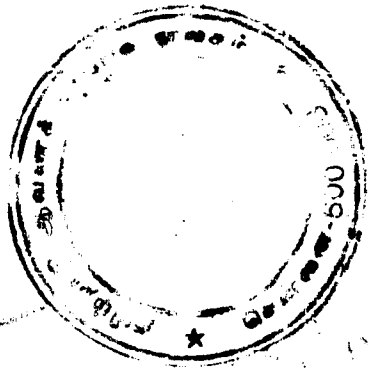


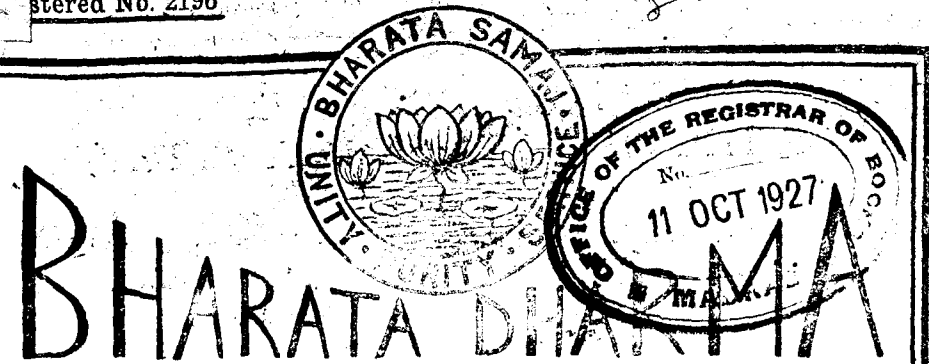
211

Registered No. 2196

289



P. 411



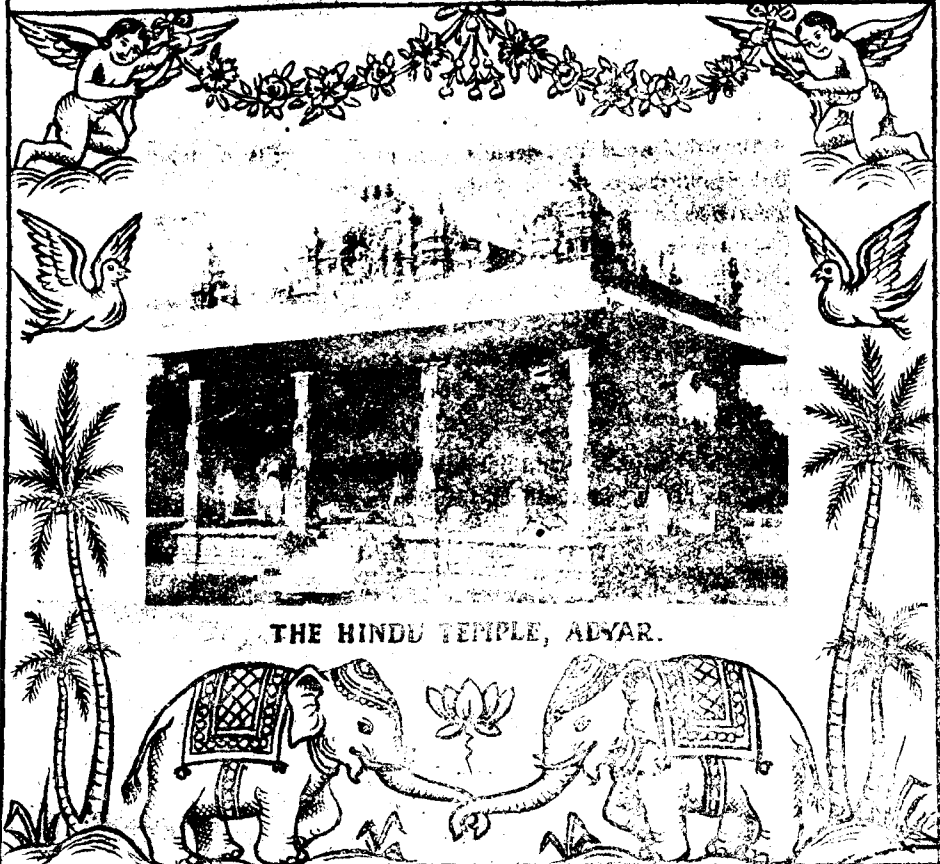
(The Official Organ of the Bharata Samaja)

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

VOL V.

SEPTEMBER, 1927

NO. 6



THE HINDU TEMPLE, ADYAR.

PUBLISHED EVERY FULL-MOON DAY AT ADYAR.
Annual Subn. India, Re. 1. Foreign, 2s. Single No.: India, As. 2 Foreign, 3d.

143494

OBJECTS AND RULES OF THE BHARATA SAMAJA (In Brief)

1. The objects of the Association are:
 - (a) To study the Sanatana Dharma and to make its teachings available to all;
 - (b) 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;
 - (c) To promote social welfare and eradicate social evils in the Hindu community;
 - (d) To promote tolerance, good feeling, and a spirit of co-operation between Hindus and followers of other faiths.
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.
3. All persons, irrespective of creed, caste, sex, class, or color, who come with reverence and devotion, are welcome to attend worship, and participate in the benefit of the religious services and ceremonies, conducted under the auspices of the Bharata Samaja.
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.
5. There is no entrance fee, and no compulsory membership subscription: but only those who are of or above the age of eighteen years, whose names have been registered on payment of the prescribed fee of Rs. 3 for the first year and who pay an Annual Subscription of Re. 1 thereafter, as well as those who are already Associate Members at the time of the passing of this rule, are eligible for taking part in meetings of the General Body of members.
6. Any five or more registered members residing in a particular locality may apply to the Council of Administration of the Samaja for being constituted a Group, in order to carry out the objects of the Samaja in such locality.

For complete copies of Rules and Application Forms for admission into the Samaja, apply to THE SECRETARY, The Bharata Samaja, Adyar, Madras.

THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

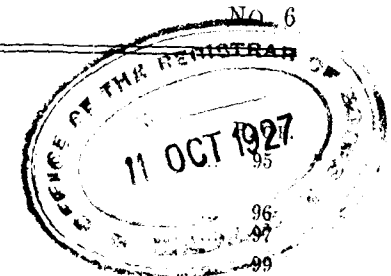
VOL. V

SEPTEMBER 1927

No. 6

CONTENTS

THE BROTHERHOOD SPIRIT—Editor	
ON THE BROTHERHOOD OF ANGELS AND MEN—Do.	
Simplicity	96
Purity	97
THE MASTER ON THE MYSTIC FLUTE—T. L. Vaswani	99
THE ORIGIN OF THE AVATARAS—Dr. C. Kunhan Raja M.A.	99
CASTE: IN THE BHAGAVATAM AND BHAGAVAD GITA—Krishna Dasa	101
THOUGHTS ON DIET (On Over-eating and Over-weight)	
The Hon'ble Justice V. Ramesam	103
OUR LITTLE GODS—Mrs. Rajivi Bai	105
POINTS FROM PERIODICALS	
The Idle Word	107
Widow Re-marriage	109
Save the Innocent Children	110
A PLEA AGAINST CHILD MARRIAGE AND FOR RE-MARRIAGE OF VIRGIN WIDOWS	113
A CORRECTION	113



[By the Editor]

THE BROTHERHOOD SPIRIT

Mysore Jubilee Celebration

The following is an extract from the gracious reply of His Highness the Maharaja of Mysore to the Peoples' Address presented to him at a special Durbar, held on August 8th.

"I pray that we may all be assisted in years to come to work together in a spirit of brotherhood for the same good end so that with efficient administration, increased facilities for agriculture, industry and commerce and equal opportunities for all we may devote our common energies to raising Mysore to a level with the foremost countries of the world. It is my earnest desire that this spirit of brotherhood should be extended to the

continuous improvement of the conditions of those who are less fortunate than ourselves, remembering that all communities alike are members of my people and children of our country. I pray that a similar spirit may extend itself to the dumb creation and that we may see animals, and especially those we hold sacred, treated with ever-increasing consideration for feelings which they cannot express and I appeal specially to the rising generation to hold before themselves always the ideal of brotherhood and good citizenship so that when they come to fill our places they may continue in all good ways to advance and increase the welfare of our beloved motherland."

* * *

Noble sentiments, nobly uttered by the saintly and high souled Ruler of Mysore—truly a modern Janaka, illustrating the life of a model Indian Ruler in his administration of Rajadharma over the fortunate state of Mysore. May he live long and happy in the love of his grateful subjects and ardent admirers throughout the land!

ON THE BROTHERHOOD OF ANGELS AND MEN

Simplicity (contd.)

In the last issue we discussed the nature and the method of acquiring, rather restoring, simplicity to life. It is also necessary that simplicity should not be confounded with innocence. Listen to what our President says on the point:

"You must also have great simplicity, not the simplicity of innocence; for innocence does not necessarily mean simplicity. An innocent person cannot really be a great sympathiser, he cannot help; but a man who has suffered greatly, who has had great experiences, great sorrows, great pleasures and great ecstasies will be able to understand; he will be able to sympathise and help. . . . The happier you are, the nearer you are to spirituality; and you can only be happy if you have gone through great sorrows, great pains, great pleasures and great ecstasies. You cannot be happy if you are innocent; it is impossible."

The following words of Dr. Van der Leeuw in regard to the complicated life in which we find ourselves in this age, which offers so much of measure to the senses of the body, to the mind and the feelings where

cannot find happiness, are also noteworthy in our attempts to lead a simple life.

'We have made life such a complicated matter that we are the slaves of its machinery instead of being its masters. We have become the slaves of our physical surroundings instead of dominating them. Every discovery which science made should have meant a liberation of mankind from that slavery. . . . We often speak of "having" things, but have we ever realized that, unless our attitude is the right one, things have us? Whether we have a dress or a motor-car, we do not really possess the thing, it possesses us. We want to wear the dress; we want to drive the motor-car; we have to give time to it, energy to it; and so, it possesses us. Everything we own, unless we can gain the right attitude, possesses us. And so, if you can look at humanity now as from a height, you see the millions of men moving about with frantic energy, discontented, unhappy, at odds with the other, and yet with aimlessness in their movements. We see them rushing here and there, but there is no purpose in their lives and it leads them nowhere; the purpose of life has been lost."

Purity

Let us next take up Purity, the second of the four qualifications that will help us to get into touch with the vast kingdom of Devas, to secure their co-operation in working the will of the Lord. Purity or Shoucham (शौचम्) has been the foundation on which Dharma has been reared. As already pointed out Shaucham is one of the important points of the austerity of the body according to the Bhagavad Gita—Chap. XVII (14). The Hindu rules of Shaucham are definite and strict with a view to keep the Annamayakosha, the food-sheath, "scrupulously clean so that it may send off a rain of health on every one and everything that is near it". True purity requires also a clean mind and a pure heart.

अङ्गिर्गात्राणि शुध्यन्ति
मनःसत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा
बुद्धिर्ज्ञानेन शुध्यति

Manu V. 109.

The body is purified by water, the mind by truth, the soul by knowledge and austerity, the reason by wisdom.

Commenting on Shoucham occurring in shloka XIII (7) of the Gita, Shri Shankara observes that

शौचं कायमलानां मृज्जलाभ्यां प्रक्षालनम् अंतश्च मनसः
प्रतिपक्षभावनया रागादिमलानां अपनयनं शौचम् ।

Purity : washing away the dirt from the body by means of water and earths, the inner purity of mind consisting in the removal from it of the dirt of attachment and other passions by cultivating the idea (i.e., the recognition of evil in all objects of senses) that is inimical to them.

It will be seen that Purity has been declared as one of the virtues of one born with divine properties.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥

Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bharata.

Purity is one of the Brahmana qualities.

B Gita XVI (3)

शमो दमस्तपः शौचं क्षान्तिराजवमेव च ।
ज्ञानं विशानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, wisdom, knowledge, belief in God, are the Brahmana duties born of his own nature.

Do. Do. XVIII (42)

Speaking of the spiritual aspect of purity, Mr. C. Jinarajadasa writes "Purity is not a personal attribute, but rather the success of the soul in getting back to the fundamentals of life.....The centre of purification, that is of adjustment, is the One Existence, the One Thinker, who is the Logos (Ishwara). Since His Thinking is utter Purity, wherever we join in His thinking, purity is inevitably the result...." Also, "The ancient idea of purification was for a man to do what the modern navigator is doing for his ship each day.....At the end of each day we have slightly deviated from the fundamentals of life and it is necessary before the next day begins that we should come back again to the centre and get our direction. Hence there was ordained the daily purification of the body with magnetism in order that wherever a man or a woman might be, there should be a centre of pure magnetism through which invisible forces might play upon the physical world. The most fundamental of all purifications consists in thinking as God Thinks."

