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THE

Bharata Dharma

Magazine of Liberal Hinduism: Editor: Mr. J. B. Raje

VOL. VII.

JANUARY 1930

No. 10



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

चित्रं बटतरोर्मूले 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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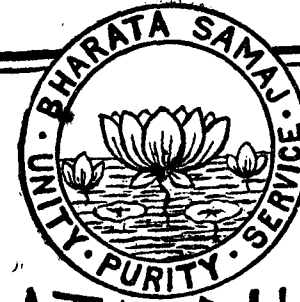
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Kshirabdhī Shayanam

Ranganatha and Nataraja mean the very same thing, and refer to very nearly the same conception, only differently expressed. Nataraja is the lord of the stage, so also Ranganatha (Ranga means stage). The stage is the stage of the world, of the cosmos, or better still of the body and the senses. The one dances in Chidambaram, i.e., the sphere of wisdom, the other sleeps on the milky sea.

We cannot sufficiently describe the glory of that conception, the poetry of the ocean of milk, the imagination of the mind that could have originally conceived it; and the grandeur of the idea underlying it cannot be sufficiently done justice to here.

Our ancient fathers, however poor they might have been in ball-dresses, arm-chairs and steam-ships, have endowed us with the rich legacy of a silver rock, a gold mountain, a milky ocean, a heavenly river, a generous cow, a liberal tree, a white elephant, a heavenly father and a rich philosophy. We have, fortunately, down below, the Himalayas, the Ganges, etc., etc. In this grand group comes the milky sea.....

To give a glimpse as far as words will permit, the real milky sea is found out when the consciousness of the body is lost; next that of the mind; and next, the idea of vacant space, which is a great hindrance in practical realisation. And the worlds of sun, moon and colours have all to be left behind, then comes the real milky sea.....

This Sesha, then, which is everywhere manifest or unmanifest, is symbolised by that beautiful serpent. Besides, its infinite coils, all its huge beauty, represent the infinity of that consciousness, its omnipresence and eternity of that splendour. This consciousness is the Sesha beyond all name and form beyond time, space and causality. (Sesha means what remains when all else is lost; the undying, the infinite and eternal). It is on the milky sea necessarily; for until the heavenly calm of the inner soul is realised, the beauty of the universal consciousness cannot be seen.

Vishnu the great God sleeps upon the smooth glossy bed of the serpent-back; it is a wonderful sleep, however: for it is sleep without its darkness, it is the sleep not of ignorance and dullness, but a sleep of light—a knowing sleep as it has been called. The idea is that God pervades all the universe “the atom, the roaring sea, the mountain-chains and all,” but Himself like the Sun, unstained by the war of the world.....

“Tasya kartaramapi mam vidyaktartaramavyayam,” Gita, IV. 13. Though I am the Lord of creation, as I work without attachment, no action clings to me, said Shri Krishna. So the great Lord of the Universe is in knowing sleep, as the sun, to compare small things with great, although he inspires a multitude of actions is yet himself free from them.....

The Kaustubha gem beautifully represents the pure and everlasting soul of the world. The Pradhana being the chief principle of things, is very well placed as the Srivatsa mark on the forehead of the Lord. Intellect is the faculty that shelters us against the arrows in the war of life and is, therefore, fittingly compared to the mace (Gada). Even our egotism, the delusive habitual self, which divides itself into the elements, the organs of sense and all their numerous progeny, is very well represented as Isha's conch-shell and bow; the former makes noise, and creation being due to vibration—*Sabdanishtam jagat*—the conch shell represents the great function of creation; the bow very well represents the organs of sense; for, like the latter, they go in search of the faculties of grasping like the bow. But both the conch-shell and the bow (that is, creation and enjoyment—the whole world is described as the Lord's *Lila* or sport) must have their basis on *ahankara* (egotism), the primary delusion of self. . . .

The universe composed of five elements is a beautiful ornament—the necklace *Vaijayanti*—to Vishnu the Protector, for nothing better expresses His grandeur and glory, who rules day and night, though sleeping, this vast, infinite and apparently conglomerate household of suns, moons and stars, and clouds and winds and waters. . . .

Wilson, referring to this grand symbol in his translation of the Vishnu Purana, Book 1, Chapter 22, which we strongly recommend our readers to see, says, “We have in the text a representation of one mode of Dhyana or contemplation, in which the thoughts are more readily concentrated, by being addressed to a sensible emblem, instead of an abstract truth. Thus the yogin here says to himself: “I meditate upon the jewel on Vishnu's brow as the soul of the world; and upon the gem on his breast as the first principle of things; and so on; and thus, through a perceptible substance, proceeds to an imperceptible idea.” Lakshmi, of course, represents the pomp, the luxuriance of the world, the Lord's glory or *Vibhuti*, as it is termed, the *samsara adambara* or *jagajjala vaibhava*, the great never-ending festival of illusory existence (*Maya* as it is called). She sits near the feet, the *Avidya pada*, i. e., the sphere of ignorance, for ignorance is the mother of creation and the world.

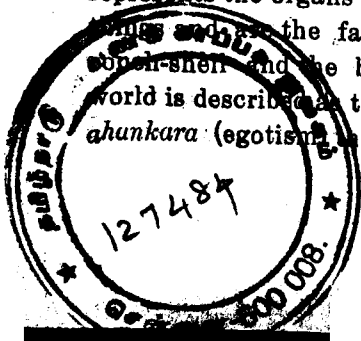
That the Seshasayana symbol is no mere idolatry is further attested by the following extract from Vishnu Purana, Book, 1 Chap. XXII: “The Supreme eternal Hari is time, with its divisions of seconds, minutes, days, months, seasons and years. He is the ‘seven worlds’... First born before all the first born; the supporter of all beings, himself self-sustained; who exists in manifold forms, as gods, men and animals and is thence the sovereign Lord of all, eternal; whose shape is all visible things; who is without shape or form; who is celebrated, in the Vedanta, as the four Vedas, inspired history and sacred science.

