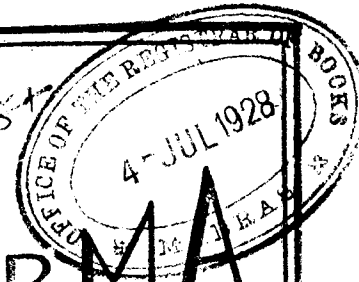
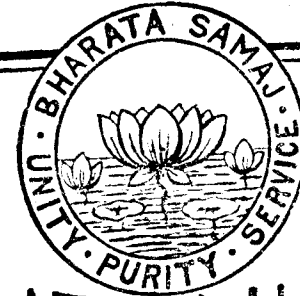


Registered No. 2196.



BHARATA DHARMA

(The Official Organ of the Bharata Samaja)

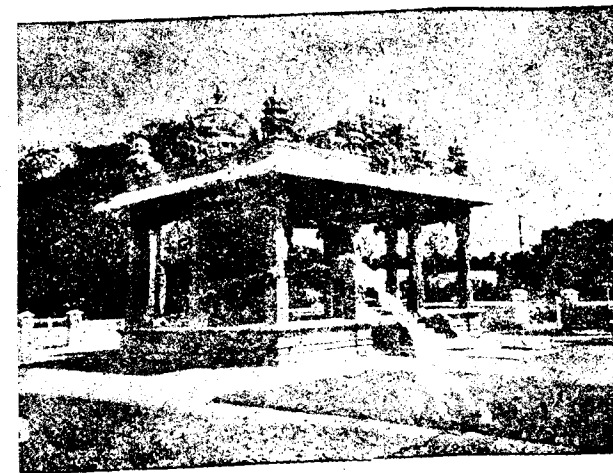
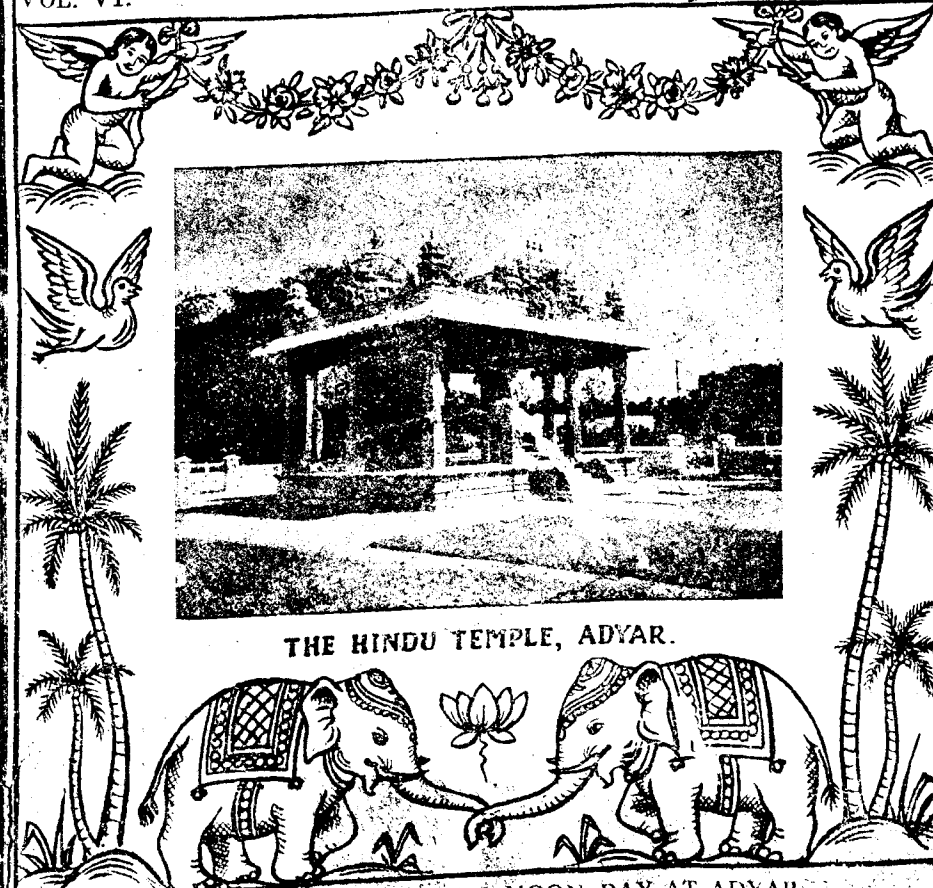
Magazine of Liberal Hinduism: Editor: Mr. S. Raja Ram

VOL. VI.

