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BHĀRATA DHARMA

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THE OFFICIAL ORGAN OF THE BHARATA SAMAJA, PUBLISHED EVERY FULL-MOON DAY

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THE BHARATA SAMAJ PUJA

AND

THE PUBLIC MEETING AT BENARES

VISITORS of the Benares Theosophical Convention just closed will have surely felt the upliftment that was really tangible at that well and harmoniously conducted Puja in the specially erected temporary structure of the temple every morning punctually at 7 o'clock in spite of the unusual chill weather that prevailed.

A very large number attended everyday all having scrupulously followed the injunctions laid down—from the washing of feet before entrance into the compound to the partaking in the service in cleanliness and devotion. The sweet voices of the previously well-trained girl students who played a very useful part in all the functions of the Convention added a peculiar charm to the intonation and recitation. Between 300 to 500 gentlemen and ladies attended the Puja everyday.

At the public meeting held on December 30th at the Shamiana under the Presidency of Dewan Bahadur Sir T. Sadashiva Iyer, the aims and objects of the Samaja, its outlook and future work were clearly dealt with by eminent speakers.

Mr. Harjivan K. Mehta of Guzerat, spoke of the necessity for reviving and revitalizing the Hindu faith and living it in daily life. That alone, he said, would effectively contribute to the glorious

future of India and of the world towards which so many of us were looking. Mr. Jamnadas Dwarakadas of Bombay referred to the clauses of the Statute and pledged and exhorted members of the audience to join the league and support the movement by putting the principles into practice. He deplored the present condition of Hinduism with two thousand sub-castes, the extraordinarily large percentage of widows between the ages of 18 and 30 and the terrible infant mortality of 400 per 1,000 in Bombay—all due to careless and inconsiderate child marriages. It does need some sacrifice to proclaim and live the truth and he hoped that India will soon find enthusiastic and responsive hearts. Principal B. Sanjiva Rao followed with an appeal for funds for the fine marble Temple designed for the Benares Bharata Samaj, simple and beautiful in form and ideal. He pleaded for greater reverence for womanhood and motherhood. Mavji Govindji Seth made a thrilling appeal on behalf of kindness to animals and pointed out in glaring contrast the practice that glorifies cow worship on the one hand and the ill-treatment of the cows in their daily upkeep. Prof. Kanitkar of Benares spoke on behalf of the depressed classes and for raising the vision so as to see the Self in all. Mr. Y. Prasad spoke of the purificatory effect of the Puja upon the congregation and pointed out the extreme care needed for purity in food and drink and in the observance of sanitary caution in the little details of the daily life. Indiscriminate spitting and blowing noses and such small neglected details did not escape his notice. Mr. K. Narahari Sastri spoke of the ceremonial of the Puja which when properly performed creates the right atmosphere for the

pouring down of the higher life. Mr. L. B. Raje made an appeal on behalf of the increase of the circulation of the BHARATA DHARMA. Sir T. Sadashiva Iyer, in bringing the proceedings to a close, spoke feelingly of the need for the very early revival of the Sanatana Dharma, the removal of the disabilities of women and depressed classes and above all the revival of the worship of the Sun, the great Giver of Light and Life.

We are receiving responses to our appeal for increase of circulation and trust that our members will continue to endeavour enthusiastically until the needed number is reached.

OUR TEMPLE AT ADYAR

"A CHARMING Hindu Temple has been built and was consecrated on December 21st. Here at 6.30 every morning the *Puja* Ceremony is performed by Krishnaji himself, assisted by Mr. Rajagopalacharya—both of whom have in this life been born into brahmana families. This wonderful but simple act of worship sends forth over Adyar and over India the blessing and the power of the Most High." Thus wrote an observant visitor to the T. S. Jubilee Convention last year. A year has passed and our readers will be glad to know that the worship goes on regularly every morning at the temple. Krishnaji by a small number of members specially authorised by him. Every care is taken to strengthen and spread the atmosphere day after day and Hindu ladies have also been assisting with commendable zeal and devotion.

THOUGHTS ON DIET

By THE HON'BLE MR. JUSTICE V. RAMESAM

II

THE Bhagavad-Gita (Chapter 17) defines the three gunas—Satva, Raja and Tamas. Then it proceeds to divide various things in the world into three classes according to their Satvic, Rajasic and Tamasic gunas. Incidentally it also divides foods into Satvic, Rajasic and Tamasic. In verse 8 it defines Satvic foods as "moist, oily and cordial such as foster vitality, life, strength, health, comfort and pleasure". "In verse 9 the foods dear to Rajasic men are described as pungent, sour, salty, over-hot, stimulating, rough and scorching such as bring pain, grief and sickness"; and the fare dear to Tamasic men is described as "spoilt, which has lost its moisture and stinking and stale or unfit for sacrifice". It is clear from the above verses that the author of the Bhagavad-Gita (whoever he may be—Krishna or Vyasa or any other) recommends the avoidance of Rajasic and Tamasic foods and the taking of the Satvic food. Incidentally I may observe that the first word in verse 9 namely *Katu*

(कटु) has been translated by various translators such as Dr. Besant, Dr. Barnett, Pandit Mahadeva Sastri and others as "bitter". Others, such as Sir Edwin Arnold, have translated it into "pungent". For reasons which I cannot exhaust in this paper, I agree with the latter set of translators and I think *Katu* in that verse means only pungent and not bitter. "*Katu*" is one of six *rasas* in ancient Sanskrit literature, and undoubtedly it means only pungent and not bitter. Apparently, the other set of translators have taken the word *Tikshna* (तीक्ष्ण) to mean sharp or pungent and to avoid repetition of the same idea they thought *Katu* at that place should mean bitter. But *Tikshna* seems to really mean "stimulating". It may be some pungent substances such as chillies may also be stimulating and the two categories may overlap, but as all stimulating substances are not pungent, it was necessary for the author to mention stimulants also, as all stimulants would not have been covered by pungent substances. The well known example of such stimulants are alcoholic beverages, liquors, wines and spirits. It is well known that from time immemorial in India, the Hindu Religion prohibited the taking of such drinks. The drinker of Madya is mentioned as one among the Pancha Maha Patakas. The ancient sages realised that, in its consequences, the drinking of alcoholic beverages, at least in the torrid zone, produces more dreadful consequences on health than the eating of flesh and immoral life. When a man drinks, he primarily injures himself and through himself his family and nobody else. Yet, the idea gradually gained that it is a great sin to be an alcohol-drinker though it is unlike other crimes and can scarcely said to be immoral. The same attitude was taken by Muhammadan Religion. It is unnecessary to

In the above quoted verse of the Gita, alcoholic drinks were not specially mentioned under the head stimulants. The next well known stimulants which one might refer to in these days are tea and coffee. Tea was originally a native of China and from China has spread also to India and other countries. Coffee was a native of Abyssinia whence it found its way to Arabia where it became popular as an exhilarating beverage among the Arabs. The Europeans discovered it there and carried it to Europe. Both these beverages were unknown in England in the time of Shakespeare and Milton and were introduced in the time of Charles II in about A.D. 1650. The first mention of tea in English literature is in the "diary of Samuel Pepys," where he says he tasted a new drink called *Oha* at a new Coffee club in London. In Pope's Essay on Man, it was pronounced Tay and rhymed with May.

Now the European nations think that they are necessities of existence and men cannot get on without them. Two generations back they were unknown in India. Take any educated Indian of the middle class and if you ask him whether his grand-father tasted tea or coffee, his answer must be "no". But if the question is whether his father tasted coffee, the answer in the Tamil country would be "yes," but in the Telugu country, it will still be "no". But if the question is whether you take coffee even in the Telugu country, his answer is generally "yes". With such fatal facility do men yield to vicious influences. Alas!

If the path of perdition is down the inclined plane, the recovery from it must be an ascent up the plane.

THE DEAD ARE NOT LOST

And the verdict of the recent science is against the beverages. For the last thirty or forty years, author after author has condemned their use and even those who permit it have done it in very apologetical terms and permit them only in moderation. They do not contain any element which counts as nutrition that is either proteins, fats, carbohydrates, minerals or vitamins. It is possible tea may contain some vitamins (c) being a leaf but this is all that can be said in its favour. The exhilarating effects of the beverages are due to the presence of an alkaloid called caffeine in one and theine in the other. Both these chemically belong to the class Methyl-purins—all purins being important factors in the formation of uric acid in the body and in the causation of what are known as uric acid diseases such as Gout, Rheumatism, Lumbago, Sciatica, etc., etc.

Dr. Leonard Williams in *The Science and Art of Living* says they are intoxicants in the true sense of the term. If they are intoxicants, may I ask the question how can a true Hindu take them, especially, I ask how can a Brahmin take? In my opinion, Brahmins who take tea and coffee cease to be such. It may be, the ancient sages of India have not specifically mentioned these, because these things were unknown to them. If they had known them they would have prohibited them.

Dr. Laphorn Smith gives the pathetic case of a doctor who fell a victim to neurasthenia because of tea drinking and gives his advice that even if one is given to the habit they should be never taken after 2 in the evening and yet evening tea is an institution among Europeans and has even invaded Indian Society.

In an evening party at the Government House on one occasion, a friend asked me whether I take tea or coffee. I said "I take neither." He asked me then, "what do you take in the evening?" My reply was "why should I take anything at all in the evening?" and retorted by asking what his grand-father took. He then confessed that the grand-fathers of the 1,000 of the Hindu guests present never took anything of the kind.

Apart from the effect of the alkaloids on the nerves of the drinkers of these beverages, there is the mischief of the refined sugar regularly used with them, but this leads me to a different subject and I will wind up this with the sentence from the book *How to Live* by Prof. Fisher, Professor of Political Economy in the Yale University, and Dr. Fisk of the Sheffield Medical School. The book is approved by the Hygienic Board of the Life Extension Institute of America (consisting of 51 of the leading scientists of America and 7 foreign scientists representing England, France, Italy, Japan, Canada and Chili), and has been prescribed as text book in American High Schools by President Taft and has gone through 18 editions not counting reprints of editions.

This is what they say—"Among the poisons which must be kept out of the body, should be mentioned the habit-forming drugs such as opium, morphine, cocaine, alcohol caffeine and nicotine. The best thing for those who wish to attain mental efficiency is total abstinence from all substances—including spirits, wine, beer, tobacco . . . even coffee and tea."

V. R.

We tell you with all the force of which we are capable that when the dead pass out of your physical sight they are not lost to you. No, they are near you still, and we tell you that not as a matter of pious belief, not as a matter of faith to be accepted, but as the result of our own personal knowledge in the matter. Many of us are well aware of the condition of the dead, because we have worked harder than you can easily imagine through many years in order to develop the faculty which enables us to see the condition of the dead, and so we can report to you upon them. Therefore, we can give you direct and personal testimony as to certain great facts, and the greatest of these facts is that these whom you call the dead are not less alive but more alive than you, because they have cast aside that densest and heaviest of all their vehicles, the physical body. They are more alive and more active, capable of greater joy now that they have laid aside the body of this death, as the Epistle calls the garment of flesh, that sits so heavily upon us.

Take comfort, you who mourn, and mourn no longer. I know well how blank the world seems when you lose those who are the nearest to you on earth, and I am not lacking in sympathy when I say to you that to mourn is selfish, for when you grieve you are thinking of yourself. Think rather of those who have passed from you and of their great and glorious gain. Do not mourn for one moment, but think of how blessed indeed are they who have passed beyond sorrow and suffering, beyond the weight of this physical body.

You say perhaps they have not passed beyond mental suffering. In some cases it is true there is suffering, but at least that other and higher life is far better, far nobler than this which we live now, and it is only to those who have made it for themselves and have therefore deserved it that there comes something of limitation and of sorrow. But because of that limitation they are able to see why the suffering has come to them, and how by bearing it nobly they may rise above it and so make out of that dead past a noble and glorious future.

Therefore there is no suffering in that higher world which is comparable to the suffering here on earth. Those who have lost their physical bodies are nearer to the grand truth which lies at the heart of all, and so they see and know more than we can see or know until we can develop our senses to the point where they can reach into that world of the dead beyond. And that can be done, and it has been done not once but hundreds of times. So there is a vast amount of testimony as to the condition of the dead, and we can say to you that certain actions will result in certain conditions in the world beyond the grave.

All that I have written in various books, but I should like to impress upon you the fact that the dead stand on a higher plane, at a higher level than the living. A man who throws aside his physical body does not become a great saint or a great sage. He is precisely the same man the day after his death as he was the day before it, but he has the possibility of developing his capacities. There are those who do not take advantage of their opportunities; but also there are those who learn quickly, who pass rapidly to higher levels, not necessarily away from you, but away from the cloud of sorrow and sin.

