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॥ श्रीः ॥
॥ श्रीगुरुभ्यो नमः ॥
॥ श्रीवसन्तामञ्जरी ॥

श्रीमान्नः कुशलं तनोतु भगवान्सर्वेश्वरः संततं
श्रीमद्भारतभाष्यकल्पलतिका श्रीमद्वसन्तैधताम् ।
अस्या जन्मदिनोत्सवेऽद्य सुतरां हृष्यन्त आशास्महे
पूर्णं चायुररोगतां सुविमलां कीर्तिं प्रद्यात्प्रभुः ॥१॥

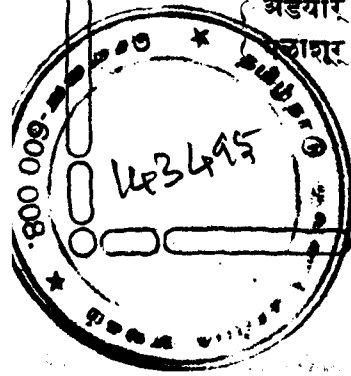
औदार्यैकनिकेतनं गुणमणिज्ञानामृताद्यर्णवां
मूर्तां भारतवर्षवासिजनतापुण्यौघ इत्येव या ।
सर्वैरुद्धतर्हर्षनिर्भरवचोजातैर्मुदा स्तूयते
स्यैव प्राप्तयशोभरा विजयतां श्रीमद्वसन्ता चिरम् ॥२॥

सूर्यो यत्र कदापि नास्तमयने देवोऽपि भासाधिधि-
ब्रह्मज्ञानसमाज एष भुवने यां भासते भानुवन् ।
तन्मध्यस्थितिमेयुषी विधुरिष प्रद्योतते सर्वदा
तत्त्वज्ञाननिधिर्गुणैकवसतिः श्रीमद्वसन्तामणिः ॥३॥

श्रीमद्भारतधर्मपालनविधौ बद्धादरा सर्वश-
श्रार्याचारविवर्धनरणयिनी विज्ञानदात्री नृणाम् ।
श्रीमान् लोकगुरुः कृतावतरणो लोके विभातीत्यसौ
धन्यान्नः कुरुते सुहृज्जनमणिः श्रीमद्वसन्तामणिः ॥४॥

जयतु जयतु कीर्त्या भासुरा श्रीवसन्ता
जयतु जयतु बाला वरसराशीत्यतीता ।
जयतु जयतु लोके सर्वदा कलवल्ली
जयतु जयतु भूत्या भास्वरा भूतधात्री ॥५॥

अडयार् ग्रन्थशालायां पण्डितः प्रोत्तिता व्यग्रान् ।
आशर रामनाथः श्रीवसन्तामञ्जरीं शुभम् ॥



THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

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DR. ANNIE BESANT

The Truest Exemplar of the Bharata Dharma

BY KRISHNA DASA

My mother, Dr. Annie Besant, is the truest exemplar of the Bharata Dharma that I have come across in my long life. "Dharma" is that which supports the Universe—धारणात् धर्म उच्यते Of the four supporting legs of the Bull (Dharma), namely Satyam, Danam, Tapas and Shoucham, Satyam or Truth is the strongest support. The Universe is able to get on even when the other three legs of the Bull are cut off in the beginnings of the Treta, Dwapara and Kali Yugas respectively, but if the Truth is wholly cut off, or wholly paralysed, before the next Krita Pralaya comes on at once. Srimad Bhagavatam in its very first

shloka styles the Lord as "Satyam Param" (Highest Truth). In the tenth Skandham, Brahma praises Sri Krishna (in Devaki's womb) as the Highest Truth in all times, in all places and in all ways. Hence, Bharata Dharma is pre-eminently the Dharma of Truth. Gandhiji said recently :

"I would sacrifice India herself on the altar of Truth. That freedom which is inconsistent with Truth is no freedom whatsoever. All the politics handed down to us from the West will be turned to dust in India, good as they might be in the West, if we cannot reduce them to terms of spirituality."