(To be continued.)

THE MASTER OF THE MYSTIC FLUTE

BY T.L. VASWANI

[The Janmashtami Day.]

I hear it, I hear it, Thy Flute, O Lord :
In the winds that blow over desert sands,
In the murmur of the stream and the surge of the sea,
In the sound of the song-bird and the prophet's speech,
In the thunder-clap and the storm and the rain,
In life's sad music and the nation's wild unrest,—
I hear it, the sound of the Flute ; it never can die,
As the sun of Thy Love, never never can sink.

(2)

The call of the Flute hath rung through the ages,
And again to nations in the dawn of a great new age
Cometh the call of the Flute and Thy Song ;
Will ye now list in love and follow the Flute ?
Or will ye wander still in strifes for power and pelf ?
Lo! the Master of the Mystic Flute is passing by ;
Lo! the Lover of the Gopis is singing on :
Lo! the King of Beauty, Eternal Krishna calleth you.

THE ORIGIN OF AVATARAS

BY DR. C. KUNHAN RAJA, M.A.

I

I refer the readers to my article on pp. 10 and 11, in the April issue of this year. Those who are acquainted with the various versions of the Ramayana as current in Siam, Java and other distant spheres where Hindu culture once dominated, and those who are acquainted with the history of the migration of the Panchatantra into the West know well how stories undergo modifications when they are handed down from generation to generation and when they migrate from country to country. I draw special attention to pp. 32 to 38 in *Indian Art and Letters* Vol. I, Pt. 1 published by the India Society, London. The story of Sita's banishment as current outside India is given there. I give this short introduction to warn people

against thinking that the indications for the astronomical origin of the Avatara stories are very few.

SHRI KRISHNA JAYANTI

The birth of Krishna is a lunar phenomenon in a particular month. But the story of Shri Krishna in the Vrindavana has many solar anecdotes in it. Those who look at the sky at night during this season (August--September) can see a white patch stretching from one end of the sky to the other, and this patch is called the Milky Way, in Sanskrit, the Celestial Gauges. Across this white patch to the north of the equator we see three stars, which are called Shravana in Sanskrit. The moon will be near this when she is full at this season. Let us take a full moon day at this season to start with. After the full moon, the reign of darkness at night begins. This is the supremacy of Kamsa, and both heaven and earth (Devaki and Vasudeva) are under the sway of darkness; they are in bondage. We see seven moons on the seven succeeding days. Kamsa, though he threatens to kill these sons of Devaki and Vasudeva, spares them. The eighth moon is to kill the darkness. So, he wished to kill that moon, the eighth son of the divine pair. But Kamsa sees only the Devi, really the dark moon. Shri Krishna, the full moon, was not seen there. The heaven (Vasudeva) carries him far away from the place, and we see him next near the Yamuna or the celestial river, surrounded by the cowherd boys (the stars).

After the full moon, the first seven moons decrease. Then comes the eighth moon, which will appear increasing after the eighth day in the bright half. The moons from the eighth day in the dark half to the seventh day in the bright half have the unilluminated portion bigger, and she is identified with the Devi. That is why the eighth day moon in the dark half is supposed to develop into the full moon, the destroyer of Kamsa. On the eighth day when He is born, He is a little away from the Yamuna. He appears as full moon near Yamuna. Then in course of time, the full moon appears in that part of the heavens away from the Yamuna, where He was born, and that is the destruction of Kamsa.

Shri Krishna is the full moon near the Yamuna, the Milky Way. The cowherd boys are the stars, and the Gopis are the 27 constellations.

Although the full moon appears near the constellations in succession month after month, the full moon near the Milky Way has a special charm. The Milky Way itself is an object of wonder and enjoyment to the people. It is one of the most conspicuous phenomenon in the sky at nights. This Milky Way has given rise to many myths among the ancients. On account of the prominence of the Milky Way in the heavens, the full moon near tha

in the constellation Shravana) has attracted the attention of the ancients in a particular way, and has set their imagination working to a greater extent than the full moon in other months. Further, the season is also very favourable. After the monsoon rains, the sky is clear and the moon brighter. During the monsoon the moon may not be visible, and after that the sight of the full moon causes greater happiness to the people.

CASTE

In the Bhagavatam and the Bhagavad Gita

III

BY KRISHNA DASA

We now come to the 4th chapter of 1st Skandham. We get in this chapter some hints as to why the study and recital of the Scriptures, called Vedas, were confined to only some select persons among the community consisting of Brahmins, Kshatriyas, Vysias and Sudras, many birth-Brahmins, birth-Kshatriyas, birth-Vysias, being also held unfit to study them. There was, before Krishna Dwaipayana, only one Veda consisting of innumerable ill-understood mantrams, the significance of whose mutual connexions had been lost. Veda Vyasa saw that the generality of the Aryans had become 'Asradhadanas,' lacking in application to study: 'Durmedhas,' that is, "Mandamaties" (very dull witted), as Sridhara Swami paraphrases the word, through long lapse of ages—[14th to 17th shlokas]. The average duration of life had also become shortened. 400 was the human life period in Krita Yuga and it had become 100 at the end of Dwapara as stated in Manusmriti, and mankind had become Hrasitayushah (17th shloka). So, it is said that Vyasa in order that the spirit of self-sacrifice enjoined by the Scriptures may not be lost altogether, classified the *one Veda* (Vedamekam—in the 19th shloka) into 4 divisions and also created a new 5th Veda (Scripture) consisting of Itihasa and Purana (20th shloka). He again had each of the four Vedas divided into numerous branches, as dull-witted persons (the word "Durmedha" occurs again in the 23rd shloka, may be able to study in the original at least a small portion of the old Vedas which were contained in an antiquated language and which had become very obscure and difficult of true interpretation. But the Jagad Guru was not yet satisfied. He found that women, Sudras and many of the members of the three Dwija castes also were wholly unable to get any benefit from the almost antiquated four Vedas. Women and