—From *Rambles in Vedanta*.

Rshi Agastya

By S. Raja Ram

To write of this great sage, Agastya, is a privilege, but the attempt is bewildering in its extent and complexity. Almost all the important Epics and Puranas speak of him and refer to his spiritual greatness and splendour with great awe and reverence. His birth and activities are veiled in allegory and only the clear vision of a great mystic can unravel it to the true seeker. Such glimpses have now and again



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been given and recorded in our religious literature and by seers in recent times as well. It will be our duty to place here such facts as have been mentioned in ancient and recent records in some intelligible order so that the student interested in the understanding of the mystery of the great sage, his life and activities, may to some extent be helped in his search.

Rshi Agastya is a household name in India, especially in South India. In Tinnevely District, one cannot fail to be struck with the traditional atmosphere of the sage spreading its fragrance all over the country even to-day. Villages and streets, temples and tanks, mountains and valleys are named after the sage—Agastyanpalli, Agastyalayam, Agastya Tirtham, Agastya Ashramam, &c. It is well recognised that Rshi Agastya lives in the Malaya Mountains in the South, even today. Every temple, small or great, has a record of Rshi Agastya's visit sometime or other, and beautiful legends of the miraculous appearance of the Rshi are heard here and there in the South in his great mission of service and blessing in one form or other. Dr. Besant has been proclaiming that Rshi Agastya is the guide and protector of India. In her own words, the "Regent" of India still resides in the South not far from Madras, takes even now a direct and personal interest in the progress of India and watches its developments, guiding them through the active intervention of his disciples. The popular and familiar ideas are that he is the great founder of a healing system of medicines, of the vast tamil lore, is short in stature and by his *tapas* was able to dry up the ocean—rather, drank the ocean dry miraculously to help Devas. It is, therefore, a privilege to write of this great Helper of Humanity and try to understand, however little, of his great life and purpose.

In the Puranas

The Birth of Agastya : From allusions to him, in the *Ramayana* and elsewhere, he would seem to have been leading a secluded existence in his ashrama for long ages past; and to-day has his home in the Nilgiris, where he may be approached by the few who know, though the idly curious find themselves somehow thwarted in all attempts to intrude on his privacy.

"Apart from myths, his historical achievements are mostly connected with the aryanising of the South of India, by leading down and establishing colonies of brahmanas from the north, many centuries B. C. These brahmanas lived under the protection of Dravidian Kings, the Rshi Agastya Himself being named the Royal Priest of the Pandyas. In this capacity, He compiled the first Tamil Grammar, being said in some accounts to have invented the language, or to have

learnt it from the Lord Shiva. Probably, He first gave literary form to the Dravidian dialect, and much enlarged its scope. He founded and presided over the first Tamil Academy, at Madura, probably named after the northern Mathura. This Madura was destroyed by a flood, but a second Academy grew up and flourished, also under his presidency, though several centuries later not far from modern Madura.

Some of the legends connected with the name of the Rshi Agastya are interesting, though obscure in meaning; they consistently show him as one of the great Builder-Rulers, protecting the land from disasters, giving it wealth, banishing its foes, teaching the arts of cultivation and of civilisation. What the Lord Manu does for the whole Aryan Root Race and the lands it occupies, the Rshi Agastya does for India, the Mother-Country of the Aryans, and the treasure-house of their Ancient Wisdom."

In the *Shrimad Bhagavata* IV Skanda, (36) there is a reference to Agastya as having been born of Prajapati Pulastya and Havirbhuk, daughter of Prajapati Kardama.

We need not dilate on this, as this relates to the One of the same name but born in a previous *Manvantara*, *Svayambhuva*.

पुलस्त्योऽजनयत्पत्न्या मगस्यंच हविर्भुवि ।

Fuller details of an allegorical kind are given in regard to the great Sage Agastya of the present *Vaivasvata Manvantara*. Thus in *Shrimad Bhagavatam*, VI, 18 (5-6).

अगस्त्यश्च वसिष्ठश्च मित्रावरुणयोर्ऋषी ।

रेतः सिबिचतुः कुंभे ऊर्कस्याः सन्निधौ द्रुतम् ॥

Rshis Agastya and Vasishtha were born of Mitra and Varuna in the presence of Urvasi. This is dealt with in detail later on.

मित्रावरुणयोः पुत्र स्तथाऽगस्त्यः प्रतापवान् ।

एते ब्रह्मर्षयो नित्यमास्थिता दक्षिणां दिशम् ॥

—*Mahabharata—Shanti Parva 208 (31.)*

The mighty Agastya, the son of Mitra and Varuna and the other Brahma Rshis are always established in the south.

The fuller description of his birth as given in the *Matsya Purana* is covered up by mysteries of ethnological, physiological and anthropological kinds. It is only by a careful study and deep thought and constant contemplation we must come to some understanding, each for himself.

Chap. 61. Matsya Purana : Indra, the Chief of the Devas, had to fight the Danavas who were growing intolerably obstructive and mischievous. He requested Agni and Maruta to destroy the evil-doers.

They were successful against all except Taraka, Kamalaksha, Kaladamshtara, Paravasas and Virochana. They fled and hid themselves into the Ocean and could not, therefore, be reached and destroyed.

During nights, these Danavas came out of their hiding place and committed havoc on the innocent and the unoffending. Indra asked Agni and Maruta to dry up the ocean and deal with the enemies. They refused saying that they would thereby commit Adharma, for the ocean was the abode of so many creatures who would go homeless, etc. Indra became angry and cursed them.

न धर्माधर्मसंयोगं प्राप्नुवन्त्यमराः कचित् ।

Devas do not observe the rules of Dharma and Adharma as ordinarily understood.

"The Dharma of Munis such as Ahimsa, (Harmlessness) etc., do not apply to Devas. As you have taken up Muni-dharma and thus helped the enemies who follow no Dharma, you will become born as a single man (Muni) as Agastya. When you dry up the ocean, you will join the celestials (Devas) again."

