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THE  
BHARATA DHARMA

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Editor; Mr. S. Raja Ram

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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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# BHARATA DHARMA

(The Official Organ of the Bharata Samaja)

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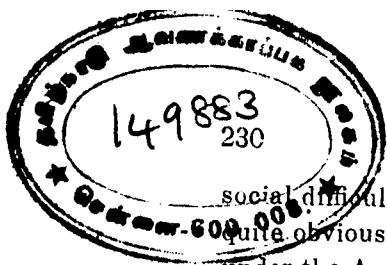
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## The Sarda Act and After

The legal and the moral arguments and the natural and hygienic points that have been the chief reasons that have contributed to the coming into being of the Sarda Act have already been discussed by competent writers in these columns. Having now had the benefit of a recent tour and having seen and heard the efforts of both the orthodox and the educated who claimed to be in the camp of the opponents to the Bill, we are daily convinced that the opposition movement stands on not a very solid ground nor on sincere and responsible adherents for the most part. Fear, unthinking and cowardly unwillingness to face the consequences of disobeying the law, above all, apathy and irresponsiveness to dictates of reason are now driving most of the above classes to precipitate unworthy, undesirable and ill-assorted marriages of girls who will be fourteen by 1st April. I have seen orthodox parents and grandparents wishing to get their children or grandchildren somehow married in a few days or weeks. A grandfather who has a number of grandchildren (girls) being in the orthodox line and desiring to avoid



social difficulties would have the twelve year old girl alone married, quite obvious to the fact that the girls next below her age will come under the Act in a few years and cannot be married before fourteen. The elderly gentleman quite accepts the situation and says. "I do not hope to live more than a few years and I do not therefore feel concerned now about the other girls." I have just met a good man, also a grandparent, foaming at the conditions just settled for giving away his grand daughter 13 years old in marriage. A heartless social custom has driven this true and sincere man to be a party to the payment of a dowry of Rs. 5,000 apart from marriage expenses to the relentless demand of the father of the so-called educated boy, the would-be bridegroom. He had some hard things to say against the orthodox leaders responsible for the social tyranny, who could not move their little finger to put down the system that crushes poor victims to social ostracism and attendant difficulties. So, he has to arrange for the fixing of the marriage before 1st April, though under such cruel and intolerable conditions.

A young advocate who supported the Act at a recent public meeting now bases his opposition on the single ground that social laws should not be allowed to be legislated for us by the Government or through Government support. He also admitted that most of the *sanatanist* meetings had to be engineered with the resources of one or two well-to-do people who are now enthusing over the cause of opposition by sudden and fortunate conversion to orthodoxy from no very commendable previous lives. Such is the opposition movement that supports pre-puberty marriages in South India.

Now if we turn to the sincere feeling and honest conviction of women who are really concerned in the matter and whose voices have a right to be heard and respected, let us look at the important resolutions on social questions passed on the 23rd January at the Women's Conference held at Bombay.

Mrs. Nehru moved a resolution expressing satisfaction at the passing of the Sarda Act, urging to raise ages from 16 to 21, to form Sarda Committees to expose cases of deviation from the law, and that effective steps should be taken for registration of marriages and births, that to prevent evasion of law, Indian States should be requested to come in line with British India and condemning orthodox agitation.

The next resolution condemned purdah and asked women to come out.

Mark also the last resolution.

The last resolution by Mrs. Sarojini Mehta called upon organised political parties to put up women candidates at each election. Mrs.

Mehta wanted all seats in the Legislatures should be captured by women. There would be no waste of time in enacting measures for the welfare of people and the nation.

The Conference also urged that the mother should have equal rights of guardianship with the father over her children, that a widow should have preferential rights of guardianship. The next resolution by Miss Tata advocated equality of status with man and supported Mr. Jayakar's Bill to declare the gains of learning by a Hindu to be his separate property and Rai Sahib Sarda's Bill to secure a share of the property for Hindu widows, etc.

## Dedication of Girls to Temples

We are glad to note that Dr. Muthulakshmi Ammal, that indefatigable worker in the cause of her fallen sisters in this Presidency, has introduced in the Madras Legislative Council, a bill to prevent the dedication of women and girls to Hindu Temples. In the statement of objects and reasons, she says:—

Not only the inam-holding devadasis but also other devadasis dedicate a large number of girls to Hindu temples by going through *pottu kattu* or *gajje puja* or similar ceremony in Hindu temples. Whatever the origin of the practice in ancient days of the dedication of women as devadasis in Hindu temples, it is unfortunately the case that the practice has now degenerated mainly into a method of initiation of young women to a life of immorality and prostitution. The existence or otherwise of shastraic sanction to the practice of dedication as devadasis is therefore immaterial. The shastras are against vice and impurity of all kinds, and enlightened public opinion is against tolerating the continuance of a practice which, in the name of service to God, has condemned a certain class of women to a life of either concubinage or prostitution. A Hindu woman who is so dedicated is considered by custom to be incapable of contracting a valid marriage thereafter. Therefore, it is highly desirable and expedient to prohibit the performance of dedication of girls to Hindu temples within the precincts of any temples and legalise the marriage of such girls when contracted after such dedication. There have been previous attempts at putting an end to this practice of dedication, but they have been, so to say, indirect and have not produced the desired result. By amendments to sections 372 and 373 of the Indian Penal Code, the age-limit for the disposal of minor girls for purposes of prostitution has been raised from 16 to 18 years. But though at the

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time when this change was effected it was supposed that it would reduce, if not put an end to, the evil of dedication of girls to temples, it has failed to achieve this result because it does not deal with the dedication of girls as a whole. Sections 372 and 373 of the Indian Penal Code are evaded by the temples allowing dedication after the girl attains 18 years of age; and in the mofussil even minor girls are dedicated even to-day, because the temple authorities, the parent and the general public honestly feel that religion sanctions it and the law is not absolutely against it.