Sudras had evidently been subjected to continual and gradual suppression for long even then (see also 32nd shloka of the 9th chapter of the Gita). But many birth-Brahmins, Kshatriyas and Vysias (and especially most Vysias) had also, as the result of that bad Karma of tyranny towards women and Sudras, become unfit to study the Vedas and were known, not as Dwijas, but as "Dwija Bandhus", and hence they were also unfitted to study and understand the old Scriptures (Stree Sudra Dwija Bandhunam Trayee Nasruti Gochara—24th shloka). So, through mercy towards all these, the fifth Veda was promulgated by the Jagad Guru, in order that the true meaning and essence of the Vedic mantras might be understood by all castes and both sexes easily—29th, 25th and 30th shlokas. I think that the 4th chapter throws light on how the custom prohibiting women (in the ancient days some of them, like Lopamudra, even discovered Vedic Mantras, Vedavati in the Uttara Ramayana was born, so to say, of her father's Vedic recitals, and Sakuntala quotes a Vedic mantram to refute Dushyanta) from studying Vedas arose and how even many of the three Dwija castes had become unfit for Vedic study. (Of course, Vysias, till very recently, had given up Vedic study for long. They have, notwithstanding the fulminations of Sankaracharyas, recently taken to it from the days of Atmakuri L. Narasimham). The Jagad Guru, Vyasa, left the study of the old difficult Vedas (I do not include the Upanishads which are really not part of the old Vedas, but I mean only the mantras and the Brahmana portions of the Vedas) to the few persons, mostly like Veda Vyasa's immediate disciples for 2 or 3 generations, like Jaimini, Paila, &c., who had the requisite mental strength and energy to wade through them. Vyasa created the Itihasa (including the Bhagavat Gita) and the Puranas as the fifth new Veda in easy colloquial language for the benefit of all mankind as containing all the necessary spiritual and other truths. I need not say that most of the 1000 sakhas of the Sama Veda (only 21 or 22 now remain) and most of the mantrams of the other Vedas also have gone into oblivion, because ordinary mankind (including birth-Brahmins) found them too difficult to preserve, except in their sound, the meanings of even those portions which are yet preserved in sound and letter being mostly lost and even the proper musical intonation of the few Sama Vedic mantras (still not lost) being a matter of bitter controversy in Southern India.

The custom, then, by which Kshatriyas, Vysias, Sudras and women (even of the Brahmin birth-caste) have now lost the right of studying the old Vedas was due, not to any disability imposed by religious rules and injunctions contained in the ancient sacred literature, but to the difficulty

felt in Vyasa's days even by most Dwijas in studying and understanding the vast abstruse ocean of the old Scriptures. (Warnings are, of course, given in the Manu Smriti &c. that persons unfit by character to use spiritual knowledge and siddhies for unselfish purposes and who were, on the other hand likely to use them for selfish purposes should not be taught Scriptural knowledge. But, that is a different matter unconnected with the question of birth-caste fitness.) Birth-caste, has, therefore, nothing to do with the study of the highest religious truths as is exemplified by the mention of Dwija Bandhus along with women and Sudras, who, though unfit to study the difficult Vedas, could obtain the highest necessary religious truths from a study of the easy fifth Veda (including the Gita).

KRISHNA DASA.

THOUGHTS ON DIET

BY THE HON'BLE JUSTICE V. RAMESAM

VII. On Overeating and Overweight

It is a surprising thing that many as are the fats, there are not many more. The dietetic practices of the classes which are called black-coated, that is the people who live by their brains rather than by their muscles are so fantastically on the side of excess that a spare figure ought really to be even more phenomenal than it actually is. The daily food consumption of such people amounts to four fat meals a day, and not altogether infrequently a fifth in the shape of a glass of milk is thrown in at bed-time. These are the same people whose business pre-occupations preclude them from any but the most prefatory muscular exercise. The four meals are crowded into a waking day of 16 hours. It is only necessary thus baldly to state these facts to render comment superfluous. Before one meal is disposed off another is placed in the tired and astonished stomach. By the end of the day this complacent organ is fatigued, and the last meal, which is usually the heaviest is but partially digested when its possessor goes to bed. He craves our sympathy because he suffers from insomnia. Of course he does; and if he does not, he deserves to. If such a man were to over-work his horse as he habitually over-works his stomach, he would suffer imprisonment and obloquy in place of insomnia and obesity. In order to find salvation he must do one of two things. Either he must decrease his daily intake or he must return to the practice of primeval nomadic man, and balance the account by several days of abstinence. When a man settles down to a

sedentary life, he immediately sits down to reduce the amount of food which he has been accustomed to consume and reduction should be apparent in the quality as well as the quantity. A large and heavy blue pencil should obliterate the words *afternoon tea* from out the schedule of any sensible self-respecting civilized community. Of all the inventions with which a cunning spite seeks to lure people to physiological perdition, this stodgy assemblage of saccharine and starchy horrors insinuated between luncheon and dinner, is at once the most indefensible and the most deadly. One of the worst features about this subtle, sly and specious self-indulgence is that it has managed to surround itself with an atmosphere of smug social respectability. It manages to masquerade as a harmless excuse for uplifting conversation, whereas it is in reality a medium for sustained and steady satiety. The opinion seems to be held with fervour and determination by the vast majority of people is that a man owes it to himself and his family as a sacred duty to eat as much as he can, whenever he can, in order to keep up his strength and if any one dares to suggest the contrary, he is regarded as a dangerous lunatic. Both the danger and the lunacy reside in the present practices.

It is unnecessary to begin the day with a square meal. The square meal is only a habit, a fact which is very soon brought home to those who travel abroad. Light and digestible fare is suited to the activities of the brain which will usually require about that period of the day. In the matter of the evening meal more latitude is permissible.

When people begin a regime of diminution and simplification they are apt to complain that they are pursued by an aching void and that it cannot be right to leave a healthy appetite unsatisfied. Unfortunately, however, the appetite in such cases is not a healthy appetite. It is, on the contrary an unhealthy one, in every way comparable to a drunkard's craving for his dram. It is merely a desire of an over stimulated organ for further stimulation.