So have high triumph in your mind when you think of those who have passed over; think how for them the

earthly trial and trouble is passed. Think of the opportunities that open before them, and when you send your loving remembrance to them, be very careful to send with it the earnest wish that they may rise higher and higher, that they may progress more and more rapidly. Do not think of yourself but think of them, and think of what lies before them, so shall you be happy even though you have sorrow, so shall you rise out of a sorrow which, however, natural, is yet in truth a selfish sorrow, into the unselfish rejoicing at the glory which has come to them.—The Presiding Bishop in *The Liberal Catholic*.

DEVOTION

WE all know, I think, what we mean by devotion—the feeling of intense love and reverence, the endeavour to draw ourselves nearer to our Lord, to become as far as may be one with Him. That very beautiful and very noble feeling manifests itself in various ways according to the temperament (or, as we should put it, the Ray) of the person who feels the devotion. Some feel it in its most ecstatic form. They pass into a kind of meditation, a kind of trance of devotion, and they feel themselves rising towards the Christ, becoming more and more one with Him, being absorbed into His very nature.

That is a wonderful, a glorious, a beautiful experience. There are many who reach great heights by that means—great heights of inward thought. They receive into themselves the very essence of the being of our Lord thereby, and they are drawn to Him in a way that none who has not experienced it could possibly describe or understand.

Much of the devotion of the Middle Ages was of this ecstatic type—that of the hermits, or monks and nuns of the Contemplative Orders. These Orders still exist, though the proportion of people who enter them is smaller in these modern days. But there are some among ourselves whose feeling is of the same kind, who in private meditation, or even during the Church service, tend to pass into a condition of rapturous contemplation, pouring out their whole souls at the feet of the Christ. A man taking this line is not for the moment thinking of his brethren; in his thought he occupies a world of his own, containing only his Master and himself, all else being to him as though it were not. Such an attitude frequently persists after death; the man will be found in the heaven-world enclosed in a kind of shell, shut up with a thought-image of his favourite aspect of the Deity, concentrated entirely upon that, and utterly unconscious of all the vivid and active life around him.

There are others among us with whom that very same devotion takes a different line. We too feel that wondrous unity, and yet we should not be satisfied—if I may put it so—merely to feel that. We need action, for we feel that that also is an expression of devotion. Our thought clothes itself in some such forms as this: "I love our Lord beyond all telling; what can I do to show that love? How can I display this intensity of devotion?" and so we set ourselves to work to do something to show the affection, the love, the devotion which we feel towards our Lord the Christ. Of course it is not for Him alone that such devotion can be felt. It is often directed towards Our Lady, and towards great saints.

Do not make the mistake of imagining that, because it is felt for something less than the very highest, devotion is useless or ill-directed. We all know that in daily life we sometimes see the most beautiful devotion to a fellow-creature. One man may be devoted to another, or to some one of the opposite sex. He may feel the greatest attachment, affection and reverence towards that person. Do not for a moment think that it is wrong to feel thus towards the creature as well as towards the Creator; truly, worship is for God alone, but true love, true reverence may be given to all; if you feel devoted to another human being, whether it be man or woman, be sure that it is to the God within that person that you feel the devotion.

When one feels great affection or devotion to a person one is naturally liable to exaggerate that person's great qualities—to think of him as far nobler and higher than as yet he has shown himself to be. And other people seeing that, smile in superiority, and say: "Love is blind, otherwise he would not think that this person whom he loves is so much finer, so much greater than he is in reality." Try to realise that that is not so—that in every person the full glory of the Godhead is lying latent; and if you, loving someone very greatly, credit that person with all kinds of grand and lovable qualities which he has not yet manifested, it is not because those qualities are not there. They are there; the power of God is within everyone of us. There is no life but God's life, and our life and our good qualities are the life and the qualities of God Himself, showing through us. Some show a very little; others show much more; but in any case the very best way to call out those noble, divine qualities from a man who is not exhibiting them yet is to believe he has them, to act towards him as though he were displaying them. Then they will begin to appear in him, because the very vibration of your thought about those qualities will develop them and bring them out of their latent condition.

Do not think that all this wonderful love outpoured in the world on what we may consider unworthy objects is lost or wasted. Love is never lost and never wasted; if the quality with which we credit our friend is showing already, then our love will increase that quality. If it is not there, then our love will awaken it. Do not be afraid to pour out your love and devotion; even if the person has not yet shown that he is worthy of it, he will show it presently as time goes on.

Those who take the more practical form of devotion, who feel: "What can I do to show how much I love?" sometimes tend to despise those other persons who adopt the ecstatic form. We are, or we think we are, very practical people in these days. We know much more in the way of science, in the way of the application of our knowledge than people did in the Middle Ages. We sometimes say that those were the ages of blind devotion—that people felt themselves devoted to God, but did not do anything. That is a mistake; they had many ways of showing their devotion, though some of them would not commend themselves to us to-day.

But we must remember that people who are following the ecstatic devotion are doing a work in the world which very badly needs doing. I have heard people speak disparagingly of them, asking: "Why do they not do something useful? They are wasting their time." No, they are not wasting their time. Try to realise that humanity has work to do in the world of thought as well

as in the world of action. All men are constantly sending out streams of thought, and I am afraid that the average of world's thought is not at a very high level.

The interests of the ordinary uncultured man are almost entirely on the physical plane, and naturally his thoughts are of that plane. He has his living to earn, his daily business to do; and while he is doing it he quite naturally and rightly keeps his mind focussed upon it, as indeed it is his duty to do. When the day's work is over he most likely devotes his time to amusement, and so his thoughts turn towards the theatre or the dancing hall, the race course or the stadium, the bridge party or the cinematograph. I do not say that a man at that level is wrong in thinking of such things, for that is where he stands in evolution; but it will easily be seen that the thoughts which he sends out are not specially helpful or uplifting. The number of men who turn their thoughts regularly, definitely, intentionally to higher matters is very small indeed in proportion to the others; and though the higher thoughts are likely to be much more powerful than the lower, the balance is on the whole very distinctly on the wrong side.

That is where the value of the devotional man comes in. The contemplative monk or nun spends his life in generating and sending out the highest and noblest thought; and though the numbers of such people are infinitesimal compared with those who live the ordinary life, their efforts go a long way towards neutralizing that heavy debit balance, and save the world's average from being entirely contemptible. It is therefore a very great mistake to despise such people or to think of them as useless. The higher thought with which they flood the world generates and evokes splendid spiritual forces, and makes around them a beautiful atmosphere of appreciation and gratitude, the influence of which on their neighbours is of the most beneficent character. Indeed their utter calmness and serenity is in many cases a very useful offset to the temper of restless activity which is so typical of the present age.

Just because this is the characteristic of our age, our devotion tends to show itself chiefly in definite physical-plane work; but it need not be any the less radiant for that. When we come to church and take part in the service we throw the full strength of our devotion, our reverence and our love into the worship of God, and that makes a most magnificent radiation, and calls down from above a most wonderful outpouring of spiritual force. This is not indeed the primary object of our worship of God, but it is the great result of that worship.

Remember how the Christ, speaking to the woman of Samaria, told her that God is a Spirit, and they that worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him. Of course this does not mean that God is gratified by worship or by praise, in the same way as we may suppose that a man might be; it is not for any such reason as that that "the Father seeketh such to worship Him," but because the very fact of that splendid uprising of worship and devotion enables Him to pour down a far greater blessing upon His world than would otherwise be possible. Spiritual force is never wasted. The attitude of those who worship Him in spirit and in truth is such that they can receive and can use the force; they can transmute it and pour it out in floods of blessing upon their fellow-men.

As I have said, all who take part in a church service—really take part in it, join in it heartily in thought as well as by voice—undoubtedly help by radiating devotion; but those help most who do not confine themselves to joining in the service, but work for the church whenever possible in the course of their daily lives. I would say to our members: "Do not wait to be asked to do this or that; make opportunities to work for our cause." We cannot all be great preachers or great singers; we cannot all do something showy and impressive to be "seen of men"; but that does not matter in the least. We should have no pride whatever in such matters; we should be willing to do anything . . . anything that will help forward the work. And remember that we need steadiness in work, not merely fits and starts. He is the best servant of the Lord who works for Him all the time, and is always watching to see what he can do.

One of the most important point that we must never forget is that we have daily duties which we have no right to neglect, for they are also the Lord's work—the Lord's work which He has given us to do through His agents the Lipika, the Lords of Karma. It may seem to us that there is other greater work which we could do—work more directly for Him; but until our obvious daily duties are done we are not free to offer ourselves for that more glorious and delightful work. We have indeed gained much from the teaching that is given to us. The result of that teaching should be seen in our daily lives. Men should see that we do our ordinary daily task better because we are filled with this high and noble thought. Remember how Keble wrote in *THE CHRISTIAN YEAR*:

There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide,
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat.

Sometimes people complain that they do not see what there is that they can do to help in the Lord's work. Truly it sometimes happens that an opportunity arises of doing what may be described as a direct piece of work for Him. You may be able to speak a useful and helpful word, you may give comfort to one who is in sorrow or suffering, by explaining something of our teaching; you may be able to give a leaflet or a pamphlet; you may be able to lend a book. Such occasions may offer themselves only now and then; but remember that every day and all day long opportunities of helping your fellow-men come in your way.

If you are always watching for an opportunity of doing some service to others you will find that there is plenty of such work to be done; a little act of thoughtfulness, a constant consideration of all around you, a friendly word, a kindly smile—all these will make life easier and brighter, so that you will carry good cheer and happiness wherever you may go. Let it be said of you, as it was of our Master the Christ: "He went about doing good." And let us never forget that He Himself has said with regard to every kindly thought or word or action: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto Me."—The Presiding Bishop C. W. Leadbeater in *The Liberal Catholic*.

IMPORTANCE OF SANSKRIT LITERATURE

In his suggestive address at the last Prize Distribution of the Madras Sanskrit College, Mr. C. V. Krishnaswami Iyer, Under-Secretary, Law Department, observed:

There were many valuable hints and suggestions on those subjects in the Sanskrit literature and they should be placed before the public. There were many things outside the Upanishads and Vedas and the attention might be diverted to the aspects of Sanskrit drama and poetry. Instead of emphasising when a girl was to be married and what particular ceremonies ought to be gone through, the great Pandits of Sanskrit literature might devote their attention to point out how their ancestors lived, how they treated their women, what interest they took in the arts of poetry, music and painting. The speaker also pleaded for the production of short compendious editions of the great books of Sanskrit. The Pandits also should take a kindly interest in those who were not Pandits and their attitude of mind should be receptive to new ideas. He pleaded for the mutual co-operation between the modern educated man and the Pandits of old. He hoped and trusted that this institution would set an example in that direction and the Pandits of the college would welcome new ideas from other literatures. He concluded his address with an appeal to the public to support the college in all possible ways.

The Chairman, the Hon. Mr. C. P. Ramaswami Iyer, in closing the proceedings to a close, made a few observations on the position of music, painting and Pandits in India. He began by saying that the Indian life in the past when it was worth living, was as full of achievements in the varied departments of human activity as was life in any other civilised country. But the irony of to-day was this: If they desired to see the best examples of the ancient Indian sculpture, they had to go to the Museum of Paris and for the best examples of historic and pre-historic Indian painting to the British Museum. If the music of the past was forgotten it was because of the assimilation of the strident and vulgar tone of the harmonium, without preserving the subtle chamber music of the past. The pictures of Ravi Varma were merely intended to express certain aspects of human frame. On the other hand, they had forgotten the Ajanta painting which interpreted the true spirit of Indian painting. Referring to the position of the Pandits, the Chairman remarked that the Pandits were not treated as the scholars and scientists in the West were. He asked them, in the end, to remember the great glory and the luxurious life of India's past and to note that India's renaissance had come because of the recognition of the living West.

—The Hindu

In his speech at the Jubilee Celebration of the Mysore Sanskrit College, His Highness the Maharaja of Mysore observed:

It is the centre of Sanskrit learning, from which a knowledge of the rich store of our ancient heritage has radiated to all parts of the State and even outside. It has, in fact, preserved, for the use of future generations, the essence of those traditions and characteristics, on

which the structure of our Indian civilisation was built in the past. This college is thus rendering a national service of no mean order to the country.

Besides, Sanskrit learning embodies a culture, a discipline, a type of humanism which no other learning, old or new, dead or living, can present to our age. It is not from the standpoint of objective knowledge, the knowledge of the facts and laws of the world, that we should adjudge the value of Sanskrit learning. For the Knower that stands behind that knowledge, the Atman, has also to be known, and it is this Atma-vidya, the knowledge of the Self, to which the study of Sanskrit opens the way, in a sense which is true of no other literature to the same degree. And this is not a barren knowledge—it is indeed the supreme Vidya, the Science of Sciences. And its sovereign character is known by its fruits. For, in India, it has created and illumined the arts, and given birth to a distinctive civilisation.

