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THE

Bharata Dharma

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

चित्रं वटतमोर्मिलं वृद्धा शिष्या गुरुमुवा ।

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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CONTENTS.

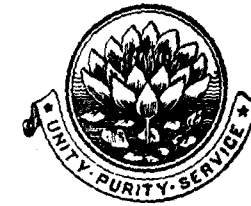
	PAGE
"OM SANTI, SANTI, SANTI" (a poem) ...	187
WHO ARE UNTOUCHABLES by K. M. Dasgupta ...	188
GANDHI'S LETTER ...	191
THE HIGHER MIND by T. L. Vaswani ...	192
INDIA AND THE MODERN WORLD by T. L. Vaswani ...	195
HARDIANS AND THE HINDU IDEALS (Will India answer the call of Humanism?) (Contributed) ...	197
INDIAN COURTSHIP (Contributed) ...	199
THE KRISHNA LILA - A STORY by S. L. Gnanaprakasam ...	201
EXTRACTS FROM THE ANNUAL REPORT OF THE BHARATA SAMAJA FOR 1932 ...	204
THE UPLIFT OF THE DEPTHEST by S. V. V. Chary ...	207
GANDHI'S APPEAL TO SANATANIST ...	208
TEXT OF TEMPLE ENTRY BILL ...	209
REVIEW - The Formator ...	212
THE GODLESS MOVEMENT - Extracted from the Guardian ...	213

SOME APPRECIATIONS

MR. JINARAJADASA FOR DR. BESANT AND HIMSELF. The attempt of the Bharata Dharma is most necessary if Hinduism is to survive as an effective force in the reorganisation of India to-day....Not only her (Dr. Besant's) sympathy but her enthusiasm is exactly with such a work as is being attempted by the Bharata Dharma.

SIR. P. S. SIVASWAMI AIYAR. - The Bharata Dharma has offered a platform for the discussion of our religious and social problem from the standpoint of modernised faith responsive to the requirements of intellectual progress and rapidly changing social and economic conditions. The articles in the journal have been thoughtful, broadminded and inspiring.

THE HON'BLE MR. JUSTICE VENKATASUBBA RAO. - The ideal of the Bharata Dharma is a lofty one that of enabling the readers to approach the problem of life in a spirit of reason....There is greater need in India to-day than ever to examine old customs and old conceptions and to discard courageously such as are bound to be unsuitable. The Bharata Dharma offers to its readers helpful suggestions in this direction.



THE

Bharata Dharma

N.B.—The Arya Mata Sabha is not responsible for any opinions expressed or statements published in this magazine unless they are contained in an official document.

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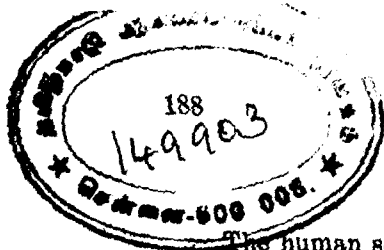
"OM SANTI, SANTI, SANTI"

Say 'OM' and begin the Year New,
"OM" say those who start the quest of life,
Saying "OM" the good depart the world
"OM" is Brahman the Sages sang in days of yore.

OM SANTI, may tumult cease
And low discord that leads to strife
No more may passion sway the mind
And chaos dwell where peace should be.

OM SANTI, may evil and darkness die
Which hide the path and tie the feet
Near is dawn and light and hope
And strength to march and reach the goal.

OM SANTI, may right and truth triumph
May Dharma reign and joy increase
May Brahman's path men always tread
By Brahman's grace ever forward led,



WHO ARE UNTOUCHABLES ?

[BY KUMARADASAN]

The human soul gradually evolves towards perfection which means a life of absolute accord with the Divine will or attainment of oneness with God. Without going into the question whether man survives bodily death and carries on his evolutionary attempts in other spheres it is enough for the present purpose to remember that man's ordinary life, as we know it, is a part of the Divine plan of evolution and that he grows by his experiences while living in his physical body here and now. It has also to be borne in mind that man's activities are threefold, doing or physical action, thinking or mental action and feeling or emotional action. As vehicles for the manifestation of his power in these activities man possesses not only the physical body that is visible, but also two other bodies made of invisible matter which may be called the emotional and mental bodies. Whatever is formed of matter, whether it is visible and material or subtle and rarefied, may be said to be a body though ordinarily that word is applied only to the physical body composed of visible matter. Whatever is outside the spirit or soul and is used by it, is matter, dense or fine. Just as electricity or any other form of energy requires a medium, such as the electric wires, for manifestation, so the human soul requires matter or form for its manifestation and activity. As already said man's activities are threefold and so it stands to reason that the ordinary human soul requires at least three kinds of forms for its manifestation. Hence the three bodies referred to above are used by man consciously or unconsciously.

Every man imparts to his neighbourhood something of his own nature. A healthy man spreads health and a diseased man infects others with his disease. Health is as much contagious as disease and the fact that certain diseases of an extreme type, which are easily infectious, are called contagious diseases should not blind us to the fact that all diseases are really infectious, the difference being only in the degree of manifestation of the effects of the contact between man and man. If the communication of healthy or deleterious influence is not visible or marked, it does not follow that the communication has not taken place. A drunkard befouls the atmosphere in his room and every one feels the bad emanation there. Another who drinks a little and does not 'get drunk' is nevertheless affecting the atmosphere around him in the same way, but in a degree not noticeable by any man who comes into contact with this individual. A man who suffers from fever is communicating fever to his neighbourhood whether or not such communication is effective and perceived by any of

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those who come into contact with him. It follows from the foregoing that a man has to be careful about his health not only in his own interest, but in view of the responsibility he must feel for those in whose midst he has to live.

Now as regards feelings, a sensible man ought to have the same sense of responsibility in view of the contagion that he will spread in the emotional atmosphere if he indulges in wrong emotions. Emotions should be classed as right or wrong according as they savour of love or hatred. Feelings of envy, jealousy, anger, resentment and revengefulness are all on the side of hatred, whereas friendliness, kindness, compassion and forgiveness are all on the side of love. An angry man communicates anger to others. Whether a particular individual with whom such a man comes into contact is easily affected or is proof to such an influence, depends upon the stage of his development and his previous culture, just as the catching of an infectious disease by one who comes into contact with a diseased person depends upon the former's bodily condition to a large extent. The absence of visible effect is no proof of the absence of the influence itself in either case. It is in view of the possibility of such communication of wrong habits of feeling that educationists insist upon the good example of parents and teachers for the upbringing of children in right behaviour. The value of *Sat Sangham* was for the same reason emphasized in the training of aspirants to the life spiritual in ancient times in this country.