Thus, they came to be born out of a pot owing to the kamic impulse that stirred Mitra and Varuna in the presence of Urvashi.

Once Vishnu was performing great tapas. Indra, as usual, sent two Apsaras (heavenly damsels) to break the tapas—Vishnu was above the test and created a more beautiful damsel from his tapas in the form of Urvashi. She appeared before Mitra and Varuna. Mitra solicited her and she accepted. Then Varuna also approached her. When she told him of her promise to Mitra, Varuna requested her to remember him and she agreed. Then both Mitra and Varuna condemned her as a prostitute and refused to have contact with her and chose a pot of water to receive their Virya. Agastya and Vashishta were thus born and assumed a single body.

ततः श्वेतश्रुर्बाहुः साक्षसूत्रकमण्डलुः ।

अगस्त्य इति शान्तात्मा यभूव ऋषि सत्तमः ॥

The same story is told in Matsya Purana, Chap. 201, with a slight modification; and in the Padma Purana, Chap. 22, the same incident is related, some shlokas being almost the same as in the Matsya.

Agastya's Marriage: Interesting details are narrated of his marriage in Chapters 94-97 of the Vana Parva of Mahabharata. Once he found his *pitris* (ancestors) unredeemed and down-hearted (hanging with their heads down). When he asked them the reason, he was told that it was due to his not having continued the line *संतान हेतोः*. He promised them early relief and then thought of a proper girl to marry. Not finding a suitable girl he proceeded to create one.

taking the best out of every class of created beings. She was called Lopamudra.

स तस्य तस्य सत्वस्य तत्तदङ्गमनुत्तमम् ।

संगृह्य तत्समैरङ्गैः निर्ममे स्त्रियमुत्तमाम् ॥

(मुद्राणां तत्तन्मृगादि जातिगतानां असाधारणानां चिन्हानां कमनीयचक्षु-
ष्ट्वानां लोपद्वयं लोप स्तिरस्कारो यथा सा लोपामुद्रा-दीर्घस्तु सामासिकः)

"The meaning of this seems to be that, before this Divine Being descended into the lower worlds, at the behest of his "Ancestors," or predecessors in his great office, he had created for himself, out of mental and astral matter, what should serve him as a soul, or middle principle, and this, as the Greek Psyche, is typified as a woman, bride of the Higher Self or Spiritual Spark. Truly she is created out of the "best parts of animals," for this vehicle is the result of the evolutionary process, aspiring upwards through the kingdoms of Nature till she achieves union with the Divine Bridegroom, who, however, has shaped and moulded her from the first."

Now to the story. The King of Vidarbha had no issue. Agastya entrusted the girl to him at his request. When she grew up in extraordinary beauty and splendour the Rshi went to the king and asked his daughter's hand. The King was silent, unwilling to give, nor to refuse. When the parents were distressed fearing the wrath of the Rshi, Lopamudra herself offered to marry the sage and was accordingly given away by the king. Agastya asked her to give away all her valuable clothes and ornaments and took her to Gangadvara where the Ganga joins the sea. He engaged himself in severe tapas there and his wife dutifully attended on him. It happened that one day when Lopamudra was in proper season, Agastya desired her union, pleased with her self-control and splendour, her attention to duty and service, her purity and beauty. She, however, pleaded that she might be given the facilities (the place, the bed, etc.) that she would be able to command at her father's palace. When the Rshi hesitated a little, Lopamudra reminded that he could achieve anything by his great tapas. Agastya here revealed an occult truth when he said,

एवमेतद्यथाऽऽथत्वं तपो व्ययकरं तु तत् ।

The means what you suggest will entail loss of tapas.

Occult merit gained at great effort cannot be used for personal and material ends.

When the Rshi saw that his wife was still attached to the desire he set out to find the required riches. He went to King Shrutarva

desiring wealth and requested him to give him his spare money. The King said that his income and expenditure balanced each other. The sage did not like to take anything from the king.

तत आयव्ययौदृष्ट्वा समौ सममतिर्द्विजः ।

सर्वथा प्राणिनां पीडामुपादानादमन्यत ॥

Note the phrase सममतिः of even mind.

The sage is so well known for his equanimity of mind and charity of disposition. Accompanied by King Shrutarva, he went to King Bradhnashva for money and the result was the same as before. All the three went then to King Drisadasyu and met the same circumstance. Finally, all the four approached the rich and powerful Daitya Chief, Ilvala, on the same quest.

Ilvala and Vatapi—Their destruction :

The Daitya Chief offered hospitality to the sage and carefully placed before him food prepared out of the flesh of a goat, a form generally assumed by his wicked brother Vatapi, a decendent of Prahlada, the foremost devotee. The Rshi ate it. As usual, Ilvala called out his brother. Vatapi tried to resume his shape and come out of the sage's stomach.

तमबुध्यत तेजस्वी कुम्भयोनिर्महातपाः ।

सर्वीर्यात्तपसोऽग्रस्तु ननर्द भगवानृषिः ।

एष जीर्णोऽसि वातापे मया लोकस्य शान्तये ॥

Rshi (Kumbhayoni—pot-born) Agastya of great tapas and splendour became aware of this and by his superior spiritual might uttered forth "You are now digested in me for the welfare of the world.

It may be noted that the great Sage did not hesitate to use his high spiritual powers for the assimilation of Vatapi (neutralisation of his evil powers) because the interest (welfare) of the world was concerned in his suppression.

Ilvala got afraid of the Rshi and surrendered all the wealth demanded of him. Ilvala cunningly tried to waylay the Rshi and kill him, but he was found out and destroyed by the mere (Hum) breath of the Rshi.

The sage now took all the desired riches to Lopamudra who was pleased. In due time, she conceived and gave birth to a son of mighty splendour who was called Drisadasyu or Idhmavahana. The ancestors were thus relieved and they reached their desired attainment.