Oriental Art, to-day, is seen to be a new world in itself, the discovery of which is likely to usher in a World Renaissance as creative as the sixteenth century Renaissance in Europe. And much of what is unique in this Asiatic art had India for its fountain-head.

—The Indian Social Reformer

INTERNATIONAL PHILOSOPHICAL CONGRESS

PROF. S. RADHAKRISHNAN'S LECTURE

THE ROLE OF PHILOSOPHY IN CIVILIZATION

The following are extracts from the lecture delivered by Prof. Radhakrishnan at the International Philosophical Congress held under the auspices of Harvard University, U. S. A.:

I believe that there has been no age in the history of the world so full of interest and anxiety to the thoughtful as is the present age. The determining factor in the present situation of the world is the role of science. Modern science is breaking down barriers and is creating common interests. The thoughtful in every nation are faced by the same problems. The philosophy of the future is likely to be of a less provincial character. The new mathematics, the new physics, the new psychology are revolutionising accepted notions of space and time, matter and mind. A rethinking of the problems of the borderland has become urgent. Apart from the difficulties in the world of pure theory there are other interests of life which are demanding attention. The world is becoming outwardly uniform, though not yet inwardly united. The shrinkage of space is raising its own problems. The East and the West are becoming next door neighbours, but not yet understanding friends. We are anxious for world-unity, but are not prepared for getting rid of the habit of mind which makes for world-discord.

In domestic relations, the upsetting of conventional standards is causing excitement. There is a lack of understanding between the older and the younger generations. In the traditional codes men have claimed freedom for themselves and have demanded discipline for women. Sometimes men set at rest all bickerings by referring to the natural superiority of women. But women are coming into their own, and are insisting with great force and—I am sorry to say—much success on becoming our equals. We seem to be more anxious for equality than for quality. It is not very modern for a man or a woman who is sick of his or her partner to take another, but what is modern is a philosophy in justification of it. We have had wickedness with us from the beginning of human history. But recently we have learned to give the old habit the new name of self-expression, under life. We are regularising irregularities in matters of sex.

An attitude of atheistic naturalism or humanistic idealism is becoming more popular. The textbooks of the past do not seem to be of much help in solving the problems of the present. No prophet of old, it is asserted, could have anticipated our difficulties, or understood them. Any attempt to reinterpret ancient faith to suit modern needs may show reverence for the past, but not intellectual honesty. Our modern educated young men have no use for religion as trust in God, or communion with the Unseen. We have built up our technique of society, and are trying to live clean lives; and religion has some pragmatic value as an attitude of life making for social peace and betterment. In every religious community we have a large number of people who are avoiding the discomfort of thinking, and growing indifferent to the problems of the higher life. Others there are, who shut their eyes to the facts of science and modern knowledge, and like horses in blinkers, they go by the beaten track. The cultured stand by a vague social idealism. Many openly avow doctrines of selfishness in morals and anarchism in social life.

In every side of life, personal, social, national and international, the old ideals have ceased to carry conviction. The application of the expired method to religious experience has had unsettling results; mystics, we were told this morning, are highly suggestible folk, given to externalising their private fancies. The new ideals have not come into being. Here is the chance for philosophy. Are we to drift, waiting for something to turn up? Or shall we undertake the spiritual direction of the community? The old science, the old theology, the old sex code, the old economic theory, the old political philosophy and the old international standards are doomed. We cannot revert to them. The fundamentalist attitude in all these departments has no future. If philosophy is not to abdicate its function, it has to face the challenge of the present situation, and quickly too. It is no use regretting the present unrest. We have to steer a middle course between orthodox theology and godless naturalism.

The world is tending towards deification, to use the phrase of Alexander. The subjection of the cosmic process to law, and its tendency to produce higher values suggest a Creative Principle operating throughout the course of nature, bringing about ever new and higher forms of life on the stage prepared for it by the lower. This creative urge, this immanent drive in things, this niss towards increasing diversity and perfection, whatever we

may call it, indicates the reality of an ultimate spirit which in religious terms is called God. Such a view is also in harmony with the religious history of the world. From the primitive savage, kneeling before some supposedly sacred tree or holy stone, thrilled with the thought that somewhere at the back of created matter lies and vibrates a force, a Power beyond his knowing, into contact with which he must somehow come down to the great faiths of to-day, men have understood that God is the reality behind and beyond and within the shifting panorama of nature and history.

The interpretation of this cosmic evolution, whether in terms of emergent or creative evolution, requires us to admit that God's creative activity is not confined to the significant stages in the evolutionary process, but inspires the whole onward march. God does not intervene to create mind or life or spiritual insight, but is working continuously. Creation is not an instantaneous act, but is an eternal process. The immanence of God which follows from this hypothesis is the pledge that evil and error, ugliness and imperfection are not ultimate. Evil has reference to the distance which good has to traverse. Error is the stage on the pathway to truth. Ugly is only half way to a thing, in Meredith's phrase.

We have enough freedom to deal with the given material. Human development is not a mere passive unfolding of which each step is rigorously determined by the preceding, but is a process of active reconstruction, conditioned by the materials furnished by experience. Until the different individuals realize the purposes with which they are charged, the world-process is unfinished.

It is not only a life transforming, but a life transcending. The world is suffering, not for lack of light, but for lack of power. We have a high moral tone but not much moral fervor. We speak of brotherhood, but with little real brotherly love. We love humanity in the abstract, but pass it by in the concrete. We love the beggars on the stage, but not at the theatre-door nor even at the temple-door. The dynamic energy to make us live up to our ideals comes, not from the mind, but from the depths of the soul. Self-discipline is a necessary quality of moral life. If we do not cast out the devil from our nature, we cannot exorcise it from the society which it torments. We cannot be satisfied with social idealism, however divine it may be. We may be doing God's work all the time, but let us keep some free moments for self-examination and communion with the eternal. Prayers to Deity now and then are not enough but we should also hold our souls in patience, and wait in silence for the answer to our prayers. Such an attitude is likely to develop a serenity of mind and poise which will not be disturbed by the shocks of circumstance. Endurance and reform and not indignation and destruction should be our ideal. There is no use in being condemnatory towards a sinner. We must stretch out to him the hand of sympathy and fellowship as a pilgrim who has been led astray. Every sinner has a future, even as every saint has had a past. The worst criminal has within him an indestructible potency of regeneration. He can turn over a new leaf, and gain a new start.

If this spiritual attitude controls our life from its apex to its foundation, then it will help to sanctify society itself. The secular and the religious aspects of life are

of two independent departments, governed by independent laws, but relative distinctions within a larger whole. We should welcome the world of human appetites as the scaffolding from amid which the life of the spirit must rise. The purpose of the institution of marriage is, not mutual satisfaction, but enhancement of personality. There is a great saying in the Upanishads, "Not for the sake of the husband is the husband dear, not for the sake of the wife is the wife dear. But he who is dear for the sake of the spirit." We are not simply individuals, but members of society, and pursuers of spiritual ideals. Life is not merely a list of opportunities for self-satisfaction, but a set of obligations for realising spiritual good. If life is to be lived merely from moment to moment, then there will be nothing to live for. Self-realisation consists, not in the raw exercise of elemental passions but in their sublimation.

Except in the pages of fiction we do not have two people agreeing with each other in tastes and temper, in ideals and aspirations. No two persons are alike. The differences are the material which have to be worked into a harmonious whole. If the existence of incompatibility be a justification for separation, most of us would be divorced. No! It is a challenge to a strenuous life. Marriage is the beginning of the problem, and has for its end the transformation of one's chance mate into a lifelong comrade. Those who enter married life should be prepared for the exercise of patience and restraint. Women insist on equality; they are welcome to do so. But, only let them impose their higher standards of discipline on men, rather than accept the lower standards of freedom which are rightly deprecate, or used to deprecate in men.

The economic world co-operation should take the place of competition. We must give up the individualistic view, and look upon society as a system of mutual, though varying obligations held together by a common ideal. Every kind of function is valuable, so long as it serves the social good. Democracy does not mean equality of endowment of function, but equality of value as human beings.

Each man as man has a value which is unique, and a dignity which is inalienable. The workers are certainly entitled to the essential conditions of well-being, but should not forget that what is necessary for well-being is not simply easier circumstances, or more comforts of life and larger opportunities for pleasure, but inner harmony and spiritual poise. The great religious teachers speak to us of a peace which the world can neither give nor take away. Without serenity and poise, restraint and self-control we are not truly civilised, however great may be our outward accomplishments. A monkey trained to ride a bicycle and smoke a pipe is still a monkey.

In the world of International relations we are to realise that national, racial, religious imperialism does not make for peace. Unless we grow internationally minded, peace will not break out on earth. We cannot get rid of wars and rumours of wars simply by talking of peace and actually preparing for war. When a nation is in the height of its power and the plenitude of wealth helps its weak neighbour even at the sacrifice of its interests, that act will bring peace nearer than all conferences and congresses on peace. We cannot accomplish spiritual ends by mechanical measures.

The present needs make upon philosophy a demand to put forth a constructive theory of life fair to science and faithful to true religion, a philosophy which would insist on the supremacy of a spiritual reality and the practice of self-discipline and self-sacrificing service. That to my mind seems to be the role of philosophy in the present stage of the history of civilisations.

—The Hindu

NOTES FROM PERIODICALS

FIRST WOMAN M. L. C.: Though the verdict of the Madras electorates at the recent election was to debar women from the Council for another three years, the Madras Government have done well in not altogether ignoring the claims of women when it came to their turn to exercise their power of nomination. We are glad that the honour of being the first woman member of the Madras Council has fallen to Dr. Muthulakshmi Ammal, who is well-known in the Madras Presidency not only for her professional capacity, but also as one of the women prominently engaged in social welfare work among her sisters. She rendered a good account of herself at the International Women's Conference at Geneva as one of the women representatives of India and was much impressed by the progress the women's movement has made in European countries. Circumscribed as the scope of her work will be as being the only lady member of the Council, she is sure to find ample opportunity to press the woman's point of view.

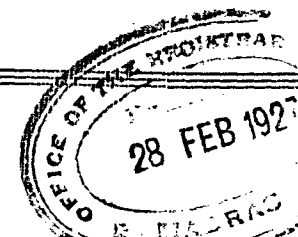
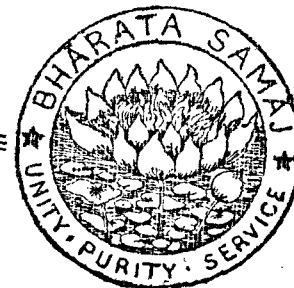
BOMBAY LADIES' CONFERENCE: Following their sisters in Madras and Bangalore the Bombay ladies also met in large numbers at the Cowasjee Jehangir hall last week under the presidentship of Mrs. Sarojini Naidu, and passed several resolutions touching the education of women. Elsewhere is published a full account of the proceedings of the Conference. The Conference rightly asked for the raising of the age of consent for girls to 16, for it is the custom of early marriages that is prevalent among us that is responsible for making young girls mothers when they ought to have been in school. Similar Conferences, we are glad to see, have been held in Ahmedabad, Karachi, Indore and other places.

NOTABLE WIDOW MARRIAGE IN CALCUTTA: Calcutta witnessed the performance of a marriage ceremony on the 19th November, when Mr. G. W. Parrab, a well-known artist, and a high class Maharashtra Brahman, was married to Srimati Satya Priya Devi, a high class Brahman lady from the Raja Ram Mohan Roy family. The bride was a widow. The ceremony was performed according to the orthodox Vedic rites in the Arya Samaj Temple, Cornwallis Street, in the presence of a large and distinguished gathering. The bride was given away by Dr. B. M. Barua, M.A., D.Litt., of the Calcutta University. The event goes a long way in bringing about inter-provincial unity by nuptial ties, and is an encouragement to the cause of widow remarriage amongst the high class Hindus.