It has been said 'sow a thought, you reap an act; sow an act, you reap a habit; sow a habit, you reap a character; sow a character, you reap a destiny'. Thus right thoughts and feelings are at the root of right character and destiny. Though for the purposes of psychological analysis it is possible to distinguish between thought and feeling it is so difficult to separate them for practical purposes as they commingle inextricably in human experience. So, man's happiness and the fulfilment of his destiny depend upon how he thinks and feels and hence acts. Thus if we do not train ourselves to think and feel rightly, we are not only marring our own destiny, but are communicating wrong influences to others with whom we come into contact in life.

Again as regards the mental body, call it merely mind if you like, the same principle holds good. The distinction between thought and feeling may here be pointed out. For instance, when one tries to think about the solution of a mathematical problem or about the understanding of a scientific phenomenon, it is the mind that is at work and not the emotion.

213

189

24

Clear thinking without allowing the mind to wander from the object of study is not a habit that can come in a day to an ordinary man. Steady persistent effort gives the required development to the mental vehicle of man. No doubt the culture of the mind would affect the culture of the emotions and *vice versa*. A man's intellectual perception is clouded if passion or strong feeling surges within him. By a strong and clear thought a man may curb his feeling. However, the fact remains that thinking and feeling are two distinct aspects of human nature though, as already observed, they are mixed up in the ordinary experiences of mankind.

When a man with a clear intellect presents the solution of a problem, the hearers might for the time-being get illumined because of the contact of their minds with a highly developed intellect. When they leave his presence their intellectual vision gets blurred. This is of course an extreme instance given to point out that there is communication of intellectual power when men come into contact with each other. Whether visible or not, there is the influence of such contact, imparted consciously or unconsciously. Hence it is that the intelligence of boys can be better brought out by contact with parents and teachers who have well-developed intellects. The very atmosphere in which they remain will sharpen the intellect of such fortunate pupils. It is thus clear that a man has to develop his intellect and keep it bright and alert not only for his own sake, but for the sake of those in whose midst his lot in life is cast.

To prevent the spread of contagious diseases or the spread of ill-health by the existence of insanitary conditions, laws and regulations conceived in the interests of civic welfare are passed and enforced. But a sensible person does not require promptings from outside to keep himself and his house in order, with a view to preserve the health of his family and the healthy conditions of his neighbourhood. Similarly an emotionally-cultured man not only refrains from committing acts which are the result of hatred and which would bring on him penalty under the law of the land, but would also try his level best to indulge in right feelings so that he may not contaminate the emotional atmosphere in which the members of his family live as also his other fellow-beings of the neighbourhood.

In the light of the principles enunciated above, the subject of untouchability should be examined by all reasonably-minded people. The questions will now arise as to whose contact will affect others for the worse. Who is more dangerous to society? Is it the man born in a high caste but

is given up to bad habits of living carrying a foul physical and emotional atmosphere about him, or is it the man who is born in a low caste but is leading a life of purity, physically and emotionally? Is it the man who, though belonging to a high caste, commits a wrong act out of hatred and escapes by using his intelligence to mislead the Judge, or is it the out-caste who speaks the plain unvarnished truth and loses his case? Is it the capitalist who extracts 12 hours' labour from an urchin, 7 or 8 years old, without giving it the least chance of culture or amusement, or is it the labourer who earns his wages by the sweat of his brow and maintains his family without resort to deceit, physical or intellectual? Is it the *panchama* who does not drink, or is it the high caste Hindu who abhors the day when prohibition will be introduced under the law of the land? Is it not time that high caste Hindus search their hearts and find out whether they are really touchable or untouchable before they try and thwart the attempts to remove untouchability in respect of those born in the depressed classes? Verily those whose hearts are quite pure and whose minds are advanced can afford to contact the untouchables at close quarters so that they may communicate something of their purity and merit to the latter who badly need upliftment, of course the needs of physical cleanliness being borne in mind on both sides.

FROM GANDHIJI.

Dear Friend,

I have been glancing through the numbers of the Bharata Dharma and the pamphlets you have kindly sent. The precedents of Prayopavesa you have collected have proved useful to me.

Yours sincerely,
M. K. GANDHI.

THE HIGHER MIND.*

BY T. L. VASWANI.

This *sloka* (No. 41) is so very important that, I think, I need to dwell upon it a little longer still. Here is a hint given us as to the difference between the lower mind and the Higher Mind. The higher mind or *buddhi* is *eka* (one-pointed); the lower mind is *ananta* (not unified, lacking in concentration). And without concentration or unified will, there can be no realisation of the soul's eternity.

The Gita, I have said more than once, is a text-book of *yoga*. In this *sloka* something is told us of the very beginnings of *yoga*. Several books have been written in India concerning *yoga*, the science of *yoga*, the Supreme Science, the Science of the Atman.

The Science of the *Atman* has been studied with care in India. The West has studied with care sciences of the phenomenal or *maya*. India has studied, through centuries and ages, the Science of the Noumenal, the Science of Reality. The Supreme Science is referred to as *yoga*. And there are different systems of *yoga*. Patanjali gives one system often called Hindu *yoga*. There are other systems of *yoga*, also. There is the Buddhist *yoga*. There is Jain system of *yoga*. There are Christian and Sufi systems of *yoga*. The Bhagavad Gita is the very heart of the Hindu system of *yoga*. The Bhagavad Gita may well be regarded as an important text-book of *yoga*. The *sloka* No. 41 which we have been studying is important, just because it gives us some hints as to the foundation of *yoga*.

What is the foundation, the basis, the ground-work of *Yoga*? Concentration. Patanjali was a Seer, and he rightly urged that the man who had not learnt concentration was not fit for *yoga*. I may say, in passing, that there are three terms often used in English; and we must not confound one with the other. These are (1) Concentration, (2) Meditation, (3) Contemplation. We shall gradually understand the significance of these three terms; tonight we are concerned with the meaning on "concentration". Until we learn concentration, we are not fit for *yoga*. Wandering of mind must cease if you are to grow in the life spiritual.

* From notes transcribed of an extempore lecture based on *slokas* 41-42, second *adhyaya* (Chapter) of the Bhagavad Gita. (1) *Sloka* No. 41 rendered into English reads thus — 'The determinate reason (*Buddhi*), is one-pointed (*eka*), O Joy of the Kurus (Arjuna): But many-branched and endless (*ananta*) are the thoughts of the irresolute'. (2) *Sloka* No. 42 reads thus in English: — "Flowery speech is uttered by the foolish, rejoicing in the letter of the Vedas, O Arjuna, saying:—'There is nought but this'"

Until you have learnt to make the mind stable, you have not unfolded your spiritual life. The very basis of spiritual life is concentration. Our temples, our schools and *samajas* are useless, worse than useless, if they do not teach us concentration. The Gita asks us to learn the science and art of concentration.