Moderation in food is so rare even amongst those who are fully cognisant of the dangers of excess, that we are obliged to assume that to some people, probably the majority, moderation is quite impossible. With them the appetite which comes with eating is so insistent as to brook no denial so long as there is anything left to eat, which means that the vast majority of people are on this matter very little advanced beyond primeval nomadic man, who mindful of the days of the enforced abstinence to come literally fills himself when once he started. It should not be a difficult matter for the modern gross feeder occasionally to abstain altogether from

food. His usual habit of surfeiting himself three times daily would certainly justify fast of two or three days for every quarter.

V. RAMESAM.

OUR LITTLE GODS

(A paper read by Srimati Rajivi Bai of Trichinopoly at the Saidapet Public meeting in connection with the last South Indian Theosophical Conference.)

I have been asked to speak to you a few words. I am not a good speaker; I am just learning my baby language from you. Nor have I much experience of the world. But if I may venture on a conjecture as to why I am asked to speak, I think the reason lies in the fact that I am a woman and a Theosophist first and last, and as such I have unbounded hope in human possibility, and it is my creed that woman should do her very utmost towards its progress.

"Many are the roads which lead to Him," our Vedas and Puranas say, but there is one about which we hear comparatively little. Like the Athenians we know a great deal, but unlike the Spartans we do little. It is of this I am going to speak.

We people of India go into hysterics when we chant the name of our Baby Krishna, our Muralidhar, but we absolutely ignore the existence of the 33 million Muralidhars, our little Gods amidst us, installed not in the sanctuaries of our homes but in the mire and misery of the world. We boast of our religion, of tolerance, of our charity, of our Ahimsa; what, let me ask, have we done to lift these little divinities out of the misery into which our neglect has cast them? More than 30% of the children die for want of care and nourishment; thousands of our little Krishnas are victims to crime every year; many a child mother falls a victim to early marriage; and last, not least, many a woman stumbles into sin. Sin we call it, but I should be glad to refuse to call it by that name. We starve our children, and we are surprised if they thieve. Our customs strangle the most natural instincts of the soul, and we call them sin. Let those that think so read *The Statue and the Bust* by the greatest of modern poets, Browning. I choose to mention him, for he was the greatest of the admirers of the *Gita*. He says: "All that is good in God's world." It is a world of sunshine. Darkness is but the negation of sunshine. Bring sunshine, and there will be no darkness. Make this your

mission in life. Let us not keep our children hungry and at the same time expect them to become saints. Let us not kill off the highest instincts in man or woman. Let us not worship the goddess of custom and invoke her to consecrate crime. Let us not keep our widows in enforced widowhood and expect them to trample on the highest instinct of woman *i.e.*, maternity. Let us remember that love is an instinct stronger than death, and no mother would be guilty of her own child's destruction. I do not deny that there may be cases of infanticides, but we shall be doing wrong if we lay the unnatural charge against the mother. I would rather lay the charge on an orthodox parent or a grandparent who values custom more than human life.

We need not wonder at the miser's death with his own hands as they relax, dropping gold, nor at the sensualist's life with the shroud wrapped about his feet, nor at the murders by daylight done boastfully by frenzied nations and glorified by the name of war. But the wonder is that we boast of the greatness of our religion, but still refrain from that nobleness of doing which that religion teaches. We move in our little garden of Eden with the innocent feeling of delight amidst flowers with a happy smile upon us, with no cloud upon our brow, because we have built a wall around our place of peace. Yet, we know in our heart of hearts that if we only look beyond it, outside that little rose-covered wall, the wild grass up to the horizon is torn by the agony of men and beat level by the drift of their life-blood!

Pray, brothers, excuse me, if I am a little rough. We cannot get the gold unless we smelt the rock away in fire; we cannot bring peace into the world unless we burn away the world's misery in the agonies of our own soul. Oh! let us give up this carburetted hydrogen ghost of our boasted religion, no cock need crow to make it vanish; one little pull of our own makes it disappear; let us rather look at the Lazarus at the door step.

You may ask me, Brothers, "What can we do to help these little Gods? for it is their karma to suffer" But let me assure you that if we only think and reason about it, we shall be soon convinced that it is also equally our karma to lift them. If each one of us makes up his or her mind to lift one of these little Gods, we can work wonders. Christ says: "And whosoever shall receive one such child in My name, receiveth Me." To the hundreds who die for want of nourishment we can give nourishment by having more Baby Welcome institutions. For the children who pass through the hands of the police as the result of offences against law and are turned into the streets or thrown into bad

homes, we should have Reformatories or Industrial schools. It is an astonishing thing that in large cities like this, these children are not provided for, and to think that these little Gods are dragged for minor offences and then turned out into the streets as out-castes, with no opportunity provided for better life, is appalling. Homes and hostels for these are an elementary need, and we are heavily handicapped for lack of voluntary associations. We are guilty if, by our own sins of omission, a little child who represents the future of our Motherland is driven into a life of crime. Of course, there is a Reformatory School at Chingleput, but it is not enough; we should be glad if the day arrives when there is no need for reformatories at all.

Consider again the evil custom of child-marriage. These poor little innocent Gods are tied down to what they know not. Ah! the happy days of their laughter and of their play! the sun is set on them...When these little sparks of Divinity should be care-free and happy, opening their hearts to the life around them, we find the burden of the world, its duties and its sorrows forced upon them, the delicate buds thrown open by ruthless hands and these babies become mothers! Indians deplore the physical weakness of their race and the ghastly death-rate. How can a child of 12 or 13 whose young limbs are not yet fully developed produce healthy citizens? Child marriage saps the very heart of the Indian nation. And yet, when some merciful persons like Sir Hari Singh Gour want to crush out this evil custom, some of us women who should be the purgers of this custom, because we have suffered, gather in meetings and speak against it. When are we going to break this evil custom? Christ says: "See that ye despise not one of these little ones, for I say unto you, that in heaven their angels always behold the face of my father which is in heaven."

(To be continued.)