A legislative enactment is therefore necessary in this province for dealing with the practice of dedication *per se* of Hindu girls and women without touching the existing penalties for the disposal of minor girls for immoral purposes dealt with by sections 372 and 373 of the Indian Penal Code.

My object in bringing in this Bill is twofold: firstly, to have a law declaring that dedication of girls to Hindu temples is illegal and to prohibit such dedication; and secondly, to punish the persons taking part in the ceremony of dedication. In this connection I may point out that in the adjoining Indian State of Mysore, the Government have prohibited the dedication of girls in *Muzrai* temples. The Mysore Government prohibited the dedication of Hindu girls in its temples by proceedings dated 28th January 1910, which runs thus: "The Government observe that whatever may be the euphemism by which the true nature of the ceremony is concealed, *Gajje puja* has an intimate connection with dedication to the profession of a prostitute dancing girl. They are not prepared to allow the performance of such a ceremony in a *Muzrai* temple, and are satisfied from depositions and the opinion of the *Muzrai Agamik* on record that no hardship will be caused by the prohibition of the performance of such ceremonies in temples.

"They accordingly prohibit the performance of *Gajje puja* or any similar ceremony within the precincts of any temple under the control of Government in the *Muzrai* department."

If the British Government in India have not yet undertaken legislation on the point, it is probably out of a tender regard to alleged religious susceptibilities of Hindus. To show that public opinion is in favour of the abolition of the system, and in response to the appeal of several men and women associations and hundreds of enlightened members of the community of devadasis themselves, I have brought forward this Bill.

—From *The Hindu*.

The Allahabad Women's Conference held under the Presidency of Mrs. Sarojini Naidu adopted numerous resolutions one of which accorded support to the Sarda Child Marriage Act and condemned all agitation against it. The resolution further insisted that, if any service was organised to supervise the enforcement of the Act it must exclusively consist of women as any other agency was bound to prove ineffective, and entail hardship and lead to much avoidable irritation.

## Youth and The New Age

SONS & DAUGHTERS OF SACRIFICE

By Sadhu T. L. Vaswani

Addressing a crowded meeting in the Lajpat Rai Hall held under the auspices of Arya Swarajya Sabha, Lahore, Vaswaniji said:—

"The future all over the world is with the younger section of the race. They determine progress.

"The nation needs a new spirit of rejuvenation. This new spirit calls for a new adaptation. Life is not static. Life means re-adjustment. Life means adaptation. The present is time for transition—revolutionary transition. Civilisation is shifting (1) from the rural to the technical, (2) from the sentimental to the mental, (3) from the speculative to the practical.

"(1) An important feature of the modern world is its technical transformation. It is rapidly changing the East also. The machine is entering Asian lands. The machine is responsible for the greatest revolution in modern times. I recognize the evils of industrialism. I plead for the deeper values of life developed through fellowship with nature. Yet I submit that the machine is come to stay. It is an aspiration of the Time-Spirit. You must ride on it to new victories of life, new victories of the Spirit. Subordinate machine to the man. Let it not dominate for the greed of the godless and exploitation of the weak. Respect the machine and use it for the service of the nation. Therefore study science. Bands of young men studying science can do not a little to serve India.

"(2) Civilization is shifting from the sentimental to the mental. There is a growing desire to understand, not to accept an authority; creeds, scriptures, traditions are being questioned as seldom before in the history of the race. And religion must meet the challenge of new criticism. Don't be afraid of asking questions. Be critical. Criticism too is of the Spirit. Only see that you don't confound criticism with cynicism. The critic has faith in Reason, faith in Life. The cynic despairs of life and the universe. Criticism goes hand in hand with rational appreciation.

"Yet another mark of the new intellect for which I plead is its efforts to relate, co-ordinate, bind, unify. What do we find today? The intellect of so many of the educated is disintegrating, making them alien in dress and diet, in thought and aspiration from the great mass. This education is a cult of separation. A new intellect striving for new integration, for new and higher points of contact and fellow-

ship with the mass must you develop. Mathew Arnold spoke words of wisdom when he said:—"Culture unites." Does your culture unite you with the masses?—with the poor?—with the new life of the nation?—with the new life of humanity?

"(3) Civilization is shifting from the speculative to the practical. The age calls for new pragmatic minds, new scientific minds, new practical minds that will think and act in terms of life and its demands. The age has turned away from speculative theology to pragmatic constructions and practical service. There is a new emphasis today on action. I ask you to read biographies of men of action. And in this connection I would specially mention the names of ten great men, five of Europe and five of Asia. Among the great ones of Europe, Lenin is at the fore-front. His creed is not mine. But I salute him as the greatest man of action in the modern age. Then there is Mussolini, the builder of new Italy. There is Marsyk, President of Czecho-Slovakia: he is perhaps the greatest statesman of today. There is Garibaldi. There is Abraham Lincoln, a man of the ages. Among the great Asians who have been very dynamic-men of *shakti* may be mentioned Kemal Pasha of Turkey, Zaglul Pasha of Egypt, Sun-Yet-Sen, the father of Chinese Revolution, Mahatma Gandhi and Rshi Dayanand.

"*Shakti*, more *shakti* is the note of the new age. You have suffered long from a cult of softness. Be strong! Relate your education to action. Action flowers in service of the poor. Strength flowers into sacrifice. Truly sang the young patriot-poet of Ireland: "For this I have heard in my heart that a man shall scatter, not hoard." Life can hold no higher privilege than this—to be scattered and spent in sacrifice. The message of the ancient Rshis is the message of sacrifice. The eternal in human history is the flame of sacrifice. And India will be set free by sons and daughters of sacrifice.