Here then are some of the points of difference between the higher and the lower mind: (i) the lower mind suffers from *chanchala* (distraction); the higher mind has *ekagrata* (one pointedness). The lower mind is fickle, because it has not been brought under control. "Control the mind", is an important note in the Gita. If you have not learnt mind-control, you are not truly spiritual. There is a beautiful saying of Sri Shankara; he was a man of supreme concentration, one of the greatest thinkers of humanity. Who, he asks, has conquered the world? And he answers the question thus: "He who has conquered his mind." We have his saying enshrined in one of our proverbs: *Man jeete jag jeetu* (He who conquers his mind conquers the world). Self-conquest is world-conquest. He who has not controlled his mind is fickle. He who has not conquered his mind has, after all, achieved little. Alexander conquered the then known world: Greece, Rome, and Egypt paid homage to him. Alexander could not conquer India, but India acknowledged the greatness of Alexander. Thata in Sind was visited by Alexander. He was recognised as a world-conqueror. Yes, Alexander conquered the world. Alas! he could not conquer his mind. He succumbed to the temptations of drink and the flesh. Alexander and his kingdom have passed away. Think, on the other hand, of the great ones like Plato, Jesus, Buddha, Sri Krishna, Sri Rama, Guru Nanak, Sri Chaitanya, Mahavira. Their kingdoms endure; they conquered the mind.

(2) Yet another point of difference between the lower and higher mind is that the lower mind is *bheda-buddhi*, consciousness of separation; the higher mind is *abheda-buddhi* (unity-consciousness). When my *abheda-buddhi* is active, I indulge in *ahankara* (egoism): I say to myself: "I am superior to you; my caste is superior to yours". But when *abheda-buddhi* awakes I see the One in all, the one Atman, the one Cosmic Life in all that is.

(3) Yet another point of difference is: The lower mind is *sakamyā buddhi*, the higher mind is *nishkamya buddhi*. The lower mind is prompted by desire for fruits of action. The higher mind is active for the sake not of desires but of *dharma*.

(4) Another point of difference between the two is this: The lower

mind looks *outwards*, the higher mind looks *inward*. Through the higher mind, concentration develops into meditation. We, often look outside; therefore is the mind fickle. But the spiritual mind looks within and grows in peace and *atmashakti*. The lower mind is an apparatus that registers outer impressions; the higher mind registers inner impressions,—impressions of the kingdom of the Atman. The kingdom of the Atman is Reality. We earn money, we build institutions, we have clothes, food, houses, all along we deal with the kingdom of nature. But there is another kingdom, that of the soul, the Atman. This kingdom is, indeed, more real than the *mayaic* kingdom of nature. When the higher mind begins to look inward, it registers, records, and collects impressions of the *Atmic* world. How the inner impressions are to be organised is a question which I shall deal with, later on.

In the next *sloka* (No. 42) we read: "Flowery speech is uttered by the foolish, rejoicing in the letter of the Vedas, O Arjuna, saying: "There is nought but this". *Pushpitam-vacham*, flowery speech, fine phrases are uttered by the foolish; they rejoice in the *letter* of the Vedas, not the spirit of Vedic wisdom.

(5) Here then is one other point of difference between the lower and the higher mind. The lower mind is narrow, sticking to the letter, missing to the spirit. Narrowness is a mark of the lower mind. The higher mind has the quality of expansion. When your higher mind develops, your consciousness expands. You do not limit yourself to Hyderabad, to Sind, or even to India; you do not limit yourself to narrow things of life; you feel one with the Great Life of the universe. 'Foolish',—(*vipashthitah*),—I would almost interpret to mean 'narrow-minded'. Who are the narrow-minded? They who rejoice in the letter, mere words of the scriptures. Look: How often we quarrel in the *name* of 'religion': I say my *shastra* (scripture) says this; you say:—'But my *shastra* (scripture) says that.' Then we quarrel. From words we come to blows: The Gita says:—How foolish! Why won't you try to look into the *spirit* of the *shastras*? You cannot look into the *spirit* of the *shastras*, until you develop the power of *meditation*. Pundits know the meanings of *words*; but how many of them know the spirit of the scriptures? Not until your mind gazes into the depth of life, may you really understand the scriptures. Pundits (the theologians) quarrel; this, they say, is not told us in the *shastras*: Pundits quarrel with the prophets. Almost a century ago when Raja Ram Mohan Roy raised his voice against the cruel custom of *sati* (burning of widows), Pundits rose against him. They

said,—the Vedas sanction *sati*, down with Ram Mohan! He is destroying Hindu society; he is tearing Hindu religion! Away with him! They prepared a long petition giving quotations from the *shastras*, saying *sati* was sanctioned by the *shastras*! The Pundits did not understand the spirit of the *shastras*. In our days, Mahatma Gandhi raised his voice of protest against untouchability. The Pundits said the *shastras* were against Gandhi! The Gita practically says:—Pundits! You talk of the *shastras*; you but study the letter; you do not know the spirit. He knows the spirit of the *shastras* who has developed meditation and the perceptive power of love. He who has love in his heart, has *bhakti*, sympathy, fellowship with the poor, he knows the *shastras*, not those who quote from books. They who *quote* do not *know*. Tuka, dear Tuka! What did *he* know of Sanskrit? He was not a Pundit; but he had love in his heart, and he knew more than the *Pundits*. They who have love in their hearts understand the scriptures, because love expands consciousness. Expansion of consciousness is characteristic of the higher mind. The foolish say; "there is nought but this". The narrow-minded people say; "there is nothing beyond the letter of the Vedas". Sri Krishna says: there is the Eternal within you, the Beyond-Veda. The Veda of the Vedas, the Scripture of scriptures is *within* you. It does not matter if you have not studied *vyakarana* (grammar) or *nyaya*, (logic). If you are a man of meditation and love, to you from the inner depths, the very Secret of Life will speak. God asks not whether you have studied Sanskrit or Latin, Greek or Hebrew. God asks: have you studied the little word of letters four, L-O-V-E? Have you grown in the spirit of meditation, beauty and love? There is more, very much more for me to say; but not to-day.

INDIA AND THE MODERN WORLD.

BY T. L. VASWANI.

I note brief answers to questions recently asked me:—

Q.—What do you emphasise in your ideal of reform?

A.—More than social programs in *shubh bhavana* (purity of motive.) The motive matters more than organization. Therefore reform, like charity, must begin at home. If I am to serve society, I must begin by *re-forming* myself. Vibrations of a man tell more than his words or "works".

Q.—You talk of the wisdom of the Rishis. Don't you think, Hinduism, even at its best,—Higher Hinduism,—has had its day?

A.—I hardly think so. Hindu vitality is not ended. The wisdom of

the Rishis is like the sun, ancient yet renewed again and again. The sun is ancient, yet has not passed away. Higher Hinduism has a living quality which does not decay but shews forth its shut-in-splendours more and more as the centuries run. The Hindu Dharma has shown a wonderful power of assimilation and adaptation in the modern world. And this because it is not an "ism," not a "creed," not a "ritual," not a *shastric* theology, not a scriptural code, not a book-bounded belief. The Hindu Dharma is a *darshan* and a *jivan*, an *insight* and a *life*. Priests cannot imprison it, not covers of books. The Hindu *Dharma* is neither parchments nor customs. Again and again has the Hindu *Dharma* seemed about to sink; but just then has it come up again, and periods of its trial have been the very beginnings of its newer and bigger developments. For a long time, the evil of untouchability had discredited it. To-day it is passing through a new process of self-purification and enrichment. In the words of an ancient poet:—"A breath of God is with it." The wisdom of the Rishis has, I am convinced, a message to the modern world.

