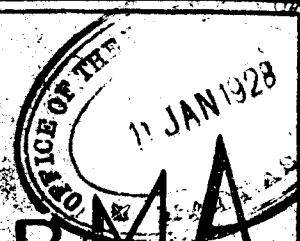
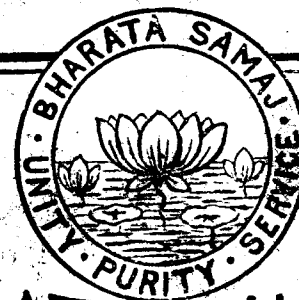


Registered No. 2196

290

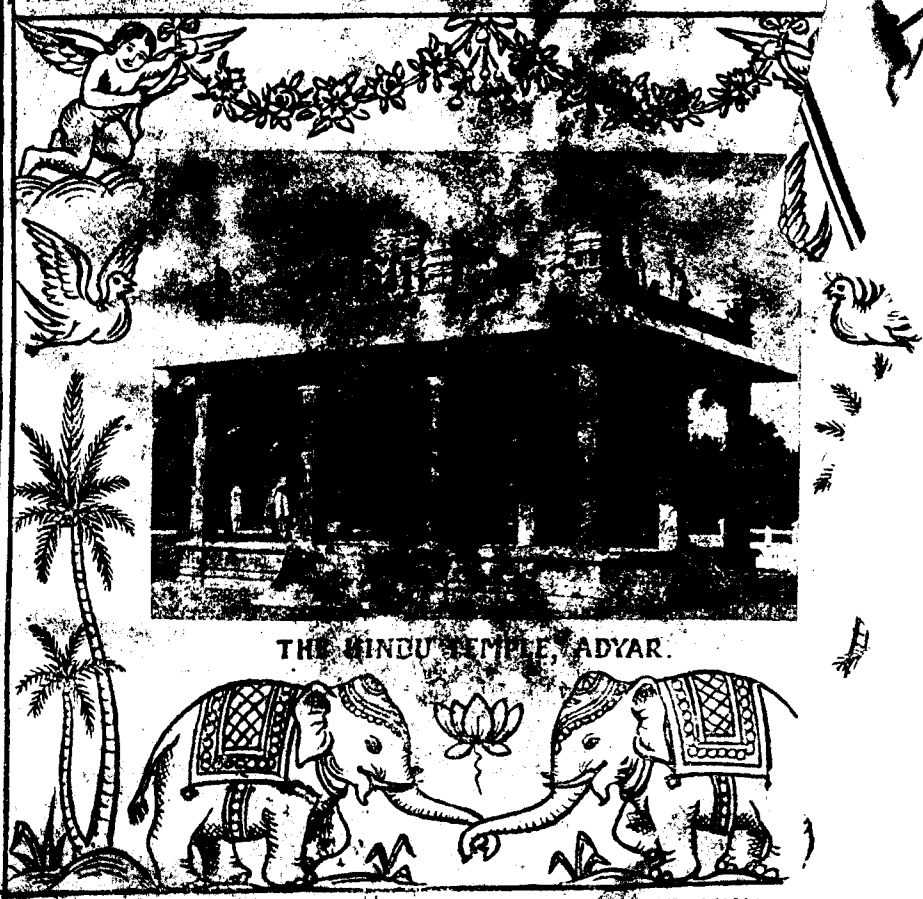


BHARATA DHARMA

(The Official Organ of the Bharata Samaja)
A Magazine of Liberal Hinduism · Editor: Mr. S. Raja R.

VOL. V.

DECEMBER 1927



THE HINDU TEMPLE, ADYAR.

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



Dewan Bahadur

SIR T. SADASIVA AYYAR, M.L., K.T.

Born June 21st, 1861-Passed away Nov. 24, 1927

Appointed Dc. Munsif-1887; became Sub Judge, Chief Judge of Travancore and Dc. and Sessions Judge successively until appointed Puisne Judge of the Madras High Court in 1912. Retired from the High Court in 1921.

Took Office as the First President, Hindu Religious Endowments Board-1924.

THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

VOL. V

DECEMBER, 1927

NO. 9

CONTENTS

	PAGE.
THE LATE SIR T. SADASIVA AYYAR	147
DIRECTNESS	149
THE WOMAN-SOUL—By T. L. Vaswani	150
THE HINDU IDEA OF DIVINE INCARNATION—By Krishna Dasa	151
THE BHARATA SAMAJ—By Dewan Bahadur Rajadharma Pravina K. S. Chandrasekhara Aiyar Retd. Chief Judge, Mysore	155
THE HYPOTHESIS OF KARMA—R. Nagaraja Sarma, M. A.	158
THE FUTURE OF THE INDIAN WOMAN.	160
MESSAGE OF THE GITA	161
GANDHI'S CREDO	162

The Late Sir T. SADASIVA AYYAR.

Sir T. Sadasiva Ayyar, the human form whom the world recognized by that name is dead. The true devotee whom we knew as Krishna Dasa has left us. The sincere friend whom we were glad to call our "elder brother" has gone. The genuine Bhagavata of exemplary life and character is no longer with us. The philosopher who illustrated before our eyes a simple life of detachment and renunciation has gone to peace. The loving and unfailing guide to those who sought him for instruction or counsel is no longer available. Our saintly Sadasiva Ayyar, deep in his learning, deeper still in his faith and loyalty to his leaders and his Lord Govinda, is not to be seen again in his familiar person. Of steadfast courage, calm strength and quiet purpose, he moved amidst us, in utter disregard of ostentation and utmost regard for truth which made him discern directly the truth from the false, whether in men and their customs, or in scriptures and their interpre-

tations. A shining example of sublime purity and love, he always carried an atmosphere of intense devotion, comprehending love, self-forgetting simplicity and up-lifting serenity and joy.

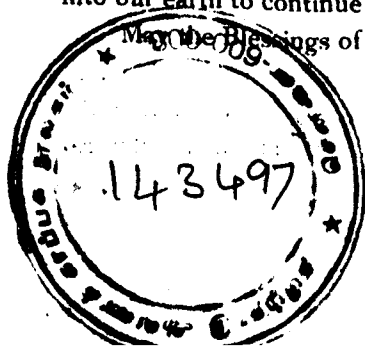
Little did we dream that his address, on the Hindu Idea of Divine Incarnation, the first part of which appears in this issue, would assume a posthumous interest. Still it has happened, bringing home once more to us the ephemeral nature of the things of the earth. To our eyes, India has lost one of her foremost sons, who had dedicated his life to her service. Sanatana Dharma one of its truest exponents, the Theosophical Society one of its stalwart members, Liberal Hinduism (Bharata Samaj) one of its enthusiastic founders, *Bharata Dharma* an eminent contributor.