Indians had gradually lost most of the essence of spirituality from about the 6th century A. D. till the time of Raja Ram Mohan Roy. If we are now gradually getting it back, it is due to the influence, the self-sacrifice and the teaching, by precept and example, of great Indian souls, one of the most prominent among them being my Mother and Teacher, Dr. Annie Besant. Her ambition from the very beginning has been that she may be recognised as one on whose epitaph it may be written that "she sincerely tried (her best) to follow truth" wherever it led her. No wonder that she has found out the Highest Truth and has, therefore, become one of the highest embodiments of Bharata Dharma. As regards the Universal Truths of Karma, Re-incarnation, existence of the Rishis and of the Devas, who are Ministers of the Supreme Lord, and the other basic Truths of the Bharata Dharma (Hindu Religion) not only has Mrs. Besant realised them, but has taught them to innumerable pupils who bless her name for the light she has brought to them. Bharata Dharma, concretised in deeds and known as the activities of Yagna, Dana and Tapas, is most prominently exemplified in her whole life.

In the matter, again, of Bharata Dharma in its form of patriotic love for Mother India and loyal work according to the plan of the Sage Agastya, who works under the King for the welfare of India, she stands head and shoulders above all other Indian patriots.

About 33 years ago, the late Dewan Bahadur Ragoonatha Row and myself heard one of her lectures in which she expounded the teachings of the Bhagavad Gita, which she must have begun to study (in this incarnation) only a few months before the date of that lecture. The Gita is acknowledged by all to be a perfect epitome of the teachings of the Bharata Dharma. Ragoonatha Row, who had been a close and daily student of the Gita for several decades before he heard that lecture, told me that it was almost a miracle to him how Dr. Annie Besant, who was not a Sanskrit scholar, seemed to possess a clearer and firmer grasp of the essential teachings

the Gita than himself. What further proof is required as to my Mother being the best embodiment of Bharata Dharma?

And do Hindu politicians (whether Swarajist, Congressman, Independent-Nationalist, Congress-Nationalist, Justicite or Moderate) really believe that their belittling of her work and their refusal to even mention her among India's political leaders (though she is one of the greatest and the truest Indians among them) on account of her white skin, will really advance the political progress of India? I now express my firm conviction that it is this base ingratitude (though, I admit, that the ingratitude is more passive than active in its character) that is keeping back Indians from securing their birth-right of political freedom, and that if there were a dozen politicians like my brother, the Hon'ble Mr. Ranganatha Mudaliyar, in each major province, who would fearlessly acknowledge Annie Besant as one of the greatest and most selfless leaders in political matters also, the hands of her Master's Master, the great Rshi Agastya, in His work for India as India's Regent, will be enormously strengthened and the remaining days of India's subjection would be numbered.

May the Hierarchy, who have lent her to us during some years past for the benefit of the world, more especially for the uplift of Bharata Varsha and Bharata Dharma, continue to lend us, in Their merciful dispensation, for many more years, her most pure body and brain, which are more Indian now (not only in their subtle envelopes but even in their physical material composition) than the flesh and blood and brains in any Indian body (not belonging to an Indian Master), even though the latter may have been born of Indian parents and even though the parents of that body may have belonged to the highest Indian birth-caste!

KRISHNA DASA

Gandhiji's Tribute to Dr. Besant

Mahatma Gandhi has sent the following message to *New India* in connection with Dr. Besant's birthday, from Karaikudi, Sept. 26 :—

"In wishing Dr. Annie Besant many happy returns of the day, I can say that my debt to her was first incurred in 1889-90. It has been increased manifold since. Cruel God has not yet answered my petition for the power to repay that debt."

Annie Besant and Hinduism

BY P. K. TELANG, M.A., BENARES

A Renaissance in almost all aspects of Indian life has been, for some time past, a phenomenon which has leapt to the eyes of all observers of men and things in India, and whenever any attempt has been made to analyse the influences that have been responsible for this great and vital convulsion in the depths of India's life, the work of Theosophy and of the Theosophical Society, in profoundly impressing the religious and spiritual aspects of this life, has been universally recognised. But so far as the Hindu religion and the traditions of Hindu Culture, as a part of the general Indian life and civilisation, are concerned, the work of Theosophy has been nothing but the work of Annie Besant. In the revival of Hinduism, her illuminating exposition, her matchless eloquence, her phenomenal energy and her rousing earnestness have been instrumental in giving to the whole movement a special character and distinction. She has certainly saved literally thousands of English-educated Hindus from a lack of faith, by inspiring in them a respect for the tenets of their own religion and the elements of their ancient tradition. This respect, in the case of some, has been nurtured into the semblance of a faith, and people have dropped the habit of being ashamed to call themselves Hindus. She has laid before us a view of the ancient books and practices which has made us realise the greatness and the grandeur of our ancient faith. With some of us her influence has gone further. It has not only given us a love and admiration of things Hindu and a pride in the past of Hinduism, but her precepts and her example have turned our vague beliefs and our sentimental loyalties into a definite body of life-ennobling and action-inspiring, of peace-endowing and power-infusing faith, and an unquenchable belief in the great future that awaits our race, and through it our Nation, if we shall but prove worthy in our thoughts and actions of the principles of our great religion and culture. We have become persuaded that through the true doctrines of the Hindu faith, and by the practice of the essential principles of Hindu culture by Hindus, will arise one of the forces that will lead eventually to the regeneration and emancipation of India and of the world.