Q.—What do you think is the greatest need of the nation's youth?

A.—Self-knowledge and self-discipline. We hear of "youth revolts". This "revolt" is, largely, "imitation", of the West. Self-knowledge and Self-discipline will achieve emancipation from "imitation." In this period of impact of the West upon the East, India's youths will do well to *know* carefully and critically of the great ideals which have inspired India through the ages and to control their impulses and appetites. In *knowledge* and *taresya* is the secret of that *spiritual courage* which will make Young India creative. Such an India alone may face the challenge of modern civilisation.

Q.—What, think you, is the urgent need of the modern world?

A.—Religion is to-day in exile. Yet, like Sri Rama, religion may reveal its true character only in exile. India has a spiritual mission; and Russia in her peasants, with their instinctive love of the artistic and simple, may yet vindicate spiritual values. Out of the heart are the issues of life; and the heart of man, in West as in East, is hungry for God.

Q.—To whom look you for India's achievement in the coming days?

A.—To the little, noble array of men and women who, rich in the wealth of renunciation, worship the cross in daily life and proclaim the *mantra*:—"I am of the *Atman*, and the *Atman* is unconquerable."

HARIJANS AND THE HINDU IDEALS.

WILL INDIA ANSWER THE CALL OF HUMANITY?

(Contributed)

There has been just published a neat little book in Sindhi named "Harijan". In its 48 pages, Vaswani examines the whole question of "untouchability" in the light mainly of Humanity and the Hindu Ideal. The two, indeed, are vitally related one to the other. The Hindu Ideal, according to Vaswani, is not a local or tribal phenomena but an authentic voice of the Spirit of Humanity.

The book is dedicated to Saint Raidas. The Harijans in upper India are lovers of the songs of this great singer and saint of the "untouchable" class. The book has, also, a picture of Mahatma Gandhi; and underneath the picture are inscribed the words:—"Servants of the Harijans, the poor and afflicted".

In a brief foreword, Vaswani calls up an incident from the life of Sri Krishna wherein we read that the Master preferred to drink water in a "broken cup". Vaswani says:—"If, to-day, we asked the Lord to send a message to us, it would still be in the ancient words:—Be broken cups". Vaswani adds:—"To the poor and oppressed, the Harijans of Humanity, I bow in humility: I ask their blessings. In serving them may India advance and be so blessed again as to prepare herself to pass on the message of her Rishis to a waiting world".

The book has 12 broad sections. In the first section Vaswani refers to a talk an Englishman had with him. Asked as to what he thought of India on his arrival there from England, that Englishman said what struck him most painfully about India was that the poor were greatly neglected, Vaswani says:—"We have despised the poor: and by rejecting 8 crores as "outcastes", our India has been rejected as an "outcaste", by the Court of civilisation". Vaswani points out that the basis of Hindu society in ancient India was *dharma*, not the slavery of a class. He quotes Max Muller who says that caste was unknown to Vedic *rishis*. It is true there were different classes but there was no law to prohibit—their living together or dining together. Vaswani points out how deplorable is the fact that 8 crores are condemned as outcastes in a country of which the Rishis and Leaders had with one voice proclaimed the vision of Unity—the vision of the one life in all. Vaswani gives illustrations from Hindu history and Hindu *shastras* to show how the spirit of Hinduism has, again and again, protested against caste and untouchability. The Sikh Gurus from Guru Nanak downward, Kabir, Tukaram, Chaitanya and other saints

have all protested against caste in religion. Vaswani urges that in every town and village there should be a Harijan Seva Mandal—an association for the uplift of the outcaste.

In the second section Vaswani outlines a program of service for the Harijans. This programme covers several departments :— (1) Education :— Vaswani asks for day schools and night schools for the Harijans, also, for classes to teach them Vedas, Gita, Granth and other scriptures. He asks for Reading rooms and Libraries and a New study of the lives of Indian heroes and saints. Magic Lanterns can do much. Kathas and *Kirtans* will be very useful. Education of Harijans should include, also, technical and agricultural education. (2) Health and sanitation :—It is the duty of Municipalities to provide the Harijans with clean drinking water and of the educated to influence the *harijans* to give up meat and drink. Health exhibits will be very useful. (3) The economics of the problems must not be ignored. We should give to Harijans loans on easy terms and help them to open shops and build up co-operative association. (4) Village dispensaries and panchayat courts will be found very helpful.

In the third section, important passages are brought together from Mahatma Gandhi's articles against untouchability. This section is named ;—"Untouchability", a great sin. In one of these passages, Mahatma Gandhi writes :—"As long as we regard untouchability a part of Hindu religion, as long as Hindus regard it a sin to touch the *blumji*, so long it is impossible to have (Swarajya ?)"

In the fourth section a "sister" writes on untouchability urging that the "outcastes" are our brothers and sisters. In other sections is described the movement against untouchability in Sind. One of the sections is named "Daya Dharma". Extracts are given from some of Vaswani's recent speeches on "The Coming Religion" in which the point is emphasised that old creeds are broken reeds that old temples have lost the Secret, that if Hinduism is to ever to be re-born, that if India is to advance and achieve, she must answer the new call of Humanity and live up to that New Religion which worships God in broken cottages and, turn away at once from rites of priests and gold of the wealthy, rejoices in reverence for the poor.

The book is very neatly published by the "Saint Mala" office Hirabad Hyderabad (Sind) and is priced at only 3 As a copy.

INDIAN COURTESIES.

(CONTRIBUTED)

The more one lives in India the more one will realise the difficulties of making generalisations about the social practices of the Indian people. Ill informed general remarks are a temptation to be guarded against. This applies to Indian courtesies no less than to other things Indian. In a country whose population is composed of elements of amazing heterogeneity it is always possible to make statements which may apply to one community or another, and almost impossible to say anything which will have application to all communities.

Indian courtesies are in their object identical with courtesies in other parts of the world. They are intended to be the expression of oneself which will put another thoroughly at home. They suppress individual angularities which are likely to wound others. They express those feelings and attitudes which call forth the best in others. Any peculiarity in Indian courtesies is largely due to the differences in Indian tradition and temperament.

One outstanding distinction in Indian courtesies is that there need be no such thing as introduction between two persons. It is a usual thing in this country for a man to introduce himself. Indeed two persons cannot be together for a few minutes before one forces himself upon the other's attention. They pick up a mutual acquaintance which may develop further according to circumstances. There is practically no limit to the range of the conversation that may take place between two persons who till a few minutes ago were absolute strangers.