In the last few days of his illness he apparently discharged a cruel piece of *karma*, as otherwise the extreme pain he was continuously subject to was inexplicable.

The writer had the privilege of being present at a Federation at Alleppey several years ago, when he heard the impassioned appeal of the illustrious departed to the great Jagatguru to come down to earth and save the troubling humanity, and he exhorted all to send out the cry openly, freely and without conventional attachment to form and regard of the personal self, and said until that spontaneous exhibition of *Nirlajja Bhakti* *निरलज्जा भक्ति* genuine devotion was shown, the Teacher may not respond. To-day the Teacher is here. He lived to see Him with his own eyes and at his own door the other day when the foundation stone was laid for Shri Krishna Hall, the last of his benefactions.

Those of faith and trust in the Great Guardian of Humanity and in the working of His Good Law can take comfort that this valiant soul who had braved several bewildering situations in translating his convictions into actions in matters social and in giving a definite lead in deciding questions of religion and religious observances often obscured by encrustations of crippling conventions and mistaken traditions, is now enjoying the Peace and Blessings of the Maharshis whom he had served with unwavering devotion and unflagging zeal all his life, whether in office or after retirement. We may be sure that he is now with his Revered Teacher in Whose Name he called his residence "Moryalaya" preparing himself for the next plunge into our earth to continue his noble service in His cause.

May the Blessings of the Holy Ones rest on him!



DIRECTNESS

To be direct is to be straight, not crooked or roundabout, straightforward, frank, to the point, not ambiguous. All these appear simple to an open, truthful nature. Nature is open, simple, clear. Children are open, simple and frank. Great men and women are also easily open, simple and clear. See how Dr. Besant and Gandhiji speak, write or act. By crooked ways, ambiguous words and uncertain conduct, man becomes unnatural. While it is easy to be simple and natural, it is wonderful and also pitiful to contemplate how man has made himself crooked and complicated, limited and prejudiced, and therefore always in a state of unnatural worry and flux. That, however, is the normal condition of the modern civilized man. Will it be possible for him to go back to the original state of simple, natural life, of health and happiness? Yes, say those who know.

According to the *Bhagavad Gita*, *आर्जवं* straightforwardness is one of the steps to Jnana *अहिंसा क्षान्तिरार्जवम्* (Ch. XIII, 7); is one of the divine virtues *स्वाध्यायस्तप आर्जवम्* (Ch. XVI, 1); is one of the points of bodily austerity *शौचमार्जवम्* (Ch. XVII, 14); and is one of the true Brahmanical characteristics *क्षान्तिरार्जवमेव च* (Ch. XVIII, 42).

Thus for the proper disciplining of the body, for taking a definite step in the path of wisdom, for developing divine virtues, and for the cultivation of the true Brahmanical nature, straightforwardness is a *sine qua non*.

How will that manifest itself in daily life? The thought—a straight thought—will always be true and simple, untainted by unworthy emotions. To be open and frank means that one cannot harbour undesirable, inharmonious thoughts or feelings. The speech and action will likewise be unambiguous, free from the so-called tact and diplomacy, always revealing truth, and free from artificial conventions and etiquette which conceal the true nature. While a man's words are straight, he need not be rude or offensive in expressing them. The austerity of speech emphasizes the need for the spoken word being free from annoyance and incapable of wounding. A straight expression may be made free from any annoying form even if it cannot be altogether pleasing. It requires much thought and great consideration and deliberation before this virtue becomes part of one's nature. Once it is achieved, the words of a straightforward man have supreme value and carry considerable weight.

DL
R 4 m 2, N 23/5 D
N 28.5.9

Until then, he who behaves so may be viewed out of place in this crooked world, for at present he is out of the common. But being of the future, and gaining a closer contact and relationship with the divine, he comes nearer to the Angel Kingdom. He is helped by the vast angelic hosts who recognize their kinship with his nature, are delighted in his companionship and are happy to co-operate with and help him in all his endeavours, which are generally holy.

Being then so simple and natural, let us definitely turn back and gain our true status. The sure and successful means of gaining the virtue is the company of the pure, the simple and the straightforward, and a constant dwelling in thought on the excellence of the virtue, and an earnest endeavour to practise it in the little things of the daily life.

THE WOMAN-SOUL.

BY T. L. VASWANI.

(From "The Diary of a Disciple")

Whence flows thy thought-life? From the heart. The brain but transmits the messages which issue from another source. Discipline thine heart, and thou wilt know more and more.

* * *

This discipline is not self-suppression. This discipline is the demand of Love itself.

A man loved a woman. And she said to him:—"Will you tell me all, *all* about you?" And the man spoke to her tremblingly all, *all* about himself—his faults, his failures, his sins, and then said:—"Now lies my heart before you and you may read it as an open book. Will you have me or reject me for my sins?" And the woman said:—"Discipline your heart and return to me after a year. You then may know."

* * *

Than Love there is nothing higher, nothing nobler, nothing more beautiful, more divine.

"There is no good on earth but Love, but Love,

What else lacks grace is some shade flung from Love;

Love guilds it, gives it worth"

And Love demands obedience to the Law of Discipline.

* * *

Self-discipline deepens into self-realisation.

Religion is Realisation.

With realisation comes a feeling, a heightened feeling.

It brings zest in life.

* * *

This feeling resembles the sex-longing at its noblest. Not till the Divine Woman within thee wakes up and thou longest for mystic union with the Lord as the Spouse of the soul, mayst thou realise what is to enter into the Life Spiritual. Brahman is Bliss. Religion at its highest is *Ananda*, Joy. The Joy of mystic union with the Master of Masters. This Joy is denied to those who have not transcended the animal stage, nor trodden patiently, lovingly, the paths covered with pain.

Religion is *mukti*: Yes! Religion is another name for freedom. But don't forget that this freedom, in one of its noblest forms, grows out of a feeling of loving dependence on the Divine Master.

* * *

Be thou a Radha, if thou wilt live with thy Lord.

Ras-Lila! Hast thou seen it in Nature? In every organism is a cell named the Nucleus, charged with positive electricity, round which dance electrons charged with negative electricity! *Ras-Lila*! Does it express the great Law of Rhythm in evolution?

* * *

The cry of the woman-soul is: "Lord: I cannot bear to be separate from Thee! I must be mingled with Thee, lost in Thy All-Love! No longer myself, but blended with Thee, a cell in Thyself!"

THE HINDU IDEA OF DIVINE INCARNATION

[An address recently delivered at the Y. M. C. A., Madras, by Krishna Dasa—Sir T. Sadasiva Aiyar.]