"This evidently refers to some sacramental rite of initiation into

the Dark Mysteries, the secrets of which some Aryans were foolish enough to covet, to their own undoing. The Rshi Agastya alone was strong enough to wrest the occult secret—the word of power—from the Dark Hierophant, and make a right use of what had hitherto been abused, so winning wealth from the store-house of Nature which is a good servant though a bad master."

(to be continued)

The Bharata Samaja

The Fourth Annual Convention of the Samaja was held at Adyar on the 25th December, 1929, when the Annual Report of the Samaja for the year, 1929, was adopted and the following Council of Management was elected. The Council held a meeting on the following day and elected the officers, the Executive Committee, and the Editorial Board.

Council of Management for 1930

Dewan Bahadur K. S. Chandrasekhara Aiyer (*President*); A. Ranganadham Mudaliar, (*Vice-President*); Hon'ble Justice Sir V. Ramesam; Dr. G. Shrinivasamurti; T. Ramachandra Rao; D. K. Telang; C. Subbaramayya; S. Raja Ram; Mrs. Jayalakshmi Kumar; A. Rangaswami Aiyar; Mrs. Rajeevibai; Mrs. Jayamma Madhavachari; C. R. Parthasarathi Aiyangar; Rao Saheb C. V. Krishnaswami Aiyar; A. Rama Rao; H. K. Mehta; Mavji Govindji Sheth; G. Gopalaswami Chetty; T. V. Gopalaswamy Aiyar; A. S. Rajagopal Aiyangar; M. G. Kanitkar; N. P. Subramanya Aiyar; C. Ramaiya (*Jt. Secretary and Treasurer*). L. B. Raje; (*Secretary*).

The following **Executive Committee** was appointed: Dr. G. Shrinivasamurti (*Chairman*); A. Ranganadham; S. Raja Ram; and C. Ramaiya & L. B. Raje (both *ex-officio*).

The Council also appointed the following **Editorial Board**:

1. S. Raja Ram Iyer; 2. Dr. G. Shrinivasamurti (Cont. I.M.S.); 3. Rao Saheb C. V. Krishnaswami Ayyar; L. B. Raje, (*Secretary*).

The following is a summary of the **Annual Report for 1929.**

Membership:—The number of ordinary members at the end of 1928 was 588; there were eight new admissions and seven losses by death and four resignations during the year. Thus the total membership at the end of 1929 was 585. The *Registered* members at the close of 1928 were 201. Four were newly admitted during the year; 7 died and 4 resigned, leaving 194 registered members at the end of the year.

Deaths:—The Samaja sustained a very serious loss in the passing

away of Prof. P. K. Telang and T. V. Balakrishna Sastriar of Trichinopoly since the publication of its last report and conveys its heart-felt sympathy and condolences to the bereaved families.

Groups :—The number of groups remained the same as in the previous year, viz., 14.

Publications :—A revised and improved edition of the "Abridged Daily Practice," with a foreward by the Vice-President, T. Ramachandra Rao Garu, was published during the year.

Finance :—A financial statement of accounts, duly audited, is appended hereto.

General observations :—There is a great need for publication and wide distribution of leaflets and booklets dealing with the many burning questions of social reform and reconstruction. It is necessary to bring into existence an efficient *Parishad* or Committee to undertake and carry out effectively the work of preparing and publishing leaflets, booklets, &c., and also to provide sufficient finances for carrying on this work. As an alternative, the Committee may conduct a magazine, inviting and publishing therein the views of eminent persons and leading social reformers throughout the country, as well as world-figures such as Dr. Annie Besant and Mr. J. Krishnamurti.

During the nine years that the Samaja has been in existence, it has done some work as regards its second object, namely, *To investigate the scheme of Hindu Rituals and to adapt the same to the needs and conditions of the time as well as to provide, as far as possible, for their being properly performed.* The Bharata Samaja Rituals of (1) *Upa-nayana*, (2) *Vivaha* and (3) the Congregational *Puja* have already been reconstructed and published in book form. They are now being successfully worked and are growing in popularity.

It is now high time that the Samaja commenced activities for the furtherance of its *third and fourth* objects, namely, (3) *to promote social welfare and eradicate social evils in the Hindu community*; (4) *To promote tolerance, good feeling and a spirit of co-operation between Hindus and followers of other faiths.* The Samaja ought also to work for the realisation of its *Ideals* as embodied in Rule IV of its Rules which is as follows :—

"The Bharata Samaja holds up *Service as the highest Ideal of life* and enjoins on every one,

(a) The utmost purity in regard to conduct in daily life, including purity of thought, word and deed, sexual purity, purity of food and drink, and cleanliness of person and surroundings;

(b) Reverence for womanhood;

- (c) The Elevation of the Submerged Classes ; and
- (d) Kindness to animals.

To enable the Samaja to undertake all such activities, it should have at its disposal a good Journal, so that through its medium it will enlist the sympathies and the co-operation of a large number of persons and institutions who are working for the uplift of our country, the *Bharata Bhumi*. It is a matter for regret that our good brother, Mr S. Raja Ram Iyer, who is now the Managing Editor of *Bharata Dharma*, has not been in good health for some time and is unable to continue to bear the sole responsibility for conducting this journal. Under his care, it is now self-supporting; and if every member of the *Bharata Samaja* will come forward to support it by paying its small subscription of Rs. 1-8 per year and, by whatever other means in his or her power, helps to make it a living organ of the Samaja and a fearless exponent of its ideals, we shall soon make the name of the **Bharata Samaja** a house-hold word throughout India. No institution of a pioneering nature can grow and make its influence felt amongst the public without a powerful journal entirely under its control.

It is hoped that the report for next year will be far more encouraging and illuminative of the work of the Samaja in the coming days of a self-governing and happy India.

May the Samaja fulfil its purpose and receive blessings and guidance from the World-Teacher, whose instrument it is endeavouring to become, through its world-renowned President, *Sri. Krishnamurti*.