Again many of us are painfully aware of the fact we have to be always at home to every one at all times. To keep a person waiting is to be charged with rudeness except in very rare cases. To turn him away without seeing him is an unforgivable breach of good manners. These practices are the relics of an age when time was leisure and the Indian world did not have the present standard of business etiquette.

One of the striking dissimilarities is in the demonstrativeness of Indian welcome. The release of kindly feelings on the meeting of old friends may some times take even a boisterous form. Again the invitation to dine, to a friend who has come from another town or village has to be part of the welcome. Not to invite is to be lacking in courtesy.

Still another distinction is to be found in the disinclination on the part of many Indians to give a blunt denial to requests that cannot be complied with. This merely proceeds from a genuine desire not to give un-

necessary offence and sometimes from a mere feeling of respect to the applicant. Except where the applicant is over sanguine he knows how to estimate the value of the answer. The same thing also takes place at meetings where voluntary work is undertaken. The gentlemen who give the promise do not have the least idea of making a false promise or of misleading anybody. Out of excessive deference to some one, or in the temporary enthusiasm of the moment which obliterates all obstacles from the mental view, obligations are undertaken which are really beyond their ordinary range of fulfillment.

Take again another common practice still obtaining in India. One hundred guests are invited for a dinner. Only 50 come. Nevertheless the host is bound to expect and to provide for 100. This is a function among educated people. In marriages and other functions the host has always to keep a large margin for uninvited guests. Thinking of uninvited guests reminds me of the opposite class viz. of people who have to be invited twice. For example in some villages in South India the usual practice is for the host to go round or send somebody round to invite the guests in the early morning. This has to be followed by another invitation in the noon. The first invitation usually is looked upon as mere notice so that no cooking need be done in the invitee's house. The other is the immediate announcement that the feast is ready. In some communities the feast cannot begin till all the guests assemble. Some times these feasts are looked upon as the great meetings of the community and personal grievances and quarrels are brought out and arbitrated.

We get same variation in the treatment of women. The recognition of civic rights is conceded to a substantial extent. None grudges equality in civic status. The very idea of opposing such equality does not enter into the Indian mind. In social functions consideration and preference are often though not always shown to women. Men generally dine before women. The latter have to wait sometimes much against their will. In processions they follow the men. But it will be noticed that in these very processions men walk on foot while the women follow in carriages. A husband will not mind many inconveniences, while he will insist on conveniences being provided for his wife. In India as elsewhere we get the same influences at work, the same courtesies rooted in good manners revealing the restraint and expression necessary for the pleasant functioning of society. None can gain-say that there are imperfections, and that there is scope for the improvement. But as such they are it may be worth one's while to study and understand them.

THE KRISHNA LILA.

A STUDY BY S. I. GNANAPRAKASAM

The Krishna Lila as its name implies represents the amours of Krishna, the premier avatar of Vishnu, with the Gopis of Gokulam where Krishna was brought up as a child by his foster-mother Yasodha and where too he attained his manhood. Diverse views are current regarding this Lila. It is held by some to be non-moral. It is stigmatized by others as immoral. Others again ignore it altogether as that which in the interest of morality is best left unnoticed. In view, however, of the hold the Lila has on the popular mind, it will not be in vain to endeavour to apprise oneself of its real import. Though such an endeavour may not result in any definite conclusions still it may clear the mind of misconceptions.

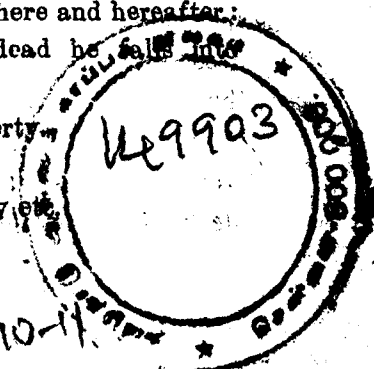
"In the sunny haze of the languid hours,
What vast vision of thine takes shape in the blue of the sky!
O! farthest end, O! the keen call of thy flute."

Krishna is regarded by some as a mythical hero. Such a regard leaves us to face the fact of the deification of a "mythical hero"! No explanation is offered for this deification which gains in vividness as one gets up to the level of "The Song Celestial". Surely such a deification had behind it the historic kernel of a very real personality! Did the devout adorer of Vishnu see the lambent play of a waking divinity in the Krishna Lila? Did he hear the rhythmic resonance of the divine throbbings of love in the alluring music of the Muralidhar? Or was it all merely the result of a metaphysical attempt to bring the transcendent one nearer to men?

Critical explanations notwithstanding one cannot ignore the fact that the Vaishnavites regard Krishna as an Avatar. To stamp the Lila, therefore, as non-moral is to lower the dignity of the Avatar. Further the charge of non-morality cannot in fact be maintained against Vaishnavites themselves. For the average adorer of Krishna is not at all without a sense of morality. Though now and again he may, as a good many non-Vaishnavites do, idly condone immorality in others, yet as a social being he has considerable moral sense. Further the Vishnu Purana itself lays down the following rules:—

1. He who commits adultery is punished both here and hereafter: for his days in this world are cut short and when dead he falls into hell.
2. Let a man never appropriate another's property.
3. Let him never make public another's faults.
4. Let him not covet or envy another's property etc.

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5. Let him not associate himself with immoral persons.

One does not find any non-moral trend either in the Vishnu Purana or among the Vaishnavites. It is therefore difficult to admit that the Krishna Lila, or as one writer has it, "Krishna's gambols with gopis" is non-moral.

What then is the morality of the Krishna Lila? As regards the Lila itself all that can be honestly averred is that Sri Krishna moved freely with "other men's wives". The Vishnu Purana in its account of the Krishna Lila says nothing which would justify the remark, "impure gambols". From the bare facts set forth therein to deduce the malicious allegation of a liaison is clearly untenable and uncharitable. The Lila is then neither non-moral nor immoral *prima facie*.

According to one view which is accepted by a good many people the Lila is above the plane of moral considerations. It is said that as to many an ancient oriental sovereign even so to Divine Beings and to Avatars a wide margin of moral laxity is allowable by virtue of their peculiar position. This would mean that in the higher realm of the spirit moral considerations do not obtain. This is manifestly wrong: for whether the Supreme One is regarded as Saguna or Nirguna, moral law and order are eternal. If therefore moral law and order, proceeding not from any agency outside the Deity, but from the Deity's Self, are eternal, then the life of the Avatar must necessarily conform itself to such law and order. The question therefore is whether the Krishna Lila is at all in contravention of that law and order. The facts of the Lila as set forth in the Vishnu Purana rebuts the shocking allegations of immorality current with reference to the Lila in certain quarters. The Vishnu Purana does not indicate that Krishna had anything unbecoming an Avatar to do with Radha. As regards the puerile story of Sri Krishna having stolen the clothes of the bathing Gopis, it is doubtful whether this crude narrative is at all historical. The Vishnu Purana knows nothing of it. It is evidently a later fabrication of an erotic cult.