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NOTES BY THE EDITOR

"SO YEARS YOUNG"

THE RT. REV. C. W. LEADBEATER

UNDER this title Dr. Arundale addressed a communication sometime ago to the members of the Theosophical Society pointing out to them the great privilege that they have in having their two great leaders Dr. Besant and Bishop Leadbeater leading them at this time of world's history. On the 17th of this month, Charles Webster Leadbeater will be eighty years old (or "young"). A large portion of his life, he has surrendered entirely to the cause of Brotherhood. Thousands within the Society and outside it have received "peace and comfort" from his teachings and several of them, "hope and certainty". Those who have had the opportunity of seeing him face to face will have realised that wherever he is, his presence is a benediction. His high spirituality is visibly reflected in his look and in every word of his and those who have had come even into some little contact with him will have been struck how he always preaches and lives returning "good for evil, kindness for illwill and tolerance for misunderstandings". He is eminently a teacher of the common-sense view in all matters concerning this and the higher worlds. His teachings have removed the terror of death from the minds of his readers who have been also impressed with the necessity for a life free from "worry". "No man has a right to yield himself to depression" is his constant exhortation. He is a seer, a saint, a

Rishi in the true sense of the term. To him the world owes a deep debt of gratitude. That gratitude will be best expressed if we on the 17th of this month make a firm resolve to lead a life "of great happiness to ours and to all around us—human and sub-human". Let us therefore cherish the thought and remember and try to live the thought.

ॐ... भगवताः सुखिनो भवन्तु ।

AN UPANAYANA CEREMONY AT ADYAR

ON the 27th (Thursday) morning was celebrated the first Upanayana ceremony for the year under the auspices of the Bharata Samaja and in the inspiring presence of Bishop C. W. Leadbeater and Mr. C. Jinarajadasa. It was a solemn gathering at the Temple front under a specially constructed and decorated *pandal* where several ladies and gentlemen of various castes and creeds were present. Two sons of Mr. C. V. Krishnaswami Iyer, B.A., B.L., of the Law Department of the Madras Secretariat, a nephew of his and young Subrahmanyam, Bro. of Mr. N. Sri Ram were the candidates who were given the *Brahmopadesa* and the sacred thread by Mr. Ramasubbier of the Adyar Library assisted by Mr. K. Narahari Shastri. The ceremony was conducted with the abridged ritual as usual and was completed in the course of an hour and 15 minutes. The boys were trained in the ritual and were given an idea of the promises and obligations they were

undertaking, on four evenings previous to the date of the ceremony. The ceremony closed with the blessings of those present and the distribution of coconut, sugar-candy, fruits and *pansupari*.

We hope to hear later something of the results of the observations made at the time by the great Seer who was there.

We invite special attention to the third article that we publish in this issue of the series that are being written by the Hon. Mr. Justice Ramesam on Thoughts on Diet. He gives valuable information on the place of sugar in diet and the ravages done by refined sugar (white) in India, especially in these parts. Our readers will do well to seriously consider if time has not come for absolutely avoiding the refined (white) sugar so largely in use by substituting it with the harmless brown variety.

SWAMI SHRADDHANAND

A TOWERING and much respected figure in the field of Hindu Religious, Educational and Social Reform has been cruelly murdered by an unthinking fanatic. The tragedy of it is enhanced by the fact that the assassin felt no hesitation in shooting at the just then convalescent, weak and venerable body of the Swami and after partaking the hospitality so kindly offered him, the only pupil then attending having been unsuspectingly sent away for bringing water. Such a dastardly action is unthinkable anywhere and certainly not in this land of gratitude and wide tolerance. No religion can countenance this. It is right that the action should be condemned as the misguided act of a fanatic by all thinking men of all religions with one voice as has already been done by leaders of Islam and Hinduism. It is particularly praiseworthy that the sorely afflicted Hindu community should have acted with great self-control in this matter.

The best vindication of the great martyr, however, is in the resolve that all his admirers and followers should make in courageously and steadfastly following his great principles without fear and without hate and always trying to appeal to the Light Within in those with whom they come into contact.

HONOR TO OUR WOMEN

It is a matter of great satisfaction that the Kaiser-i-Hind Gold Medal, 1st Class, has been awarded to Shrimati Parvati Ammal, the talented wife of Mr. Dewan Bahadur K. S. Chandrasekhara Aiyer, Retired Chief Judge of Mysore. Anyone who has seen even something of the noble work that has been done for a long time at Bangalore by this lady in the cause of girls' and women's education and social reform will note that the honor has not come a day too soon. Some may even think it is somewhat belated. The *Mahila Seva Samaj*, Bangalore is a standing monument to Shrimati Parvati Ammal's unique services to her sisters and her unflagging devotion to duty. Dr. Sir P. C. Ray who vested the Samaj in November last expressed his happiness at "the splendid work that the President Shrimati Parvati Ammal has been doing in that Samaj." May she live long and in good health

to continue and increase her services dear to her heart and receive higher and higher honors!

Dr. Muthulakshmi Ammal of our own City is a much regarded name. She has long been popular in her profession, appreciated for her ready sympathy and successful work. Her recent travels abroad for gaining more qualifications and experience, have given her a richly deserved, outstanding position and the Madras Government have to be thanked for nominating her to the Legislative Council. Our heartfelt congratulations to her as the first woman legislator in India, and to the Madras Legislative Council who have since elected her unanimously as its Deputy President—a unique honor to Indian womanhood as she is the first to occupy such an exalted position.

ADVANCEMENT OF THE WOMEN'S MOVEMENT

It is gratifying to note the steady advancement of the movement in recent years. The All-India Women's Conference that assembled at Poona on the 5th under the distinguished presidency of Her Highness the Maharani Saheba of Baroda is an eloquent testimony to the strength and outlook of this significant movement. There were no distinctions of caste or community. The Presidential Address was a remarkable one covering all the important points with breadth of vision and having due regard to the conditions of the present and the possibilities of the future. We extract elsewhere important portions from this brilliant address.

In this issue we are publishing the text of the Sankalpa Shraddha in an abridged form, effective to serve our departed Pitris who may be taken to have transcended the grosser pleasures and appetites of life and belong to the average cultured portion of the Hindus. The word-for-word and liberal translations will follow in the next issue.

THOUGHTS ON DIET—(SUGAR)

By THE HON'BLE MR. JUSTICE V. RAMESAM

III

In my last notes on diet I referred to Samuel Pepys. The actual entry is contained under 25th September, 1660, and runs thus: "I sent for a cup of Tea (A China drink) of which I never had drunk before." This extract proves the novelty of tea in England at that day. The entry of Samuel Pepys may be seen in volume 26 *Encyclopædia Britannica*, page 476, or in the World's Library of Best Books, Part II, page 360. Macanlay's description of a coffee house or a coffee-club as a political institution about the end of the reign of Charles the II is also given in the same collection. Thus it is seen that coffee took thirty years to establish itself in England—almost the same period as it did in India. Human nature is the same everywhere.

Along with the question of tea and coffee has to be discussed the connected question of sugar. There are sugars and sugars. A discussion of the chemical nature of various kinds of sugar and their properties may be perused in pages 38 to 54 of Sir Williams Tibble's *Foods*,

Their Origin, Composition and Manufacture. There is also a separate monograph in the Series-Monographs of Biochemistry of Messrs. Longmans Green & Co. At the head of the sugars stands fruit sugar or fructose which cannot be obtained by synthesis or abstracted from fruit. Next to it comes honey, which contains invert sugar and laevulose. On the value of honey as a food there is a recent article by Dr. Sri Ram of Kashmir in the Green Leaf of New Zealand. The next kind of sugar referred to is sugar manufactured by men from various vegetable products. There is Maple sugar to which no objection is raised by scientists. Then there are various kinds of sugars which are derived from palms such as the Palmyra and the Date. These are also on the whole good. Then we have got cane sugar obtained from the sugar-cane. As to this Dr. Leonard Williams, in the book already quoted says "Sugar, as we know it is a concentration of the sweet substance found in the sugar-cane. The degree of its concentration may be gauged from the fact that it requires twenty sticks of sugar-cane to make one pound of loaf sugar. Children in these islands therefore eat the equivalent of four yards of sugar-cane in a few minutes, and the amount of sugar dissolved in an ordinary cup of tea or coffee represents about six feet of the article supplied by Nature. Now, sugar as found in the cane itself is associated with other substances which are caused completely to disappear by the refining process, and it is these other substances which render the sugar suitable and tolerable to the human economy." [According to Tibbles' tables, in refined granulated cane sugar, 99.9 is saccharose. There is no invert sugar. There are no other organic matters or insoluble ash and there is just a trace of soluble ash—quoting from Thorpe's dictionary.] These other substances render sugar suitable "exactly the same way that the presence of vitamins renders natural food suitable and tolerable to the human economy. An indication that Nature never intended us to use sugar in this concentrated form is afforded by the fact that the variety of sugar called fructose, which provides the sweet element in all fruits, except grapes, is so combined with the other substances that it cannot be extracted, crystallised and refined. Another point of great significance is that cane sugar is of itself highly indigestible; before it can be utilised by the economy it must be converted into fructose. When this conversion has to be effected on a large scale, it means an enormous expenditure of unnecessary energy. And the scale in these days is very large; for it is computed that each person in this country consumes between ninety and a hundred pounds of artificial sugar per annum; a quantity which represents the excess over the moderate amount designed by Nature for our use. That amount may be estimated from the fact that our sweetest fruits contain a surprisingly small amount of sugar, and this is the form of the easily digested fructose. Thus, cherries contain 10 per cent; apples, pears, oranges and apricots, 8 per cent; raspberries, 7 per cent; and strawberries, 5 per cent. Even the sub-tropical grapes and pineapples contain, the former no more than 17 per cent and the latter 13 per cent. What more powerful indictment than these facts supply would it be possible to bring against the present-day practices in the matter of sugar?

But there is a lower deep. Between sugar and alcohol there is not only a very close chemical affinity, but the action of the one on the human body is very similar to

that of the other. Both are sedatives and in large doses both are irritants. One of the effects of the present day fashion of surfeiting children with sugar is to create a craving for alcohol in the adult. The saccharine sedative grows by what it feeds on and is later replaced by the more powerful and more easily digested alcoholic sedative. This is a very serious matter, to which parents should pay more attention than they do at present. Sugar is regarded as a harmless, wholesome, nutritious substance which may be given to children in any quantity with impunity. It is nothing of the sort; it is, on the contrary, an article of diet which, except in its natural forms, is calculated to ruin the teeth and upset the digestion, and to bring in its ultimate train the disasters of diabetes and alcoholic excess. If you care to realise a part of the mischief—and it would be a part only—which is wrought by excessive consumption of *artificially refined sugar*, examine the mouth and tongue of the consumer, and figure to yourself that his stomach is in exactly the same state of disgusting disorder. The truth is, "all concentrated foods are an abomination."

Dr. Axel Emil Gibson, an American doctor, has published a book the title of which is "Sugar and Salt: Are They Food or Poisons?" and he condemns the use of refined sugar as a poison.

Dr. H. V. Knaggs, has published a book, entitled: *Right and Wrong Use of Sugar*. He says that the abuse of the sugar foods leads to the formation of oxalic and other injurious acids. Young people are constantly liable to contract nasal adenoids, enlarged tonsils and other glandular affections. Grown up people acquire nervous disorders, bronchial asthma and are liable to lose their teeth owing to pyorrhea. Sweets and chocolates should not be eaten but replaced by dried fruits or fruits and nut cakes. Cocoa, tea and coffee should be taken in the Russian style, i.e., without adding milk and sugar.

Dr. Sherman, in his chemistry of nutrition, says that it would be an improvement if, the sugar consumption is reduced to one half of the present rate and the same amount of energy obtained by the consumption of other foods obtainable.

Dr. J. H. Kellogg says that a regular campaign is needed against the use of refined sugar.

Alfred McCann, devotes a whole section to the condemnation of refined sugar.

Dr. Paul Carton, a French Doctor, attributes the increase of tuberculosis to the extreme use of refined sugar.

I know at least of one case of tuberculosis traced out of the extreme use of sugar; fortunately it was discovered in an incipient stage and after eight months' treatment of bed, rest and vitaminous diet it was cured. All the text books on vitamins say that the quantity of A.B.C. in refined sugar is 0.

Benjamin Harrow, Sherman and Smith, McCarrison, Plimmer and Plimmer, the British Medical Council are all agreed on this point. And yet it is this article so detrimental to the human body that has become an article of daily use for the people of Southern India because they have taken to tea and coffee drinking. If sugar is used on festival days it is a matter of indifference whether it is refined or unrefined; but when it is used daily the

mischievous resulting from the use of refined sugar is tangibly felt.

According to the Trade reports published by the Government of India, the import of sugar in the year 1923-24 amounted to 4,42,400 tons and cost 14.85 crores. Omitting machinery, iron and steel, it is second only to cotton imports. Is it necessary for the people of India to spend so much money for the purpose of purchasing disaster and death? And yet, this is what they are doing.