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Financial Statement of the BHARATA SAMAJA for the Year, 1929

RECEIPTS		Amount.	EXPENDITURE		Amount.
		Rs. as. ps.			Rs. as. ps.
GENERAL FUND.			GENERAL FUND.		
1 Opening Balance	1 Office Contingencies	423 13 3	1 Office Contingencies	14 14 3	
2 Annual Subscriptions and Registration fees	2 Printing, including book "Abridged Daily Practice"	81 0 0	2 Printing, including book "Abridged Daily Practice"	45 7 6	
3 Donation	3 Stationery, etc.	3 8 0	3 Stationery, etc.	1 5 0	
4 Sale of books		5 8 0			
5 Bank Interest (proportionate)		9 10 9			
6 Miscellaneous		0 2 0	Balance on hand		61 10 9
					461 15 3
Total		523 10 0	Total		523 10 0
TEMPLE FUND			TEMPLE FUND		
1 Opening Balance	1 Temple Servant's wages	244 13 7	1 Temple Servant's wages	150 0 0	
2 Subscriptions and Donations	2 Allowance to Pooja Assistant for three months	383 2 5	2 Allowance to Pooja Assistant for three months	30 0 0	
3 Bank Interest (proportionate)	3 Pooja Materials	4 13 5	3 Pooja Materials	134 10 3	
			4 Miscellaneous (including garden)	5 15 0	
Total		632 13 5	4 Miscellaneous (including garden)	24 14 0	
			5 Power House Bills (Electric Current, Repairs and Supplies)	6 4 6	
Total Balance:—			5 Power House Bills (Electric Current, Repairs and Supplies)	10 10 0	
General		Rs. as. ps.			
Temple		461 15 3			
		270 7 8			
Total		732 6 11	Balance on hand		362 5 9
In the Indian Bank					270 7 8
Cash on hand		703 12 8	Total		632 13 5
		28 10 8			

From a special donation ear-marked

Checked and found correct.

K. V. ANANTA RAMA AIYAR,

Auditor.

C. RAMAIA,

Jr. Secretary & Treasurer.

1930]

THE BHARATA DHARMA

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The Year 1930

(By L. B. Raje)

It was in December 1928 that New India published an article entitled *India and the World*. The writer said therein that "Today is a supreme moment in the history of the world and those who truly know must work from every part of the world to what is a common end. India is the keynote. India is the centre of that great storm which shall usher in a splendid peace. In the midst of a crisis, such as the present, every effort must be made to carry through one of the greatest triumphs the world shall ever know."

A follower of the Bharata Dharma can easily understand the truth contained in the above exhortation.

We are now in the Kaliyuga (the Iron Age) of which the first 5,000 years of spiritual darkness ended thirty years ago. That dark cycle was comprised between two eclipses of the sun; a total eclipse which occurred on the 21st February, 3,101 B. C. and an annular eclipse which occurred on the 3rd December, 1899. At the beginning of the dark cycle a fully eclipsed sun rose at Benares. Whereas at the latter date the eclipse was an annular one and the sun rose at Benares just when the shadow had left the solar orb.

It is well known that Benares is considered to be the most sacred city in India and the most holy place of pilgrimage. It is believed to be the seat of the spiritual Government of our world, the centre from which Lord Shiva, the Supreme Ruler of the universe, the Visveshvara, sends out spiritual forces for the evolution of our world. Benares (Kashi) is considered as lying outside the jurisdiction of any earthly king. It was for this reason that king Harischandra went with his wife and son to reside there after he had made a gift of the entire sovereignty of the earth possessed by him, to the sage Vishvamitra. It is for these reasons the Indian Astronomers take the meridian passing through Benares, the Himalayan abode of the Lord, and "Lanka"—the ancient City of the Golden Gates, where ruled the Divine Kings of the Atlantis and where the first Astronomer of our world, *Maya*, lived and promulgated the science of Indian Astronomy, as followed to the present day—is taken as the basis (Cf. *Lankodaya*) for astronomical calculations in India. Benares was and is a great centre of learning and education. It is not, therefore, difficult to believe that the forces of re-generation and reconstruction in our world will continue to be sent out from India which will probably become a model nation and lead the Aryan civilization to its zenith.

It would appear, however, that India *alone* cannot achieve this glorious end. But INDIA AND BRITAIN TOGETHER CAN, as they supply each others' deficiencies. The work of preparing these two countries for their supreme destiny began soon after the closing of the darkest cycle in the history of our world. Now, one can easily understand that pulling down of worn-out materials is necessary before the work of re-construction begins. The work of destruction is assigned to the Rudra aspect of Ishwara. When Rudra has done his work, Brahma begins to create or reconstruct and then Vishnu takes up the consolidation of the new order of things.

It was on the 11th January, 1910, that the work of Rudra was inaugurated and the positions of the major planets computed for the moment of New Moon at Benares will help us to understand the course of events that have happened in India and Great Britain from that day till now and what we may expect to happen in the coming years. We know that our minor cycle of sixty years (the samvatsara-chakra) is divided into three parts of twenty years each, ruled by Brahma, Vishnu and Rudra (Shiva).

The twenty years' period of Rudra beginning from the 11th January, 1910 has just ended and we are now entering the period of next twenty years ruled by Brahma, the Creator. The far-seeing leaders in both countries, India and England, will now have the good luck to help in the building of a glorious commonwealth of the Aryan nations. Lord Vaivasvata, the great Manu of our Aryan Race, is watching and guiding us in this great task. Ours, the privilege to feel his hand and go forth to fulfil our destiny as clearly indicated by the planetary clock on that memorable day, the 11th January, 1910. It will be worth our while to study the map of the heavens on that day of the opening of the new cycle for our Humanity, so as to obtain a clear guidance for our activities in the coming days.

(To be continued)

A Prophet of Harmony

By Sadhu T. L. Vaswani

He seems to grow in stature as the years pass. He seems to come nearer to me every year.

Five and forty years have passed since his voice was hushed and his eyes closed in the great awakening which is called death.

He saw humanity as a whole, this Indian seer, this world-patriot. He opened a path to reconciliation to all races, all religions,

all teachers, all scriptures in the One Divine Spirit.