Some commentators opine that this Lila, as the name implies, is sport played by the Avatar like an actor in a dream. It is thereby implied that there was no real connection whatever between the Avatar and his deeds. While one can accept the statement that the Avatar did not suffer the gross touch of matter in his Avatara, one cannot see how He could have lived as an actor in a dream! The doctrine of detached action, whatever can be said for it, does not explain the situation. Action to which the self is not attached is not a normal possibility: for the motive of a

healthy and intelligent interest enters widely into all one's acts: and this is the natural characteristic of every normal mind. Further such an interpretation would make the Avatara unreal and valueless. It is therefore unmeaning to state that the Krishna Lila is mere detached sport.

Our endeavour to find a good consideration in the Krishna Lila has not led to the discovery of any new values in it. One, however, realises its purely aesthetic import. Does it not throw an illuminating glow round human love as between the sexes and invest it with an unearthly glamour? Does it not lift that love above prosaic considerations? Does it not ennoble the sex urge which brings the youth and his maiden together? It does lift that sex attraction above the dull and depressing levels of our mundane life. But—

"Alas! that Spring should vanish with the rose

Youth's sweet scented manuscript should close!"

But yet in defence of the Lila any fair minded critic ought to urge the fact that there is no immoral action explicitly attaching to it. For if the culture of nudity whether in part or in whole has nothing immoral about it neither has the Krishna Lila. If the ball or dance of Western Civilization so often attended with disastrous consequences, is moral, much more is the Krishna Lila. But still a well-meaning critic may regret that the Incarnate One did at all associate himself with such nebulous actions. It is, he may urge, difficult to see how the Celestial One who said "the worlds will fall into ruin if I did not perform action" could have associated himself with such deeds. Even according to the finding of such an one all that can be in fairness stated is that the accounts of the Lila as set forth in the Bagavada Purana are become the germinating plot for some ugly and incongruous sectarian practices.

However, in addition to its aesthetic import the Lila has an allegorical significance. It is along this second line of allegorical significance that one discovers the real import of the Lila. The subjects of the Lila are represented to have abandoned themselves to the love of the Adorable One. Their irresistible attachment to Sri Krishna ignored the claims of all lesser and lower attachments. It threw overboard the ordinary demands of propriety. In reach of this attachment the soul divests itself of its *ahankara* and its desires. In its loving adoration of the Bhagavan, the soul rises into ecstasy. The Lila therefore sets forth the primary importance of the human soul's attachment to the Divine. But this response, however, of the human soul is shown to be ecstatic and not dynamic. Do we miss a deeper truth in the Lila?

Extracts from the Annual Report of the Bharata Samaja for 1932

The sixth annual Convention of the Samaja was held at Adyar on 26th December 1931 as per Resolution of the General Body passed at its Annual Meeting held in April 1929.

Membership.

Out of 167 Registered Members who were on the rolls at the close of last year, 87 were placed on the 'Suspense list' as per Resolution passed last year amending Rule VI of the Samaja, 2 died and one resigned. Thus the number stands at 77, at the close of this year, there having been no admissions during the year. The number of ordinary members as per Registers at the close of the year is 506 against 561 of the year previous.

* * * * *

The Samaja sustained a great loss this year in the passing away, on 5th February last, of our Brother S. Rajaram, our late Secretary, who was one of the founding Members of the Samaja and an ardent worker in carrying out its ideals. He was the sole Editor of Bharata Dharma, the journal of the Samaja, till his health failed and Joint Editor with Rao Bahadur K. V. Sessa Ayyangar till his demise after the Journal was handed over to Arya Mata Sabha. The Samaja owes a deep debt of gratitude to him for all he has done. On his demise, the Executive Committee elected me as the Secretary. During the year, Brother A. D. Gundu Rao who was also one of our sincere workers passed away. Our good wishes go to them.

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Finance.

The balance sheet appended shows the financial condition of the Samaja. The total receipts for the year amount to Rs. 379-2-6 against Rs. 202-7-11.

The increase is largely under "Donations" to the Temple to the extent of Rs. 186-2-8 subscribed in response to a special appeal made last year in order to attend to some urgent repairs required to the Temple. It will, however, be seen from the statement that the annual subscription paid by members, which is the chief item of income of the Samaja, is only Rs. 24 in the year against Rs. 48 of last year. It has, therefore, to be inferred that out of a total membership of about 500, only 24 take real interest in the work of the Samaja. This is really deplorable as the amount does not even cover the printing and postage charges, viz., Rs. 35 spent for sending out notices to members. Similarly the Temple receipts i.e., subscription

for maintaining the Temple and the interest on the Bank Deposit shows a decrease; the receipts amount to Rs. 136 against Rs. 160 spent during the year. The amount spent last year on the Temple amounted to Rs. 200. Thus it will be seen that we are having a hand to month living. I, therefore, make a special appeal to all the members of the Samaja to take more interest in its work so that we may carry out its ideals. The only activity that is now being carried on is the Temple Pooja and I regret to state that we have not been able to take up any other work for want of funds. Frequent demands are received for "Marriage" and "Upanayana" rituals with translation as also for rituals for "Shraddha" and 'funeral' ceremonies. Steps have to be taken to get the first three revised, if necessary, and printed, we have no recognised ritual for funeral ceremony.

Bharata Dharma, which was the Journal of the Samaja, was handed over to Arya Mata Sabha last year and it is now being conducted. I am glad to say, in an efficient manner by the present management with the main object of liberalising Hinduism. As this is also the chief object of the Bharata Samaja, the Journal requires our warm support. A resolution to this effect will be placed before the meeting for consideration.

C. SUBBARAMAYYA,

Secretary.

Extract from the Proceedings of the Seventh Annual Convention of the Bharata Samaja held at Adyar on 30th December, 1932.

* * * * *

II. The following resolutions were proposed from the Chair and passed unanimously.

(a) The members of the Bharata Samaja assembled at Adyar for their seventh Annual Convention express their deep sense of loss in the passing away of Brother S. Rajaram and place on record their grateful appreciation of the services rendered by him as a member of the Executive Committee, as Secretary of the Samaja and as Editor of Bharata Dharma till his demise and also desire to convey to his wife Shrimathi Dharmambal, their heartfelt condolences in her bereavement.

* * * * *

IV. The members of the Bharata Samaja assembled at their seventh Annual Convention express their high appreciation of the manner in which "Bharata Dharma", the Journal of the Samaja till last year, is now being conducted by its editors, Messrs. Rao Bahadur K. V. Sessa Iyengar and T. S. Swaminathan and also their gratitude to the Arya Mata Sabha for undertaking the work.

V. This convention of the Bharata Samaja places on record its high sense of appreciation of the work done by the Mysore Hindu Law Reform Committee and its President Raja Dharma Pravina Dewan Bahadur Chandrasekhara Iyer.

* * * * *

(True Extracts)

C. SUBBARAMAYYA,

Secretary.

