it and the Sun comes to Mesha, his sign of exaltation, and begins a new cycle of his journey through the twelve signs of the Zodiac. There is a marked similarity in the observance of the holidays in this month and the month of Ashvin, when the Sun reaches the opposite side, having completed half the journey of the Zodiac when the Autumnal Equinox occurs.

In Chaitra we have Shri Ramajayanti. In Ashvin we have Shri Baudhajayanti. Both these months begin with a Navaratra. Both are dedicated to the worship of Devi. In Chaitra she is worshipped as Gauri. In Bombay, from the Shukla Tithiya of the month to the Shukla Tithiya of Vaisakh (the next month) ladies worship Gauri and invite their friends (other ladies and children) to their houses and give them fruits, sweets, flowers and Kumkum, etc. They vie with each other to show their Puja at its best by decorations, flowers, etc. Educated ladies now take the opportunity of this festival to give instructive talks on social and religious reforms to their lady friends. Thus there is instruction as well as joy everywhere, and the ideal of Gauri—the pure white—the embodiment of the purified desires, selfless and passionless love, is held up before women and men both.

It is appropriate that the birth of Shri Ramachandra—the ideal king, the ideal son, the ideal husband and the ideal master—is also celebrated in this month. From New Year's Day, the first day of Chaitra, each day is devoted to special worship and Harikathas (Kalakshepams) in which the story of Shri Ramachandra's life is narrated from day to day so that men, women and children may imbibe the lessons of that perfect life. The celebration ends with the Purnima Day when the birth of Shri Hanuman is celebrated. This is really the culminating part of the ceremony, and is more important and yet, as usual, it is not given due prominence and attention.

Shri Ramachandra, who showed an example of high character to mankind and invited them to follow him, left this earth after having made his devotee, Shri Hanuman, a Chiranjivin and appointed him to guide the world to the end of the Manvantara after his own return to Vaikunta. During the *avatara* of Shri Krishna, Hanuman met Bhima, the Pandava, and gave him some special powers. He also helped Arjuna, the Commander-in-chief of the Pandavas, in the Mahabharatan War. As soon as Hanuman left the top of Arjuna's chariot after the war was over, the chariot became a heap of ashes. It is said that he is seen in a physical body by some fortunate people at Shri Rameswaram even in modern days.

It is said that the Maharashtra saint, Ramdas, the preceptor (Guru) of Shri Shivaji, was overshadowed by Hanuman. In Maharashtra he is considered as an *avatara* of Shri Hanuman. In addition to the great help rendered to Shivaji in the foundation of the Maharashtra Empire, Ramdas founded Mathas for training men for service throughout the Maharatta country (Maharashtra, C. P. and Berar especially). The recruits trained in these Mathas are doing all kinds of social and religious work, and the occult school (sampradaya), started by Shri Ramdas still seems to be carrying on occult studies. One of the Mathas states its *Upasansaparanpara* as follows :