Miss Cobbe was deeply impressed with his child-like confidence in God and was reminded of what Jesus must have been!

Max Muller called him "one of the greatest sons of the East."

Joseph Cook mentioned him in the same breath with St. Augustine and St. Patrick.

Some in America mentioned him in the same breath with Buddha and Moses and Zoroaster.

Martineau called him "a kind of second John."

Sri Ramakrishna Parmahansa found him so congenial to his soul.

But he loved to call himself a servant of the world-prophets. He rejoiced in the name of *sewak*. "Genius is religion," says Emerson; and the same thought was expressed by Sir Oliver Lodge when he said that genius was one who got glimpses of the spiritual world. Keshub was, in this sense, a genius, in speech, in character, in work. Prayer, meditation and love were his methods of approach to the Eternal Unseen. "From the first," he says, in one of his books "I had recourse to supplication before God." Religion to him became a realisation, its foundation not the authority of a code, a creed, a book, a priest, but personal experience of the Spirit, vital, living and loving fellowship of the soul with the *in-soul*. And he realized the same Spirit in nature and the life of humanity. The Spirit in the soul is also the Immanent Energy of the cosmos and the moving Destiny of history. In this triple life of the Spirit, Keshub discerned the religious unity of the Race. He saw the Brotherhood of world-prophets, the reconciliation of parted religions.

Is not his vision the need of the nation, the need of civilisation? Great has been India's agony through the centuries of hate and strife. But in this Vision of Unity will her life bloom again as bloom in wondrous beauty the flowers of spring.

International Fellowship

(By Rao Sahib V. Bhogappayya Shastri)

International fellowship means a sort of brotherhood amongst the various nations of the world. Each nation has its own ideals and it struggles after its own way to achieve them in life. The Hindus, for instance, have for their ideals the realisation in life of the *immanence of God and the solidarity of man*; and all their teachings, institutions, customs, etc., are intended so as to enable them to achieve their aim. The Budhists directly tackle the subject of life, lay stress

upon conduct and insist upon *purification of thought and deed*, which constitute life as a sure means of perfection. The Christians aim at *cultivation and assertion of individuality*, which, they maintain, should be utilised for the good of man. The Mohamadians believe in the *fatherhood of God and brotherhood of man* and model their life after their belief.

The efficiency of each nation is in proportion to its capacity to approximate its life to its ideals. The nearer it is to its ideals, the greater the efficiency is; and the farther it is to them, the less efficient it becomes. Like an individual each nation has its infancy, youth, adolescence, old age and death. The older nations like the Egyptian, Roman, Greek, etc., have practically vanished from the face of the world. It is really gratifying that amongst the old nations, the Hindus alone are still able to survive the onslaughts from outside but the present conditions are by no means satisfactory and unless we wake up and girdle ourselves to live up to the ancient ideals, the nation is in a danger of becoming extinct like her younger sisters. If we want to take up our right place in the scale of modern nations and serve them as a mother nation we have to get rid of the age-long accretions existing in the shape of superstitions, traditions, customs, dogmas and theories, and begin our life afresh from the very beginning in the light of our ancient ideals proclaiming the eternal Truth of unity of all-life and deliver its spiritual message to the rest of the world.

Each nation has its peculiar message to deliver but this can be done effectively only when each nation perfects itself in its own ideals and lives up to them. Then and then alone can it be a beacon light unto others and fulfil its particular mission in the life of a nation. The perfection of each nation depends upon the perfection of the individuals of whom it is composed. No nation exists as apart from its individuals and if a nation is to be healthy, efficient and serviceable, each individual who forms a unit thereof ought to be healthy, efficient and serviceable. The strength of the individual is the strength of the nation and his weakness and degradation mean the weakness and degradation of the nation. Hence the individual should so conduct himself, that he leads a life of perfection in the light of his own ideals, which are the same for every other man of the nation.

In modern times, the importance of inter-dependence of nations cannot be over-estimated. Each individual nation has had its full time to develop its own individual merits and perfect itself in its peculiar traits of character and naturally each nation feels anxious to share its virtues with its sister nations and imbibe those of other nations and thus present the appearance of one universal nation.

Towards this purpose, each nation has been pushing itself forward into the domain of every other one, through literature, poetry, painting, sculpture, music, philosophy, etc.; and modern science has been of immense help in the direction of bringing together the various nations by means of swifter communications like the railway, motor, aeroplane, etc. The radio, phone and the television are surprisingly changing the face of the whole world and we are enabled in modern times to have a first hand information and knowledge of every subject of life.

International fellowship is the direct expression of the unity of life to achieve which man has been groping, since the dawn of creation through various devices. Philosophies, dogmas, prayers, ceremonies, gods, gurus and a host of others have been brought into existence through his ever-evolving-master-intellect in search of everlasting happiness but in his over-zeal for a particular ideal, he has ignored the other phases of life and has come necessarily into collision with them and, instead of contributing to the sum total of world's happiness, has been a source of danger. Each nation, rather each individual should, therefore, while perfecting his or her own ideal, see that it does not cast a shadow across the face of another, and contribute to the harmony of universal life. International fellowship is the goal of human life to attain which each of us should strive his best in his own unique way. It is only when the individual is at peace with himself and within himself under all circumstances and at all times, he can be at peace with others and enrich the all-life of all nations. If we are, therefore, keen on attainment of the goal, let us focus our attention thereon, struggle to get at it, with a discriminative intelligence, in the light of our own experiences. Mere lip-talk takes us nowhere but it rather works like a cancer and makes us most unhappy. Let us, therefore, remember Krishnaji's adage that individual problem is the world's problem and work at it wholeheartedly.