What has been the secret of the success of her work for Hinduism? It would seem to be made up of a number of elements, which those of us who have been inspired by her and who are proud to follow along the lines that she has pointed out to us, would do well to make definite to ourselves.

First, deep knowledge which is based partly on strenuous study but mainly on that intuitive grasp of spiritual principles, which betokens a profoundly spiritual nature and the capacity to plumb depths and to rise up to heights which cannot be managed by the mere study of words without a vision of the things that stand behind the words. Secondly, the possession of courage and sincerity enough to recognise that, as an alloy to the gold of the eternal principles of Hinduism, there have grown a number of things in our tradition, many good, many indifferent and a large number positively bad, which have come in the course of the long life that lies behind Hinduism and the many vicissitudes through which Hinduism has passed. As the eternal principles must be made the life of our lives and actions, these adventitious elements must be separated from them, placed in their proper perspective and such of them as are undesirable, irrational and reactionary must be ruthlessly excised. For religion is for the human spirit, and all things which would cloud that spirit, or block its free movement, cannot be truly religious. Thirdly, the unshakable conviction that religion is a vital necessity of human life, and the various religions are but attempts to fulfil that need. No religion can grow strong, or be an influence for good in human life, or of progress in human affairs, which condemns, hates, or even undervalues any other religion. Only in an atmosphere of understanding, of appreciation, of respect, of reverence for all religions, can a belief in Religion live as an active force in religions, and only in this belief in Religion lies the true significance of all religions and their function in the lives of men, the affairs of nations, and the progress, peace and happiness of the world.

P. K. TELANG.

As Leader of Sanatana Dharma

BY DR. C. KUNHAN RAJA M.A.

1. The *Mitavadi*, of July 4th, had a short paragraph under the heading "What is Hinduism?" The purpose of the paragraph was to show that Jains, Buddhists and Sikhs are to be classed as "other than Hindus". The writer quotes the definition of Hinduism as given by Tilak : *प्रामाण्यबुद्धि वेदेषु प्रेमानाबुद्धिर वेदेषु*—recognition of the authority of the Vedas). Does not Hinduism, as defined by Tilak, comprehend these three religions also? What is the Veda, recognition of whose authority constitutes the essential feature of Hinduism?

According to Indian tradition, Veda consists of Mantra and Brahmana. The Mantra portion is divided into Rik, Yajus, Saman and

Attharvan. Each of them has its own Brahmana. These texts are infallible and authoritative. But they do not constitute the whole of the infallible authority.

There are two ways of doing everything. The goal of man is Moksha—perfection, and the course of man's life is one of evolution, a progress from imperfection to perfection. A thing could be done in a way that helps this evolution, and that way is the way of Dharma. The contrary way is the way of Adharma. The state of perfection transcends our physical consciousness, and evolution too is a factor that cannot be comprehended by our normal consciousness. Dharma implies a causal relation between our actions and a phenomenon that transcends our mental powers. Hence Dharma itself transcends our consciousness. A knowledge that can comprehend this causal relation between our actions and evolution is what is termed Vedic knowledge, and the person who is in possession of such a knowledge is called a Shishta or a Mahajana.