JULY 1928

1548

No. 4



THE HINDU TEMPLE, ADYAR.

PUBLISHED EVERY FULL-MOON DAY AT ADYAR

Annual Subcn, India, Rs. 1-8-0; Foreign, 3s. Single No.: India, As. 3; Foreign, 4d.

CONTENTS.

	Page.
HINDU SOCIAL IDEALS—Editor	53
THE BHARATA SAMAJ PUJA—Editor	54
MY IMPRESSIONS—Dewan Bahadur K. Sundaram Chettiar	54
GITA AS A HUMAN DOCUMENT—By Sadhu T. L. Vaswani	55
THE HINDU IDEAL OF DIVINE INCARNATION—By Krishna Dasa	59
THE PINDA SHRADDHA—(Abridged)	62
HINDU SOCIAL IDEALS	67
SOCIAL INDIA TWO THOUSAND YEARS AGO—By A. Rangaswami Ayyar, B.A. B.L., of Madura	69
REVIEWS	71

The Bharata Samaj Puja.

The Puja according to those who know, has a visible effect when correctly performed, and there is also a clear demand for this form of worship being spread broadcast. The Samaja has authorized the Temple Committee to "appoint persons desirous of officiating as priests at the Bharata Samaj Puja, after satisfying themselves that the candidate is a Hindu and has received proper training of the ritual and is able to recite the mantras with proper pronunciation, intonation and general effect" (*Vide pp 177-178 of the January Dharma*).

The Committee had the pleasure of passing recently the following brothers and sister as qualified to perform the Puja:—

Name	Place
1. Mr. A. S. Rajagopala Aiyangar.	Bezwada
2. " V. Venkanna Bhatta.	Mysore
3. " H. K. Mehta.	Bhavnagar
4. " Motilal A. Patel.	Ahmedabad
5. " Narayana Sadashiva Marathe.	Poona City
6. " K. Satya Narayana.	Rajahmundry
7. Shrimati Miss Subhadra C. Doshi.	Ahmedabad.

As it is our earnest wish that as many as can conveniently take up the Puja should enroll themselves for the holy work as early as possible, brothers and sisters having "the revival of Hinduism at heart" and willing to help in this direction are requested to lose no time in getting themselves ready and applying to the Committee for formal appointment.



THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

VOL. VI

JULY, 1928

No. 4

Hindu Social Ideals

A discussion on the subject is reported from Ootacamund (*The Hindu* of the 6th inst. extracted elsewhere) in which some of our well known leaders have taken part and given frank expression of their views on our social ideals as they were conceived, as now practised and as requiring modifications to suit the changing conditions of the present and the coming civilization growing up before our very eyes. Promotion of social welfare and eradication of social evils in the community being part of our declared object, we are naturally interested in the discussion and are pleased to note how the Spirit of the Age is impressing itself on thinking minds which are free from prejudices and from the cold grasp of dead traditions. The stifling traditions of the past from which the growing life has sped cover with the garb of holiness crystallized cruelties which have become out of place in the present age, degrading practices such as infant marriages and heartless restrictions placed on widows, the whole system of untouchability and the rigidities of the caste system that contribute to the increasing separation of man from man.

Sir C. P. Ramaswami Aiyer in the course of winding up the discussion said "They were up against a competitive civilization and a great secular international conflict. They would go under unless they were united. They could not be united unless they jettisoned some of the things which divided them. Whatever they had to throw aside, let them throw aside and destroy, lest they themselves should be destroyed."

Shri Krishnaji has in his stirring message to India pointed out that "The spirit of real affection and consideration for others is the one thing which alone can keep any tradition fresh and profitable". Let us who cherish deep sentiments in respect of traditions remember

the instruction as to how to keep them fresh and profitable and shall not hesitate to put them into practice.