\* \* \*

The 8th of January being the death-anniversary of Shri Keshub Chandra Sen, Vaswaniji gave a discourse in the Brahmo Mandir, Lahore, paying a glowing tribute to the great departed leader in religious life of the last century. Vaswaniji spoke of Sri Keshub as one of the greatest Indians—indeed, as one of the greatest Asians—of his age. As a prophet of spiritual freedom, he had pushed India's progress a century ahead. In his life, tremendous activity was combined with deep communion, work with worship, action with idealism. He taught that the basis of religion was experience, not dogmas and creeds, that religions were not rivals but brothers, and that true spirituality was not cut off from life but was a dynamic

power, an energy which expressed itself in service of the poor and lowly.

\* \* \*

In his address on Sunday at the Brahmo Mandir, Lahore, Vaswaniji referred to the recent revolt against religion among many young men of India. Let us not blame them, he said: let us blame ourselves. Was religion a reality in daily life? Or was it a source of hate and strife? All sectarianism labelled as "religion" must go, and creeds made broken reeds. Religion sundered from life was sentimentalism or a snare. The world needed not a religion of dogmas and ceremonies, but a simple, sanctifying religion of brotherhood and love, of service and sacrifice. The revolt of youth was a cry for re-valuations.

## Rama Krishna Ashram, Lahore

FOUNDATION STONE LAID IN CONGRESS WEEK

By Sadhu T. L. Vaswani

Before laying the foundation stone of the R. K. Ashram, Mr. T. L. Vaswani said his message was in the words of the Rishis—"Awake." Many in India were still asleep while the voices of a new world and a New Age were speaking through the dawn. The freedom we wanted would not drop from the skies. Nor, would it come through parchments of Parliament. And they would blunder badly if they thought that freedom would come through shouts and shows. Freedom was born of *shakti*. *Shakti*, more *shakti*, was his *mantra* to the nation's youths. *Shakti* was *mukti* and *mukti* was *shakti*. And *shakti* was developed through *seva*. The coming religion was a religion of service and sacrifice. And he was laying the foundation stone of the Ashram with a silent aspiration in his heart that the new Seva Ashram would keep flying a flag beneath which would stand thousands of young men who would proclaim to India that their religion was one of service and sacrifice.

At this stage Mr. W. M. Hume, General Secretary, Y.M.C.A., also came and expressed a joy that he was amongst the Indians and claimed to be an Indian, being born in India.

The proceedings came to a close amidst chanting of Vedic hymns and national shouts.

## Fear

By V. Bhogappayya Sastri

The whole world is obsessed by fear. Look wherever you please, you observe its domination. It reigns supreme in every walk of life, whether political, social, religious or spiritual and my imagination fails to find an exception where it does not lay its icy hand upon. In fact, it seems to be the deciding factor of a man's destiny.

Let us just envisage what determines the relations between a king, his ministers and subjects. Through fear, the king respects his ministers, because they are his makers and the latter worship the former for fear of their being thrown out through the intrigues and machinations of others who are ever ready to displace them.

The king rules his subjects by the sceptre of fear and the latter love and obey the former through fear of his power. Being afraid of a possible discontentment, revolt and rebellion, the king and his cabinet bring into existence, under the cloak of maintenance of peace and order amongst his subjects, a huge and costly machinery of police, rules, regulations, codes, laws and ordinances and the people through fear of further taxation and restriction of their personal freedom, plot and scheme ways and means to restrict the despotism of the king and his ministers. Thus out of fear and mutual distrust, limited and democratic governments come into being.

Out of fear of other nations and empires, a vast machinery of warfare in the shape of infantry, cavalry, artillery, navy, submarine, torpedo, zeppeline, aeroplane and poisonous bomb, has been invented and maintained at a very heavy cost of expenditure and with the help of modern science, efforts are still made to add to and strengthen the armaments in an empire under the guise of self-defence. As if these varied implements and human artifices are not quite enough, out of fear, the king aided by his cabinets and assemblies, seeks during times of actual war, the aid of God through the meditation of pious priests, devout bishops and learned demagogues who are ever ready composing new prayers and sermons in praise of the Almighty Being and devising new offerings potent enough in their blinded wisdom to purchase the favour of the All-merciful Who is in Heaven and Who is the Father of all.

Fear makes no exception of our social conditions. In fact our entire social edifice rests on the bedrock of fear, whose variants in the form of hate, jealousy, distrust and greed, form its structure. Fear attacks with equal force both the educated heart of the mighty king

and the illiterate one of the poor peasant. As, if out of unparalleled love for his sweet-heart, the king lavishes his wealth in raising a wonderfully beautiful and alluring harem, in which out of fear he confines her and thus protects her from the public gaze and even the sun's glare and the moon's chill, the peasant, in his own humble way, vies with the king in his attentions to his partner in life by shadowing her wherever she goes and works, whether in a field or a mill. Out of fear man has written many a cock-and-bull story, glorifying the miraculous power of a chaste woman ever attentive on her lord, who is depicted as her very breath and spirit in man's body; and has also sought the help of every god in heaven to arrange a lovely seat for his faithful companion while on earth. He doles out to her a glittering tinsel of gold, or silver or artificial diamonds, lest she would grow cold and prove treacherous.

The woman too after all is not so frail as the man would believe, but out of the fear of losing rewards in heaven and on earth, she is ever solicitous to her husband and administers to his wants in and out of season to keep him ever attached to her. Though the hoary traditions and customs rendered holy on account of their long age do not allow either man or woman to probe deep into the recesses of his or her heart and admit the truth, it is indeed out of mutual fear and distrust, man and woman co-operate with each other. The woman has become so dependent on the all-powerful man, that she is terribly afraid of keeping a race with him in any branch of life and she herself admits her weakness in physical and moral character and her unfitness to enter upon intellectual fields and much less the forbidden grounds of spirituality. Out of fear that the gates of heaven will be permanently closed against them, both the man and woman hurry up before the Sarda Act comes into force, and dispose of their infant daughter in marriage to a tender boy by offering prohibitively heavy dowry to the son-in-law with the fond hope that their material loss on earth will be more than compensated for after their translation to the celestial regions.