Any person who knows the course of evolution, who teaches man the way to salvation, who teaches Dharma, is a Shishta. His words are either Vedas, or are based on Vedas, and derive their authority from Vedas. If the words proceed from the Supreme Teacher, then they are Vedas. If they proceed from the Rshis working under the Great Teacher to help evolution, they are based upon Vedic texts and derive their authority from the Vedas. This is the difference between Shruti and Smriti according to Indian tradition. According to this definition, not only the four Vedas and their Brahmanas but also the words of Gautama Buddha, Sri Krishna, and Jesus the Christ are Vedas. Thus the Bhagavad Gita portion in the Mahabharata is an Upanishad and hence a Veda, but other portions of the Mahabharata where similar ideals are explained are only Smritis as they are the words of the Rshi Vyasa. If Bhagavad Gita is a Veda, the words of the Buddha and the Christ are equally Vedas according to Hinduism. If Buddhists accept the words of the Buddha as authoritative, they recognise Vedic authority, and they are Hindus.

Hinduism is only Sanatana Dharma. All that Hinduism demands is to recognise that the goal of man is perfection, that the way to that perfection is the way of Dharma, that only perfected men—Mahajanas—know that way. Thus when Yama asks Yudhishtira what the right Path is, he replies:—

महाजनो येन गतः स पन्थाः ।

Mahajano yena gatah sa panthah

(the Path trodden by perfected men is the right Path)

This is the essence of Hinduism. The whole of Hinduism is contained

in this one sentence. No orthodox Hindu can, though fanatic Hindus might, regard Jains, Buddhists and Sikhs, who follow the Teacher and His disciples, as other than Hindus.

No religious Teacher has ever laid down a detailed and rigid plan for men to follow for all times and at all places. Man's conduct has to be regulated according to the conditions of humanity. There are Perfected Men always in this world. They alone know what way of human conduct helps evolution and what way arrests it—who know Dharma and Adharma. Ordinary men have to follow the teachings They communicate to them through Their disciples.

Dr. Annie Besant asserts, and she is a great follower of Truth, that her Guru is a Rshi. I will draw the attention of those who cannot believe her statement, to the voluminous literature in Samskrit on the question of Pramana (valid knowledge).

Things that constitute greatness in this physical life may not, merely by themselves, make a man a Mahajana. Only the Rshis know the course of evolution and hence the secrets of Dharma. To decide whether a man follows the path of Hinduism, the path of Sanatana Dharma, the only criterion is whether he follows the lead of a Mahajana.

The Theosophical Society is an organisation which functions under the direct and immediate guidance of such Perfected Men, and Dr. Annie Besant is the President of the Society in virtue of the confidence which the Perfected Men have in her as being capable of guiding humanity through the path of Dharma. She is the head appointed by the Perfected Men to teach humanity in this world the path of Dharma. She is in possession of the Truth regarding Dharma and she can teach us that Truth. It is Dharma to follow her, because she is following the Mahajanas. Dr. Annie Besant truly represents the Sanatana Dharma.

C. KUNHAN RAJA.

CASTE

In the Bhagavatam and the Bhagavad Gita---Contd.

BY KRISHNA DASA

Coming to the 5th chapter of the 1st Skandham, Sri Narada tells Sri Veda Vyasa, that the performance of the duties of one's caste-Dharma is of much less importance than the devotion to God, and if a man gives up his caste and worships God, even though he may not attain the goal of his

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Path of worship in that birth itself and meets with death while in that Path, and even if he is in his next birth born in the most degraded caste or community, he will continue to make spiritual progress in that next birth and surely attain his goal, while the man who performs his caste-duties quite correctly, but without devotion to God, would get no profit thereby.

In the 19th shloka, the same idea is repeated. A man might be of the lowest birth-caste, but if he is devoted to God, his actions do not bind him and cannot bind him to Samsara, and he will always be enjoying the pleasure of tasting the sweet honey flowing from the Lord's Lotus-Flower-Feet.

In this 5th chapter and in the next one, Sri Narada relates to Veda Vyasa, the story of his (Narada's) previous life. I shall re-state the story as far as it applies to the question of caste, using largely his own words :