The Bharata Samaj Puja.

At the request of the members of the Bangalore T. S. Lodge, Mr. S. Raja Ram performed a special puja (Bharata Samaja ritual) last Thursday (7th) morning at the Sankariah Hall and in the evening he explained the construction of the ritual and the meaning of the mantras, pointing out the congregational nature of the worship which is open to all (without any distinction) coming with reverence and devotion and how it has been found to be fruitful of results in forming an effective channel for the radiation of the peace and the blessings of the Hierarchy of Devas. The request was repeated and he performed the puja a second time last Sunday (10th) morning.

My Impressions.

On two lovely mornings, I had the privilege of witnessing the Bharata Samaj Puja, conducted by Brother Mr. S. Raja Ram Aiyer in the premises of the T. S. Lodge, Bangalore City. An attempt on my part to describe the real import and significance of this ritual would be as crude as the attempt of four blind men to describe an elephant, but still the desire to give expression to what struck me is irresistible, and I have therefore ventured to do so.

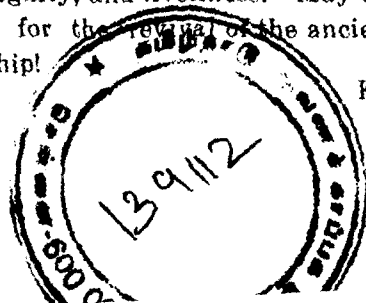
One prominent feature is the spirit of co-operation among the worshippers who seem to feel a sort of solidarity in the whole process of the Pujah performance. The devotion welling up from each heart is centred on a common object of worship. The non-sectarian form of the Pujah must tend to its popularity, whereas its speciality lies in its comprehensiveness.

Perfect is the orderliness with which the different stages of the Pujah are conducted, in an atmosphere of great serenity and calmness. There is nothing to distract one's attention, but each feels as if he were a limb of the personage offering the prayers to the Lord. When the invocation is made to the Great Devas, by the recitation of the appropriate Mantras, there is a thrill in the heart, as if touched by the magic wand.

It does not appear to be a lifeless ceremonial, to which alas! many a pujah has been reduced in these degenerate days. But it is full of fervour, dignity, and liveliness. May this form of Pujah serve as a beacon light for the revival of the ancient glory and vitality of the Hindu worship!

K. SUNDARAM CHETTY
(Dewan Bahadur)

12-6-1928.



Gita As A Human Document.

BY SADHU T. L. VASWANI

In the course of a lecture delivered recently at Palghat, Sadhu T. L. Vaswani said:—

I thought that I might briefly indicate to you this evening the value of this great scripture for the Indian nation. Speaking to young men, I desire you to view the Gita as a human document. The Gita I submit is of priceless value and I am extremely glad to find young men in any part of the country coming together to study the Gita. I shall therefore in my little talk to you speak of the Gita as a human document and I shall speak of it simply as the humanity of Shri Krishna, though He to me is infinitely more than a man as you may all know.

Gita as a World Scripture

The Gita I regard as the greatest philosophical poem in the literature of humanity, and I make this remark not under the sway of emotion. I make this remark as a considered conclusion arrived at after some period of thought and study, the study not alone of eastern literature but also of western literature. The Gita, I repeat, is the greatest philosophical poem in the history of literature, and one thing which I have been very much struck with in the personality of Shri Krishna is this. It is the vitality of Shri Krishna and the growing influence of Shri Krishna in all kinds of human actions. I want to indicate very briefly that Shri Krishna has entered into the hearts not merely of Hindus but into the hearts of other nations as well. He is passing into the consciousness of the other great members of the human family. I want you, young men, who will be starting a Gita class to understand that Shri Krishna is not yours alone, but belongs to the humanity at large. You read the Buddhist books and you find that Shri Krishna is revered as Perfect One. Take again the Jain Scriptures and if you cannot read them, ask any Jain and he will tell you that Shri Krishna was regarded as a "Thirthankara" a Jain term for the perfect one. The Jains believe that from time to time have appeared certain mighty ones who are on the summit of evolution, who have climbed up the topmost ladder of evolution, and such an one, they say, is Shri Krishna. Shri Krishna has entered not only into Buddhist consciousness and Jain consciousness but also has passed into Moslem consciousness.