Proceedings of the Council of Management,

dated 30th December 1932.

Members present :—

1. Mr. K. S. Chandrasekhara Iyer.
2. „ A. Ranganatha Mudaliar.
3. „ C. V. Krishnaswami Iyer.
4. „ A. Rangaswami Iyer.
5. „ C. Subbaramiah.
6. „ Manji Govindji.
7. „ C. R. Parthasarathy Iyengar.

Mr. K. S. Chandrasekhara Iyer presided. Proposed by Mr. C. V. Krishnaswami Iyer and seconded by Dr. G. Srinivasamurthi that Raja Dharma Pravina Dewan Bahadur K. S. Chandrasekhara Iyer be elected as President. Passed unanimously.

II. Proposed by Dr. G. Srinivasamurthi and seconded by Mr. A. Rangaswami Iyer that Mr. C. Subbaramiah be elected Secretary. Passed unanimously.

III. Resolved that the undermentioned members be elected to the Executive Committee.

1. Dr. G. Srinivasamurthi.
2. Mr. A. Ranganatha Mudaliar.
3. „ C. V. Krishnaswami Iyer.
4. „ C. Subbarayadu.
5. „ C. Subbaramiah.

C. SUBBARAMAYYA,

Secretary.

THE UPLIFT OF THE DEPRESSED

S. V. V. CHARI

God has created Devas, Manushyas, Tiryak and Stavaras altogether four in number as His creation on earth. The first group travel above the earth and are not visible to the naked eyes of the rest. Placing reliance on the Puranas and Vedas it is presumed that there exists a class like Devas. We have nothing to do with them in regard the present subject. Coming to the next class, Manushya, He has created two kinds, males and females. Out of the two, the Lord says, I have created the four castes Brahma, Kshtriya, Vysia and Sudra. Even admitting that creation is such चातुर्वर्ण्यमयासृष्टं, there cannot be a fifth as many among us think of, for the mere reason that there is no mention about it by Him.

Society was originally divided into these four castes not because of birth but because of deeds and qualities. Now the time has come when man made section should not exist. What can one do for this? All should join. Because of profession or work, if one is to be excommunicated, will it be justified? सहजं किल यद्विनिन्दितं न खलु तत्कर्मविवर्जनीयं ! The action to which a man is born though contemptible ought not to be thrown aside. Sastras and Agamas have undergone changes from time to time. Religions one after another as Saiva and Vaishnava or Dwaita, Adwaita and Vishistadwaita have undergone changes and it is not certain that further changes in future will not take place. There is the dignity of labour. Western people have developed all the branches of life and have made great progress in mental, moral, social and other spheres. They thrive in all fields. दूषकश्चक्रियाशून्यो विकृष्टो दीर्घकोपनः चत्वारः चण्डालः Chandala is he who neglects his duty, an angry man, who abuses others or is given to sin.

The one-sided argument that the approach of a Harijan into the temple would cause pollution to the Deity is meaningless under the following explanation: The Lord is regarded a source of purity as पुण्यानांमपि पुण्योऽसौ. He makes all pure. The most heinous of sinners is purified by his glorious presence and by the very thought of his Holy name. When such is the thing, how can a Harijan make Him impure by approach. God has incarnated as fish, tortoise, boar, lion-man, and thereafter all in a man-form. This clearly shows that one should not be proud of his birth. Because of birth one should not be boastful. There is nothing less valuable in the world when compared with another. Each in its particular significance is highly appreciable. He has again incarnated in the families of Sudras, Vysias Kshatriyas and Brahmins. God has no distinction between these. Anybody praying to

Him will reach Him. It is now very common among us to go overseas. The overseas-returned were some years ago kept away from the community. Now it is rightly understood that such a thing is not a sin and the Orthodox man freely sends his son across the waters. If there exists a thing as pollution, then it is applicable to all alike. God when out in procession does not have any pollution but people object only within the temple. If there is any difference in the quality of God or the appearance of the deity outside and inside, then it may well be said the God is polluted. It is therefore proper to associate with the Harijans, to open associations and reading rooms for them, to teach them, and to cultivate in them all arts, and to impart in their minds the existence of God and the desire to praise Him with his nama or name. Join with Harijan parties and sing his name, forget the world and its bad notions and find new ways to Bliss at the Golden feet of God. Enter the temples with Harijans singing Kirtanams and songs with all accompaniments. Live long by Union because Union is strength.

"I have no other wish in this world but to find light joy and peace through Hinduism. It is for that reason that I want to see it purified. It satisfies me because, as I have understood and lived it. It has enabled me to treat other religions on a footing of absolute equality and their followers even as my blood brothers and sisters. Hinduism in my conception of the Gita, of the Vedas, the Upanishads, the Bhagvat, and the Mahabharata, teaches me that all life is one, and that in the eye of God there is no superior and no inferior. I am sick of controversy. But I am more sick of untruth and impurity. I invite Sanatanists to join hands with me in fighting them."

Gandhiji.

TEXT OF TEMPLE ENTRY BILL

Mr. C. S. Ranga Aiyar has given notice of the following Bill to remove the disabilities of the so-called Depressed Classes in regard to entry into Hindu temples :—

Whereas it is increasingly felt by the Hindu community that the disabilities imposed by custom and usage on certain classes of Hindus in respect of entry into their temples should be removed.

And whereas doubts have been entertained whether trustees and others in charge of the management of such temples have power to make any innovation contrary to the established customs or usage of the temples.

And whereas it is expedient that the law as administered by the courts should no longer prevent a trustee from allowing to any class of Hindus who might have been excluded from a temple under his management, entry into such temple, if the Hindu community in the locality is generally minded to allow such entry.

It is hereby enacted as follows:—

(1) This Act may be called the Hindu Temple Entry Disabilities Removal Act 1933.

(2) In this Act, unless there is anything repugnant in the subject or context,

(1) 'Board' shall mean the Board of commissioners constituted under Section 10 of the Madras Religious Endowments Act 1926 ;

(2) 'Excluded caste' shall mean any caste or class of the Hindu community excluded by reason of established usage or custom from entering a temple ;

(3) 'Temple' shall mean a place, by whatever designation known, used as of right as a place of public worship by the Hindu community generally except the excluded castes.

(4) 'Trustee' shall mean a person by whatever designation known in whom the administration of a temple is vested ; and

(5) 'Voters' shall mean

(a) When used in connection with a temple having an annual income of Rs. 500 and above, the Hindu voters in the electoral roll of the Corporation of a City or in the electoral roll of a municipality, or a District Board or a Taluk Board or any other local authority constituted under the Local Boards Act within the area of which it is situated and

(b) When used in connection with a temple having an annual income of less than Rs. 500, the Hindu voters in the electoral roll of the

Municipal division in the city or the municipal ward in the Municipal area in the mofussil or the Panchayat area within which it is situated.

(3) (1) After the commencement of this Act, a written requisition signed by not less than fifty voters may be made to the trustee of a temple asking him that the question of throwing open the temple to any excluded caste may be referred for decision to the general body of the voters.