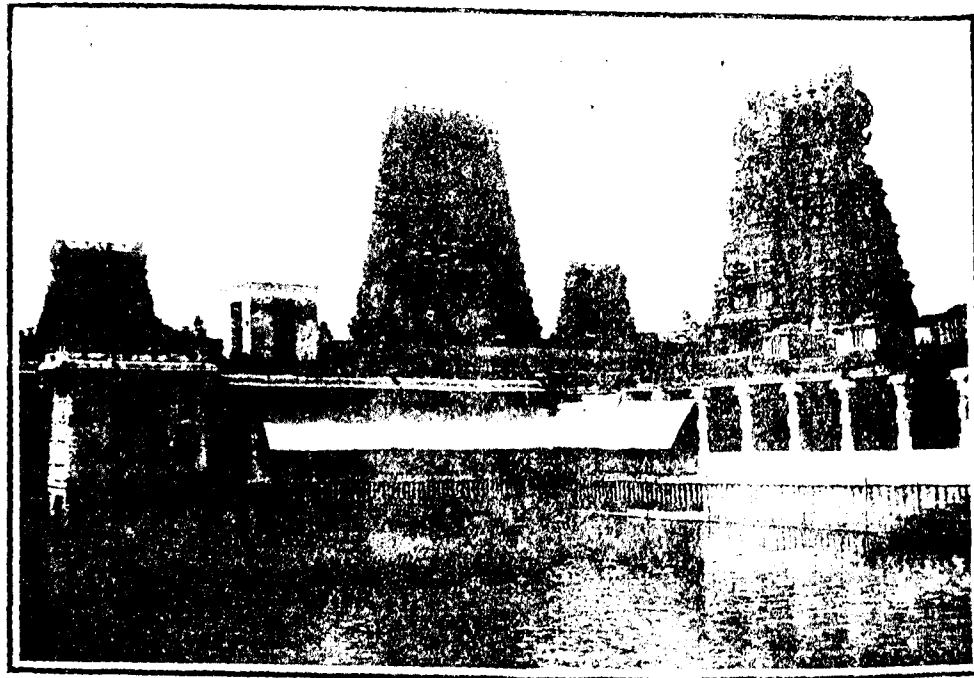
श्रीरामदास-मरु-मारुति-राम

सूर्यवंश विश्रामधाम ।

Shri Ramdas ; Maru ; Maruti (Hanuman) ; Rama. The Chaitra Full Moon Day is to them a day of occult significance. It is believed that it is considered as auspicious for Initiations into the Occult ranks. Needless to say, it is observed with due importance in all these Mathas and in all temples of Shri Rama where is always Hanumanji also. The birth of Hanuman is a joyful event for individuals as well as for Humanity. We shall consider the story of it and its occult meaning on a future occasion.

Madura.
The Grand Temple—A General View.





The Hema-padmakara or the Golden-lotus Tank.
Within the Temple at Madura.

(Referred to in the note on Chitra Pournami extracted from
South Indian Festivities by P. V. Jagadisa Aiyar.)

Chitra-Pournima

(From *South Indian Festivities*)

"The Hindu festival by the name of *Chitra-pournami* is observed on the Full-moon day in the month of Chitra, corresponding to the English month April-May, when the asterism *Chitra* (Virginis) holds sway. It is a festival observed in honor of *Chitra-gupta*, the chief Accountant (Recorder) of Yama. . . . The word *Chitra-gupta* means 'hidden pictures'.

"There is an arrangement in Nature by which every incident in the life of individuals, mental, emotional and physical, is recorded in a kind of very fine plastic matter in space and linked to the centre from which it emanated. The aggregations of these incidents are in fact the account of each *Jiva* in the cosmic ledger so to say. At each birth and death of an individual, adjustments in his accounts are made either in the shape of entries or by the removal of certain entries already in existence. The consciousness controlling this adjustment is *Yama*, the God of Death, and his Recorder, *Chitra-gupta*, stands figuratively for the cosmic Ledger of the *Jivas'* accounts, of their commissions and omissions physical, emotional or mental.

There is also a legend connected with the observance of this festival at Madura. Briefly, it is this:

"Brihaspati, the spiritual preceptor of the Gods, threw up his office when *Indra* failed to pay due regard to his adviser. *Indra* lost his valuable guidance and became responsible for several defaults. Even the Chief of the celestials may not disregard advice and guidance from his spiritual superior, though endowed with high station and great power. Forgiving *Indra* after some time, *Brihaspati* took up his office again and advised *Indra* to visit holy places. In the course of his pilgrimage, *Indra* found himself suddenly clear of his weaknesses and noticed that the powerful influence radiating from the *Lingam* near where he stood (symbol of *Shiva*) was the cause of his relief. A shrine was immediately erected there for the God and Goddess. A lotus tank also came into existence miraculously in aid of *Indra's* worship. The day on which *Indra* first worshipped the Lord there in that form was *Chitra-pournami*, and from that day, the day is one of great sanctity, and at the Madura festival every year, people believe that *Indra* visits his former place of worship to join there in the people's worship of *Ishwara* and *Ishwari*."

Vedic Marriage Ritual

IN A SIMPLE FORM

By the late Pandit A. Mahadeva Shastri

[Reprinted from the August and September issues of 1925]

INTRODUCTORY NOTE

The Vedic rituals, now in vogue, of marriage and other *Samskaras* or sacraments are very elaborate, and their practice at present is not accompanied with a proper understanding of the meaning and the significance of their several parts either on the part of the performer or on the part of the officiating priest, while their perfunctory performance is a notorious fact. This has led to a complete indifference, and even neglect on the part of a large number of educated unbelievers and to a demand for simple and significant rituals on the part of believers who are no less in number. Such a demand has been addressed to me from several quarters :

(1) Those who believe in the Vedic rituals and desire to observe the Vedic *Samskaras* with proper understanding. These include some non-Brahmanas as well as Brahmanas.

(2) The social reformers who wish to be self-reliant in conducting *Samskaras* without having to resort to professional priests who for various reasons hesitate, and in most cases refuse, to officiate in their families.

(3) Those who live in places where professional priests are not easily available and who themselves wish to conduct the rituals.

(4) Those who desire to have the existing rituals free from what they regard as accretions of ages which have smothered the essential vital portions beyond recognition, with masses of accessory ritualistic elements of a very subordinate or doubtful value.

In response to a very persistent demand I have given deep thought to the matter and have found a way to meet the demand.