The relations between the master and his servant are also regulated by fear. The master treats the servant well lest the latter should not give his best service and become inefficient through low wages and the servant well serves the master lest his bad and inefficient work should lead to his dismissal from service. Similarly the relations between a merchant and his customer are guided by fear, each being afraid of the other. If the former does not resort to malpractices in his sale of goods, it is because of his fear of losing his customer and the customer favours the merchant by his constant

purchases as he is afraid of losing his credit with the merchant in case he openly resents the merchant's artifices to pass on bad goods to him.

The most distressing fact is that fear forces its way into the school as well and controls the mutual relations of the teacher and his pupil. The teacher believes the time-honoured statement "spare the rod and spoil the child" and makes use of it freely in educating his pupil and instead of drawing out of him the latent faculties, he instils into the pupil's tender being, the poison of fear which stupifies the boy's powers and renders him unfit to fulfil the mission of his advent into the world in human flesh and bone. Out of fear the pupil obeys the teacher but is ever on the alert to play pranks with him, not knowing the disastrous future that awaits him.

Religion fares no better. Fear has its full sway in the domain of religion as well and it may not be exaggeration to say that its sway and havoc there are unbounded. It is fear that is responsible for the creation of gods, heavens, temples, prayers, worships, privations, austerities, gifts, gurus, meditations, traditions, customs, dogmas and philosophies. Just as a big fish preys upon the small fry, the so-called educated man has been plaguing his illiterate brother with fear. Omit worshipping a god or offering a seat to a *guru* and we are damned. Violate a prayer or the peculiar method of its chanting and we are cast into a heli. Forget the offering of a vow taken while on sick-bed or a gift promised to some god and we are visited by all sorts of mishaps even while on earth, not to speak of those that may await us after our death. Neglect a *Sraddha* on the appointed day and we are excommunicated while *pitris* themselves hang in the mid-air. Fail to beget a son and we are eternally condemned, including our ancestors. Just as omissions of what we should not do are warded off through fear, so commissions of what we should not do are avoided by fear. Out of fear, that he will be branded as a sinner, no orthodox Hindu touches the sea on any day other than full and new moon days. A woman in pollution dreads to bathe in a river lest she should be condemned for a heinous crime. No Hindu starts on a journey or performs any feast or ceremony at the inauspicious moment for fear that the desired object will not be secured. Instances of this sort can be multiplied to any extent, not only amongst the Hindus but amongst men of all faiths.

It is fear that compels a man to observe even the ordinary rules of social etiquette and morality and it is fear that urges him to undertake scrupulously all religious observances. Fear begets superstition and both beget cruelty and are the cause of the slaughter of many an innocent animal in the name of the Most Benevolent Lord of all kingdoms of life. Fear cajoles even a learned man into self-deception and

stupifies his wisdom, making him look most ridiculous in the eye of the world. Fear makes the lion a lamb and the giant a weakling. It is also a hydra-headed demon poking its nose in various shapes into every nook and corner of human activity and rendering it ineffective. It divides king and his people, husband and wife, parents and children, brothers and sisters and the whole of human kingdom, each hating and distrusting the other in diverse ways. As a matter of fact it does seize also the other kingdoms of life, animal, vegetable and mineral and each is afraid of the other. When a rope is mistaken for a snake, fear ever on the alert pounces upon and catches hold of the mistaker and causes him to tremble at the sight of the inanimate object, which often times even culminates in his death.

One's own being becomes the object of the ravages of fear. It sets one organ of the body against the other. While the eye is desirous of enjoying a delightful sight at a slight cost of money, fear of losing money, however little it may be, induces the head to complain of head-ache, and when the head desires to study some book, treating of doctrines other than one's own, fear of possible disturbance of faith in one's own doctrines, tempts the eye to plead illness of eyesore. Fear divides both the mind and heart and does not allow the latter to do what the former approves of and even induces the heart to do what the mind dislikes. Fear tempts one to equivocate and even perjure, for comfort and prestige carry more weight in the eye of the world than Truth. Thus it disturbs harmony within oneself and makes one unhappy. The unhappiness of one man spreads like a contagion involving the whole world, often-times including the citizens of the super-mundane and sub-mundane worlds as well.

For a man thus obsessed by fear in all departments of the work-a-day-world, it is out of the question he can be really spiritual. Fear shadows him even into the realm of spirit and aided by ignorance makes a man believe he is spiritually minded whereas he is not. Fear has no place in spirituality and far from making its votary spiritual, it makes him unspiritual and dangerous to himself and the society at large. The essence of spirit is pure love and simple understanding but fear has its source in hate and ignorance. Fear often-times seems to engender in a person, reason, love and self-sacrifice, which are mistaken by the innocent world as indicative of spirituality but they are un-realities which vanish at the slightest disturbance in his heart and mind and expose him thread-bare in his true colors. Thus fear and spirituality cannot live together as darkness and light cannot co-exist.

A really spiritual being is free from fear of all sorts in all departments of life. Fearlessness characterises every thought, feeling and

deed of such a person. As already indicated, the nature of spirit is pure love, and pure love cannot grow in the impure soil of fear. One is incompatible with the other and that is why fearlessness is ascribed the first and foremost place in the enumeration in the Lord's song of the two score and seven divine virtues, the practice of which goes to make a man really spiritual. That is also why Mr. Krishnamurti ever and anon warns us against the omnivorous devil of fear, if we really mean understanding and living his message of love and knowledge. Unless we are entirely rid of it, we cannot even dream of the attainment of freedom and the fulfilment of the mission of our existence.