V. R.

THE RISHI OF AMSTERDAM

(From The Diary of a Disciple)

By T. L. VASWANI

THE 21st of February this year (1927) will be the 250th Anniversary of the death of Spinoza. In 1666 was born Guru Gobind Singh. Both were mighty minds! Both are timeless figures! Both bore witness to the Eternal,—the one in matchless thought, the other in matchless life of sacrifice.

Spinoza's philosophy is a symbol of supreme vision of Unity.

For lack of this Vision, modern Europe lies sick today. For lack of this Vision modern India is distracted, devitalised. Matter and Spirit! To sunder them is to mutilate them. To grow spiritually is to realise their unity. You are a soul and you stand within a phenomenal world. You are a soul and are not estranged from the senses. They reveal you to yourself. They are the field, the *kshetra*, of your activity. And to make it more and more spiritual you must take them more and more into yourself. The senses must be assimilated to the spiritual.

There is no break between the material and the ideal. Both are of and from the One Substance. Matter is not alien to the Spirit. Matter is an instrument of the Eternal Will. And through matter we may rise, as in art, to a plane of the Spirit. To be an artist is to enter into the Life Spiritual. And the greatest artist is he who by love and *tapasya* uses the material of his life as the painter uses colours and shadows to build the Beautiful.

Simple was Spinoza's life. Simple, therefore beautiful! His system is challenged by many. But the beauty of his life has not been dimmed by these two centuries and a half. Rather has that beauty grown. Spinoza is no longer regarded as the "maledictus", "prince of atheists". Spinoza is to-day revered as a "saint". And an International Spinoza Society has recently been formed to purchase the House of Spinoza (at the Hague) and equip it with a big Research Library with a view to inaugurate a new study of Spinoza.

He was a Rishi—this Jew of Amsterdam. A Rishi in simplicity. A Rishi, too, in his insistence on the "intellectual love" of God. This "love" the Hindu sages have called *gnan*. Be simple and you would

gradually grow into *gnan*. For simple life, as the Chinese sage Lao-tze has also pointed out, is the spontaneous expression of the deepest within us. Simplicity is spontaneity. The more spontaneous we are, the more simple we grow. And to be spontaneous is to let the Deepest within us express Itself. Our Deepest Self is the God-self.

With a consciousness of the God in us, there comes to us a thrill of joy. And love springs spontaneous in the heart. With love-filled eyes we see the simple as truly beautiful; and as the sun-flower turns to the East, so do our minds turn to the One Spirit.

Homage to Spinoza! Novalis called him the "God-intoxicated man". Beautiful is his philosophy, rational in its geometrical symmetry, mystical in its spiritual suggestiveness! Spinoza, like the Rishis of Aryavarta, has shown that God is not a distant Deity but an ever-present Reality. And to be truly spiritual is to enter into Eternity here and now!

THE FIRST ALL-INDIA WOMEN'S CONFERENCE

HER HIGHNESS THE MAHARANI OF BARODA'S
PRESIDENTIAL ADDRESS

THE following are extracts from the Presidential Address delivered by H. H. the Maharani of Baroda to the First All-India Women's Conference held in Poona on the 5th January, 1927:

A Call to Action

FRIENDS: Here and wherever in India news of this Conference may penetrate, let us at once declare that the fact of this All-India Conference of Women, the first of its kind, is a sign that women have already attained the power of national expression. Let us make this the beginning of a movement which will deserve and demand the support of every man who has ever respected his mother, of every woman who has the intelligence to understand.

Work of Reform

Healthy minds and healthy bodies, these are possible for all, only in a healthy society. Those who have the cause of Indian womanhood genuinely at heart cannot fail to see that many of the main problems concern the social status of women, and the practices and customs which have grown up in relation with a false view of that status. It should not be necessary to indicate in detail that Hindu *dharma* has an ideal of womanhood as high as any that exists or has existed in any race or clime.

Child Marriage

First, there is the practice of child marriage, a practice which more than all else, militates against the advance of widespread female education. Before even the girl's body has reached real maturity, almost before she is aware that she has a soul of her own, she is made the plaything, either of a youth as sinned against as herself, or of a man who can neither respect her nor arouse her respect. Just out of the period of infancy herself, she is

forced into the production of infants. She is prepared neither to give them healthy bodies, nor to train their minds to become noble men, loving and lovable women. Robbed of her own girlhood and youth, she is almost unaware of the many happinesses of a cultured life. She knows of little but infancy and motherhood, motherhood and infancy. She lacks most of what is needed for her own happiness and for the education of her children. If we are to have strong vigorous sons and daughters, we must have strong and mature mothers. For this marriage must be deferred till the girl is fully developed. That can rarely be before the age of eighteen. If we think of what is involved in child marriage, we must admit that there are even more reasons for this to be forbidden by law than there were against suttee. The latter was a short period of terrible torture: the former may mean a life-time of unutterable misery.

Age of Consent

The age of consent should be made by law a minimum of sixteen.

We have not merely to pass a resolution giving our whole-hearted support to the proposed resolution of Sir Harisingh, but we have to organise a regular campaign of propaganda throughout the country in favour of the resolution with a view to getting it accepted both by the Assembly and the Government of India. On the reform in our marriage system, will, I believe, rest the success or otherwise of our educational programme, and it is therefore that I recommend the Conference to make this a live question in its deliberations.

Abolition of Purdah

If women are to take their part in the raising of the tone of social life, if they are to understand the duties and responsibilities for which their sons must be trained, the Purdah must go. If women are to have that freedom of mind and that variety of interests, without which there can be no joyous life, the Purdah must go.

Emancipation of Women

A very noteworthy feature of this achievement, in contrast with the experience of other countries, has been the sincere co-operation of men and the absence of any very serious opposition from the sterner sex. There has also been an important advance in connection with the social legislation affecting women in the direction of the age of consent, the protection of women, the position of women in industries, and in the organisation of vigilance and rescue work.

Education of Women

The following table shows the percentage of literacy among men and women in several typical areas I have selected for comparison:

	MALE	FEMALE	
1. India	139	21	per thousand
2. Mysore	143	22	"
3. Bombay Presidency	157	27	"
4. Baroda	240	47	"
5. Cochin	317	115	"
6. Travancore	380	173	"

Some very backward parts give even more disappointing results.

	MALE	FEMALE	
1. Kashmir	46	3	per thousand
2. Behar	96	6	"
3. Central India	65	7	"
4. Hyderabad	57	8	"
5. C. P.	87	9	"

There is, however, a silver lining to this cloud, provided by a comparatively higher percentage of literacy among the age groups 10-15 and 15-20. Girls in these groups are the potential mothers of the next generation, and a markedly high percentage amongst the girls of these ages is a sure evidence of the greater attention that has been paid to the education of girls as compared with adults. While the general ratio of literacy for the whole of India amongst women is 21 per thousand, that in the age group 10-15 is 28 and 15-20, 36.

Co-Education of the Sexes

In the family boys and girls grow up and play together, and it seems the only natural thing that they should do so in schools. But there is a great difficulty, which arises in later stages. Not only do the relative rates of development differ, the girls advancing physically and mentally more rapidly than the boys, but there are distinct differences of functions and of mentality. In spite, therefore, of the disadvantages of separation, it does seem necessary that for some period in their education the sexes shall be apart in order that they may be prepared for their different tasks in life. Separation is also required in order that the particular type of mind, of personality, of culture, which constitutes the attraction of womanhood, may be developed. Education ought not to be a process by which the particular qualities and excellences with which Nature has endowed us shall be ignored or suppressed. It is just as fundamental a part of the task of education to develop the special capacities and virtues of womanhood as to give her the training for participation in general culture.

The majority of women at present occupied with the problems of female education have had their education along lines laid down by men. That is still the kind of education available in our girls' schools and in our Universities.

Wanted Definite Proposals

I would urge you to face the real difficulties of the details of the education of girls and women. The time has gone for the mere reiteration of the platitudes that girls should have a knowledge of personal hygiene, of domestic economy, of child welfare, and a training in the appreciation of the beautiful, and the practice of the arts of music, singing, drawing and painting. That the demand for these must be louder and louder until there is a vigorous and widespread movement is indeed necessary. But such mere reiteration is not enough. What is essential is definite detailed proposals.

(From *The Indian Social Reformer*)

PRINCIPAL SOCIAL REFORM EVENTS IN 1926

THE national week in December, 1925, was as usual marked by the holding of several important Conferences of a social character in several parts of the country. An All-India Social Conference was held along with the National Liberal Federation at Calcutta under the presidentship of Mrs. Saraladevi Chaudhurani, the veteran woman worker from the Punjab. A Social Conference was also held along with the All-India Non-Brahmin Congress at Amraoti over which His Highness the Maharaja of Kolhapur presided. The First Session of the Social Service Conference was held at Bombay in the earlier part of the month under the presidentship of Sir Lalubhai Samaldas. A Social Conference was held at Saharanpore in July, 1926, and the Vellalas also held their Social Conference along with their Political Conference recently at Madras. The National Social Conference usually held along with the Indian National Congress could not meet that year. It was found increasingly difficult to find room for the Social Conference along with the Congress, and it had literally to be smuggled into the engagements of the week. A Committee was therefore appointed at Belgaum for the re-organisation of the Social Conference, but no action seems to have been taken in the matter.

The cause of social reform in the country during the year sustained a heavy loss by the deaths of Sir Lalubhai Shah and Swami Shradhdhanand.

UPLIFT OF DEVADASIS

The uplift of devadasis is progressing well. Everyone is familiar with the splendid work which Yami Purna Thilakamma is doing in this direction through the rescue home, Hindu Yuvathi Saranayala, she is conducting at Madras, and her journal, *The Hindu Yuvati*. The Fourth Andhra Kalavantala Social Reform Conference was held in April at Gudiavada under the presidentship of Mr. Surya Prakasam, and it resolved upon propaganda to educate the members of the Kalavantala community. The Sengundar Mahajana Conference which was held at the beginning of the year at Avanashi (Coimbatore) under the presidentship of Mr. Vadivelu Mudaliar, also launched a vigorous programme of work against the custom of dedicating girls to temples as devadasis which is prevalent among the Sengundar community. We are glad to note that the Indian Ladies Samajam, Madras, of which Lady Sadasiva Iyer is President, is also doing good work in the uplift of devadasis. At the instance of Pt. Hirdaynath Kunzru, the Seva Samiti, Allahabad, has been carrying on propaganda work in the Almora District and other places, inducing the Naiks to educate their children and engage themselves in some useful work and give up the pernicious system of bringing up their girls to prostitution.

WIDOW MARRIAGES

The cause of widow marriages is slowly gaining ground. The number of widow marriages celebrated throughout India from January to November of the year is 2,725 as against 2,663 for the whole of 1925. The Vidhva Vivaha Sahaik Sabha, Lahore, which, under the able guidance

of Sir Ganga Ram and Mr. Lajpat Rai Sahni, has been doing much for the cause of widow marriages in India, has started three monthlies, *Vidhva Sahaik* in Urdu, *Vidhva Banhu* in Hindi, and *Widows' Cause* in English. These contain articles, poems, stories, news and comments concerning the Hindu widow problem. Lists and particulars of selected widows and gentlemen willing to marry and lists of widow marriages celebrated in the month are also given. A Widow Marriage Conference was held in March at Delhi along with the session of the Hindu Mahasabha under the presidency of Lala Lajpat Rai. A Widow Marriage Home was started at Vayalpad, Chittoor Dt., Madras Presidency. Reports of inter-caste and inter-provincial marriages are also encouraging.

UNTOUCHABILITY

The amelioration of the condition of the untouchables is progressing fast and caste Hindu prejudice is slowly dying out. Reports are received from several places in Northern India of tanks and wells being freely thrown open to the untouchables by caste Hindus. The difficulties in the way of the admission of children of untouchables to schools are being gradually minimised. Especially is this the case with Madras and Bombay. The Madras Council recently passed a Bill to amend the Local Boards Act of 1920 with a view to removing some of the social disabilities under which the Adi-Dravidas are suffering in the matter of the use of roads and markets. The awakening among Adi-Dravidas in Madras is largely due to the efforts of Mr. Veerian, who represented them in the last Council. Among the various Conferences that were held may be mentioned the Anti-Untouchability Conference at Amraoti, the Fifth Adi Andhra Conference, the All-India Depressed Classes Leaders' Conference, and the Madras Adi-Dravida Conference. Some of the States have also been following a sympathetic policy towards the untouchables. The Mysore University Senate resolved recently to exempt students belonging to the depressed classes from payment of examination fees for a further period of five years. The Cochin Government have ordered that stipends should be granted to pupils of the depressed classes and also that those who are fit should be appointed as teachers. The Dalit Udhar Sabha, Delhi, has prepared a scheme for a model village for the housing of the depressed classes in Delhi. It is a pity that Swami Shradhdhanand who did so much for the untouchables and who started the *Liberator* specially to campaign against the curse of untouchability, should not have been spared long to carry on his great work. It is reported from Hyderabad (Deccan) that the depressed classes of the place have done away with the evil custom of drinking and that many have taken to vegetarian diet, while some have given up animal sacrifices.