"In my past birth, I was the son of a Dasi (Sudra unmarried woman) a maid-servant in the house of Veda Vadis (that is, ritualistic Brahmins). When I was a young boy, I was employed to attend upon certain Yogis, who stayed in the house of my mother's master, on account of the (four months') rainy season. (Sanyasis are directed not to travel during the rainy season, as insects in large numbers will cross their path when walking; and Sanyasis were bound to avoid Himsa even to the lowest living creatures. Of course, in those days nobody dreamt that Sanyasis would be carried in palanquins. I might also state here that though the 23rd shloka says that the persons who halted during the winter were "Yogis," Sridhara interprets the word "Yogis" to mean "Sanyasis". He is, of course, right because nobody can be called a Sanyasi, unless he is also a Yogi and *vice versa*, according to the Gita.) As I served them (Sanyasis) attentively and with reverence, they became pleased with me, gave me the leavings of their food for me to eat, and I became purified by their magnetism. I began to like their Bhagavata Dharma; and their stories of Sri Krishna gave me great pleasure and I also became devoted to Sri Krishna. I began to see all things in God and also in my own self. Those Sanyasis taught me the most secret Jnanam, just as they were leaving their shelter and abode, and I realised Vasudeva Bhagavan's glory through their teaching and secured that Wisdom through which one reaches God's status." (Though the human Avatara called Sri Krishna was much later, the name "Sri Krishna" used to denote the supreme Ishwara in His Aspect of second Logos or Vishnu as found in the names given to Vishnu in the Amarakosha).

It is clear from this that birth-caste has nothing to do with being taught the highest secrets of religion, and the opinion of the orthodox Hindus of this time, that it is necessary to have a birth-Brahmin caste in order to be taught the highest religious truth and to attain salvation, is quite erroneous.

In the 6th chapter, Narada mentions how the Lord came to him while he was in that Sudra birth-body, showed him His glorious form once, talked to him in Asariri language and blessed him with the boon that he would never thereafter forget the Lord and would be prepared to offer even his life in the Lord's work.

Then Narada proceeds: "The time of my death approached soon enough." (28th shloka). "God sent me a pure Bhagavatha body for occupation and then my human body of Pancha Bhuta formation fell off". (29th Shloka). "When the end of the Kalpa (creative cycle) happened, I entered in that (immaterial) body into the sleeping Vishnu. Then, at the end of the Kalpa of the night of 1000 Yugas, when desire for creation began in the Lord, myself and the Saptarshies beginning with Maichi came out of Narayana's Pranas. Though I always wander both within and without the three worlds, my Brahmacharya austerities never suffer the slightest diminution and my path is never obstructed anywhere."

It is clear then that Shri Narada had become a perfect Jeevanmukta in his Sudra body, and at the death of that body, obtained a glorious vesture (probably a kind of Sambhoga Kaya) not made up of any elements belonging to the mundane three worlds. He then evidently joined what is called the band of Adhikaris, called the "General Staff" in Theosophical literature, the members of which Staff are sent everywhere, to all the worlds, to do the Lord's work of all kinds, indiscriminately. I have mentioned this story of Narada to show that the importance of birth-caste in the obtaining of salvation is quite negligible.

KRISHNA DASA

AN INSULT TO BHARATA MATA

(Contributed)

We have not had yet the opportunity to get and read Miss Katherine Mayo's book, *Mother India*. But from the exhaustive reviews of it from all points of view, which have been a prominent feature of the Press since the publication of the book, one can gather a fair idea of its contents. Whether that author's motive was benevolent or otherwise, either way she

has failed most ignominiously to convince thinking people on both sides. Exaggeration, lack of veracity (let alone of perspective) and an almost pathological preference for the low, the foul and the unnatural seem to be the notable traits of the book; and beyond bringing the author and the publisher plenty of money—it seems to have almost run out of its third edition—it will leave no impress whatever upon the world. Let us hope the bitterness it has roused will die down before very long. To one of Miss Mayo's mental equipment and purpose, a study of a nation's religion, traditions and culture, before beginning to write about it, is obviously an inconvenience. Apart from its political implication to keep India under the permanent tutelage of foreigners, the book is an attack and an insult, albeit ignorant and insane, on the Hindu Dharma. The whole trend and purpose of that Dharma, as everybody knows, is to train man gradually towards the higher spiritual life, away from the passing glammers of the earthly existence. In fact, with some superficial observers this has been one of the charges against Hinduism, that it discourages worldly ambition and has hence made India a subject nation and Hindus a set of "impractical dreamers." It is, however, clear that the standards of a clean and chaste life and of loving kindness to all, in following one's Dharma, are very high in Hindu society. And so Miss Mayo's charge of unclean (to put it mildly) life in all its hideous forms against Indians, even to the infinitesimal extent it were true in a highly qualified degree, is only an indirect indication of the fact that the truths of the noble Bharata Dharma are not sufficiently active and alive among our people at the present day. There are several causes for this: and in passing, we may remark, the very remedy which Miss Mayo has been at pains to recommend for this stricken country, viz, continuance of foreign rule, has been one of the potent causes of its present position as well as a hindrance to its early recuperation. Anyhow, India may feel consolation and courage that from time to time various attempts have been made to preserve the Hindū ideals from being overwhelmed and lost. Bharata Dharma is all-embracing, obvious and inevitable as the ocean, fresh and pure. And if its life-giving waters have either not reached yet the remote ends of some of the labyrinthine nooks of the wide-spread and teeming humanity in India, or appear stagnated in certain out of the way, isolated lagoons, it is only because through ignorance, selfishness and other causes, common all the world over, its earthly custodians have not been in recent times sufficiently vigilant in attending to its free and unimpeded flow all round. The remarkable sense of chivalry which Indians of all classes have shown in answering Miss Mayo by not