Moslem Admirers of the Gita

I regard Gita as a Scripture for humanity and Shri Krishna has some ardent Moslem admirers. There has appeared in the north of India one Moslem whose devotion for the Lord was so great that he loved to speak of himself as a Krishna Dasa. This is the name which he assumed and this Moslem devotee has composed some of the most wonderful songs in Hindi in praise of Shri Krishna. He did not change his name of a Moslem. But why should men change names, for our Lord does not ask us to change our names but to change our hearts. Again, of the Moslems to whom Krishna Literature is dear is one Ebrahim and he wrote most loving hymns in praise of Shri Krishna. There appeared another Moslem, a lady, who has written rapturous songs in praise of the Lord. If you read these songs in praise of the Lord, you will think that a Mira Bai is singing. So exquisite is the melody of her songs that you would call her a Moslem Mira Bai.

Shri Krishna an Ideal Character for Humanity

The Lord has entered into Christian consciousness also. He went more and more into the consciousness of all classes of people. You will forgive me if I say that today in Europe and America there are men and women who have in their hearts a devotion for Shri Krishna which you young men in India do not have. They have been so much captivated by the practical philosophy of the "Lord's Song" contained in the Gita Scripture. I know that in Europe and America there are men and women whose hearts would thrill to the music, to the message of the Gita, the message of the Lord. Some years ago, I had a letter from an eminent Christian mystic, Rev. Sampson. In a beautiful letter to me he said "When I read the life of Shri Krishna I feel that Shri Krishna is an ideal character for humanity." And this Christian mystic leader wrote to me further that on his writing table a copy of the Bhagavat Gita was always kept. How many of you young men there are who have even in your book-shelf a copy of the Bhagavat Gita? How many of you have that love for the Gita which this great Christian mystic has?

Unity of Shri Krishna and Christ

I had a letter also from an American mystic who is a leader of a group of Christians in Washington. His name is Dr. Curtis and in the course of a beautiful letter to me he said "I recognise the Unity of Krishna and Christ". Now this is a fact with which I am very much struck. I find that in the course of history Krishna's influence is not waning, but is increasing. This is what I call the vitality of the

personality of Shri Krishna and therefore I attach great importance to the song of the Lord, the Bhagavat Gita.

The Notes in the Gita Music

There are many notes in the Song of the Lord, and I desire to pass on to you a few notes only as there will not be time for more. Last evening you will remember that I referred to a great dramatist Bernard Shaw whose greatest drama is the book "St. Joan". It is a very beautiful book and I would wish to see college students bring this drama upon the stage of the College Dramatic Society. There is one little incident in this drama, "St. Joan," and that is about a little girl who is a true patriot and a martyr. Her name is Joan D' Arc and she is represented as standing beneath a pillar, and at a time when the church bells are ringing peeling out their sweet notes, this heroine imagines a voice calling her for the service of the mother country. And in some quiet hours of my life I may say in deep humility the same voice has come to me through the Gita.

Stand up Young Men

The first great voice that has often rung in my ears is in the words of the Gita 'उत्तिष्ठ परन्तप' Stand up Parantapa! stand up Arjuna! This is the message that I want to deliver to you young men, for Arjuna represents the "Youth" and Shri Krishna, "Love." Stand up young men-even as Arjuna did to the call of Shri Krishna to vindicate the honour of India.

The Evil of Untouchability

You have in this province the great evil of untouchability. There are young men here who say to me "What shall we do? Our elders are against this." I say to them, I say to these young men, "Stand up"! If you stand up with love in your hearts, I feel that your elders will understand you and further they will cooperate with you. While your province is great in many respects, great in intellectual endowments, great in rich hospitality, yea on your province sits the great curse of untouchability and this curse has stifled the soul of your province. I want you to remember that your province produced a Shankaracharya and in producing him has immortalised itself. Oh! the world wants a second Shankaracharya, second mighty one and your province is not yet producing such an one.