Before beginning the subject, I shall strengthen myself by following the practice universal among orthodox Hindus, namely, of thinking of and praising the Guru.

"May the Guru of Gurus, who now holds the office of Jagat Guru, the Lord and Life of all Religions, the Great Master known as Vyasa, Shri Krishna and Rishi Maitreya by the Hindus; as Metteya Bodhisatwa by the Buddhists; as the Lord Christ by the Christians, and by other names by

other religionists, grant that the poor words of a humble servant of His might bring a few at least among the readers of this paper nearer to His Holy Feet! May He prevent my errors of thought and language from misleading any of the said readers!"

"Divine Incarnation" literally paraphrased means "the taking of a body of flesh by God." The Hindu idea of Avatara is not, however, confined to the taking of a body of flesh, whether the flesh is human flesh or animal flesh. God's Avataras, according to Hindu notions, are not even confined to the taking of bodies of physical matter, including fleshly bodies. According to Hindu notions (and I believe they are also the true religious notions found in the earlier writings of all the other great religions), the physical world is the lowest of the seven worlds, the higher worlds being more subtle and more luminous, each higher world inter-penetrating the lower world or worlds. There are appropriate dwellers in all those worlds and it is only rarely that the dweller in a lower world comes into conscious contact with the dweller in a higher world. I recently read a book called *Men as Gods*, written by that extraordinarily acute thinker and novelist, H. G. Wells. In that book, he gives a very clear idea of how numerous worlds can exist in the same space without the dwellers interfering with each other. Some acquaintance with the learning of the fourth-dimension and with the mathematical researches of Einstein on the subject of relativity will enable even an ordinarily educated man to grasp this religious doctrine of Hinduism, namely, that there are at least three worlds existing simultaneously and that these three may also be sub-divided into seven, called in Hindu books by the names, Bhuh, Bhuvah, Suvah, Mahah, Janah, Tapa and Satyam. There are also seven major genera of distinct living beings, the beings comprised in each genus forming the normal inhabitants of each of these seven worlds.

Now, God being the Lord of all the worlds in His Universe, His manifestations as Avataras, that is, His descents ("descent" being the literal meaning of "Avataram") take place, not only into bodies made of physical flesh or physical matter, but also into subtler or more luminous bodies like those used by the denizens of the higher worlds. He is the Teacher, Ruler and Administrator of all the worlds which become manifest in Brahma's days and become unmanifest in Brahma's nights in endless cycles. Hence, His Avataras during the past Eternity have been endless and they will, of course, be endless in the future Eternity. *Srimad Bhagavatam* says that they are "Asamkheyah" (countless).

The doctrine connected with Plato's Ideas is also very familiar to the Hindu religious mentality. The world of Plato's Ideas is far above the

physical world. It is the world of abstract ideas called the "Maharloka" in the Hindu Shastras. The manifestations in our physical world are merely shadows of more real things which have first come into existence in that higher world and have descended and been reflected through lower worlds into and upon the physical world.

All these worlds are, however, governed by the one Will of God, the One Will which produces (and might be said to be identical with) the one-all-pervading Law, called Sasvata Dharma (See *Bhagavad-Gita*, 14th chapter, last shloka). That Sasvata Dharma holds and supports all the worlds and their denizens. One of the numerous aspects of that Law is the Law of Evolution and Involution. Another aspect is the moral law founded upon Ananda—Love, one of the aspects of the Divine Life. The laws of Karma by which pain and pleasure follow bad and good actions respectively, the laws governing the repeated births (in bodies) of the human soul (the conditions of each birth depending upon the result of the tendencies of the actions, and the debts due and the credits earned in previous births) are all based on, are branches of, and are corollaries flowing from the one Sasvata Dharmic Law.

God's grant of limited free-will to human beings on this earth and to all beings who have attained a corresponding stage of human development in other worlds is also a part of this Sasvata Dharma. Through the employment of this limited free-will (by some of the members of the said human species among God's creatures), in anti-evolutionary activities, in other words, through their having developed Rajo-Guna or Tamo-Guna or both in excess as compared with Satva-Guna, and their interference by their Asuric activities with the full flow of the current of Dharma, the supporting rhythmic power of Dharma is temporarily weakened in this world or in some other world where human beings with limited free-will (*Datta-svatantryam*) reside. Then, in His own good time, God takes some appropriate body to work for a time in that world where the undermining of Dharma has gone to a dangerous extent; and such a Divine Birth (*Divya Janma*) to perform Divine Work (*Divya Karma*) in order to strengthen the forces of evolution, to weaken the forces of disruption, to protect those who are on the side of morality and progress, and to despatch into temporary obscurity those who are working on the side of evil, is called an Avatara. The most important work of an Avatara in a human body is to teach by word and example how His devotees should work for the benefit of the world, such work being true prayer to, and true praise of, God. This work of God is called Dharma Samsthapana through Avatara. "Avataram" literally

- means "descending to a lower level". God being in His Highest Nature the subtlest of the subtle, and without a form which can be grasped by the senses or by the mind, His taking of a form out of the matter of any of His worlds is a "descent" or Avataram. The taking by God of a body composed of even the subtlest matter of the seventh heaven has to be considered a "descent" or an "Avatar".

I know that I have been talking what may be considered, dry, abstruse and abstract theological subtleties. But, it is almost impossible to understand the Hindu idea of Divine Descent without some familiarity with the above primary conceptions. Such hard, dry, preliminary mental task has to be given to the brain when any new or unfamiliar subject is taken up for study. It is only some familiarity with such dry postulates that would prevent much future trouble in the understanding of the more interesting developments in the study of the higher branches of a really great subject. Whether you take Mathematics, or Logic, or any branch of Science, the rudimentary principles and theories on which you have to first ground yourself, are always dry, abstract and uninteresting.

To proceed: I have already said that God's Avatars are countless. His important Avatars among the archangels in the Svargaloka, among the lower angels called Gandharvas etc. in the Bhuvraloka, among the great Rishis in the higher Lokas, those Avatars and His works performed in the subtle bodies in which such Avatars are clothed are too high for us to understand, unless we are ourselves able, by yogic discipline, to normally visit those Lokas and understand the normal life and activities in those Lokas. Hindu religious works describe those Lokas and those Avatars in human earthly language; but such language cannot be understood fully, as human language, even if it be a spiritually cultured language like Samskrit or Tamil, must, in the nature of things, remain very inadequate to describe those supersensual worlds, activities and Avatars. The mind of an ordinary human being who has not at least partially evolved to the super-human stage, by yogic development, can see such things only "as in a glass darkly."