resorting to the easy method of attacking and insulting European institutions as they affect the women there, is itself an eloquent proof of the abiding influence of Hindu culture upon the Nation which enjoins reverence of womanhood, irrespective of the class or nation to which it belongs. This is the most effective answer to her chief charge against Indians that they have no consideration for their womanhood. To Indians, the mother, in all her varied aspects, is the Divinity manifest on earth.

OUR LITTLE GODS

(Continued)

BY SHRIMATI RAJIVI BAI

Friends, shall we not go down among these sweet, living Muralidhars, these little flowers who, though they have sprung from the earth, have yet the deep hues of heaven upon them. Can we not wash them pure from the dust of earth into the opening buds that shall expand one day into the flower of promise? In doing so I cannot do better than quote the words of a noble poet: "Do ye hear the children weeping, Oh! my brothers, ere the sorrow comes with years?" I make my last appeal to you, my brothers. We call our country the country of *ahimsa*, the country where great persons like the Lord Buddha championed the cause of *ahimsa*. "Thou knowest," is the cry of children, "though thy universe is broad, two little tears suffice to cover it all" Wipe those tears, O my brothers! Can you not help us in our endeavours for the uplift of little children, whether they be boys or maidens? Pray, do help our efforts when we seek reforms ourselves, take us as your helpmates, not like your private chattels. The least you can do, when you cannot make up your minds to help us, is to let us alone. When the sheep of the field meet together to organise the means of self-protection the tiger shall not have a voice there and say: "You are for us and for us only. You shall not organise measures for your protection." Rather let me beg of you to kill the ape and the tiger in you and think that, though we are women, yet we are human too. Let us therefore join and live together in harmony and peace. That harmony and peace, as all the religions say, will surely come in the fulness of time, when the tiger and the lamb shall live together. For that day let us prepare. The Christ says: "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven." "The foxes have holes and the birds their nests," said He, "but the Son of Man has none of these." Too true. Let us remember that

these poor helpless children are the true representatives of Christ on earth, the true sons of Gods. That is why I have chosen to call them the little Gods, and these little Gods, we find, have, like their Great Master, only the stones on the high way for their pillow. Do you remember what the Christ said of children? He said that the Kingdom of Heaven is made up of these. "Be as innocent as they," said the Master. Let us keep this ideal before us, then alone will 'Thy Kingdom come' on earth. Let us not delude ourselves by thinking that the other Kingdom is elsewhere. It is even now, here, if we will. Let us work for the sufferers and the sinner, as the Christ himself worked for these, and we too shall realize then the Christ in us, realize the Kingdom of Heaven in us, be little redeemers in our little way, as the Great Master was the Great Redeemer in His great way.

Do not, pray, for a moment think that I talk like a Christian; for I talk like a Theosophist, and as such I belong to all religions, or rather, shall I say, all religions belong to me. My religion is the religion of good work, and good work is the one common doctrine of all religions worth the name.

I hear of women workers of the present day being referred to, or even scoffed at, and damned with faint praise, as "modern women." I do know there is a sting in the dubious compliment they pay to us. For myself and for all those who share my opinions, I do take it as the greatest compliment people pay when they call us women, and not "ladies." I would rather be a woman, a good wife, a good mother and a good sister, not merely a good mother in the limited circle of the home, but also in the larger home of the world.