Fearlessness is not however the foolhardiness of an ignoramus, who, being incapable of understanding and harmoniously responding to life, hazards anything and everything. Neither is it the callousness of a careless observer of life, who sneers at and shuns beauties of life, nor is it the bravado of a man confident of his brute force alone, who rushes at and opposes even a lion, the king of beasts. It is the essence of a careful and intelligent observation of life, which cuts asunder all barriers between man and man, self and self and life and life, which lays bare the unity of life in the naked Truth and which translates itself into love of all life.

The great exorcisor of fear is love, pure and simple. Such a love is ever wedded to right understanding. Love dissociated from right knowledge is corrupt and impure. Such love is weak and fragile and the slightest wave-let of the breeze of life makes it totter and vanish. Right knowledge is the right perspective of life, while pure love forms its expression. The one is the flowering of the mind and the other is that of the heart. Both the mind and heart are of one substance but differently function. They constitute life and express themselves in thought and feeling respectively. Fear attacks them both when they are imperfect. Imperfection is but limitation which complicates life and makes it unhappy. It is our sense of separation, known as individual 'I-ness', that makes one being afraid of the other, and if we are keen on attaining eternal freedom, we should destroy this sense of separateness and make it illimitable. But it should be remembered that the self-assertion occurs at every stage in the process of expansion and achievement and it will terminate only on final attainment, when the progressive self becomes conterminous with the Eternal Self and merges itself completely and absolutely in the One Indivisible Whole. Thus unity can be achieved by the gradual expansion through right understanding of the heart, which is the seat of love and affection. The heart expands only when the circle of its play also expands and the expansion continues until both the heart and the

circle of its activity become conterminous and limitless One Whole. Therefore a really ardent aspirant after Freedom and an earnest seeker after Truth should incessantly and fearlessly struggle to expand both the mind and heart. He should have right understanding of life and translate it in life through feeling and activity. Then alone will the aspirant have achieved his end.

Fear should be conquered in the midst of toil and turmoil. Running away from family and village or retreat into a lonely forest will not enable us to conquer fear. The forest has its own fears and these are added to our already existing fears which we carry along with us in our mind, wherever we may go. By not becoming a slave of circumstances, we should conquer fear of them. It should be overcome where it is abundant and powerful and there is no real conquest where it is weak. Real conquest results in harmony of the mind and heart leading to Eternal Bliss which is Truth. To him who is seated on the pinnacle of Truth, the relations between one expression and another expression of life, become perfectly clear and he will so conduct himself that he will not only be at peace within himself but shed peace and harmony in the world and thus he alone truly creates.

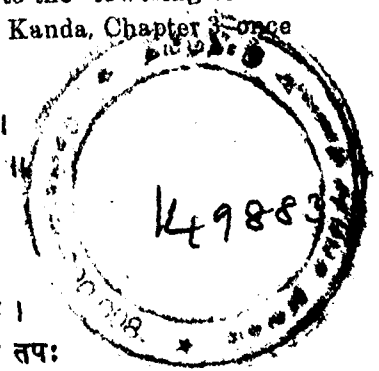
## Rshi Agastya

By S. Raja Ram

(Contd. from page 215.)

Several legends show that the Rshi was actively concerned in the shaping of India after the great cataclysm which sank the greater part of Lanka, leaving only Ceylon, while raising the Himalayas and the northern plains. One such legend relates to the lowering of the Vindhyas. According to Skanda Purana, Kashi Kanda, Chapter 3, once Devas went to Agastya Ashram in Kashi:

जग्मुः परोपकारार्थं अगस्त्यैर्ब्रतिष्ठति ।  
स्वनान्नालिंगमास्थाप्य कुंडं कृत्वा तदग्रतः ॥  
शतरुद्रियसूक्तेन जपन्निश्चलमानसः ।  
तदद्वा दूरतो देवा द्वितीयमिव भास्करं ॥  
ज्वलज्ज्वलनसंकाशं रंगैः सर्वत्र सो ज्वलं ।  
साक्षात्किंवाडवामिर्वा मूर्त्या वै तप्यते तपः  
स्थाणुवन्निश्चलतरं निर्मलं सन्मनो यथा ॥



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अथवा सर्वतेजांसि श्रित्वेमां ब्राह्मणीं तनुं ।  
शीलयन्ति परं धाम शान्तं शान्तपदामये ॥

In the Ashram, all creatures were loving each other, though the inborn instincts were inimical.

Devas bowed to the Rshi, Brhaspati praised him,

धन्योसि कृतकृत्योसि मान्योसि महतामपि ।  
तपोलक्ष्मीस्त्वयीहास्ति ब्राह्मं तेजस्त्वयि स्थिरं ।  
पुण्यलक्ष्मीस्त्वयि परा त्वय्यौदार्यं मनस्त्वयि ॥

They said that the Vindhya was growing very high obstructing the path of the Sun and the Moon, paralysing the life of the world and hindering all dharmas in consequence.

Devi Bhagavatam says that Shri Narada, the Deva Rshi went to the Vindhyadri and told him that the Mount Meru had been very proud of his position as the king of Mountains and that the Sun and the Moon went round him. This enraged him and he began to grow in competition with the Meru. The Devas went to Lord Shiva and then to Lord Vishnu and they all directed them to go to Rshi Agastya and seek his help. Agastya agreed to put down the Vindhya and approached him. The Vindhya bowed down. The Rshi told him that he should not rise up and asked him to remain in that lying condition till he returned from the south whither he was going on business. Agastya made the Malaya Mountains in the south his residence. The Vindhya was thus levelled down.