In the Bhagavatam, it is said that Dharma or Law is one of the earliest Avatars of God. The highest moral ideas are also described in many Puranas as other Avatars of God. All such statements, of course, are to be understood figuratively and allegorically, but that does not mean that those Ideas and Avatars are less real than the so called realities (like hard minerals, or cold ice or scorching fires), seen and felt by our physical senses. The things beyond the reach of our senses, the ideals and abstract things

from which the seen and felt things have come out are really more real than their results because they are much more lasting and have greater extension and more creative force than their physical effects and phenomena which are very fleeting and are dreamy illusions.

(To be continued.)

THE BHARATA SAMAJ

BY DEWAN BAHADUR RAJADHARMA PRAVINA K. S. CHANDRASEKHARA
AIYAR RETI, CHIEF JUDGE, MYSORE.

An address delivered at Bellary in August 1927 as President of the Public Meeting, held under the auspices of the Bharata Samaja in connection with the Central Telugu Dts. T. S. Federation.

The oldest of existing religions is the Sanatana Dharma, the Root Religion of the Aryan race. Representing as it does the imperishable knowledge of the great eternal realities, it contains the essence of all the great doctrines developed by later religions; its philosophy is an all-embracing one; and its scheme of life is adaptable to all temperaments and grades of development.

Unfortunately, the knowledge of the eternal realities, embodied in the Sanatana Dharma, has become fainter and fainter in the course of the ages, and its teachings overlaid by unauthorised additions and interpolations and superstitious accretions. Sects innumerable have sprung up from time to time, each claiming to possess the true key to Divine Knowledge, and branding all other sects as heretical. Many of these sectarian divisions turn on quite remote or abstruse points of doctrine, and often rest on nothing more substantial than some diversity or other, of outer observance. The true value of ceremonial, both in its relation to personal discipline and training, and in its significance as an effective means of bringing together the powers of the seen and the unseen worlds, has been almost entirely forgotten; the simple scheme of ceremonial of ancient times has developed into a most complicated system of tiresome forms and ill-understood verbiage. Rites and ceremonies are not only multiplied and needlessly protracted, but they are often converted by ill-trained and unscrupulous priests into so many occasions for extorting money from the weak-minded and ignorant. They have become indeed so elaborate and tedious that many people either do them

perfunctorily, and without understanding and real interest, and therefore ineffectively, or give up performing them altogether.

If Hinduism is to be restored to its original position as a religious system, commanding the widest respect and acceptance, and exercising a real influence for good over the lives of the people, if it is to remain a living religion, a growing and bountiful tree instead of a dead trunk overrun by the white ants of formalism and superstition, of bigotry and dissension, then we must clear away the dead branches, the extraneous additions and overgrowths; we must preserve intact the essentials, while putting aside the unessentials; only thus shall we let the pure light of spiritual truth shine out once more for the helping of India and of the world.

The necessity for reform has always been recognised, but the attempts made in the past have not generally been successful in promoting unity. The result indeed has usually been to accentuate instead of allaying existing divisions, and to add one more to the number of sects previously in existence. Movements like the Brahma Samaj are not so much movements of reform as revolts against the authority and tenets of Hinduism, and have operated in practice to take people out of the pale altogether.

That is not the policy which will commend itself to those who feel that the preservation of Hinduism is essential to the true greatness of India and the permanent interests of humanity. The problem should be approached in a spirit of understanding and discriminating appreciation. The preservation of the life and spirit of Hinduism is the main thing, and not the retention, unchanged, of the mere forms through which its life may have flowed in the past. What is wanted is not the initiation of a new movement tending towards sectarianism under the guise of reforming the Mother-Religion, but, more than anything else, a common platform upon which all who acknowledge their allegiance to the one Sanatana Dharma may meet in accord, a common centre from which all, who set the permanent interests of the Motherland above the excitements of controversy, will derive their strength and their inspiration, whatever may be the complexion of their opinions upon relatively less vital questions.

Such a platform or centre is available in the fundamental truths proclaimed by the Sanatana Dharma right from the beginning of the Aryan race—truths which are the bed-rock of the various systems of Hindu religion and philosophy.

These truths may be shortly summarised as follows:

The immanence and transcendence of the One Supreme Being, the source of all;

Continuous evolution towards perfection as within the purpose of Ishwara, the Lord of our Universe:

A Hierarchy of developed Beings, including Devas and Rshis, who are working to carry out the Divine purpose in accordance with Laws which are the expression of the Divine Nature:

Reincarnation and Karma as among the factors regulating human evolution:

The Unity of all life and, following from such Unity, the Brotherhood of Humanity and the essential solidarity of its interests as a whole.

One might, if time permitted, take up these fundamental truths one by one, and explain their detailed significance, and point out their corollaries and practical applications. I must content myself now with one or two passing references only.

From the fundamental truth as to the Divine Source of all, it follows that all life is one, in whatever different forms it may be manifested. The statement about the Brotherhood of humanity and the essential solidarity of its interests is really a corollary from it. And it shows, too, how entirely inconsistent with the true spirit of Sanatana Dharma are the race antagonisms, class hatreds, sex inferiorities, and other factors of disharmony which are prevalent in India to-day.

The truth as to the law of continuous evolution towards perfection teaches us to put aside, on the one hand, the attitude of despair which sees no end to suffering and nothing worthy in the world to live and strive for, and, on the other, the spirit of self-sufficiency which thinks that everything that exists now is the best of its kind. It takes us beyond the more or less out-of-date creed which looks on creation as an act which had a beginning and has come to an end, and the equally narrow one which aspires after a changeless condition of heavenly bliss at the end of a life or two on earth. It teaches that perfection is relative and that, since God is infinite and our goal is to reach perfection in Him, the possibilities of growth are endless and varied.

The belief in a Hierarchy of Devas, Rishis and other perfected Beings is one which has receded into the background in modern times, or become overlaid with superstition and error. By restoring the same to its proper place in the scheme of things real, it becomes not only easier to understand the working of God's Plan for men, but it also enables us to link ourselves consciously as co-operators, according to our relative understanding and strength, with Those above us Who are engaged in carrying it out.

Reincarnation and Karma are two fundamental truths which have been greatly misunderstood, even among Hindus, with the result of making

people fatalistic in their ideas, and wanting in energy and initiative in their daily activities. Theosophy has done a great deal in these days to emphasise the true scope of these doctrines as among the factors, but necessarily not exhausting all the factors, that bear on human evolution, and to teach people to apply them properly to the various problems arising for solution, such as, sex, caste, poverty, misfortune, and so on. It has shown that, while past effort, in the shape of thought, desire and action, must have contributed to certain conditions in the present, it is equally possible to modify those conditions by present effort of a suitable kind. While past Karma is being worked out, fresh Karma is constantly created; and people must have regard in their lives, and an habitual attitude, to the effect of the one fact as of the other. Reincarnation, too, has been the subject of much crudity of thought, which might be obviated by emphasising that it is part of an orderly scheme of gradual evolution, by which man is made to learn his lessons and unfold his powers life after life, sowing as he reaps, without favour or injustice, and under the entirely impartial and (viewed as a whole) the beneficent operation of unchanging laws.