POINTS FROM PERIODICALS

THE IDLE WORD

An Address by Bishop C. W. Leadbeater

(Extracts)

This is a time when we examine ourselves and try to see in what way we fall short of our ideal. *** We must try to find out in what way we fall short, what things are wrong with us and we must try to put them

right. But the old idea of what used to be called repentance is a thing which must be put away from us. "The only repentance," once said a Master of the Wisdom, "that is of any value is the resolve not to make the same mistake again." It is no use wasting time in regretting the past. Of course we all feel sorrow when we make mistakes, but, it is foolish to dwell upon them. Remember that God wants His people to be happy, and it is only when they are happy that they can make the progress which He wills for them. The great law of cause and effect, sometimes called the law of karma, brings suffering as the result of wrong doing to us all, but that suffering is mainly physical—it is in the physical body that we work out most of our karma. There is no reason why we should add to that suffering by allowing it to become mental or emotional as well as physical. Despondency and grief are always to be avoided, not only because of their ill effect upon us and upon our evolution, but because they are infectious and if we allow ourselves to become despondent and miserable we are sending out waves of despondency and misery all about us which affect other people, and that we have no right to do * * *

We should not indulge in morbid introspection, but we do need reasonable self-examination so that we may not be inane self-satisfied and think that whatever we do must therefore be right. We must watch ourselves carefully; we must see where we go wrong and having seen it, carefully note the fault and determine to eradicate it. That is the only sane method of repentance, and we want in examining ourselves and our past to avoid useless emotion and unnecessary grief.....

Now, thoughts are sometimes unkind and censorious and furthermore they are often idle and careless. We must be careful of our very thoughts. We, who are trying to do well, who are trying to live nobly, as well as the outer world, are very apt to attribute motives to what we see other people doing, or what we hear them saying, and our tendency is to attribute evil motives. It is not our business what other people say or do, but if we must attribute a motive let it be the best and kindest and most generous motive of which we can think. Instead of doing that, we so often speak hurriedly and thoughtlessly of others without knowing the facts. See to it, therefore, that your thoughts are pure and good, and if you steadily attend to that then the words you speak will be pure and good also.

"Who is there who has not offended in his speech?" To speak ill of another man is a wrong and an evil thing to do, although it is so common in the world at the present time. We have reached a stage in our civilization in which we very rarely express ourselves by blows as a savage might. We should shrink from trying to hurt a man physi-

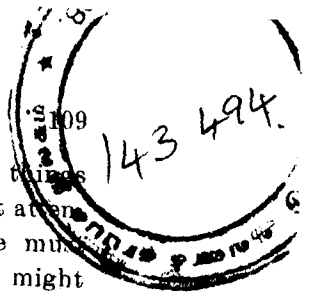
cally, but we very often hurt him very badly mentally by the things which we say. It is a matter that requires instant and constant attention from all of us. When we have driven out evil thought we must still take care of what we say * * * We might well ask ourselves these questions: "Has my speech always been true?" "Have I not attributed to someone else a motive as to which I have no evidence at all but my own thought?" And even if our speech has been true, who shall say that in this modern age of insensate chatter, that it has always been kind? Yet, again, has it always been courteous? Have we always considered first the feelings of the other person? Have we been careful to avoid gossip? Have we been careful not to criticize? We have no right to criticize. It is not our business, and further more we do not know how to criticize. We do not criticize, we condemn, and the true meaning of the word is to judge, but to judge fairly without any predisposition of any kind whatever.

We must be careful therefore to avoid criticism. It is very difficult because the custom of our time demands that in the society of other people we should carry on a ceaseless stream of talk. If there is a pause in the conversation we try to fill it up lest it should be thought that we are not sufficiently friendly. It is not an expression of friendliness to talk nonsense, and any person who is always talking must talk a great deal of nonsense.

From *The Liberal Catholic*

WIDOW REMARRIAGE

Champions of the rights of women mustered strong at the Marwari Vidyalaya Hall on Monday evening to commemorate the passing of the Widow Remarriage Act. Mrs. Sarojini Naidu, who was in the chair, felt herself somewhat distressed at the poor attendance of women, although the meeting was intended to uphold the cause of the three crores of Indian widows. Commenting on the absence of leaders at the meeting, she was beginning to wonder whether a political movement, such as the Swaraj movement which showed such indifference to social matters, would really be able to attain its goal. "Unless we realise," she said, "that the social foundations of our life are the only true foundations of Swaraj, we shall never realise the ideal of Swaraj. Freedom is a sham and mockery if it does not give freedom to the three crores of Hindu widows." Mr. M. D. Altekar described the Widow Remarriage Act not only as one that gave the Hindu widow liberty to marry, if she wanted, but also as an act of humanity and justice. For centuries, Hindu women, who had the misfortune to



18/10/27

lose their husbands, were irrevocably condemned to a life of toil and drudgery, shut off from the light of day and confined to the dark corners of their homes. They were denied the very fundamental rights of individual freedom; self-realisation and self-expression were for ever closed to them. The Act, the passing of which, they were celebrating, opened to the widow, the door to life which had been closed against them. The opposition to widow remarriage, which was keenly manifested by the orthodox section of Hindus, was bound to break down in view of the fact that political freedom had been given to women. Mr. B. G. Horniman, Mrs. A. V. Gokhale, Dr. G. V. Deshmukh and a few others also addressed the meeting. Bringing the proceedings to a close, the President made a fervent speech on behalf of the suffering, dehumanised and oppressed widows of India. She pleaded for equality of treatment and fairplay to her sex.

From *The Indian Social Reformer*.

SAVE THE INNOCENT CHILDREN

Dr. Muthulakshmi's Appeal to Women

The following is a detailed report of the speech of Dr. S. Muthulakshmi, M. L. C., at a recent women's meeting in Madras.

"Every civilized society recognises as its first and foremost duty to give the right kind of training, physical, moral, mental and spiritual to its children, because failure to impart such a training would only result in the increase of cripples and criminals in the country, which will be again a loss and a burden to society. Again, after a certain age, it is very difficult, or even impossible, to convert a criminal or cripple into a normal human being. When such is human nature, here there is prevalent among us a custom, supposed to have the sanction of our religion, by which young girls of a particular class are being trained even from their childhood to become immodest, indecent and to become unchaste, are taught music, dancing and all other fine accomplishments so as to make them attractive to vice, and after being made to undergo a formal ceremony called "dedication" in the temples, are led into a life of immorality and vice. So, some of us who have got education and enlightenment knowingly tolerate a system by which, children, young and innocent who if left alone would become loving and loyal wives and mothers, are introduced into an evil life—a life which subjects them to painful, debilitating, disfiguring and most contagious diseases in addition to all the other horrors of a prosti-

tute's life. The following extract from a speech of Dr. Besant regarding the origin of the dancing class women attached to the temples is worthy of our earnest attention.