The framework of the rituals now used is based on the ritualistic manuals known as Grihya-Sutras, of which there are nearly fifteen distributed among the several Vedic schools or Shakhas. Among the authors of these manuals, Ashvalayana alone of a Rig-Vedic school has proposed to record the course of the several *samskaras* in their essential elements which are common to all schools, as distinguished from those elements which are peculiar to some specific communities or families, and which are therefore accidental or unessential—leaving these latter to be learnt from the oral tradition current in the communities and families concerned. The course of rituals, therefore, as laid down in the Ashvalayana-Grihya-Sutra may for the present be regarded as the irreducible minimum.

We may take the marriage ritual as an illustration. I give here the course of the marriage ritual as laid down in Ashvalayana's manual, which is indeed the shortest, embodying only the essential elements.

The marriage ritual as given in this and other manuals is made up of three parts :

(1) *Vivaha-homa*, Marriage Sacrifice.

(2) *Griha-pravesha*, Home-entry. This is the formal taking possession, by the newly married couple, of their new household (as its master and mistress) set up, as the original idea was, out of the husband's portion of his family property and the wife's dowry brought from her parents.

(3) Three days' life of celibacy leading to consummation, *Garbhadhana*.

The first part constitutes the marriage proper, making, according to Manu, of the bridegroom and the bride an inseparable pair as husband and wife. As made up of these three parts taking place without any interval, the whole ritual was originally intended for adult men and women, fit at the time for consummation of marriage and able to set up and manage their own household.

Curiously enough, there is no place in the Vedic ritual for the ceremony of *Kanya-dana* (the giving away of the bride) to which Smritis and Puranas attach so much importance, and for *Mangala-Sutra-bandhana* (the tying of an auspicious string round the bride's neck) which in the eye of the lay people, and of the ladyfolk especially, is a most essential element in the marriage ceremony.

The ritual formulated here on the highest authority now available may be regarded as tentative—as capable of further improvement. In the first place the ritual has to be adapted to other Shakhas by some slight changes, though the ritual, as it is, may be safely followed even by those other Shakhas. A rational study of the subject will certainly discover several other lines of improvement, the Ashvalayana-Grihya-Sutra itself suggesting a very important one. In its opening section it is declared, on the authority of a Vedic text quoted there, that for a ritual to be effective external fire and oblations are not absolutely necessary; that mere adoration with prayers in the terms of the *Mantras* used in the ritual is a sacrifice quite as real and operative as the ritual with fire and oblations. The idea underlying this declaration is that worship in thought is the vital element of the ritual, while the fire and oblations serve as the outward symbol and expression of the inner mood of worship, enabling the worshipper to fix his wavering mind on the ritual. On this principle the marriage ritual may take the form of prayers and addresses in the terms of the *Mantras* now used in the course of the ritual. In this form it will no doubt commend itself to those who do not attach any importance to the reputed magic effects of fire-sacrifices, or have no faith in them. Evidently the latter part of the nuptial hymn (Rig-Veda, X, 85, 20-47) is a collection of such prayers and addresses as made up the marriage ceremony of old in this form, including the three parts, *pani-grahana*, *Grihapravesha* and *Garbhadhana*, all of which took place in the bridegroom's abode, to which the bride was first led in procession.

विवाहप्रयोगः

प्रथमो भागः—पाणिग्रहणहोमः

संकल्पः

१. वरः स्वयमासनमध्यास्य, वधूं दक्षिणत उपवश्ये, प्राणानायम्य, देशकालौ संकीर्य, मम सहधर्मचारिणीसंबन्धसंपादनीयौपासनाग्निपरिग्रहणद्वारा श्रीपरमेश्वरप्रीत्यर्थं पाणिग्रहणहोमं करिष्ये इति संकल्प्य,

अग्निमुखं द्रव्यसंस्कारश्च

२. इषुमात्रावरं सर्वतः स्थण्डिलं उपलिप्य, उल्लिख्य षष्ठेखाः, तदभ्युक्ष्य, अग्निं प्रतिष्ठाप्य,

३. प्रत्यगग्नेः दृषदं सोपलां प्रतिष्ठाप्य, प्रागुदीच्यां उदकुम्भं धान्यराशे-
रुपरि निधाय पल्लवैरपिधाय गन्धपुष्पैरलंकृत्य, उदगग्नेः सप्ततण्डुलराशीनुपकल्प्य,
समन्वारब्धायां वध्वां, अन्वाधाय, परिसमूह्य, परिस्तीर्य, तूष्णीं पर्युक्ष्य,

४. अग्नेरपराजितां दिशमारभ्य त्रिरंभसा परिविच्य, आज्यं लाजैस्सह
त्रिः पर्यग्निकृत्वा,

५. पवित्राभ्यां आज्यस्य उत्पवनम्—

“सवितुष्ट्वा प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण वसोत्सूर्यस्य रश्मिभिः” इति.

प्रधानहोमः पाणिग्रहणं च

६. त्वमर्यमा भवसि यत्कनीनां नाम स्वधावन् गुह्यं विभर्षि ।

अंजन्ति मित्रं सुधितं न गोभिः यद्वपती समनसा कुणोवि ॥

स्वाहा ॥ अर्यम्ण इदम् ॥

इति जुहोति.