K. S. CHANDRASEKHARA AIYAR,

(To be continued.)

The Hypothesis of Karma

R. Nagaraja Sarma, M. A., Presidency College, Madras,

(In *The Quest*.)

In the following pages I propose to attempt a brief exposition of the doctrine of Karma and to examine critically some standing and persistent misrepresentations of its real philosophical significance.

The theory of karma is purely a speculative hypothesis, formulated to explain such glaring inequalities and contradictions in life as tend to undermine human faith in Divine Justice. Even the most robust type of optimism here seems insufficient. To begin with, a firm stand must be taken on the concrete facts of experience. Philosophy is but an attempted rational interpretation of experience's various aspects and phases. Experience is replete with inconsistencies, inequalities and contradictions. The ascertained laws of heredity and the transmissibility, or the reverse, of acquired characteristics do not adequately explain these. The popular example is the sinner not infrequently flourishing like a green bay tree while the virtuous suffers. Virtue has often here and now to succumb to vice. The standards employed are empirical.

Society by common consent looks upon certain individuals as embodiments of virtue and condemns others as vicious characters. Why then do the virtuous suffer and the sinful and vicious prosper? Can such an inconsistency exist in a "best of all possible worlds?" Is it compatible with the view of the governance of the world-process being in the care of a just and all-merciful Providence? Differences and inequalities abound not only in congenital aptitudes, inclinations and the general stock of inherited equipment, but in the opportunities presented to the individual..... A philosophical theory is bound to explain why such anomalies should exist in a cosmos presumably ordered, controlled and regulated by Divine Intelligence.

The Vedantic thinkers accordingly advanced a hypothesis, and supposed that the temporary or transient prosperity of the sinner, and the equally transient and temporary adversity of the virtuous, might be due to their respective *karma* (deeds or behaviour) in an earlier existence.....

Such inconsistencies and inequalities have been dismissed as being morally and ethically colourless and devoid of any significance; but honest metaphysical endeavour and a sincere quest after truth demand that an attempt should be made to explain them satisfactorily. Summary exclusion of the phenomena from the realm of ethical and metaphysical speculation can be due only to culpable intellectual indolence or moral perversity. The Vedantic thinkers accordingly formulated the theory of Karma.

In the history of Indian speculation antagonistic tendencies have been developed and have existed side by side, each tendency having its own sponsors and adherents. In the pre-eminently ritualistic and naturalistic thinking of the Vedic period, we are able to detect currents of poly-theism, mono-theism and even a-theism. The later Upanishadic thought bears eloquent testimony to the existence of conflicting tendencies also. Internal evidence reveals that the prominent characteristics of a particular period of such speculation have been questioned, challenged and controverted by subsequent writers. The karma-hypothesis owes its first formulation to these conflicting tendencies.....

Prominent discussion of this problem is found in the works of the Vedantists, who have attempted to harmonize the notions of Karma and Deity. Let me give the context where the karma-theory finds a clear and unmistakable formulation.

The problem of creation is universal. The Vedantists rejected the modified form of evolution of the cosmos from primitive matter suggested by the Sankhyas. They held to an intelligent agency responsible for creation. If God be regarded as responsible for creation, two vital and powerful objections have to be answered.

1. He cannot escape the charge of imperfection, seeing that the world of his creation is full of contradictions and inequalities. He is to be accused of favouritism or partiality, seeing that the distribution of equipments and opportunities in life is so glaringly unequal.

2. He should be also accused of hard-heartedness and pitilessness, as he destroys everything created by him.

It is to be presumed that these objections are urged by the opponents of the Vedantists; for they are thus answered:

JL

Q. 12, 12359
12.8.59

God cannot in any way be accused, as the contradictory elements and inequalities in creation are the result of karma, individual or collective, as the case may be. But if karma be the cause of it all, what of the first creation prior to which there can obviously have existed no karma? The Gordian knot is cut by making karma, *samsara* (the cycle of existence, etc.) beginningless (*an-adi*) in a time-series.

This is necessarily a very brief summary of an elaborate and rather technical discussion of the problem by the Vedantists.

It is impossible for a consistent thinker to repudiate the obligation of explaining the inequalities in creation; he has to face the facts squarely, and may not fight shy of them. How then can a system of speculation explain adequately the inequalities in creation? Two courses are open. In either case the facts of concrete life cannot be brushed aside or dismissed as being ethically colourless and devoid of moral significance. Either the blame and responsibility have to be fastened on (1) the creator,—and then you have to believe with 'Umr Khayyam that he is a good fellow and everything will be right in the end; or (2) on the individuals themselves,—and then you must believe that a moral agent is endowed with freedom of will and the power of discriminating the right from the wrong. Now the whole spirit of the Vedantic quest is a protest against the shifting of responsibility for evil on to the shoulders of the Deity. Tendencies to such a shifting were early rampant, and the need for their effective counteraction was acutely felt. The Vedantic thinkers affirmed that the inequalities in creation must be due to the karma of the individuals.

* * * *

The persistence of the consequences of a person's acts in such a marked manner as to influence, regulate and determine his future course and career in the spiritual and moral realm, is the essence of the karma-hypothesis....

(To be continued.)

The Future of the Indian Woman

When the extreme liberalism of Buddha's teachings opened the gate wide for all and sundry to come into the fold of Hinduism, it was necessary that the newly admitted creeds, mostly crude, should be given free scope to grow and assimilate the fundamentals of the Hindu religion and culture. This necessitated the emphasising of personal ideals in religion. This is the origin of the Puranas. The Vedic ideal emphasises the impersonal and basic truths of spiritual life. The Pauranic ideal introduces variations. The one is direct in the process it proposes for Self-realisation. The other proposes many indirect and perhaps easier processes. The Vedas enunciate the true nature of the Self and asks one to realise it directly, by shedding all false knowledge and desires. The Puranas concede that it is not always easy for the common mind to respond to this strong call, nor are all temperaments suited to the high impersonal ideal. It therefore proposes to yield to the

demands of the common mind for the sweets of life, and by asking it to spiritualise them, gradually raises it along a wider curve to the transcendental ideal. This call for the spiritualisation of the common experiences and desires of life is peculiar to the Puranas. Of course, the Vedic statement that all is Brahman warrants and furnishes the basis for such spiritualisation. Sati-Dharma is one of the various ways of spiritualisation. The husband is sought hereby to be spiritualised. The indirect processes of the Puranas have thus brought the practice of spirituality, and not merely rituals, nearer to the masses. But the one great drawback of the Pauranic religion is that it has almost made us forget that this indirectness in spiritual practice is not necessary for those who can take directly to the Truth, and that the personal ideals, and whatever pertain to them, are not absolute, but are justified to the extent they conduce to the realisation of the impersonal Vedic ideal. We have been led to confuse the means for the end. And hence all these narrownesses and weaknesses in our social and religious life and the lack of that breadth and power of vision which is characteristic of the Upanishads.