Love the Poor and Be Fearless

I have often felt that a great curse sits upon your province. You with your beautiful hearts, with your wonderful brains, with your great intellectual acumen, you have sinned against God by trampling under foot the rights of the poor and by denying divinity to the untouchables. You must have the courage to declare that "we of South India will remove this curse from our country". It will be a great day, a blessed day in the history of your province! That day will open a new chapter in the history of your great and gifted province. "Stand up Parantapa!" is the note which I wish to remind you of in this connection.

Then there is a second note. How may I speak of that! The second great note of the Gita is this. "We are of the Atman. Therefore be not afraid. Be fearless." I wish I had the time to develop the importance and implications of every one of these notes.

Rise Above Communalism

There is a third great note which I wish to pass on to you. Translated in the words of the Lord it is this. "Along whatever road a man approaches, all are mine." And what are these roads? They are the different religions of the world. All these roads, the Master says, are mine. Therefore you members of the Bharat Yuvak Sangha! rise above the passing storms of communalism and sectarianism. I want you to bow in reverence to the names not only of Shri Krishna and of Buddha and of Shankaracharya, but also to the names of Mahomed the Prophet, of Zoroaster and all the Great Ones, the Blessed Ones associated with the religions either of the Eastern world or of the Western world.

Do Acts as an Offering unto the Lord

Then the next and the fourth note that I wish hurriedly to refer to is the passage in the Gita where the Lord says "whatever thou doest, Oh son of Kunti! Oh Arjuna! whatever thou doest do it as an offering unto me." You young men of the Bharat Yuvak Sangha! dedicate yourselves to the service of your motherland. But let this service be not for show or self—advertisement and for popularising yourselves. So may your service not be. The Master is infinitely pleased when he sees you young men heartily respond to this call for service. Believe me when I say that you can build up a new India, a young India, only in the spirit of silent service—This is the note with which I wish to close my talk tonight. May God bless you! May some of you inspired with the spirit of silent service go about as modest little servants of the Lord to render service to the poor and needy! In order that you might grow in the spirit of silent service,

you must go into the villages, come into contact with the village folk and commence your work in the cottages unknown and unobserved. Young men! Do something for the motherland. There are evils around you, there are so many undesirable elements in your environments which you must bravely battle with and get rid of. That work will bless you. I long for the day when bands of young men full of the light of love and animated by the desire to do silent service will arise in different parts of India.

Unlock the Treasures of the Heart with Love

Some years have passed since I saw one place in Patna, the forest of "Rajgir", where it is said that there is a place called "Sone Bunder" i. e., the store house of gold. The people here say that this little place is full of gold, is brimful of gold, but alas! no one can open it not even the canon ball of the British. A tradition has come descending to us from father to son that this place will be opened by one only and that is the Blessed one, Lord Buddha. The ancient story says that when Lord Buddha returns to this earthly plane, this place will open to his touch of love. When this Blessed One comes, he will take the mighty store of gold that lies concealed for centuries and distribute it to the poor. And why do I give this story? Because this story is a symbol of a great truth. To me the story is a parable of wisdom. In your heart is "Sone Bunder". The heart of every one of you is a store house of gold and it can be opened only by the magic touch of love. I say this to you as my parting and affectionate word. Unlock the treasure of your hearts, open it. I say, you young men in the name of the Rishis, in the name of ancient India for the struggle which awaits India in the coming days, open the treasure of your hearts and spend the treasure of your love in the service which will build a great, a rejuvenated India.—From *Message to Young men in The Scholar*.

The Hindu Ideal of Divine Incarnation.

(Continued from page 43).

(BY KRISHNA DASA—THE LATE SIR T. SADASIVIER)