७. ततः प्रत्यङ्मुखस्तिष्ठन् प्राङ्मुख्या उपविष्टाया वध्वा उत्तानस्य
करस्य अंगुष्ठादिप्रदेशं अवाङ्मुखेन करेण

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदृष्टिर्यथाऽसः ।

मगो अर्यमा सविता पुरंधिः ममं त्वाऽदुर्गाहपत्याय देवाः ॥

The Marriage Ritual

PART I—MARRIAGE SACRIFICE

The Main Purpose

1. The bridegroom having taken his seat, the bride is seated to his right. Then, after regulating breath (*pranayama*) and calling to his mind the auspicious time and place, he proposes as follows: I will perform the Marriage-Sacrifice, *Panigrahana-homa*, to win the Grace of the Blessed One, the Supreme Lord, by setting up the Sacred Fire (*Aupasana-Agni*) to be generated along with my consort on the path of Dharma.

Preparation of the Sacred Fire and Materials

2. He shall besmear (with cowdung) a surface of the dimension of at least an arrow on each side, draw six lines thereon, sprinkle it, and establish the fire thereon.

3. To the west of the Fire, let him place a millstone with a small stone, and to the north-east on a heap of grains let him deposit a vessel of water covered with tender leaves and bedecked with sandal-paste and flowers. To the north, let him arrange seven small heaps of rice. Then, with the bride touching him, he shall put fuel on it, wipe the ground round the fire, strew grass round it, and silently sprinkle water round the fire.

4. Then, beginning from the north-east corner, he shall sprinkle water thrice round the fire, and pass a flame thrice round the ghee and the fried grains (*lajas*) to be used in the sacrifice.

5. Then comes the purification of the ghee with two *Kusha* blades used as strainers, with the following *Mantra*:

By the impulse of Savita, I purify thee with this uninjured purifier, with the rays of the gracious Sun.

The Main Sacrifice and Pani-grahana

6. Then he pours an oblation in the Fire with the following *Mantra*:

Aryaman art thou as regardeth maidens; mysterious is thy name, O Self-sustainer. As a kind friend with streams of milk they anoint thee what time thou makest wife and lord one-minded.

—Do accept this. This offering is made to Aryaman.

7. Then he stands facing the west while the bride sits facing the east. While in that position, she stretches forth her hand with the palm upwards. He seizes the hand of the bride with his hand, palm downwards, and raises her with the *Mantra*:

I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.

Gods Aryaman, Bhaga, Savita, Purandhi have given thee to be my household's mistress.

इति मन्त्रेण गृहीत्वा उत्थापितायाः वध्वाः करौ प्रक्षाल्य अंजलिं कारयित्वा
सुवेण आज्यमादाय उपस्तीर्य तद्भावा भ्रातृस्थानीयेन वा तिष्ठता शूर्पस्थानं
लाजान् मुष्टिपरिभितान् द्विरावाप्य स्वयं पात्रस्थान् अंजलिस्थानपि आचार्य,

अर्यमणं नु देवं कन्या अग्निमयक्षत । स इमां देवो अर्यमा प्रेतो मुञ्चातु नामुतः ।

स्वाहा ॥ अर्यमण अग्नय इदम् ॥

इति मन्त्रमुक्त्वा अविच्छिन्नाञ्जलिना अञ्जल्यग्नैः हावयेत् । ततो दृपदं उपल
च वर्जयित्वा पूर्णकुम्भसहितमग्निं

अमूहमस्मि सा त्वं सा त्वमस्मि अमूहं द्यौरहं पृथिवी त्वं सामाहं ऋक् त्वं
तावेह विवहावहै प्रजां प्रजनयावहै सं प्रियौ रोचिष्णू सुमनस्यमानौ जीवेव
शरदश्शतम् ॥

इति मन्त्रेण स्वयमग्रे गच्छन् वध्वा सह प्रदक्षिणीकृत्य तां प्राङ्मुखीं कृत्वा

इममश्मानमारोह अश्मेव त्वं स्थिरा भव । सहस्व पृतनायतः अभितिष्ठ पृतन्यतः ।

इति मन्त्रेण द्वाभ्यामपि पादाभ्यां दृपदमारोप्य,

८. पूर्ववत् पुनः तदञ्जलिं उपस्तीर्य लाजावदानं द्विः कारयित्वा अभिचार्य,

वरुणं नु देवं कन्या अग्निमयक्षत । स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः ॥

स्वाहा ॥ वरुणाय अग्नय इदम् ॥

इति मन्त्रेण हावयित्वा पूर्ववत् वध्वा सह प्रदक्षिणीकृत्य दृपदमारोप्य,

९. पुनरुपस्तीर्य द्विरावाप्य अभिचार्य, पूषणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः ॥ स्वाहा ॥ पूष्णे अग्नय इदम् ॥

इति मन्त्रेण हावयित्वा पुनः पूर्ववत् प्रदक्षिणीकृत्य पुनः दृपदमारोप्य,

१०. स्वयं प्रजापतये स्वाहा ॥

इति स्मरन् अवशिष्टान् लाजान् आत्माभिमुखं शूर्पकोणेनैव निरवशेषं तथैव हावयेत्.