PROPAGANDA AGAINST ANIMAL SACRIFICES

The Kerala Buddhist Association is doing good work against animal sacrifices in Kerala. Cranganore in Cochin State, where thousands of fowls and goats are sacrificed every year, was the centre of their propaganda during the year. It is to be hoped that Cochin State will ere long follow on the footsteps of its sister State, Travancore, and abolish animal sacrifices altogether.

TEMPERANCE ACTIVITIES

The most important event from the point of view of temperance reform during the year, was the holding of

the All-India Prohibition Convention, under the presidentship of Dewan Bahadur M. Ramachandra Rao, in Delhi, towards the close of January, and the founding of the All-India Prohibition League. As we wrote at the time: "The founding of the League is a momentous event in the history of the Temperance movement in India. It means that the country will no longer be satisfied with half measures and that the only thing which will satisfy it is complete and total prohibition except, of course, for medical purposes, of the manufacture and sale of intoxicating drinks and drugs." Consequent on the founding of the League, we discontinued our *Prohibition Supplement*, which we had been conducting for sometime past, as it was understood that the League would have an organ of its own, and we welcome in our midst the quarterly, *Prohibition*, under the editorship of the Rev. Herbert Anderson, Hon. General Secretary of the League. A Temperance Convention was also held in Bombay in January. A Prohibition League was formed in Malabar to co-ordinate the activities of the various temperance organisations of the place, and a Temperance Society representative of all classes was formed during the year at Dwarahat, Almora District. The Third All-Gujarat Temperance Conference was recently held at Godhra under the presidentship of Mr. C. M. Gandhi. In addition to those Indian States which have already adopted prohibition as the goal of their excise policy, others also are fairly on the way to prohibition. The Travancore Government has prohibited the sale of arrack or toddy to young persons under 18 years of age and the sale of arrack to adult women throughout the State. In Pudukotah also the Government has ordered the prohibition of the sale of liquor or toddy to persons below the age of 18 years and to women, and the hours of opening of the liquor shops have also been restricted. In Bhavnagar, so far, the sale of foreign liquor to Europeans and other high class families was allowed, but a very heavy duty Rs. 2 per bottle was levied, and the State has now decided to restrict the sale of liquor to purely medical purposes.

UPLIFT OF BHILS

Mr. Amritlal Thakkar, the veteran social worker of the Servants of India Society, is untiring in his efforts to uplift the Bhils. A temple was opened for them by Swami Shankaracharya, in order to concentrate their attention on some form of religion. The second Bhil Conference of South Gujarat met at Ankleshwar in April under the presidentship of Dewan Bahadur Ambashankar Uttamram Malji. It is gratifying to note that the Bhils of Broach have resolved to abstain from liquor.

WOMEN IN PUBLIC LIFE

The most important feature of the year is the rapid advance which women are making in public life. We have not only women lawyers and barristers, women Municipal Councillors, and women J. P.s among us, but also a woman Legislative Councillor in Madras. Consequent on the amendment of the electoral rules by the Government of India, the Madras, Bombay and Punjab Legislative Councils and the Legislative Assembly passed resolutions removing the disqualification attaching to women from becoming members of the Legislature. Both at Madras and Punjab, a lady candidate contested the elections, but came out unsuccessful. The Madras Government was, however,

gracious enough to nominate a lady to the Legislative Council in the person of Dr. Muthulakshmi Ammal, and it is to be hoped that other provincial Governments will follow this example. India had also the honour of sending her representatives to the International Women's Conference which met at Geneva during the year.

WOMEN'S EDUCATION

Women's education has received more than ordinary attention in the country. Mrs. Cousins, Secretary, Women's Indian Association, Madras, was the first to moot out the idea of an All-India Women's Educational Conference which finished its deliberations only last week at Poona under the presidentship of Her Highness the Maharani of Baroda. Previous to this, Women's Conferences were held in various provinces including the Native States, at which resolutions regarding women's education were passed, and delegates were also selected for the All-India Conference.

BOMBAY CHILDREN'S ACT

It is owing to the activities of women and women's organisations in Bombay that some steps have been taken in connection with the Children's Protection Act which was passed more than two years ago by the Bombay Legislative Council. In response to the demand made at a public meeting held under the auspices of the Bombay Vigilance Association and 24 other Associations, the Government of Bombay convened a Conference for the purpose of putting into operation the Children's Act. It was resolved to form a Children's Aid Society on the model of Madras and also to take steps for the establishment of a Juvenile Court.

INTER-COMMUNAL DINNERS

During the year two inter-communal dinners were held, one at Rajahmundry and the other at Lahore. The former was organised under the auspices of the Rajahmundry Students' Cosmopolitan Association, and the latter under the auspices of the League of Youth, Lahore.

THE PRESENT CASTE SYSTEM

THE present caste system is the greatest curse of Hinduism. It is responsible for the split between Brahmans and non-Brahmans, between Jats and non-Jats, between high castes and low castes. It is responsible for untouchability. It is not confined to Hindus alone. It is to be found among Muslims and Sikhs also. Hindus at least, can never unite and become a community, unless they get rid of its centrifugal influences. How to do it is the problem of problems before the Hindus. The hold of caste is so strong and its appeal so insidious that a very large number of advanced Hindus who have travelled all over the world, who eat and drink freely, and mix freely not only with other caste but even with persons of other religions, find themselves ready victims of it whenever the question of marrying a boy or a girl of their family confronts them. Till now the dread of illegality deterred them. That has now been removed. But the opposition of their women is even more vehement. The remedy then is the education of women. So far even educated women have failed to resist the charm of caste but perhaps the spread of education among high class women might bring about the desired change.

In the meantime can't we, men, do anything to break this charm? In my humble judgment it is futile and hypocritical to condemn communalism so long as the greatest nationalists continue to preside over and take part in caste conferences and in establishing caste institutions. In my judgment these things are not in the best interests of the Hindu community. By all means maintain the Varnashrama system, but it must be kept within the lines prescribed by the ancient Shastras. The Madrasses who are the most loud-mouthed nationalists of to-day are the greatest sinners in this respect. They must carry the badge of their caste on their foreheads. Untouchability exists in its most horrible forms in the Southern Presidency, and the leading nationalists are doing almost nothing to remove it. They spend all their energy, ability and money, in denouncing Hindu communalists but when a question of caste arises, they either keep mum, or are at best half-hearted. What a commentary on their nationalism! The first need of the Hindu community is the removal of untouchability but in that they can only succeed if they remove the rigidity of the present caste system and restore it to its ancient moorings.

[From "Nationalism and Caste," by LAJPAT RAI, in his *People*.]

Mr. R. P. Singh writing on "Some Aspects of the Hindu Sangathan" in *The Indian Social Reformer* of Bombay observes regarding the rituals as follows.

RITUALS

"Another matter of general importance connected with our social life is the readjustment of the performance of rituals and ceremonies. It would be idle and unnecessary to suggest for their total abolition. No celebration, whether social or religious, will be worth performing if devoid of all rituals. They are the signs that make a ceremony significant. But long years of blind observance and following have made these rituals and ceremonies distorted and oppressive and thus they have outgrown their usefulness. They, therefore, to-day require overhauling and simplification. If their rigidity and extent are diminished, they would at once become agreeable and their observance a pleasant function. They need careful and sympathetic readjustment in order that they may become healthy and good."

SHRADDHA CEREMONY

NOTE

SHRADDHA is a ceremony among the Hindus intended to help the departed relatives to pass to the higher worlds. If the departed ones were grossly immersed in passions and desires of the worldly pleasures and had no higher ideals while living in the physical world, to such people the Pinda Shraddha—that is, the Shraddha with the offering of the rice balls is good and helpful. Otherwise the Sankalpa Shraddha or the Shraddha by good-will is quite good as the departed one lives in a higher region, after passing away from the physical, and grosser material pleasures do not interest him much.

Hence Pinda Shraddha or Sankalpa Shraddha may be done according to circumstances. Here we give both in an abridged form trying to keep the essentials.

K. N. S.

संकल्पश्राद्धम्

I. (1) हरिः ॐ । अपवित्रः पवित्रो वा सर्वावस्थांगतो पिवा ॥ यः स्मरेत्पुंडरीकाक्षं सवाङ्मयं ततः श्रुचिः ।

(2) ब्राह्मणपादौ प्रक्षाल्य—आचम्य

(3) संकल्पः—

अस्यां पुण्यतिथौ—अस्मत्पितृपितामहं प्रतितां-महप्रीत्यर्थं संकल्पद्वारा प्रतिसांवत्सरिकश्राद्धमहं करिष्ये ॥

II. प्रणामः—

(1) नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

अगद्विताय कृष्णाय गोविंदाय नमोनमः ॥

(2) देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च ।

नमः स्वर्गायै स्वाहायै नित्यमेव नमोनमः ॥

(3) ईशानः पितृरूपेण महादेवो महेश्वरः ।

प्रियतां भगवानीशः परमात्मा सदाशिवः—ओम् ॥

(4) देवेभ्योनमः । पितृपितामहप्रतितामहेभ्यो नमः ।

III. प्राणायामः—

(1) ओम् भूः । ॐ भुवः । ॐ सुवः । ॐ महः ।

ॐ जनः । ॐ तपः । ॐ सत्यम् ॥

(2) ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ।

(3) ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् ॥

IV. प्रार्थना—

(1) अक्रोधनैः शौचपरैः सततं ब्रह्मवादिभिः ।

भवितव्यं भवद्भिश्च मया च श्राद्धकर्मणि ॥

(2) अस्मत्पितृपितामहप्रतितामहानां गोत्राणां

. . . . शर्मणां वसुगद्वादित्यरूपाणां मम पितृणां

शाश्वत पुण्यलोकावाप्तिरस्तु (इति मनसा

ध्यायेत्) ॥

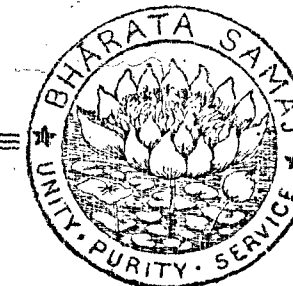
(3) ॐ श्रीकृष्णार्पणमस्तु ।

V. ब्राह्मणभोजनम्—

इति

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OURSELVES

WITH this issue ends volume IV of our DHARMA which since its reappearance early last year has been coming out regularly and, we believe, with usefulness to our readers. The liberalisation of our great faith so as to serve its high purpose in a practical and effective way has been our steady purpose and this we have been trying to achieve by calling attention every month to the great opportunity before us at this time of the world's history to re-establish the vanishing links of co-operation and mutual service between the seen and the unseen kingdoms of nature, between Devas and men. We have also made it our special feature to point out the existing social evils in the special fields of the emancipation of women, the uplift of the submerged classes and the removal of the inequalities due to wrong conceptions of caste and creed.

We have had the valuable contributions of the Hon. Mr. Justice Ramesam in his 'Thoughts on Diet' inviting timely and necessary attention to the deterioration of the body and its health owing to carelessness or indifference to the fundamental needs of a proper and well regulated diet. We have also had inspiring articles occasionally from that mystic of Sind, Prof. T. L. Vaswani. The daily ritual of the Bharata Samaj temple worship has been translated and published with helpful hints and suggestions to make the worship a potent power in the land for the collection and distribution of the spiritual forces now available in such

abundance for the helping of the world. Lastly, a simplified ritual of the Sankalpa Shraddha has been published and its translation appears in this issue.

From the next volume of the DHARMA which we expect to bring out in a more attractive size and form, we hope to continue to labour more vigorously for the fuller realisation of the ideals of our Samaja with the help and support of our readers and sympathisers. From the next issue onwards our worthy Vice-President, Mr. T. Ramchandra Rao Garu, B.A., B.L., Retired Sub-Judge, will commence his notes which promise to be of great interest as his personal reminiscences will unfold the evolution and progress of a sincere seeker after truth who had made extraordinary efforts, nay, given his all to reach the highest goal of life, beginning as one of us, but richly endowed with a great intellect and intense spiritual enthusiasm which have been the wonder and admiration of all who have known him. The lessons of his fairly long, strenuous and exemplary life will give useful points to many labourers in the same and similar fields of search and are sure to open our eyes to the secret of his increasing and youthful enthusiasm in the service of brother-man even at his present advanced age. We await his notes therefore with eager pleasure.