"There was a band of pure virgin devotees attached to the ancient Hindu temples. They used to preach religion like any other religious teacher to the common people that resorted to the temple for their daily worship. In those days they were held in high esteem and respect and were very well looked after. They would spend their time in doing religious service to the gods and devotees of the temples as the word "dasi" itself signifies. They would follow the procession of Gods dressed in the simplest sanyasi garbs and singing pious hymns suitable to the occasion. This is the history and origin of the Deva Dasi Class."

So there are authentic records to prove that these Dasi-girls were pure virgins spending their time in religious study, meditation and devotional service in the temples akin to the Roman Catholic nuns of the present day.

A NATIONAL DEGRADATION

"Now-a-days, we find to our great sorrow that all their accomplishments such as music and dance are being utilised in the majority of cases to promote their evil and immoral trade and to drag the imprudent and unwary youth of the country into immorality and vice and hence the word "dasi" has become one of reproach. Again we all know sexual promiscuity, ether in men or women, is condemned by all religions and by all good people of any country or race; and in our own country, chastity in women has been looked upon as the supreme virtue of woman-hood, and even supernatural powers have been ascribed to such virtuous women by our poets and philosophers. Under such conditions it surpasses my understanding how sexual promiscuity in a certain class of women has been regarded by the majority of our people as a caste duty and as a thing sanctioned by our religion and as such tolerated even within the precincts of our holy temples; and again it is beyond my comprehension how in a country which can boast of innumerable saints, sages and rishis and munis who in their lives have demonstrated to us how much continence in sexual matters contributes to one's physical and mental health and vigour, how irresponsibility in vice has been ignored and even encouraged in men to the detriment of the individual and of the future race. Again modern science has proved that continence is conducive to the health and well-being of the individual, the family and the future race and that sexual immorality just like any other anti-social habit like theft, drink and murder is productive of much harm to the individual and to the community. Statistics in the other

civilised countries reveal that venereal disease, the produce of sexual promiscuity, is responsible for more than 50 per cent of child blindness and deafness and for a large percentage of insanes and imbeciles in the country and for many of the disabling diseases such as paralysis, liver, kidney and heart disease in the old as well as in the young. In women it accounts for 50 to 75 per cent of abortions, miscarriages, sterility, and is the chief cause of most of the syneic disorders in our women. Knowing as we do the very serious and far-reaching nature of venereal diseases, which affect the guilty as well as the innocent women and children and which are the invariable accompaniments of a prostitute's life, how could we have the heart to remain indifferent to the fate of thousands of our young innocent children who are wantonly introduced into such an evil life through the apathy of our society and ignorance and superstition of a certain section of our people? Mrs. Rolfe, the delegate sent to this country by the British Social Hygiene Council to study the prevalence of venereal diseases in this country, has remarked that it is four times more prevalent here than in England and Wales. When that is so you can very well imagine the heavy toll by means of disease and death that our people have to pay every year to unchecked prevalence of these baneful diseases. Our enlightened sisters in other countries having begun this work of reformation even a century before are very much advanced in this respect.

SAVE THE INNOCENT

We women whose country's past is full of heroic deeds of our sisters and whose ancestors preserved their chastity by burning themselves alive on hearing the death of their husbands in the battlefield during the turbulent period of our history, should we not exert ourselves to save millions of our young innocent children from the grip of this iniquitous custom which promotes the widespread of venereal diseases, the corruption of young people, the increase of perversities, the cause of the physical, moral and social ruins of thousands of unhappy girls and young women?"

(From *Swarajya*)

A Plea against Child Marriage and for Re-Marriage of Virgin Widows

BY DR. D. P. CHENNA KRISHNA CHETTY GARU OF SALEM

We are proud of the fact that it was in the Ladies' Conference at Coimbatore that the resolution in favour of post-puberty marriages was unanimously adopted under the presidency of Srimathi Adilakshammamma Garu while the tenth Arya Vysya Conference adopted a similar resolution later on in the course of the day. * * *

Although there may be some differences of opinion about the remarriage of virgin-widows, any one who knows the sad and pitiable lot of these children who knew their boy-husbands little and still less the marriage-ceremony through which they were made to pass, will have the hardness of heart to delay this relief even a moment longer. People who argue against this reform generally make up their minds from some isolated instance where perhaps the conditions are complicated by certain untoward circumstances. But I may humbly point out to such friends that they should not get prejudiced from one bad instance they know but should be broad-minded enough to think of the many they do not know. Logic, reason, experience, compassion and, above all charity, all point to one way and one way only, viz., the immediate amelioration of the condition of at least the virgin-widows in the community. To a Theosophist of long standing and to one who is bound to take not a narrow but a broad view of life—a view which transcends the boundaries of races and climates, no narrower view is possible.

From his Speech as the Chairman of the Reception Committee at the last Arya Vaisya Conference.

A CORRECTION

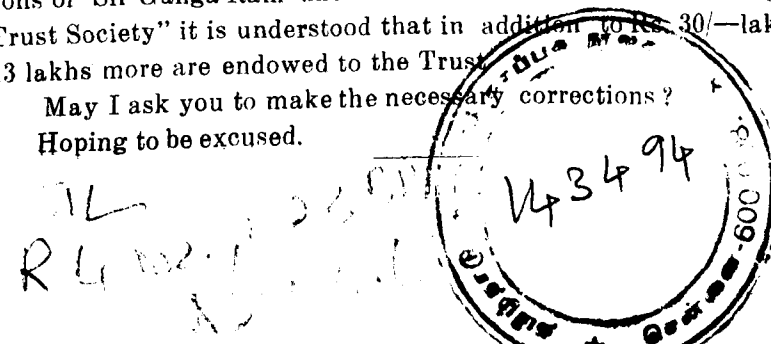
The Hon. Secy., Vidhva Vivahak Sahaik Sabha, Madras Branch writes:—

Dear Sir,

With reference to your article published in the 'Bharata Dharma' of the latest issue with the heading 'The Late Sir Ganga Ram' I beg to point out to you that the fact that Sir Ganga Ram had given nearly Rs. 3 lakhs for charitable institution, is not correct. He had endowed about Rs. 30 lakhs to the "Sir Ganga Ram Trust Society" which is the managing body of Sir Ganga Ram Free Hospital, the Hindu Student Carrer Society, Business Bureau and Library, the Hindu Apahaja Ashram, the Industrial Shop and the Vidhva Vivah Sahaik Sabha. Besides this he had endowed some lakhs for other charitable institutions. According to his will which was opened in Lahore by Mr. Justice Bakshi Tekchand in the presence of the three sons of Sir Ganga Ram and three members of the "Sir Ganga Ram Trust Society" it is understood that in addition to Rs. 30/-lakhs, Rs. 13 lakhs more are endowed to the Trust.