He washes her hands, she forms an *anjali* with her two hands joined together and he spreads it with ghee by means of a ladle. Then her brother, or some one else standing in his place, while standing, pours twice into her *anjali* (the hollow of the open hands joined together) a handful of fried grains (*lajas*) from the basket. The bridegroom himself applies ghee to the *lajas* in the vessel and in the *anjali*, and she pours them into the Fire with unopened hands through the tips of the *anjali*, chanting the following *Mantra* :

The girl has indeed worshipped Agni, God Aryaman. May God Aryaman release her from here, but not from there.

—Do accept this. This offering is made to Fire Aryaman.

Leaving out the mill-stone and the small stone, he, going in front accompanied by the bride, walks round the Fire and the vessel full of water, with their right sides turned towards the Fire, chanting the following *Mantra* :

This I am, that art thou; that art thou, this am I; the heaven I, the earth thou; the Saman I, the Rik thou. Come! Let us here marry. Let us beget offspring. Loving, bright, with genial mind may we live a hundred autumns.

She faces the east and treads on the mill-stone with both feet, with the following *Mantra* :

Tread this stone; be firm like a stone. Overcome the enemies; tread the foes down.

8. As before, he again spreads ghee in her *anjali*, causes fried grains to be poured twice into it, sprinkles them with ghee, and she pours the oblation into the fire with following *Mantra* :

The girl has worshipped Agni, God Varuna; may God Varuna release her from here, but not from there.

—Do accept this. This offering is made to Fire Varuna.

As before, with the bride he walks round the fire and she treads the mill-stone.

9. Again he spreads ghee in the *anjali*, causes the fried grains to be poured twice into it, sprinkles ghee thereon and the oblation is poured into the fire with the following *Mantra* :

The girl has worshipped Agni, God Pushan; may God Pushan release her from here, but not from there.

—Do accept this. This offering is made to Fire Pushan.

As before, with the bride he walks round the Fire and she treads the mill-stone.

10. The bridegroom thinks within himself,

I offer to Prajapati.—Do accept this.

And causes her to pour into the Fire, towards herself, all the grains without leaving any residue, with the neb of the winnow (*Surpa*).

सप्तपदी

११. ततो वधूं परिगृह्य अग्नेरुदीच्यां सप्ततण्डुलराशिष्वपि—
इष एकपदी भव, सा मामनुव्रता भव, पुत्रान्

विन्दावहै बहून्, ते सन्तु जरदष्टयः—इति प्रथमराशिं,

ऊर्जे द्विपदी भव, सा मा...जरदष्टयः—इति द्वितीयराशिं,

रायस्पोषाय त्रिपदी भव, सा मा...जरदष्टयः—इति तृतीयराशिं,

मायोभव्याय चतुष्पदी भव, सा मा...जरदष्टयः—इति चतुर्थराशिं,

प्रजाभ्यः पञ्चपदी भव, सा मा...जरदष्टयः—इति पञ्चमराशिं,

ऋतुभ्यः षट्पदी भव, सा मा...जरदष्टयः—इति षष्ठराशिं,

सखा सप्तपदी भव सा मा...जरदष्टयः—इति सप्तमराशिं

प्रत्यगादितः क्रमेण अभ्युत्क्रामयति ॥

उपसंहारः

१२. स्वशिरसा वधूशिरः संयोज्य कलशस्थं उदकं आदाय प्रथमं
आत्मशिरः पश्चात् वधूशिरः अभिषिच्य,

१३. पूर्ववत् आसित्वा, “अनेन पाणिग्रहणहोमकर्मणा श्रीयज्ञेश्वरः
सुप्रीतः सुप्रसन्नो भवतु” इति भगवदर्पणं कुर्यात्.

१४. एतदारभ्य विवाहार्नि अभिरक्षेत्.

द्वितीयो भागः—वधूवयोः प्रधानं गृहप्रवेशश्च

१५. वध्वा सह स्वगृहं गच्छन् विवाहार्नि शकटे अवस्थाप्य तमग्रतो भ्रमत्
नयन् तेन सह प्रविशेत्.