The call has now come, and the changing circumstances of the world need that we go back to the impersonal strength-giving ideas and ideals of the Vedas. The intermediate experiences and acquisitions of the Pauranic age have enriched us greatly and disclosed deeper meaning in the Vedic teachings. In the Vedic ideal alone we shall find the requisite strength for and the rationale of our present and future development. Thus our women also shall again go to the Vedic ideal. The Vedic ideal declares that everyone, man or woman, is pure spirit, beyond all qualifications of body and mind, sexless, impersonal. The soul of woman has felt the inspiration of this impersonal ideal. Women too must realise themselves as spirit. They also must learn to feel themselves as pure Self, untrammelled by the consciousness of sex, and act and live in the glory and dignity of the Self. The Pauranic Sati-Dharma is only one of the processes of realising that Self. But it does not matter which ways we take to, provided we get rid of the delusion that makes us think ourselves as body and mind. The Vedas declare that the constant remembrance and thinking of oneself as pure spirit makes one overcome delusion and know the Truth. So, not only shall women have, on the authority of the Vedas, the free choice of means for Self-realisation, but shall also feel every moment the dignity of spiritual selfhood that confers unwonted purity, strength and sweetness on the human mind. No man or woman whatever the life he or she chooses, be it domestic or public, can, being inspired by this ideal, ever feel or act in any undignified way. Life will be for women as for men fuller and nobler. Let us therefore confidently and fearlessly acclaim the future, crowned as it is with the light of the Vedic ideals.

(From Prabuddha Bharata.)

Message of the Gita

Value to Modern India.

In the course of a recent address Sjt. T. L. Vaswani paid a warm tribute to the value of the Bhagavad-Gita to modern mind and modern life. He referred to the Gita as a wonderful literary document. It belonged to the class of creative literature which came out of the depths of the Self. He compared the Gita with some of the great creative pieces in world literature like Shakespeare's dramas, Dante's "Divine Comedy" and Goethe's "Faust" and showed the superiority of the Gita in its vision of life and life's supreme ideal.

He showed how great was the value to modern India of the Gita's message of synthesis:—"Along whatever road men approach me, on that road I meet them, Arjuna! For all roads are mine." India could not solve her communal problem by pacts and political expediency. The solution lay in mutual recognition of the fact emphasised by the Gita that we all, no matter what our creeds or castes, belonged to the One Atman, the One Eternal Self.

Gandhiji's Credo

"Why I am a Hindu."

Mahatma Gandhi writes in *Young India*:—

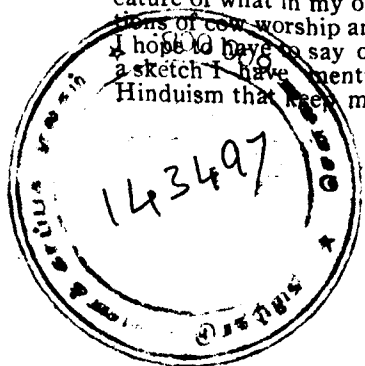
An American friend who subscribes herself as a lifelong friend of India writes:

"As Hinduism is one of the prominent religions of the East, and as you have made a study of Christianity and Hinduism, and on the basis of that study have announced that you are a Hindu, I beg leave to ask of you if you will do me the favour to give me your reasons for that choice. Hindus and Christians alike realise that man's chief need is to know God and to worship Him in spirit and in truth. Believing that Christ was a revelation of God, Christians of America have sent to India thousands of their sons and daughters to tell the people of India about Christ. Will you in return kindly give us your interpretation of Hinduism and make a comparison of Hinduism with the teachings of Christ? I will be deeply grateful for this favour."

I have ventured at several missionary meetings to tell English and American missionaries that if they could have refrained from "telling" India about Christ and had merely lived the life enjoined upon them by the Sermon on the Mount, India, instead of suspecting them, would have appreciated their living in the midst of her children and directly profited by their presence. Holding this view, I can 'tell' American friends nothing about Hinduism by way of 'return.' I do not believe in people telling others of their faith, especially with a view to conversion. Faith does not admit of telling. It has to be lived and then it becomes self-propagating.

Nor do I consider myself fit to interpret Hinduism except through my own life. And if I may not interpret Hinduism through my written word, I may not compare it with Christianity. The only thing it is possible for me therefore to do is to say as briefly as I can, why I am a Hindu.

Believing as I do in the influence of heredity, being born in a Hindu family, I have remained a Hindu. I should reject it, if I found it inconsistent with my moral sense or my spiritual growth. On examination I have found it to be the most tolerant of all religions known to me. Its freedom from dogma makes a forcible appeal to me in as much it gives the votary the largest scope for self-expression. Not being an exclusive religion, it enables the followers of that faith not merely to respect all the other religions, but it also enables them to admire and assimilate whatever may be good in the other faiths. Non-violence is common to all religions, but it has found the highest expression and application in Hinduism (I do not regard Jainism or Buddhism as separate from Hinduism). Hinduism believes in the oneness not merely of all human life but in the oneness of all that lives. Its worship of the cow is, in my opinion, its unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the oneness and, therefore, sacredness of all life. The great belief in transmigration is a direct consequence of that belief. Finally the discovery of the law of *Varnashrama* is a magnificent result of the ceaseless search for truth. I must not burden this article with definitions of the essentials sketched here except to say that the present ideas of cow-worship and *Varnashrama* are a caricature of what in my opinion the originals are. The curious may see the definitions of cow-worship and *Varnashrama* in the previous numbers of *Young India*. I hope to say on *Varnashrama* in the near future. In this all too brief sketch I have mentioned what occur to me to be the outstanding features of Hinduism that keep me in its fold.



— JL
P4 m2, N28.5.9

The Indian National Social Conference

(MADRAS SESSION)

The Secretaries announce.—

It has been decided to hold this year's session of the Indian National Social Conference in Madras during the Christmas week. A Reception Committee of a widely representative character has been formed, with the first lady M. L. C. of our country, Dr. Muthulakshmi Reddi, Deputy President of the Madras Legislative Council, as its Chairman. Mr. K. Natarajan, Editor of the "Indian Social Reformer" has accepted the invitation of the Committee to preside over the deliberations of the Conference.