#### The Drying up of the Ocean

According to Matsya Purana, Rshi Agastya was making *Tapas* on the Malaya Mountains when he saw the world troubled by Taraka who hid himself in the Ocean, Agastya drank off the Ocean and Taraka was then vanquished. The Devas praised the Rshi and gave their blessings. According to Mahabharata, Vana Parva, Asuras Kaleyas were hiding in the Ocean during the day, came out and destroyed all creatures at night and were thus harassing the world. At the suggestion of Brahma whose protection the Devas sought, they went to Rshi Agastya. At the request of the Devas, Agastya went to the Ocean and drank the whole of it. According to Mahabharata, Shanti Parva (chapter 20) this happened when Hiranya Kasipu had taken away and hidden the earth under the ocean. Devas, went to Brahma and at his request went to Agastya.

The defeated Daityas had to flee for further refuge, to the remote recesses of the earth, the nether region called Patala

So thoroughly was the work done that the reclaimed land was too dry, and so we next hear of Gods and men complaining to Vishnu that the Rshi Agastya could not restore the Ocean, having "digested" it. Vishnu went to Bramha for a solution of this difficulty, and the latter declared that, in due time, the sea would be replenished, in the days of King Bhagiratha, a prophecy said to have been fulfilled when the waters of Ganga burst forth. In this legend, it would seem as if He was regarded as the ensouling Intelligence of India, the land forming His body, so being able to "digest" the water, which would quickly percolate through the sandy soil of newly reclaimed land collecting in hidden reservoirs until sufficient to burst forth as springs, feeding the great river, and ultimately the sea."

When Indra, the chief of the celestials, disregarded Brhaspati, the priest, and killed Visvarupa, he was afflicted with the sin of *Brahmahatya*. Consequent on these crimes Indra went and hid himself in the waters. Then, as there was none to rule over Swarga, the Rshis and Devas put King Nahusha on the heavenly throne. There, Nahusha out of pride and *Kama* wished to possess Sachi, Indra's consort. Apprehending the insult, Sachi requested the king to come to her, carried in a *अवाहवाहन* and she would gladly receive him. Nahusha thinking that to be carried on a vehicle borne by Brahmanas well-versed in Veda and Vedanga will really form *Avahyavahana*, desired two Brahmanas, Bhrigu and Agastya, to bear his palanquin. When Nahusha was made the King in Swarga he was given a *vara*, a privilege, that whoever went before him would lose his *tejas* and Nahusha would get it. Remembering it Bhrigu asked Agastya to bear the palanquin and that he would conceal himself in his *jata* and would curse down the king if he did anything wrong. Accordingly when Agastya agreed and bore the vehicle, then ensued a discussion about the *pramanya*, authority, of Shruti and Smrti. Nahusha became angry in the course of discussion, kicked Agastya and asked him to move on. Bhrigu who was in his *jata* cursed the king to become an *Ajagara* (mountain snake). He also indicated release after ten thousand years when Yudhishtira, the Pandava, would meet him on earth. Nahusha accordingly fell down in the shape of an *Ajagara*. In time Yudhishtira came in search of his brother, Bhimasena, who was swallowed by the *Ajagara*. Yudhishtira then answered certain questions put to him by the *Ajagara* and when they were satisfactorily answered Bhima was let off. One of the answers cleared the doubt as to who was a real Brahmana. Brahmana was declared to be one characterised by the appropriate *gunas* (qualities) and not by birth alone. This incident is described in the Vana (Chapter 182) and Udyoga (95 to 97) and

Anusasana (156, 157) parvas of the *Mahaburata* and the Ketharakhand of Skandapurana.

The outstanding lessons seem to be (1) the painful results that follow a disregard of spiritual excellence wherever found. (2) That pride and lustful propensities in persons otherwise much evolved lead to long degradation and stagnation. (3) Curses by high beings carry in them the ultimate means of purification and emancipation from wasteful weaknesses.

(To be continued)

## Krishna, the Divine Child

By A. K. Venkateswaran

"He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger and fear, he is dear to me."

Krishna came into darkness bearing dawn. Krishna, the Divine Child, came into storm bearing calm, into war bearing ultimate harmony. He came into the world not to shrink away from it, but to love it, free from joy, anger and fear, to tell men that the highest joy that they could ever have in this world is to live it, 'freed from the anxieties of joy, anger and fear.' And from the time he spoke this truth to this day all that have heard of Krishna have held him dear.

From time to time saints have told India of the glory that is the shrinking away from the world, the silent, unshared joy that comes from living apart from its sinuous ways. There is joy and glory in life lived away from the common life of men, but the greater joy may be to live in joy with the men of the world, untroubled by anxieties of joy, anger and fear. It was this life in fulness and perfection that Krishna lived, and India holds him dear, and also other countries where the true story of his life has been told.

It was a dark night shaken fiercely by storm, and Jumna, the ancient stream, gathering the Himalayan rains was rising in excited flood. Danger was abroad, skulking danger aided by treachery and fear. The heavy darkness brooding ominously over the land was allied with evil in secret concert, and the tribes stood apart, eyeing each other in hate and sinister intent. It was then that Krishna came, himself hiding from the implacable evil of the hour, and yet spreading a light, bidding the storm stop and the swollen waters give way for him. And afterwards dis-remembering creed and race into this path he invited all men. Many came to this path hewn from darkness, snatch-

ed from raging elements. Knowledge has come since. Nature has revealed some great secrets since, and men have become wiser, but to this day the dark path-maker that came into the world in a mad night is held dear by all that have ever heard of him. Other teachers have come since, bearing equal lights, but the lamp that Krishna brought is honoured as of yore in the festival of all great lights that the earth possesses.