Fellowship cannot be everlasting, until it is complete. It should be the dominating feature of all walks of life, spiritual, moral, political, economical or physical. Life cannot be divided into water-tight compartments and perfection cannot be achieved in one department while others are imperfect. It is out of the question that a man suffering from disease of mind and of heart can feel happy, however strong and robust his physical body may look. The ailment of one single limb of the body affects it as a whole and a healthy and happy man is one whose entire constitution including all parts are healthy. The same is the case with a nation and the fellowship of nations will be a mere mirage impossible of realisation, until each nation perfects itself in all its phases, and cultivates tolerance towards the views and life of

sister nations. While sharing its merits with others, it should be prepared to assimilate the virtues of other nations. "Give and take" policy of each nation is the life of fellowship of nations and it should be our constant goal and the object of our unceasing and earnest struggle to achieve. As already stated, it is the individuals that constitute a nation and the individual should keep the goal ever in his view and perfect his mind and heart, which constitute his being, and express himself in thought and feeling and bring about and maintain poise and equilibrium, which will under no circumstances become corrupt. Such a man alone will be a guiding star for the sailors on the sea of life.

Prof. S. Radhakrishnan on Religion of India

One feature of the present time was that the study of subjects like philosophy in which he was interested had been given a go by. There was a tendency to regard such subjects as of no value in modern movements—Labour, Socialist or Communist. There was a tendency to lay more emphasis on what might be considered of material value and a decreasing emphasis on the higher studies like philosophy and religion.

It was argued in defence of such a tendency that religion laid too much emphasis on the soul and had no concern for human welfare; that it developed in the individual a spirit of other-worldliness; and that it did not help in the building up of a better or nobler human society. It was even argued that religion invested a sort of divine sanction on the existing social order and arrangement, in virtue of which they were considered too sacred for re-arrangement. Again, it was argued that if at all religion was interested in the happiness of human life, it was not for the happiness of human life on earth but for the hereafter. There was then the criticism that religion was not a unifying agency. It was complained by some that the world would be a more religious place, if they did not have the religions, that religion was a dividing rather than a welding force.

One-sided Criticism

There were those who told them that men had no right to be happy as their religion taught them that men should lead a life of suffering and sacrifice and travail. A great prophet had suffered and died, therefore, men should suffer and die likewise. If that was the kind of religion they were called upon to accept, then the tendency growing against religion had some justification. Such kind of criticism

of religion, the Professor went on to say, was utterly one-sided and unfounded. Whatever historical justification there might be for it, so far as the fundamental value of religion was concerned that was quite untenable.

If he were told that religion was bound up with the present unjust social order, that it was not concerned with humanity but with the soul and life hereafter, he would say that that was not the true nature of religion. Religion was something altogether different in its fundamental nature. It was in that respect that the Indian religion was catholic and right in its emphasis.

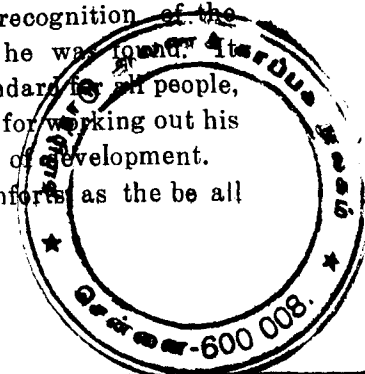
Their religion had from the very beginning insisted on the necessity of cultivating social good and promoting the welfare of humanity. There was a great passage in the "Mahabharata," which spoke of the great mystery that there was nothing nobler than humanity. If they had anything in this world with which religion was identified, that was the promotion of humanity. Religion was not merely concerned with the soul, it was interested in making life better and happier on earth.

To the question whether religion was not to be interpreted as something that divided man from man he would reply that the religion of India stood for utter catholicity in belief and practice. It was really a universal religion, as wide, as humanity itself.

Paths to Achieve the Goal

There was no one particular way or plan, no statutory method by which salvation could be attained. Each individual could reach his own goal in his own way, and religion was concerned with providing men a suitable environment to reach out their ultimate end. To realise the presence of God in life, to live in the presence of God was the highest religious realisation. If that was not possible they could meditate and concentrate upon God, striving for a higher life. If that also was not possible, there was the way of worshipping an image, an idol to aid them in meditation and concentration. If there were people who could not rise even to that level, to them there was the path of pilgrimage. Thus they had the four paths of achieving their higher goal: the natural realisation of the presence of God, meditation and concentration, image worship and pilgrimage. The four paths applied to men of varying development and capacity. It was a recognition of the acceptance of every man at the stage at which he was found. It was not a question of laying down a common standard for all people, But to provide for each man a suitable environment for working out his own salvation, his own goal, according to his stage of development. The religious life did not regard material comforts as the be all

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and end all of existence. They had insisted on what might be called the costly character of religion in regard to sacrifice and suffering. It was by suffering and sacrifice they could go higher in their religious ideal. If he were asked, if it was not man's right to be happy, he would say 'no,' if, by happiness was meant enjoyment of pleasures, pastime and excitement. The world was not to be regarded as a factory of pleasures. The higher attributes, faculties and powers that were latent in every man required to be stretched and developed. That could be done only if they were prepared to go through fire, to suffer and sacrifice.

Patient Suffering and Clear Thinking

But mere sacrifice or suffering could not be put in the first place. They were not the central things in life. What was necessary to be able to be worthy of a higher life, were patient suffering and clear thinking. If they wanted to bring about a new social order they should not only be able to suffer and sacrifice, but they should have a clear vision of their future, their goal, their ideal to be achieved. "Unless we have some clear vision of the goal we are working for, unless great minds are set to work out our ideal and plan, and then try to realise that goal by sacrifice and suffering nothing great is going to be achieved."

The lecturer added that in the political history of India they had instances of men making the supreme sacrifice of their life for an ideal or principle. There was no lack of suffering and sacrifice on their part, but what they wanted was balanced judgment and patient suffering.

The Professor concluded his interesting lecture by pleading for intellectual freedom and exhorting the young men to free their minds from all sorts of bonds and restrictions.

—The Indian Social Reformer.