"Who is my mother and my brethren? And he stretched his hand towards all and said 'Behold My mother'. Let us remember the occasion. Mary went to claim her son Jesus, to guard him from the snares, as she thought he was being led into. She did not realize the motherhood of the world but only that of Jesus. The Christ does not know the woman who plays the mother only in her home, but that one alone who plays the mother in the world. Let us be such women and not aspire to be 'ladies,' with their hearts cramped into the size of their shoes, but with hearts as wide as the world we live in.

Let me, in conclusion, draw your attention to the beautiful lines from Ruskin. "When men are rightly occupied, their amusements grow out of their work, as the colour-petals out of a fruitful flower. When they are faithfully helpful and compassionate, all their emotions become steady, deep, perpetual and vivifying to the soul, as the natural pulse to the body." What better occupation is there, my brothers and sisters, than to lift these

little gods out of their miseries and help them to unfold the divinity in them and be ourselves like the colour-petals of the fruitful flower?

—RAJIVI BAI

GANDHIJI ON THE PRESENT HINDU SOCIAL PROBLEMS

Gandhiji has given weighty pronouncements on the present-day social evils eating into the vitals of Hindu Society. His words ring with the sincerity of his nature and a right understanding of the needs of the country, to the uplift of which he is devoting his unrivalled influence and wonderful talents. He has heard the call of the country, Bharata Mata, and is responding with his characteristic dedication. Even he is not spared the deadening assaults of the unmovable "orthodoxy" which always clings to the cramping pages of an outworn authority in the face of Nature and her unmistakable challenge. His well-considered opinions on Varnashrama, Untouchability, Child-widows, Devadasis and similar important subjects have evoked narrow and destructive criticism, one of the recent expressions of which does not hesitate from pulling even his authority down, as uninformed and inadvisable. Well, such is the lot of pioneers who come to reform and fulfill. May those who understand have the courage to follow and proclaim! We extract below some of Gandhiji's latest declarations.—[Ed]

Prohibition

Mahatma Gandhi, during his recent visit to Madras, addressed a select audience of Indians and Europeans on the Prohibition problem in India. After explaining how Prohibition was not a failure in America, as interested parties aver, he said:—

"The labourer leads a sober and honest life there. Is not that sufficient consideration for the loss of revenue? Such a state of things exists in another part of the world but not in India unfortunately. The experience of countries which have tried prohibition is that the people have become better and that the country has not been financially ruined. No ruin, no financial crisis, will befall India if prohibition is introduced in India. It is the solemn duty of every one of us to see the use of drink wiped out of the land altogether if we possibly can. In America prohibition has created a tremendous spiritual upheaval. But the task of creating that spiritual consciousness was great in America. But we, in India, have not the hundredth part of the difficulty that the Americans had to surmount. They had to surmount the American nature itself. Here it is no so for the atmosphere is favourable to prohibition. Therefore you need not go here cautiously. Arm-chair politicians who have no knowledge of the conditions of India do not distinguish between American and Indian life. They cannot see that we can attain prohibition if only you have the will and courage."

Hindu Culture and the Gita

"You profess to be the Hindu High School Old Boys' Association, with emphasis on the word 'Hindu'. I suppose, therefore, that I have a right to expect something characteristic of the Hindu about all of you. If you will look to your name you will be expected to show Hindu culture at its best in every one of the aspects of life. I wonder if all of you are able to say that you have read the *Bagavad Gita*. (Here Gandhiji asked those who had read the book to lift up their hands "honestly of course"; and only about half a dozen hands were seen raised up—amidst the laughter of the whole audience). Now it seems to me that in the first test I applied the vast majority of you have failed, and I am only reminded of the proverb: 'When the ocean is on fire who will be able to quench that fire?' And will you now in all humility—and I ask that question very seriously about every one of you—will you in all humility make a confession that you have been tested and found wanting? Imagine a Christian High School Old Boys' Association being unaware of the contents of the Bible! Imagine a Mahomedan High School, and that High School's Old Boys' Association not knowing the Koran! And do you not feel that every Hindu boy, and for that matter, every Hindu girl, should know a book equal to the Hindu Scriptures and equal in the estimation of the Hindus to the Koran and the Bible, as they may be in the estimation of the Mahomedans and the Christians? I hope, therefore, now that your eyes have been opened publicly, you will immediately set about correcting yourselves and understand the message of the *Bagavad Gita*.