Krishna came with a flute singing heavenly airs, which men might still hear to the joy of their hearts. He came with the sports of the children of the angels and played with the children of the earth. He came with the dreams of the gods to spread them among the men of the earth. He came with the love, that Heaven cherishes, to scatter it in the homes of men. Years and years ago, in the early twilight of the ages, a dark child with shining eyes and bearing wonder came into the world to become the leader of children and the counsellor of men. And if men love him to-day the cause, that cannot cease, is that he was a child among children, the greatest child that ever lived, the king of children, whom all children loved.

Men remember Krishna best as a child. Many bear the image of that child in their hearts and strive to preserve the true glory of childhood. The divine child still runs about with his immortal orchestra of anklet and song in the temple of men's higher thought. It is the child that conquered the heart thousands of years ago. The same child still lives and conquers. And on the Krishna Jayanti Day, the birthday of Krishna, the children of India sing and play until their great companion of all time comes.

## Review of Books

GANDHI DIAMOND JUBILEE NUMBER—(With Illustrations) by Mr. S. Ganesan Triplicane, Madras. Price Re. 1.

Mohandas Karamchand Gandhi, or Mahatma Gandhi as he is popularly called, was born in 1869 and completed 60 years of age on 2nd October 1929. This book has been issued in commemoration of that happy event and contains the story of his saintly and instructive life. Gandhiji is now known throughout the world and is an object lesson for the study of the greatest men in all countries of the world at the present day. The book before us contains in a condensed form the details of his work in South Africa, which eventually led up to his future destiny in India. Accounts of the Institutions founded by him and of which he is now the heart and soul are also contained herein.

Mr. Ganesan deserves thanks from the Indian public for publishing this book and offering it for the moderate price of Rupee one only.

**KRISHNAJI AND HIS MESSAGE**—By Rao Saheb Vatyam Bhogappayya Sastri, Deputy Collector, Rajahmundry.

Mr. J. Krishnamurti, familiarly known as Krishnaji, was the President of the Bharata Samaja till the end of 1929 and ceased to hold that office owing to his desire to be dissociated from all organisations. We welcome this publication intended to acquaint the general public with his personality and teachings. He has already attracted the attention of great thinkers and foremost men and women in Europe and America but is unfortunately not so well-known to the people in India. This is probably because he is an Indian and our common failing is to ignore what lies near about us and partly because we are at present too much engrossed in our political struggle. The author of this little pamphlet has done well, however, in presenting to the Indian public a short account of the previous life and the present teachings of this great Messenger of our time.

It is a common experience to find the knowledge of things mentioned in our Shastras and Puranas come back to us through the philosophers and scientific men of Europe and America. And when the same things are re-told to us with the assurance of these foreign people that they have proved the truths for themselves by experience, then we recover these lost gems of knowledge. It would appear, the same is to happen in the case of Krishnaji. Leaving aside the few T.S. & Star members, few people know Krishnaji or understand his teachings. We ought to have made him tour over the whole of India and visit every district and even hold gatherings in small villages of each district, so that it would have made it possible for the world outside India to understand his teachings the better and practise them in their lives following our lead in the matter. It would appear that the reverse of this is destined to happen. But we can yet change the seeming destiny. We earnestly desire that Krishnaji's writings and speeches should be studied by all who wish to solve the problems of life for themselves and for the sake of others with whom they are concerned. Rao Saheb Bhogappayya Sastri's book will help them to know the proper attitude in which to approach Krishnaji's teachings. We hope that when Krishnaji returns to India he will be invited to tour over the whole of India and kept fully occupied till he leaves us again. For we must remember that he belongs to the world and we cannot always have him in our midst.

We would suggest to Rao Saheb Bhogappayya Shastri to keep

some copies of this pamphlet for sale at the T. P. H., Adyar, stating the price with postage.

**CALENDARS**—We acknowledge, with thanks, the receipt of fine Calendars from (1) Messrs. S. Ganesh & Co., Madras; (2) Little's Oriental Balm & Pharmaceuticals Ltd., Madras; (3) Federated India.

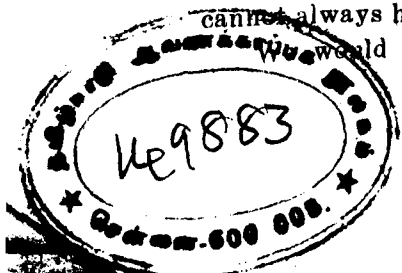
## Behaviour and Righteousness

By D. Srinivasa Ayyangar of Bangalore

(Continued from p. 146)

परवशं वर्जयेत् आत्मवशं सेवेत ।  
सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।  
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥  
यत्कर्म कुर्वतोऽस्य स्यात्परितोषोन्तरात्मनः ।  
तत्प्रयत्नेन कुर्वति विपरीतं तु वर्जयेत् ॥  
आचार्यं च प्रवक्तारं पितरं मातरं गुरुम् ।  
न हिंसाद्ब्राह्मणान्गात्रं सर्वाश्चैव तपस्विनः ॥  
नास्तिक्यं वेदानिन्दां च देवतानां च कुत्सनम् ।  
द्वेषं दम्भं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत् ॥  
परस्य दण्डं नोद्यच्छेत्कुदो नैव निपातयेत् ।

Avoid whatsoever is dependent on others, and energetically prosecute whatever depends on yourself. Dependence on others is misery; reliance on oneself is happiness; this in brief is the mark of misery and happiness respectively. Whatsoever action in its doing is found to be pleasing to the Inner Self, do that always with diligence; and omit whatsoever is the reverse. The initiator, the preceptor, father and mother, the guru, brahmanas, cows (animals) and those who perform tapas—do not do anything that will injure or give pain to these. Avoid materialism, dishonoring the vedas, ridiculing the Gods, hatred, love of limelight (or, advertising one's good deeds,) self-conceit, anger, and cruelty. Do not lift your hand to strike another, nor let your anger lead you to acts of violence.