१६. तत्रायं क्रमः—

पूषा त्वेतो नयतु हस्तगृह्याश्विनौ त्वा प्रवहतां रथेन ।

गृहान् गच्छ गृहपत्नी यथाऽसौ वशिनी त्वं विदयमावहासि ॥

The Seven Steps

11. He takes the bride's hand and leads her to the north of the Fire, and she takes seven steps on the seven heaps of rice in order, beginning from the west repeating the following *Mantras* :

On the first step :

Treading the first step, be thou conducive to *nutrition*. Be thou devoted to me. Let us obtain many sons, and may they live to old age.

On the second step :

Treading the second step, be thou conducive to *strength*. Be thou devoted . . . old age.

On the third step :

Treading the third step, be thou conducive to *increase of wealth*. Be thou devoted . . . old age.

On the fourth step :

Treading the fourth step, be thou conducive to *maintenance of health*. Be thou devoted . . . old age.

On the fifth step :

Treading the fifth step, be thou conducive to *progeny*. Be thou devoted . . . old age.

On the sixth step :

Treading the sixth step, be thou conducive to *good seasons*. Be thou devoted . . . old age.

On the seventh step :

Treading the seventh step, be *my friend*. Be thou devoted . . . old age.

Conclusion

12. Touching with his head that of the bride's, he takes water from the water-pot, sprinkles it first on his own head and then on hers.

13. Seated as before, let him dedicate the sacrifice to the Divine Lord in the words : “ May the Lord of sacrifices be pleased with this marriage-sacrifice.”

14. From this time forward they shall preserve the nuptial fire, tending it morning and evening.

PART II—HOME-ENTRY OF THE COUPLE

Journey Home

15. Starting for his own home with the bride, the bridegroom places the nuptial fire in a cart; and always conveying it in front, he shall enter his house with it.

16. The order of the ceremony is as follows : The bride mounts the chariot with the following *Mantra* :

Let Pushan take thy hand and hence conduct thee. May the two Ashvins on their car transport thee.

Go to the house to be the household's mistress, and speak as lady to thy gathered people.

इत्यनेन वधूं यानमारोप्य, यदा सा रोदिति तदा

जीवं रुदन्ति विमयन्ते अध्वरे दीर्घामनु प्रसिति दीधियुर्नरः ।

वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः परिव्वजे ॥

इति मन्त्रं जपेत्.

१७. रात्रौ ध्रुवं अरुन्धतीं सप्त ऋषीन् च वध्वा सह दृष्ट्वा, जीवपत्नीं प्रजां विन्देम ॥

इति मन्त्रं पत्न्या वाचयेत्. ततो वधूः वाङ्मनियमं विसृजेत्.

गृहप्रवेशः

१८. स्वगृहसमीपं गत्वा वधूपाणि संगृह्य,

इह प्रियं प्रजया ते समृध्यतामस्मिन् गृहे गार्हपत्याय जागृहि ।

एना पत्या तन्वं संसृजस्वाथाजीव्री विदथमावदायः ॥

इति मन्त्रेण अन्तर्गृहं प्रविश्य,

प्रवेशहोमः

१९. विवाहान्नि प्रज्वालय अन्वाधाय प्रत्यग्ग्रेः स्वदक्षिणदेशे प्राग्ग्रीवं उत्तर-
लोम आनडुहं चर्म आस्तीर्य तस्मिन् वधूं उपवेश्य,

आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्तर्वयमा ।

अदुर्मङ्गलीः पतिलोकमाविश शं नो भव द्विपदे शं चतुष्पदे ॥

स्वाहा ॥ सूर्यासावित्र्या इदम् ॥

अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।

वीरसुर्वेकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥

स्वाहा ॥ सूर्यासावित्र्या इदम् ॥

इमां त्वमिन्द्रमीद्वः सुपुत्रां सुमगां कृणु ।

दशास्यां पुत्रानाधेहि पतिमेकादशं कृधि ॥

स्वाहा ॥ सूर्यासावित्र्या इदम् ॥

संराज्ञी श्वशुरे भव संराज्ञी श्वश्र्वां भव ।

ननान्दरि संराज्ञी भव संराज्ञी अधि देवृषु ॥

स्वाहा ॥ सूर्यासावित्र्या इदम् ॥

इति चतस्र आहुतीर्हुत्वा,

If she weeps he shall pronounce the following *Mantra* :

They mourn the living, cry aloud, at sacrifice: the men have set their thoughts upon a distant cast.

A lovely thing for fathers who have gathered here—a joy to husbands—are the wives their arms shall clasp.

17. At night, the couple having seen the stars Dhruva, Arundhati and the seven Rishis, the bride shall break the silence and recite the following *Mantra* :

May my husband live long and I get progeny.

Entering the Home

18. On approaching his own house, he shall take her hand and lead her into the house, with the following *Mantra* :

Happy be thou and prosper with thy children here: be vigilant to rule thy household in this home.

Closely unite thy body with this man, thy lord, so shall ye, full of years, address your company.