KNOWLEDGE OF SANSKRIT

I would like to know now how many of you know the elements of Sanskrit. (Asked to raise their hands about half the number who said they knew Sanskrit lifted up their hands). That seems to be half and half, or perhaps a little more than half. Then let me inform you that the Sanskrit of the *Bagavad Gita* is incredibly simple. And those of you who do know Sanskrit should tomorrow, if possible to-day, buy a copy of the Geeta—and I understand that you get it for a very small price—and begin studying it. Those who don't know Sanskrit should study Sanskrit, if only for the sake of the *Gita*. But if you have not got that much energy then you should read the *Gita* either through English, or through Tamil, if there is a faithful Tamil translation of the book.

THE GOSPEL OF SELFLESS WORK

I tell you that it contains treasures of knowledge of which you have no conception whatsoever. I suggest to you that you at first begin the third chapter of the *Gita*. And you will find here the gospel of selfless work expounded in a most convincing manner. Selfless work is there described by one beautiful word called 'Yegna' and if you will read it with my eyes you will find that the charkha also is described there. There is one passage which says that he who lives without Yegna is a thief. I want you not to go to the dictionary for finding out the meaning of the word 'Yegna.' You will find it in another part of the *Gita*. In conjunction with that you must bring your intelligence and your

reason to bear upon the meaning of the Shastras. And apply your reason to find out the meaning of this beautiful word 'Yegna'.

Untouchability

As a Sanathani, if you will, orthodox Hindu, as I call myself and considered myself to be, I say with great deliberation that 'untouchability' as we practise it to-day, has no warrant whatsoever in Hinduism, and that it is a blot upon the Hindu society. I say in all humility, but with equal firmness, that if we Hindus do not take care to rid ourselves of this blot, Hinduism itself is in serious danger of being itself blotted out. A Religion, whose two great maxims are "Satyam Gnanam Param Dharma," a religion that is essentially based upon fundamental truth and fundamental love, cannot possibly tolerate untouchability about a single human being because he happens to be born in a particular surrounding.

Child Widows

I say also with the greatest emphasis that there is no warrant in this Hinduism that I have defined to you, based upon truth and ahimsa, for child widows.

Marriage, it is universally acknowledged, is a status, a new birth, change in life. There can be no such thing as a sacred bond in a marriage on the part of ~~a girl of tender years~~ who is only fit to sit in her mother's or her father's lap, and if fathers who are blind to all affections, strangers to parental love, give away in their blindness their daughters of tender years in the so-called marriage, then it is no more marriage than a stone being married to a person; and therefore I say that there is no such thing as a child widow, because there is no such thing as real child marriage. And I have no hesitation whatever in repeating the advice that I gave to the students in Pachappa's Hall, that if there are students who are of age and ready to be married, they would be rendering a service to the country by performing an act of chivalry to the girls of India if they will make up their minds to seek out young child widows who have outgrown their childhood. When a thing is manifestly immoral, repugnant to all reason, and all sense or justice, it is wrong to seek shelter under Sanskrit texts of doubtful validity or doubtful origin. Shastras are given to us not to drown our moral sense and ourselves but to elevate us and light our progress towards perfection.

(Other extracts will appear in the next issue)

PROHIBITION OF ANIMAL SACRIFICE

The President, The Bombay Humanitarian League writes:—

A Deputation of leading citizens of Jamnager State waited upon His Highness The Jamsaheb with a request to discontinue the custom of offering animal sacrifices. In response, His Highness The Jamsaheb has been pleased to issue orders prohibiting animal sacrifice on Dashera and such other days henceforward. The following telegram was sent.

"Bombay Humanitarian League most respectfully express their sense of heartiest gratitude to Your Highness for the most humane order prohibiting animal sacrifice on Dashera and other holidays in Nawnagar State. Pray long life and prosperity to Your Highness."

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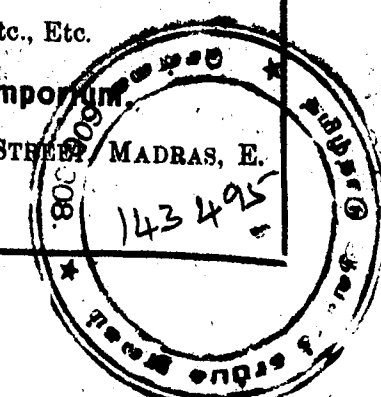
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