May I ask you to make the necessary corrections?

Hoping to be excused.



SRI MAHABHARATAM IN TAMIL

TRUE TO THE ORIGINAL, BUT IN EASY STYLE

Success reaches the hands of him in whose house there exists a copy of the (Maha) Bharatam.

Such is the glory of this great *Itihasam* known as the *Fifth Veda*

PUBLISHED BY

PANDIT M. V. RAMANUJACHARIAR

RETD. TAMIL PANDIT OF THE GOVT. COLLEGE, KUMBakonam.

Sixteen Parvas, calico bound, are now available:

Adi Parva	Rs. 6 0	Shalya, Souptika and	
Sabha ..	2 8	Stri Parvas	Rs. 3 0
Virata ..	2 8	Shanti Parva Part I	4 0
Bhishma ..	3 8	Do. " II	4 8
Drona ..	5 8	Anushasana Parva	6 0
Karna ..	3 0	Ashwamedha 5 Parvas	3 8

Aranya and Udyoga Parvas will come out shortly.

The whole work is also available in parts each part or Sanchika of 200 pages—
Re. 1. (Postage extra throughout.)

APPLY TO:

Editor, Shri Maha Bharatam,

MANALUR,

NARASINGANPET P.O., S.I.R.

THE INDIAN EDUCATOR, MADURA

AN ILLUSTRATED, HIGH CLASS

CHEAP MONTHLY

Editor: V. ARAVAMUDA IVENGAR,
B. A., L. T.,Annual Subscription Rs. 2 only
Sample copy As. 3

Contains valuable contributions from eminent Scholars, Literary Criticism useful for College Students, lively sketches of great men, and other subjects of general interest and educative value.

Controlled by an influential Editorial Board

Recommended by District Educational Officers, District Board Presidents and eminent Scholars and Educationalists and by the D. P. L. C. P.

For use in Schools, Colleges, Clubs and Libraries.

—Best Advertising Medium—
Send M. O. to the Manager,

**The Indian Educator,
Madura.**

No Educated Home Should Go Without

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science. III Pd. year begins from October, 1927. Our special Features: Special Articles, Portrait Gallery, Fun and Frolic, Essay and Cross-word competitions.

Annual Subscription: Rs. 3 only. For Students Rs. 2 only.

Foreign: 6 Shillings. Single copy As. 4.

For advertisement rates write to

**The Manager,
THE SCHOLAR, PALGHAT.**

Current Thought Press, Triplicane, Madras.

Swarajya**The Popular English
Daily of South India****SUBSCRIPTION RATES**

LOCAL	MOFUSSIL
Yearly ... Rs. 20	Rs. 22
Monthly ... " 1-12	" 2

The Best Medium for Advertisement

For Particulars apply to:

The Manager, "Swarajya,"

BROADWAY, MADRAS.

Everyone who believes in the supreme importance of a world-wide movement for

INTERNATIONAL

AND

UNIVERSAL BROTHERHOOD

SHOULD READ

THE THEOSOPHIST

An Illustrated Magazine of Brotherhood, Oriental Philosophy, Art, Literature and Occultism

The Theosophist is the organ of the President of the Theosophical Society, a Society which is the heart and inspiring force of all movements working for the Brotherhood of Humanity.

The volume is in two half-yearly parts beginning in October and April.

Subscription Rates: India Rs. 9

N. B.—All Subscriptions are payable strictly in advance.

T. P. H. Adyar, Madras.

PHONE 2746

THE RELIABLE HOUSE FOR

Stationery,

Typewriters, Duplicators and Sundries,

Ribbons for all standard and

Portable Typewriters

Carbon Papers for Typewriter,

Pen and Pencil

Typewriting, Manifold and Duplicating Papers,

Shorthand, Typewriting and Commercial Books,

Account Books, Book-keeping, Exercise Books, Etc., Etc.

Stationery Emporium,

NO. 1, ARMENIAN STREET, MADRAS, E.

GANDHI LITERATURE

"It has long been my desire to collect and publish in book form as much possible of Mahatma Gandhi's writings and speeches as are now lying scattered in various periodicals, his own as well as those of others. Thanks to Mahatmaji's permission and blessings, I have already brought out two volumes of *Young India*, the second volume having been just issued. I have made arrangements similarly to collect and publish in book form in English and other languages Mahatmaji's writings in *Navajivan*, *Indian Opinion*, and in other periodicals in so far as they are available. My intention is to give permanent shape to everything relating to Mahatmaji's life, feelings and thought.

Thanks to the co-operation, at considerable personal trouble to themselves, of the members of Mahatmaji's Ashram, it will be my privilege to publish shortly Babu Krishna Das's *SEVEN MONTHS WITH MAHATMAJI*, a book giving valuable glimpses of Mahatmaji's life by one whose good fortune it was to serve Mahatmaji as his principal Private Secretary at the time. Another book that will follow it, is Babu Rajendra Prasad's *WITH GANDHI IN CHAM-PARAN*, throwing light on Mahatmaji's untiring labours in the cause of the oppressed in that district.

My idea being to make the publications available to as wide a circle as desires them, the books will be priced as cheap as possible. The price as at present worked out will be approximately Rs. 2 for every 500 pages double crown size unbound. I am working out a scheme which would make it possible for those who are prepared to buy all the volumes as they are published to get them even cheaper and I shall publish the details as soon as they are ready.

In order to enable me to produce the publications as cheap as possible, I request intending purchasers to communicate to me their desire to purchase the volumes so that I might estimate the number of copies required with tolerable accuracy.

5th Sept. 1927.
Tropicane, Madras.

S. GANESAN.
Publisher.

Printed by S. GANESAN at the Current Thought Press.
and Published by Bharata Samaja, Adyar, Madras.