Entry-Sacrifice

19. He shall make the nuptial fire blaze and put additional fuel thereon. Then to the west of the fire and to his right he shall spread a bull's hide—with the neck to the east and with the hair outside—and the bride to sit thereon. While she takes hold of him he shall make four oblations of ghee with the four following *Mantras* :

So may Prajapati bring forth children to us; may Aryaman adorn us till old age come nigh.

Not inauspicious enter thou thy husband's house; bring blessing to our bipeds and our quadrupeds.

—Do accept this. This offering is made to Surya Savitri.

Not evil-eyed, no slayer of thy husband, bring weal to cattle, radiant, gentle-hearted.

Loving the Gods, delightful, bearing heroes, bring blessing to our quadrupeds and bipeds.

—Do accept this. This offering is made to Surya Savitri.

O Bounteous Indra, make this bride blest in her sons and fortunate.

Vouchsafe to her ten sons and make her husband the eleventh man.

—Do accept this. This offering is made to Surya Savitri.

Over thy husband's father and thy husband's mother bear full sway. Over the sister of thy lord, over his brothers rule supreme.

—Do accept this. This offering is made to Surya Savitri.

हृदयावमर्शनम्

२०. समञ्जन्तु विश्वेदेवाः समापो हृदयानि नौ ।

सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ ॥

इति मन्त्रेण हुतशिष्टान्येन स्वस्य वध्वाश्च हृदये अङ्कत्वा,

उपसंहारः

२१. “अनेन प्रवेशहोमेन श्रीयज्ञेश्वरः सुप्रीतः सुप्रसन्नो भवतु” इति भगवदर्पणं कुर्यात्.

२२. पतिपुत्रवतीभिः सुवासिनीभिः नीराजितविग्रहः ब्राह्मणेभ्य आशिषो गृहीत्वा वध्वा सह अभिनन्दन् आसीत्.

तृतीयो भागः—गर्भाधानम्

२३. त्रिरात्रं ब्रह्मचारिणौ अलङ्कुर्वाणौ अक्षरशायिनौ अक्षरलवणाशिनौ भूयास्ताम्.

२४. व्रतान्ते वरो वध्वा सह सूर्यासूक्तं श्रुत्वा तत्पाठनाय वधूपरिहितं वस्त्रद्वयं दापयेत्. अन्नं ब्रह्मणेभ्यः अथ स्वस्त्ययनं वाचयेत्.

इति विवाहप्रयोगः

Cruel Sports

We are very glad to read a handbill of a meeting in Caxton Hall, Westminster, headed with a quotation from Lord Morley, O.M., headed “Crusade against Cruel Sports,” running as follows:

I am quite sure that the time will come when people will read of the wanton cruelties which we now inflict in sport with the same wonder and abhorrence with which we now read of the bloody orgies of savage tribes and the cruel scenes of the Roman Amphitheatre.

Of this there can be no doubt. No gentle-hearted men or women would go to a bull-fight, or to a fight between any two animals. We have outgrown these, happily. The League is fortunate in having the Hon. Stephen Coleridge as its President, for he is known as one of those who are “friends of all living creatures”. We do not know if he also recognises the progressive manifestation of the Divine consciousness in the vegetable and mineral kingdom. As an ancient Hindu, a man of the loftiest intellect, taught: In rocks Sat alone is present; in the vegetable kingdom Ananda also is present; in the human being Chit, the mind. Perhaps in the mineral it is as a vague feeling of comfort or discomfort; in the vegetable, pleasure is sought and pain avoided; in man, thought. These divisions are not founded on a sudden change, but in a slow gradual merging of the lower state of consciousness into the higher. It is well known that, for instance, plants will grow better for one person than with another.

—New India.

Heart-Uniting

20. Then with the remnant of the ghee he besmears the heart-region of himself and the bride with the following *Mantra*:

So may the Universal Gods, so may the Waters join our hearts.
May Matarishvan, Dhata and Deshtri together bind us close.

Conclusion

21. Let him dedicate the sacrifice to the Divine Lord in the words: “May the Lord of sacrifices be pleased with this entry-sacrifice.”

22. Then, while ladies who have their husbands and sons alive make *Arati* (the waving of light, etc., with good wishes) and Brahmanas utter benedictions, he sits happy with the bride.

PART III—CONSUMMATION

23. For three nights they should remain chaste, wear ornaments, sleep on the ground, eat no saline and pungent food.

24. At the end of the period of this observance, the bride and the bridegroom should hear the Surya-hymn recited, and then (after consummation) give the bride's two garments to the Brahmana who has recited the hymn, and food to Brahmanas. These Brahmanas shall pronounce benedictions upon the couple.