Handwritten notes: 'N2 B50' and 'N30-7-11'.

अधार्मिको नरो यो हि यस्यचाप्यनृतं धनम् ।  
 हिंसारतश्च यो नित्यं नेहासौ सुखमेधते ॥  
 न सीदन्नपि धर्मेण मनोऽधर्मे निवेशयेत् ।  
 अधार्मिकाणां पापानां आशु पश्यन्विपर्ययम् ॥  
 नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।  
 शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥  
 यदि नात्मनि पुत्रेषु न चेत्पौत्रेषु नष्टेषु ।  
 नत्वेव तु कृतोऽधर्मः कर्तुर्भवति निष्फलः ॥  
 अधर्मेणैधते तावत्ततो भद्राणि पश्यति ।  
 ततः सपन्नान्जयति समूलस्तु विनश्यति ॥  
 सत्यधर्मार्यवृत्तेषु शौचे चैव रमेत्सदा ।  
 शिष्यांश्च शिष्याद्धर्मेण वाग्बाहूदरसंयतः ।  
 परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।  
 धर्माश्चाप्यसुखोदकान् लोकविद्विष्टमेव च ॥  
 न पाणिपादचपलो न नेत्रचपलोऽनृजुः ।  
 न स्याद्वाक्चपलश्चैव न परद्रोहकर्मधीः ॥

The man who is unrighteous, whose wealth is falsehood, who delights in cruelty, he never gets happiness in this world . . . even if seemingly going down by righteousness, do not let your mind even dwell on unrighteousness: see how the unrighteous are sure to be overtaken by destruction. . . An unrighteous act in this world does not bring its fruit at once like a field sown with crop: but it comes back creeping again towards the doer and cuts off his very roots. . If not in oneself, then in one's children, if not in one's children, then in one's grandchildren—the wicked deed will never fail to bring its fruit. . . By unrighteousness a person gets on by strides, then he meets with still more success and attains prosperity, then he conquers all his enemies—and then suddenly perishes to the very root, (or is radically destroyed). . . Let your delight be always in truth, in righteousness, in conduct befitting an Aryan, in purity; and thus leading the righteous life, train up your pupils also in righteous ways, keeping perfect control over speech and hands and stomach. . . Give up all objects and desires which are opposed to dharma; nor take to a dharma which ultimately brings unhappiness or is opposed to the world. . . Eschew unsteadiness (or lack of control) in hands and feet or in your looks or eye-sight; be straight, be controlled in speech and never think harm to another, much less do it.

येनास्य पितरो याता येन याताः पितामहाः ।  
 तेन यायात्सतां मार्गं तेन गच्छन्न रिष्यते ॥

That path by which your fathers travelled, and your grandfathers before them, do you also go by it, the path of the virtuous; travelling in that you will not go wrong.

(to be continued.)

## THE BHARATA SAMAJA

### Objects

1. The objects of the Association are :
  - (i) To study of the Sanatana Dharma and to make its teachings available to all;
  - (ii) 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;
  - (iii) To promote social welfare and eradicate social evils in the Hindu Community;
  - (iv) To promote tolerance, good feeling, and a spirit of co-operation between Hindus and followers of other faiths.

### Ideals

2. 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.

### Sacraments

3. All persons, irrespective of creed, caste, sex, class, or colour who come with reverence and devotion, are welcome to attend worship, and participate in the benefit of other religious services, and ceremonies conducted under the auspices of the Bharata Samaja.

### Membership

4. Membership in the Bharata Samaja is open to any person who is of or above the age of eighteen years and who is in sympathy with its declared objects, and is recommended by two members as worthy of

admission. *Membership of the Samaja does not necessarily impose participation in every one of the objects.*

#### Official Organ

5. *The Bharata Dharma* is the monthly organ of the Samaja. Its annual subscription is Re. 1-8-0 in India and 3/- sh. for foreign countries. Every member and sympathiser of the Samaja can help the work of the Samaja by subscribing to it and helping it otherwise. All communications may be addressed to "The Managing Editor," The Bharata Dharma, Adyar, (Madras—India).

#### Officers

6. *President*: Dewan Bahadur K. S. Chandrasekhara Ayyar; *Secretary*: Mr. L. B. Raje; *Jt. Secretary and Treasurer*: Mr. C. Ramaiya; *Editor, Bharata Dharma*: Mr. S. Raja Ram; *Jt Editor and Secretary Editorial Board*: Mr. L. B. Raje.

#### Correspondence

7. All communications and remittances for the Bharata Samaja should be addressed to "Jt. Secretary and Treasurer." T. S. Adyar (Madras—India).

#### Hindu Temple

8. The Samaja has built a Hindu Temple at Adyar at which congregational worship is conducted every morning according to the ancient ritual reconstructed by the Samaja. This is the first Temple in India at which Hindus of all castes and even non-Hindus of all creeds and faiths are allowed to join in the worship, provided they come with a spirit of reverence and devotion. At this worship every morning, thoughts of peace and blessings are sent out over the whole country.

Donations for the Temple Maintenance Fund at Adyar, will be thankfully received.

#### Publications

9. The following publications are available for sale and can be had from the Jt. Secretary :

- (i) *Nityapujavidhanam* (Sanskrit Text, Translation and transliteration in English and Explanatory Notes). Price As. 6.
- (ii) *Nityapujavidhanam* (Sanskrit Text in Telugu characters, with meaning and notes in Telugu). Price As. 4. 50 copies Rs. 10.
- (iii) *Abridged Hindu Daily Practice* (Sanskrit-Text in Devanagari and English Translation). Price Two Annas.
- (iv) *Simplified Rituals of Upanayana and Vivaha* (Sanskrit Devanagari). As. 8.
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