We beg to point out that the annual subscription of one rupee is found too inadequate to meet the cost of production and regular despatch of the

journal and we rely upon our readers and sympathisers to increase the circulation to at least treble the present number and encourage us to continue the service more and more enthusiastically. Will our subscribers do us a good turn by sending their dues by M. O. or stamps and save some trouble and V. P. charges?

HINDU SOCIAL REFORM

A WELCOME MOVE

IN the midst of the seemingly clashing contacts of religious and religious faiths, it is significant that movements like the Bharata Samaj are also taking root and spreading their atmosphere of peace and goodwill. The effect is seen in the growth of a feeling of tolerance among the till now intolerant classes and the religious institutions and their heads who simply made it a virtue to propagate exclusive and narrow creeds of rigid superstition. It is cheering to find an effective step of Hindu social reform proposed by His Holiness Shri Vibudhapriya Theertha Swamigal, Mathadhipathi of the Udipi Athamara Mutt, who is calling a conference of religious heads in the following terms:

"In the course of our short stay in Madras for the purpose of enlisting the help of Bhagavad Bhaktas in rebuilding the car of the Shri Yoga Narasimha Swami of Sholingur, we have had opportunities of meeting leading Hindus of various shades of opinion and they have almost unanimously urged on us the need of the religious heads of the various institutions in Southern India turning their attention to the various important social questions that are staring them in their face and giving a definite pronouncement on those matters. As we have said above, there are of course various shades of opinion. There are those who think that if foreign travel is not permitted, the very large section of people who are now, according to their customs, debarred from it, would suffer; that if untouchability in its present rigid form is not relaxed, there is the danger of the very large section of the Hindu community taking to the other faiths, thereby reducing the numerical strength and power of the community; that the right of temple entry and worship in temples to those to whom they are not allowed at present requires, if possible, reconsideration; that the case of those who had by wrong notions joined other faiths but who, now realising their folly, want to return to their old fold, requires favourable consideration in the interests of the Hindu community; that the present custom of early marriages is detrimental to the proper physical and mental growth of the community; and that the matters of post-puberty marriages and widow-re-marriages, which loom largely in the plans of social reformers for various reasons according to them, should be examined with a view to find out whether there is any justification for the complaints now made by a section of the people against the present system, and such other problems connected with the social life of the community. We need hardly say that opinion against these changes is as equally strong and vocal as it is in their favour. We, therefore, consider that in the interests of the community as a whole, it is desirable that the heads of the various religious institutions in

South India should meet early in a central place convenient to all of them, either personally or through their accredited spokesmen to examine these and other problems that are now engaging public attention in the light of the Shastras, and come to some decision which can be taken by the public as an authoritative pronouncement on these matters. We will be glad to hear from the heads of the various religious institutions and others interested in the matter their views on the holding of such a Parishad, and if they fall in with the idea of holding such a Parishad the place and the time where such a gathering can be conveniently held. Considering the importance and urgency of giving a definite pronouncement on these matters, we would suggest to all concerned the desirability of giving this matter their early attention and communicating to us their views at an early date. All communications in this connection may be addressed to Madhava Bagh, The Luz, Mylapur."

New India comments on this: "The fact that heads of religious institutions are disposed to examine such questions, instead of ignoring the reformer's point of view altogether, is a circumstance of considerable significance. It is to be desired that there will be a ready response to the move of His Holiness and that the heads of religious institutions will give their best thought to the questions raised for discussion consistently with the spirit and needs of the times."

MAY THE EFFORT SUCCEED!

THE BHARATA SAMAJA TEMPLE WORSHIP

A PICTURE OF FELLOWSHIP OF FAITHS

SPEAKING in America in respect of the congregational worship inaugurated in the Bharata Samaj temples, Dr. Besant observes:

"The Hindu reformed temple, where there is held a daily service, somewhat new to the Hindu idea of worship in a temple, which is performed by a priest and by each worshipper separately meditating to himself. There was started there (at Adyar—Ed.) a congregational form of worship, the priest chanting parts of the service, the congregation chanting other parts in response. And what was wonderful in that service was that no distinction was made between any people of any religion who chose to come. There were Christian bishops there, taking part in the Hindu service. There were members of all the other faiths present at that service; and what was to me the most hopeful sign of the future was that caste was overleapt in that service. One of the outcaste people came and sat among his fellow-worshippers, no one refusing to join with him in prayer. Not only in the Hindu temples but in the Christian churches there, you do not find the outcaste population mingling with the rest. One part alone of a church is set aside for them where the Indian Christians meet together. There, I think, you have a great departure on practical lines, each taking part in each other's forms of worship, and thus feeling that all are really one."

THE BHARATA SAMAJA PUBLIC MEETING AT NELLORE

A PUBLIC meeting was held on 20th February at the Nellore Town Hall presided over by Dewan Bahadur Sir T. Sadasiva Iyer. He explained the objects of the Samaj one of which was to bring out the essentials of Hindu Dharma and the simplification of the Samskaras so as to make them living and real. He referred to the useful work done by the Bharata Dharma in this direction. Mr. T. Ramchandra Rao pointed out the present degenerate conditions of the once glorious Sanatana Dharma and the effective part played in the past by the Varnashrama Dharma in the civic and social life of Hinduism in accordance with the natural laws of *guna* and *karma* with the necessary training for their due expression. He regretted the superficiality of present day life with the lip repetition of the principles of religion actually divorced in practice, the woeful neglect in the recognition of the Great Teachers and Rshis who are all the same content to help the erring human kind unrecognised and exhorted the audience to take sincere steps to live a true life of sacrifice and service.

THE MADRAS VEGETARIAN ASSOCIATION

FOLLOWING the Madras Vegetarian Conference recently held under the presidency of Dr. Muthulakshmi Ammal, M.L.C., the organisers met at the Pachayappa's Hall last Monday and constituted themselves into an association with Dewan Bahadur Sir T. Sadasiva Iyer as President, Dr. Muthulakshmi Ammal and Mr. P. Chenchiah as Vice-Presidents, Mr. C. S. Swaminatha Mudaliar as Secretary, the Hon. Mr. Justice Ramesam and seven others as members of the Managing Committee. It is a matter for great satisfaction that this endeavour should have been started in favour of a much needed reform to give up meat-eating in favour of vegetarianism. Science has already given its verdict in its favour. The Chairman observed, that "though in the Vedic ages circumstances were such that vegetarian life was impossible for all, in modern times owing to growth of agriculture which made it possible for the cultivation of all kinds of vegetables, grains and fruits in all countries, and owing to the growth of knowledge that all kinds of animal food were harmful to life and retarded spiritual advancement of humanity, it was imperative that all people should lead a vegetarian life".

We wish the association all success and trust it will carry on a vigorous propaganda not only in the city but enlarge its useful service throughout the Presidency if possible.

The following is interesting on this point:

(From the *Indian Humanitarian*)

VEGETARIANISM FROM THE STANDPOINT OF THE SOCIAL PHILOSOPHER

"The great wave of altruistic feeling which caused the crusade against slavery to attain such remarkable development had progressed onwards carrying on its crest the multitude of philanthropic and humanitarian undertakings which are so characteristic a feature of all

English speaking communities, and such little understood movements as anti-vivisection, vegetarianism, the enfranchisement of women, the prevention of cruelty to animals, and the abolition of state regulation of vice. It is in these that we have the outward appearances which mark the nature of the larger impetus which amongst these peoples is behind that social and political movement which is now steadily tending to bring them all into the rivalry of life on conditions of equality." . . . BENJAMIN KIDD. (*Social Evolution*.)

ACTIVITIES OF THE BOMBAY HUMANITARIAN LEAGUE DURING THE MONTH OF DECEMBER, 1926

Successful efforts at Mhasvad. Our Hon. Organiser Sheikh Nazmuddin's efforts to save animals from the hands of butchers at the huge cattle market held at Mhasvad in Satara District have been very successful. He had with him about two dozen preachers at the market who appealed to the cattle owners not to sell their animals to butchers. This proved very effective and butchers who used to get about 300 cows, bullocks, etc., every year from this market could hardly get about a dozen animals and that too very stealthily.

Animal Sacrifice Reduced. Another attempt to save the dumb animals was made by him towards the end of December. Three miles off from Mhasvad a great pilgrimage is held in honour of God Nagoba, where thousands of people assemble and offer goats in sacrifice to the said God. The number of animals thus sacrificed sometimes goes to 5,000. This year Sheikh Nazmuddin was sent with about 30 volunteers who had their camp there. The pilgrims, majority of whom belong to Dhangar Community were reminded of the resolutions of their community at Shinghanapur, in November last and were requested to act up to it. By similar other efforts to explain to them the inhumanity of their bloody sacrifice, they refrained from the annual animal sacrifice and thus thousands of lives were saved.

THE YOUTH MOVEMENT

It is a matter for sincere satisfaction that the youth of almost every country are coming forward in a spirit of enthusiastic service to their fellows and absolutely untainted by considerations of race, colour, position, etc. Everywhere we see their motto in shining letters "youth has come to reshape the world". Everywhere they are organising themselves studying the conditions of the world in groups and classes and fitting themselves for citizenship. The idea of internationalism and world-citizenship is also engaging their attention. In their own countries they are throwing themselves heart and soul into works of social reform and other useful service.

A YOUTH CONFERENCE. Madras had a Conference of the youth recently in furtherance of the world-wide movement and its object of promoting better feeling and better understanding among them. It is significant of their ideal that they passed a resolution viewing with disgust the growing inter-communal tension in India and calling upon the youths of different communities to energetically promote feelings of good will, mutual trust and brotherhood, and in the matter of social reform to discourage the prevalent system of early marriage and encourage the cause of widow marriage, etc.

Bombay had also a similar celebration recently. And now comes an appeal from the All-India Youth Conference which, we are happy to note, has been formed and has the privilege of the inspiring guidance of Sadhu T. L. Vaswani of Karachi. The movement has our heartiest good wishes and we print below their appeal sent to us for publication.

INDIAN YOUTH MOVEMENT!!!

AN APPEAL TO THE YOUNG PIONEERS

No.—SP/2

OFFICE OF THE
ALL-INDIA YOUTH CONFERENCE
Pari Mahal, Lahore
Dated 18th Feb., 1927.

AWAKE! Ye Sons of SAGES of the East.
AWAKE! How long in slumber will ye lie;
Or rest, and rust in dreams of ease and fame.

T. L. VASWANI.

DEAR BRETHREN,

Despite the glamour of modern civilisation the nations are groping in the dark, and they are turning wistfully to India for a new Word-of-Power, since, as most people admit to-day, the grandest Ideal known to history is the "Indian Ideal". *Bharat the Saviour* will be the watch-word—the Mantra of the New Age. But what do we find in India to-day?—Appalling Poverty! Scourge of famine and disease! Increasing death rate! Moral degradation! Ignorance! Riots and quarrels! Degeneration! Disintegration! India has a world-wide mission before her, and to fulfil it she looks to her Young men—young in heart, and with a Power of Renewal! In them the nation has a splendid material to build her grand Future! And for that they must understand and prepare themselves! In them lie Mothers' hopes. But, unfortunate enough, the educated young-men of this country in particular are in a most deplorable condition. They have lost all charm of life and forgotten the beauty of the Indian Ideal—they have never cared to know it even! Here to-day life is but a routine! We come, live days in distress and pass away! No Ideas! No Ideals! And consequently no achievements! If we want to Live, we must learn to love Life, and be true to ourselves. We must first be strong in body, healthy in mind and capable of solving the bread problem at least, which is rapidly growing more and more acute. We must learn to love and live in accord with nature, cultivate simple habits, and a sense of duty and responsibility in us.