It is needless for us to urge the importance of this Conference for the social well-being of our people and the general progress of our country, nor can we lay too much emphasis on the wide issues involved in some of the present day social problems and the urgent need of their speedy and satisfactory solution by legislation and otherwise. It is therefore in the greatest national interest that all social workers and sympathisers, of all castes, creeds and classes and of all shades of progressive opinion, should come together and take part in the deliberations of the Conference and help to make it a success.

We, therefore, earnestly request all men and women interested in Social reform in the Madras Presidency to enlist themselves as members of the Reception Committee. We appeal to the workers and sympathisers elsewhere to give us their support by joining the Conference. We also request the Social Reform Organisations all over India to send their delegates to the Conference.

The minimum membership fee for the Reception Committee is Rs. 2. The delegate fee for the Conference is Re. 1.

A GREAT OPPORTUNITY

Valuable Books

Unprecedented Reductions.

HALF PRICES AND BELOW

Open only from 19th December 1927 to 15th January 1928.

A large variety under various classes—Political, Educational, Art and Culture, For Children, Theosophy, T. S. Propaganda, General and Photos.

Note:—For purchasers of the value of not less than Rs. 3, a packet of books will be available Free.

APPLY for free price list to

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS.

and

The Indian Bookshops:

1. Y. M. I. A. Buildings, G. T., Madras.
2. 583, Pycroft's Road, Triplicane, Madras.

A VALUABLE WORK.

The Mystic Experiences.

Tales of Yoga and Vedanta from Yoga Vasishtha.

BY

BHAGAVAN DAS M.A.

Author of 'Science of Emotions'. 'Science of Peace',
'Pranava Vada' and 'Science of Social
Organisation in India' etc.

With Notes by Dr. Annie Besant.

The world-renowned work of the Sage Valmiki, the 'Yoga Vasishtha', treats of the Yoga as taught by Rishi Vasishtha to Sri Ramchandra and is highly honoured in India for its deep philosophy and for its hints on practical mysticism. It describes Rama's inner life and shows how he triumphed over foes within himself, and fought and conquered, for the helping of the world, the outer forces rampant in his time. The saying among the Vedantins is that it is a work of the **Siddh-Avastha** i.e., for the Yogi who having mastered the theory, is passing on to the practice of it. The Author, Mr. Bhagavan Das, has in his own attractive style here essayed to present to the public in an abbreviated form these sublime and wonderful teachings. The book contains extremely valuable notes by Dr. Annie Besant which greatly elucidate some very obscure portions.

Price	India	Foreign
Paper	Re. 1.	1s. 6d.
Half cloth and board	Rs. 1-8.	2s. 6d.

The Indian Book Shop, Theosophical Society,
Benares City.

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.

Federated India

AN ALL-INDIA WEEKLY

With an influential circulation
in British Provinces and
Indian States, full of
interesting articles
on all topical
affairs.

Subscription: Rs. 5
per annum only. An excellent
medium for high class advertisements.

For contract rates apply to—

MANAGER
FEDERATED INDIA
Tondiarpet, Madras

THE INDIAN EDUCATOR, MADURA

AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

Editor: V. ARAVAMUDA IYENGAR,
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. I., 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. Third year begins from
October, 1927. Our Special
Features: Special Articles, Por-
trait Gallery, Fun and Frolic,
Essay and Cross-word competi-
tions.

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.

Consultation Free. Best Shastraic Medicines.

VASUDEVANANDA MEDICAL HALL

8, Parthasarathi Swami Street, Triplicane, Madras.

BISHAGVARA

DR. V. VASUDEVA PILLAI, A.M., A.C.

(A direct descendant of the famous Kumbakonam Physicians).

Consulting Physician and Proprietor.

SPECIALIST in the successful treatment of all intricate and serious diseases, more particularly enlargement of liver, spleen &c. &c., peculiar to children, women and men.

A TRIAL WILL CONVINCE.

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, Manifolding and Duplicating Papers,

Shorthand, Typewriting and Commercial Books,

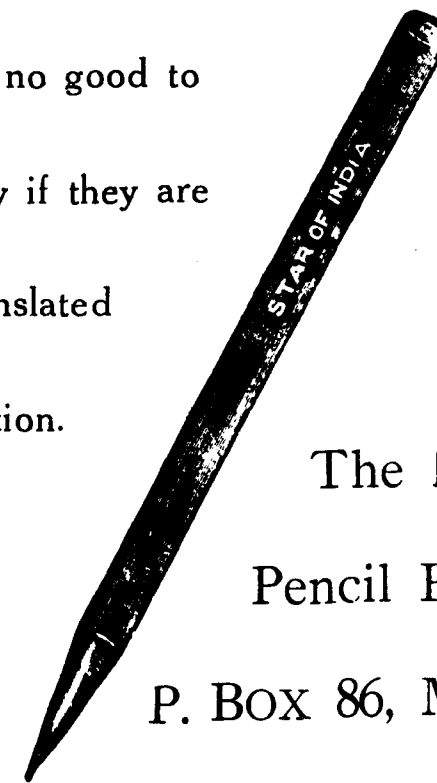
Account Books, Book-keeping, Exercise Books, Etc., Etc.

Stationery Emporium.

NO. 1, ARMENIAN STREET, MADRAS, E.

PLATFORM SPEECHES

Are no good to
industry if they are
not translated
into action.



The Madras
Pencil Factory

P. BOX 86, MADRAS.

NOW READY

T. P. H. Calendar, 1928

A SHEET FOR EVERY MONTH

ARTISTIC GET UP—ATTRACTIVE COLOURS

Beautiful pictures (at the top) of famous centres of Theosophical and Star activities—at Adyar (T. S. Headquarters and the Hindu Temple), Benares (Shantikunja and the Indian Section T. S. Headquarters), Sydney, Ojai (Arya Vihara and the Happy Valley), Taormina, Huizen, Eerde, and Ommen—and of eminent Leaders.

Suitable sayings for each month. **Price As. 6** (Postage extra.)

We could not comply with several orders received late last year. So register your orders immediately specifying the number required.

Theosophical Publishing House, Adyar, Madras

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 (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.