(2) Upon such requisition, the trustees shall forthwith refer the question to the voters for decision in the manner prescribed.

(3) The decision of a majority of the voters who have recorded their opinions, shall be binding on the trustees of the temple and on all worshippers therein.

(4) Where the decision is in favour of allowing the entry of any excluded caste into the temple, the trustees shall publish an order in the manner prescribed that the excluded caste shall have a right of entry into such temples.

(4) (1) Notwithstanding any law, custom or usage to the contrary, it shall be open to the trustee of any Hindu temple to publish in the prescribed manner a notice that unless an objection is lodged with him under Section 6, within a period of one month from the date of publication of the notice, he will make an order allowing an excluded caste mentioned by him in the notice to enter such temple.

(2) Within one month after the publication of such notice by a trustee, a written objection by not less than fifty voters may be lodged with the trustee, objecting to such entry. Upon the lodging of such objection, the question whether the excluded caste concerned shall or shall not be allowed entry into the temple shall be referred to the voters under Sub-Section (2) of Section 3 as if a requisition had been made under Sub-Section (1) of that Section.

(3) The decision of the majority of the voters regarding their opinion shall be binding on the trustees and the worshippers of the temple.

(4) Where an objection had been lodged under Sub-Section (2) and the decision of the majority of the voters recording their opinions, is in favour of allowing the entry of the excluded caste into the temple, or where no objection is raised, after the expiry of the period mentioned in the notice under Section 4, the trustee shall publish an order in the manner prescribed that the excluded caste shall have a right of entry into the temple.

(5) On the publication, in the prescribed manner, of an order by the

trustee under Sub-Section (4) of Section 3 or Sub-Section (4) of Section 4, it shall be lawful for any member of the excluded caste referred to in such order to enter into the temple for the purpose of worship therein, subject to such general regulations for the maintenance of order and cleanliness and the due observance of the religious ceremonies in the temple as may be made in that behalf by the trustee.

(6) Where a reference has been made to the voters under Sub-Section (2) of Section 3 or Sub-Section (2) of Section 4 and the majority of voters who have voted had decided against the throwing open of a temple to any excluded caste, no written requisition under Section 3 shall be made nor a notice under Section 4 be published for a period of one year from the date of which such reference was made.

(7) In Section 40 of the Madras Hindu Religious Endowments Act, 1926, the words "subject to the provisions of the Temple-Entry Disabilities Removal Act, 1933" shall be inserted at the commencement.

(8) The trustees of a temple may, with the previous approval of the Board, make regulations.

(i) for the maintenance of order and cleanliness in the temple; and

(ii) for the due observance of the customary religious ceremonial in the temple.

(9) (i) The Local Government shall have power to make rules for the purpose of carrying into effect the provisions of this Act.

(ii) Without prejudice to the generality of the foregoing power, the Local Government shall have power to make rules prescribing

(a) the form of the requisition by the voters for a referendum and the manner of its presentation to the trustee :

(b) the manner of publication of notices and orders of the trustee ;

(c) the method of obtaining the opinions of the voters ; and

(d) the decision of disputes regarding the ascertainment of such opinions.

STATEMENT OF OBJECTS AND REASONS.

The following is the statement of objects and reasons :

The custom of segregation of certain classes of the Hindu community as Untouchable and the social disabilities they suffer from have been the subject of universal condemnation. There has been continuous agitation on the part of the leaders of these classes as well as on the part of reformers among Caste-Hindus to break the custom and remove the disabilities. Recent events have brought this agitation to a head, and

there is at present a great wave of feeling throughout India for the removal of the disabilities of these 'Depressed Classes' as they have commonly been called. Public agitation is specially focussed on the exclusion of these classes from entry into the ordinary Hindu temples along with caste Hindus. Public Hindu temples, being places of more or less free and equal association of all sections and denomination of caste Hindus in the worship of their common gods, it is felt that these 'Depressed Classes' should also be given the right of entry into these temples for purposes of worship.

In spite of the great advance in public opinion, established usage is enforced as law to the prejudice of these classes, and no change or innovation is permitted. Not only have courts treated the entry of members of these classes into Hindu temples as a defilement thereof punishable by the Indian Penal Code, but doubts have been felt as to the authority of trustees in charge of temples peacefully to permit such entry even when they feel that public opinion among the worshippers favours such entry. In the opinion of many trustees, the law of the land and Section 40 of the Madras Hindu Religious Endowments Act II of 1927 in particular stand in the way of any change. It is therefore necessary to enact a law of a permissive character enabling the removal of the bar where local public opinion favours such reform.

REVIEW :—The Scrutator.

We welcome the Scrutator an English Weekly devoted to national and international problems. Mr. P. S. R. Anjaneyalu is the Managing Editor and Mr. George Joseph is the consulting Editor. There is considerable Scope for Journals endeavouring to place before the public different objectives of national efforts which often are likely to be forgotten in the temporary excitement over isolated issues. A Journal like Scrutator can help to prevent an excessive obsession by the outgrown standards of the past on the one hand and a thoughtless plunging in into dangerous experiments with the social and political theories of west on the other. We wish the Scrutator all success.

THE GODLESS MOVEMENT.

Leaders of the godless movement in Belgium have elaborated a programme of activities for the next few years which calls for intensified use of the theater, the cinema (notably the film, "The Age of Gold"), the lecture hall, and the printing-press for propaganda purposes. In the political arena the movement is mobilizing its forces to work for the separation of the church and the state, the recall of the Papal nuncio in Belgium and of the Belgium ambassador to the Vatican, the suppression of subsidies to theological faculties and to religious associations, the emancipation of women, the secularization of schools, and birth-control.

From India's Anti-Religious League comes the announcement that a group of Hindus has gone to Russia this year for the express purpose of studying methods of combatting religious influences and that a play used for propaganda by the anti-religious forces in Soviet Russia has been translated into Hindustani. In Japan, the godless movement which developed so rapidly in 1931 has been suppressed by the Government.

In the Soviet Union itself a dictionary of theological terms has been published. Definitions given for such words as Gospel, Jesus Christ, All-powerful, give an idea of the extent to which minds and thoughts are being poisoned against religion. For example, under the word "Gospel" is given this information: "Gospel means good tidings. The good tidings given to the Christians consist in the news that their God is very wrathful, that he has condemned the greatest number of his followers to everlasting torture, that their happiness depends on their stupidity, their credulity, their lack of thought. Such happiness depends on the harm they inflict on themselves, on hatred to themselves, on fanaticism, on disgust for all who think and act in a manner different from theirs. Such is the interesting information which God in an impulse of tenderness came to declare to mankind. This good news gave birth to such joy in the hearts of men, that since the coming to earth of the Divine Messenger, men have not ceased shedding tears, trembling, squabbling, and fighting with each other.—(Information Service of the World Y.M.C.A.)

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