Times are changing, and the day is come when our young men should really prove to be the 'Hopes of the future' rather than a 'burden on the nation'. The great Sadhu T. L. Vaswani of Karachi—a seer, and perhaps one of the highest souls living—every breath of whose is for the service of the youth, has, with the Lords' blessings, expressed his willingness to take up this vital cause in his sacred hands. He means to work for their mental uplift and physical amelioration, so that they should be able to lead a contented life, enjoy its poetry, prove serviceable one way or the other and live up to the Indian Ideal. Besides young workers who should devote themselves solely to this great cause, he wants your sympathies—co-operation and help. As regards the success of the mission, he writes in a recent letter. "The

Ideal shines before me with a wonderful light." But at the same time he wants that the scheme should be modest and progressive, so that it should not merely be a beautiful paper scheme, as he has, very rightly said, "The work promised for the year must be done in that period" and "Performances are better than promises". Therefore the first item of the comprehensive programme, to be shortly taken up is the *seasonal ashram* to be opened in some suitable place for all the young men of the country. Fresh matrices from all parts will reside here for a couple of months before joining the colleges or entering into some worldly career of life. This period is decidedly a turning point in the life of a young man, and if any change is possible, it is most certainly and only at this stage. It is therefore extremely desirable that he be handled properly and given adequate information with regard to all the vital facts of life which may shield him against all the evils that usually haunt our young men after this age. He may be helped in the selection of his subjects of study, in the choice of his profession, in the formation of his habits and character, in the regulation of his life, in development of his physique, and in preservation of Brahmacharya. He may be prepared according to the needs of the day, so far as the social questions that have been long obstructing our progress are concerned. College mates and other young men during vacations and at such suitable times will be occasionally pouring in for similar purposes. The ashram will be equipped with an up-to-date library containing useful literature on subjects of Indian interest and regarding young men. To organise the youth movement a weekly journal will soon be started, and to make it a thing of wide interest the great Sadhu T. L. Vaswani will manage to tour throughout India. To make a good beginning it has been decided to hold an All-India Youth Conference at Hari Dwar at the time of the anniversary of the Gurukul Kangri on the evening of 18th March. All the prominent leaders are expected. Sadhu Ji has very kindly consented to preside over the deliberations of the conference, while, it is hoped strongly, that Mr. P. K. Ghosh, Editor, *Amrit Bazar Patrika* (Calcutta), will act as Chairman of the Reception Committee. Co-operation of the leading young men of different provinces is being secured to further the propaganda. This movement is strictly non-sectarian and absolutely non-political. Therefore all our countrymen who feel for the cause and can help the sacred mission in one way or the other should please send us their names with full addresses. Details of the programme will be settled at the Conference.

Hoping that this appeal will invoke a genuine response and all the Principals, Headmasters, Professors, Teachers, Editors and Societies will give us all the possible help.

We are, Dear young brethren, with you in His Service, PROFESSOR RAM MOORTEE, Madras (Kali Yuga Bhini). RANANJYA SINGH, M.L.A., Raj Kumar, Amethi (Sultanpore, Oudh). RAM GOPAL SHASTRI, Research Scholar, D. A. V. College, Lahore. DR. GOPI CHAND BHARGAWA, M.L.C., Lahore. DR. SATYA PAL, M.B.B.S., Lahore. JASWANI, M.A., Editor, *New Times*, Karachi. ANAND SWAMI, B.A., Visharad, Jammu, Secty., All-India Youth Conference. AJIT SINGH SATYARTHI, Secty., Arya Swarajya Sabha, Lahore. GURUDUITA, M.S.C., Private Secty. to Amethi Rajkumar. SENAM RAI, M.A., Editor, *Swarajya*, Lahore. LAL CHAND FALAK, Lahore. JUGAL KISHOR AGARWAL, B.A. (Oxon.), Personal Assistant to Mahatma Gandhi. SATYA

DEV VIDYALANKAR, Nagpore. C. P. KRIPA RAM, M.A., Head Master, Doaba High School, Jullundur City. BHIM SEN VIDYALANKAR, Editor, *Arya*, Lahore. LAKSHMI CHAND KHOSLA and NANAK CHAND DILWARI, Prop. (monthly), *Prem* (Hindi), Amritsar. RAM RATNA MAINI, Ferozepore City. BALMOKAND TRIPATHI, Jubbulpore, C. P. CHHABIL DAS, B.A. (Hons.), Member, Servants of the People Society, Lahore. AMAR NATH VIDYALANKAR (Hons.), Member, Servants of the People Society, Lahore. JAGAT NARAIN, B.A., ex-Editor, *Akash Vani*, Lahore.

All correspondence should be addressed to the Secretary, All-India Youth Conference, Pari Mahal, Lahore.

THE AGE OF CONSENT

ANOTHER satisfactory feature in the advancement of social reform in India is the rapid awakening of women. Public meetings are being held in various parts of the country and unanimous resolutions are being recorded in favour of raising the age of consent to 16. The Ahmedabad ladies have requested Sir Hari Singh Gour not to rest content with the raising of the age to 14 but to endeavour to raise it to 16. The largely attended public meeting assembled under the auspices of the Bombay Presidency Women's Council urge the raising of the age of consent from 14 to 16, strongly supporting Sir Hari Singh Gour's Bill before the Assembly. Lady Tata presided over this meeting. The Madras ladies meeting representing the women's organisations in the city resolved that the age of consent be raised to 16 in the case of married girls and 18 for unmarried girls. Even the orthodoxly inclined seem to have dropped the cry of 'religion in danger'. Pandit Madan Mohan Malaviya said in 1925 that the consummation of marriage should not take place until the girl has completed her 16th year. A correspondent in the Hindu quotes the Shastric view from the pages of *The Arya Dharma* of a sloka from Ashtanga Samgraha translating it thus:

"A man of twenty-five years of age should perform his Garbhadaṇa (consummation) for obtaining a son with a woman, who is already married to him in accordance with the shastras and who has completed the age of sixteen. It is only then that the vitality of both the husband and the wife would be strong and they would have the capacity to produce strong progeny."

So the times appear to be extremely propitious for a bold step to be taken now and we are sure no time or opportunity will be lost in doing so by the noble workers for India's uplift.

THOUGHTS ON DIET—

(IV. MILLED RICE)

By THE HON'BLE MR. JUSTICE V RAMESAM

(Continued from p. 54)

I HAVE now dealt with two recent evils in the dietary of South India, viz., Tea and Coffee and Sugar. It is rather curious that in the Gheranda Samhita, a work on Yoga the author prohibited

नवनीतं वृतं क्षीरं गुडं शर्करादि चैवाम्

Later on I will come to the subject of Navaneetam. But that he has prohibited Gudam and Sarkara supports the strong indictment made by Dr. Leonard Williams on cane sugar. I do not say that the author of the Gheranda Samhita knew the exact scientific basis of the prohibition. His conclusion against the use of cane sugar must have been due to an observation of its evil effects.

I will now proceed to consider the next evil habit that has grown amidst people of Southern India. This is not a matter in which either Westerns or people of Northern India are very much interested, because rice is the staple diet for the people of Southern India. It forms only a side dish for Europeans and Northern Indians. In addition to the people of Southern India, the people of Burma, Siam, China and Japan use rice as their chief food. For all these the importance of recent discoveries in relation to diet cannot be exaggerated. The introduction of milling machinery in England and America dates about 1870 according to Dr. Plimmer with the result that Europe and America must have been flooded in a few years with the products of white flour, white bread, macaroni, vermicelli biscuits made of white flour and cakes. Now manufacturers and tradesmen have found that wheat flour retains well if the outer layers of the grain are removed and only the white residue is exported. The discovery has facilitated the transport of wheat from continent to continent and trade has prospered enormously. Charlestown, at the foot of the Mississippi valley exports enormous wheat from United States and India sends its surplus wheat from Karachi. They return back from England as manufactured biscuits such as Peek Frean & Co.'s, Huntley Palmer's & Co., and Swallow and Ariel biscuits from Australia or in other similar forms. Now it is important to remember the reason why the flour lasts long after having been deprived of its outer layers.

Insects and worms do not touch the flour, for the flour has now become devitalised food. It is incapable of sustaining even small lives such as those of insects and worms and if we remember that the basic protoplasm of which man as well as insects and worms are made is the same throughout, we at once infer that what is not food for insects and worms, has also ceased to be such for man. Now only the discovery of vitamins has made this conclusion very clear though a genius might have found it earlier. It is significant for instance that when shredded wheat which was not deprived from its outer layers was exported from Chicago to India those who used it found to be infested with maggots for we know that shredded wheat is not deprived of its outer layers. So far I have touched on wheat. The same remarks apply to corn. Corn flour conji was one of the liquid foods that used to be prescribed for patients until recently. The flour used to be so white, almost unnaturally white, that its purity was enchanting. It did not then strike anybody that its unnatural whiteness was due to its being deprived of its valuable elements.

V. R.

கையொப்பம்

ईशानः पितृरूपेण महादेवो महेश्वरः ।

प्रियतां भगवानीशः परमात्मा सदाशिवः—

ओम् ॥

ईशानः Lord Siva; पितृरूपेण (in the form of *pitris*); महादेवः (the great deva); महेश्वरः (the great Lord); प्रियतां (may He be pleased); भगवान् (the Perfect); ईशः (Lord); परमात्मा (the Supreme Atma); सदाशिवः (the Ever Blessed); ओम् (the Trinity).

Tr. May the Lord Siva, in the form of the *Pitris*, who is the Great Lord of Splendour, the One Perfect, the Universal Soul, the Ever Blessed, the Absolute Unity, be pleased.

(4) देवेभ्यो नमः—पितृपितामहप्रपितामहेभ्यो

नमः ।

स्यः (to the devas); नमः (salutation); पितृपितामहः (to the *pitris*, grand *pitris*, and great grand (salutation).

tions to the devas and to the *pitris*, grand at grand *pitris*.

प्राणायामः) Pranayama.

(1) ॐ भूः । ॐ भुवः । ॐ सुवः । ॐ महः ।

(2) ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।

(3) ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवःसुवरोम् ॥

1. ॐ (the Trinity); भूः (the world *Bhūh*); भुवः (the world *Bhuvah*); सुवः (the world *Suvah*); महः (the world *mahah*); जनः (the world *Janah*); तपः (the world *Tapah*); सत्यं (the world *Satyam*).

2. ॐ (the Trinity); तत् (that); सवितुः (of the Sun); वरेण्यम् (adorable); भर्गः (radiance); देवस्य (divine); धीमहि (we meditate upon); धियः (spiritual intelligence); यः (who); नः (our); प्रचोदयात् (may impel).

3. ओम् (The Trinity); आपः (the waters); ज्योतिः (Light); रसः (the earth); अमृतं (immortality); ब्रह्म (Brahman); भूः (the physical plane); भुवः (the astral plane); सुवः (the mental plane); ओम् (the Trinity).

Tr. 1. We think of the seven worlds (*Bhūh*, *Bhuvah*, *Suvah*, *Mahah*, *Janah*, *Tapah*, and *Satyam*) as embodied the Trinity.

We meditate upon the adorable Radiance of May He impel our spiritual intelligence

3. The Trinity is element, the earth element, the astral, and the mental plane the Trinity.

(प्रार्थना) Prayer.

(1) अक्रोधनैः शौचपरैः सततं ब्रह्मणादिभिः ।

भविष्यं भवद्भिश्च मया च श्राद्धकर्मणि ॥

अक्रोधनैः (free from passions); शौचपरैः (bent on purity सततम् (always); ब्रह्मणादिभिः (preachers of Brahma भविष्यम् (should be); भवद्भिः (you—literally “by you” च (and); मया (myself—literally “by me”) च (an श्राद्धकर्मणि (in the act of performing *Shrāddha*).

Tr. I pray that you should be bent on purity and be free from passions while the *Shrāddha* ceremony taking place; so also shall I be.

(2) अस्मत्पितृपितामहप्रपितामहानां गो

त्राणां शर्मणा वसुरुद्रादित्यरूपां

शाश्वतपुण्यलोकावाप्तिरस्तु—(इति मनः

ध्यायेत्) ॥

अस्मत्पितृपितामहप्रपितामहानां=[अस्मत् (our); पितृ (*pitris*) पितामह (grand *pitris*); प्रपितामह (great grand *pitris*) to our *pitris*, grand *pitris* and great grand *pitris*]; शर्मणा (of such good names); वसुरुद्रादित्यरूपाम्=(in the form of Vasu, Rudra and Aditya); शाश्वतपुण्यलोकावाप्तिः=(शाश्वत (everlasting) पुण्य (meritorious); लोक (abode); अवाप्तिः (getting.) Getting of the everlasting meritorious abode); अस्तु=(may there be); इति (thus); मनसः (mentally); ध्यायेत् (should think).

Tr. He should (mentally) think “May my *pitris* get the everlasting meritorious abode” so that his *pitris*, grand *pitris* and great grand *pitris* may be pleased and get everlasting meritorious abode in the heaven.

NOTE.—He should bring to his mind their getras and names while so thinking.

(3) ॐ श्रीकृष्णार्पणमस्तु ।

ओम् (The Trinity); श्रीकृष्णार्पणम् (Dedication to Lord Shri Krishna); अस्तु (may it be).

Tr. May all this be dedicated to Lord Shri Krishna—the Trinity.

NOTE.—He should dedicate it to Lord Shri Krishna who is one with the Trinity.

V. ब्राह्मणभोजनम् ।

ब्राह्मणम्=(Brahmanas); भोजनम् (feeding).

Tr. Feeding of the brahmanas or brahmanas.

NOTE.—One or more brahmanas should be fed.

THE END

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