UPANISHADS

Text in Devanagari with Translation in English

	Rs.	A.
Aitareya. With Shankara's Commentary and Critical Notes H. M. Bhadkamkar, B. A. ...	1	4
Aitareya and Taittiriya. Text and Translation with Shankara's Commentary by S. Sitarama Sastri. Cloth ...	2	8
Paper ...	2	0
Amritabindu and Kaivalya. With Text, Translation, and Commentaries by the late Pandit A. Mahadeva Sastri...	1	0
Brahma, Aruneyi, Kaivalya. Text and Translation published by the Advaita Ashrama ...	0	7
Brahadaranyaka. Text and Translation with Madhva's Commentary by Siris Chandra Vidyarnava ...	15	0
Brahadaranyaka. Part I, with Shankara's Commentary by M. Hiriyanna, M. A. ...	0	12
Chhandogya. Text and Translation with Madhva's Commentary by Siris Chandra Vidyarnava ...	14	0
Chhandogya. Text and Translation with Shankara's Commentary by Ganganath Jha, 2 Vols. Cloth ...	6	0
Paper ...	5	0
The Isha, Kena, Kata, Prasna, Mundaka and Mandukya Upanishads, with Madhva's Commentary, translated into English, with copious explanatory notes by Rai Bahadur Siris Chandra Vidyarnava ...	7	8
Ishavasya. With Shankara's Commentary by M. Hiriyanna, M. A. ...	0	4
Ishavasya. Text and Translation with Commentary by K. Chattopadhyaya ...	0	4
The Isha Upanishad. By Arabindo Ghose Cloth ...	1	8
Isha, Kena and Mundaka. Text and Translation with Shankara's Commentary by Sitarama Sastri. Cloth ...	2	8
Paper ...	2	0
Isha-Upanishad. Text and Paraphrase and word-for-word Translation, English rendering and comments by Swami Sharvananda ...	0	6
Kata. With Shankara's Commentary by M. Hiriyanna, M. A. ...	0	12
Kata. Text and Translation by Swami Sharvananda ...	0	12
Kata and Prasna. Text and Translation with Shankara's Commentary by S. Sitarama Sastri. Cloth ...	2	8
Paper ...	2	0
Kena. With Shankara's Commentary by M. Hiriyanna, M. A. ...	0	6
Kena. Text and Translation with Commentary by K. Chattopadhyaya ...	0	4
Kena. Text and Translation by Swami Sharvananda ...	0	6
Mandukya. Translated with Shankara's Commentary by M. N. Dvivedi ...	2	0

UPANISHADS—Ctd.

Ps. A.

(Thirty) Minor. Translated by K. Narayanasami Aiyar.	
Includes: 1. Muktika, 2. Sarvasara, 3. Niralamba,	
4. Maitreya, 5. Kaivalya, 6. Amritabindu, 7. Atmabodha,	
8. Skanda, 9. Paingala, 10. Adhyatma, 11. Subala,	
12. Tejobindu, 13. Brahma, 14. Vajrasuchi, 15. Sariraka,	
16. Garbha, 17. Tarasara, 18. Narayana, 19. Kali-	
Santarana, 20. Bhikshuka, 21. Naradaparivrajaka, 22.	
Sandilya, 23. Yogatatva, 24. Dhyanabindu, 25. Hamsa,	
26. Amrtanada, 27. Varaha, 28. Mandala-brahmana, 29.	
Nadabindu, 30. Yogakundali	
3	8
Mundaka and Mandukya. Text and Translation by Swami	
Sharvananda	
0	12
Prasna. Text and Translation by Swami Sharvananda	
0	12
Principal (Twelve). 1. Chhandogya, 2. Talavakara, 3. Aitareya-	
Aranyaka, 4. Kaushitaki-Brahmana, 5. Vajasaneyi-	
Samhita, 6. Katha, 7. Mundaka, 8. Taittiriya, 9.	
Brhadaranyaka, 10. Shvetashvatara, 11. Prasna, 12.	
Maitrayana-Brahmana. Translated by various Oriental	
Scholars and edited by F. Max Muller	
12	0
Shvetashvatara. Text and Translation by S. P. Varma	
Sastri	
3	0
Taittiriya, Aitareya, Shvetashvatara. Translated by G. R.	
S. Mead and J. C. Chattopadhyaya	
0	8
Taittiriya. Text, Translation and Shankara's Commentary,	
etc. By the late Pandit, A. Mahadeva Sastri. Boards.	
Part I	
0	8
Part II	
1	8
Part III	
2	0
Part IV	
1	8
In One Volume Complete	
5	0
Aitareya. Text and Translation by Swami Sharvananda	
0	6
The Ten Upanishads. Isha, Kena, Kata, Prasna, Mundaka,	
Mandukya, Svetasvatara, Aitareya, Taittiriya and	
Kaushitaki, edited with Sanskrit Text and Annotations	
and translation by Sitanath Tattvabhushan	
3	0
The Upanishads. Isha, Kena, Kata, Prasna, Mundaka,	
Taittiriya and Aitareya Text, Translation and Notes	
edited by Hari Raghunath Bhagavat, B. A.	
2	8
The Vedanta Doctrine of Shankaracharya. Text and	
translation by the late Pandit A. Mahadeva Sastri	
prising 1. Shankaracharya's Dakshinamurti, S.E.	
Suresvaracharya's Pranavavartika, and 3.	
murti-Upanishad	

THEOSOPHICAL PUBLISHING HOUSE, ADYAR,

Madras.

AMRUTANJAN

Monarch of Pain Balms



THE
ONLY
CURE

TO
BE
SURE

Walk-over in every race with its competitors
and imitators!

Ever in for!
That's the charm!!

Amrutanjani Depot

MADRAY

MADRAS.



READY FOR SALE

By M. K. Gandhi

YOUNG INDIA 1924-26 Rs. 4 0 0

THE STORY OF MY EXPERIMENTS

WITH TRUTH Rs. 5 8 0

The book is worth study for its idealism, its frankness, its honest record of failure and its modest account of work achieved. Above all it is a worthy study of a whole-hearted striving to find God, and to live as He would have man live. The stern self-discipline of a life of striving after an ideal is always a stimulus and an inspiration, even while one may realize that the author claims only to be making "experiments" and not to present the record of a full attainment; and that perchance God has more to give than man can win by striving.—THE RT. REV. DR. WALLER IN *the Hindu*.

GANDHIJI IN INDIAN VILLAGES

By Mahadev Desai Rs. 2 0 0

RAMBLES IN VEDANTA

By B. R. Rajam Iyer Rs. 5 0 0

NATIONAL EDUCATION

By Lala Lajpat Rai Rs. 4 8 0

Postage extra in all cases.

S. GANESAN, Triplicane, MADRAS S.E.

Printed by S. Ganesan, at the Current Thought Press, Triplicane, and Published by the Secretary, Bharata Samaj, Adyar, Madras.