Temples in Travancore

By N. K. Venkateswaran

Travancore, the only part of India proper to escape foreign conquest, still happily preserves some uncorrupted Hindu ideals. Its present ruling house derives its origin from remotest days. Its people are justly famous for their innate love of hygiene. The coming of Christianity to the State almost during the lifetime of the Apostles and its peaceful spread among all classes bear witness to Travancore's unbroken loyalty to the high Hindu ideal of tolerance. The sparkling purity of both its temples and priests is proverbial and this partly explains why the question of temple-entry dissociated from caste is so difficult of solution in this part of India. Travancore is a beautiful land and every one of its quiet little villages has its god or goddess enshrined in elevating legend or picturesque fable to remind its inhabitants of the true sources of happiness and salvation.

Having enlarged Travancore by conquest and annexation to its present dimensions, Martanda Varma, the great warrior-king, solemn-

ly made over the whole of his kingdom to Sri Padmanabhaswami of the Trivandrum temple; and since 1750, when this unique dedication of sovereignty was made, to this day the rulers of Travancore have borne the title of *Padmanabha dasa*, servant of *Padmanabha*, and their rule has seldom been bereft of the spiritual quality implied in the act of governing a country in humble service of god. The temple of *Padmanabha* at Trivandrum possesses the kingdom of Travancore and no temple in the State is without some dominion either in the minds or in the material wealth of its people.

The more important temples of the State are supposed to belong to the *Sirkar* and are managed by it. There are 1,461 such temples in Travancore. Besides this there are 604 temples managed by the public and aided by the *Sirkar*. A census of temples neither owned nor aided by the State is now in progress and there is no doubt that their number must be considerable.

For over a century till 1922, the control of the *Sirkar* temples vested in the Land Revenue Department of the State. The *Devaswam* Proclamation of April 1922 led to the formation of a separate *Devaswam* Department for the efficient management and control of temples in Travancore. In June 1925, on the appointment of Mr. M. E. Watts as the Dewan, the *Devaswam* Commissioner was withdrawn from subordination to the Dewan and made directly responsible to Her Highness, the Maharani Regent, in most temple matters. These changes have ushered in a new era for the temples of Travancore. The Department has promulgated a set of rules for the devolution of the care of the less important temples on local committees or agents with a view to awaken popular interest in them. It has effected the restoration of a good number of dilapidated temples to their former prosperous condition under the *contribution system*, which divides the expenses equally between private agencies and the *Sirkar*. It has abolished animal sacrifices not only in *Sirkar* and 'aided' temples but also in 'unaided' private temples. It has also been actively pursuing the renovation and reconstruction of some of the major temples in the State and this important work is still going on. It is noteworthy that the Department has now standardised the annual festivals and *Utsavams* in temples under its control so that greater efficiency and lesser waste in their conduct are assured.

Of late, there has been a phenomenal rise in attendance at temples in Travancore. The people have begun to feel more and more after god glancing off, as it were, from the glamour of material things. Thanks to the *Devaswam* Department, this revivalist religious tendency in Travancore is spreading peacefully and rapidly. During the year 1927-28, the Department spent Rs. 9,000 for performing such extraordinary ceremonies like *Ashtabandhanam*, *Narikuranakulasam* and *Dravyakalasam* in certain temples of the State. The department has also been holding religious discourses on occasions of important temple festivals and these, it is stated, are attracting increasing and interested crowds. Trustworthy signs of the new popular zeal are everywhere. The people of Aramboly, for example, recently contributed Rs. 6,000 towards the construction of a *Mandapam* in their temple. The annual report of the Department for the year 1927-28 also says that several public contributions were received towards the improvement of temple buildings, the making of *Vahanams* and other appurtenances. "The organization of Hindu Associations and religious libraries in the

proximity of temples was an important feature demonstrating the keen interest of the Hindu public in the welfare of the *Devaswams* and in the spiritual education of the masses."

A special *Sahasrakalasam* was conducted in the famous Vaikam Temple, a year ago, on behalf of Her Highness the Maharani Regent, at a cost of Rs. 15,000.

The Government of Travancore contributes Rs. 16 lakhs every year to the Devaswam Fund. Last year receipts to this Fund including the contribution of the Government amounted to Rs. 17,42,980. The total expenditure charged to the Fund in the same year was Rs. 14,04,656. The accumulated balance of the Devaswam Fund at the close of the year stood at Rs. 20,65,631. Thus it would be seen that the Travancore temples enjoy the general financial prosperity of the State and that they will not have to suffer on account of difficulties for money at least in the next few years. Nor will the praiseworthy enthusiasm of the Devaswam Department have to suffer lack of opportunities in the field of directing the rising tide of religious revival through the right channels. The increasing demand for the abolition of *untouchability* and for the admission of all classes of Hindus to the temples is in part a side issue of this revival, and than these there are few socio-religious problems demanding greater courage and wisdom.

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சதகங்கள் (குறிப்புரையுடன்)		ஆனந்த லகரி	
கும்பேச சதகம்	0 5 0	சௌந்தரிய லகரி	0 1 6
கோவிந்த சதகம்	0 2 0	நீதி நூல்கள் (குறிப்புரையுடன்)	
அறப்பள்ளிசுர சதகம்	0 5 0	திருக்குறள்	0 8 0
திருவேங்கட சதகம்	0 5 0	நாலடியார்	0 6 0
தண்டலையார் சதகம்	0 3 0	நீதி நெறி விளக்கம்	0 1 6
பாராயண நூல்கள்		ஆசாரக கோவை	0 2 0
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கந்தர் கவிவெண்பா	0 1 6	வாக்குண்டாம்	0 1 0
சுரஸ்வதி அந்தாதி	0 1 6	கொன்றைவேந்தன்	0 1 6
அபிராமி அந்தாதி	0 1 6	வெற்றிலைநகை	0 1 6
கந்தராகுதி	0 1 6	நல்வழி	0 1 6
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இலக்குமி தேவாத்திரம்	0 1 0	திருக்குறள் மூலம் (பாக்கெட்	
		எடிஷன்)	0 5 0

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