Thus the Marriage Ritual

Opposition to Unequal Marriages

An Associated Press message from Ahmedabad gives an interesting piece of news; A Jain named Purshottamdas Ratanchand, a share broker, aged about fifty was to marry a young girl aged fifteen years of his caste yesterday. A public meeting of Jains was held last evening when a resolution was passed condemning the marriage and taking steps for preventing the marriage. An application was made at the District Court to grant an “ad interim” injunction for preventing the marriage. The court granted the injunction and ordered the girl to be produced on the 14th March in court. The girl was not produced before the Court on that day and her parents asked for an adjournment of the case till Monday on the ground that they were not able to prepare a reply as thousands of men had collected near their house last evening and harassed them. They were not also able to produce the girl in Court owing to the mischievous behaviour of the opponents. They were, however, willing to produce the girl either in the Chamber or at the bungalow of the District Judge if he ordered proper arrangements to be made for her protection. “The application to the court was made by a Jain social reform organisation called the Young Jain Bania Osvat Club. Further reports in the local newspapers show that the young reformers, fearing lest the marriage ceremony be performed in spite of the Courts order, surrounded the houses of both parties all through the night. The bride's party contend that the parents' consent having been obtained the application could not be entertained whilst the petitioners argue that the bride has been coerced and that her consent has been obtained through undue influence. The case is still proceeding and the Court's decision will be awaited with interest by all reformers. The incident is, however, significant in as much as it shows the force of public opinion against unequal marriages even in such an orthodox community as the Jains and the fact that it should happen in Ahmedabad which is the stronghold of the Jains adds to its importance.—*The Indian Social Reformer*.

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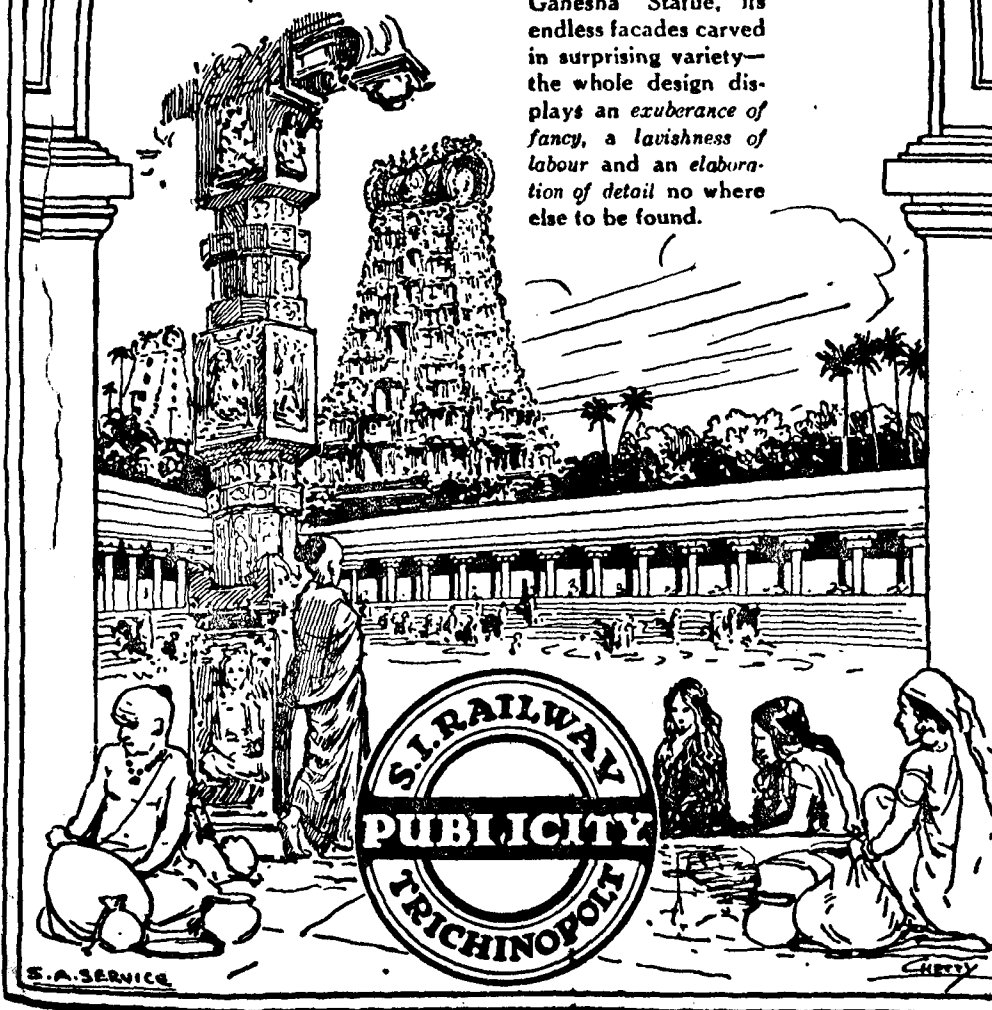
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