An Avatara comes down when and because unrighteousness had become rampant over the earth. That such unrighteousness had become rampant over the whole earth just before the Great War of 1914 is admitted on all sides. Even after the War was over in November 1918, the said unrighteousness is still continuing almost as rampant as before. Capitalistic greed, the burden of naval and military

armaments, the exploitation of the weaker by the stronger races under the hypocritical camouflage of mandates, trusteeships and the white man's burdens, the denial of the right of communal worship and the use of public roads to the depressed classes by the higher classes of Hindus, the political corruptions and direct falsehoods and indirect suppressions of truths in partisan newspapers, the false and evasive assertions in Councils and Parliaments by high officials of State for political purposes, even the calumny of whole nations like the Indian nation by recent American authors for the purpose of preventing subject nations from getting their birth-right of Home Rule—all these are still going on merrily. I am not against the denunciation of our national faults by sympathetic and loving Americans or Europeans, though good taste and effectiveness in producing results require that work should be done ordinarily, nay in almost all cases, by persons belonging to the country or society itself in which abuses exist. I may state as a part of my auto-biography that I have been frequently denounced by my own people and especially by birth-brahmins as a bird fouling my own nest, because I have denounced what I consider the corruptions in modern Hindu religion and in the Brahmin social practices and the practices like prostitute Devadasi services in the Hindu temples.

I entertained till a few years ago a fond hope that the United States of America, which has produced Abraham Lincoln and Woodrow Wilson and Emerson, would have escaped the demoralisation which has overtaken Western Christianity, and I continued to entertain the hope notwithstanding the existence of the negro lynchings and the anti-Asiatic laws and the ku klux clan activities in America. But I have now come to the conclusion to my great sorrow, that America, on the whole, has turned out to be not appreciably better than the generality of other nations on this earth. Almost everybody is still following the good old rule, the simple plan, that "he may take who has the power and he may keep who can." My faith in America is however, not wholly lost as it has successfully worked "prohibition" and is waging strenuous war against the Boot-leggers and other servants of the Drink Demon.

So far as Indian public life is concerned, I have now travelled throughout the whole of Southern India more than once and I have heard stories (many from the successful and unsuccessful candidates themselves, who are otherwise very estimable and respectable persons) of thousands and even ten thousands of rupees having been spent in corrupting voters in municipal elections, in legislative council elections, and even in temple committee elections, bribes having been given to municipal councillors themselves by candidates for elections

as chairmen of municipal councils. I, therefore, sometimes feel thoroughly nauseated at the very mention of the word "election" as it is now carried on in democratic countries.

We all know how titles are sold in England for filling the party treasure chest and how without at least indirect bribery (which is called the "nursing" of a constituency) very few can succeed in elections, unless he be an exceptional person like Keir Hardie or my friend Mr. A. Ranganatha Mudaliar. As a correspondent in the *Hindu* said recently "very few people among the middle classes can afford to contest elections. Democracy as at present practised really means Plutocracy or Boss-Rule." The notorious Bosses Croker and Senator Platt led even Theodore Roosevelt by the nose, and in many American States, the judges are elected by the people (that is, by the political bosses) and hence justice in many cases is administered with partiality by political partisans who must be called "corrupt" though they may not take money bribes in individual cases. The Kingdom of Heaven is a Kingdom under a King (Sanatkumara or Skanda) and not an anarchy or democracy. It has its graded Hierarchy of God's Ministers and Administrators (the Devas, Manus, Rishis and Teachers, all of them Yogis) who are all Sons of God as Christ has been born in all of Them.

So, it seems to me that those numerous great writers and statesmen who now say that without the teaching and example of a super-human being (that is, an Avatar), the world cannot now be set going on the true path of Dharma are justified in their opinion. Many old people like myself and even many advanced souls in younger bodies belonging to all religions and races have been expecting during some years past the advent of an Avatara to bring back the required strength to decayed Dharma, and some of us believe that the expected Avesha Avatar has already come and that it is the Avesha of the Lord Christ Himself, the same Lord who entered the Initiate Jesus. (Lord Christ Himself, the same Lord who entered the Initiate Jesus. (Lord Jesus is, of course, still living, having become a Jivanmukta, after He was stoned and hung on the Cross. I have, what I consider to be, reliable information that the Lord wears a Syrian body and usually lives in the Lebanon mountains.)

His influence can it, seems to me, be felt in the building up of Rotary Clubs, in the activities of the Lambeth and other liberal Christian Conferences, in the inauguration of the series of lectures being held under the auspices of the Madras Y. M. C. A. and in several other movements of a cosmopolitan character for the promotion of Universal Brotherhood. Very recently, on the 22nd of July 1927, the first meeting of the Fellowship of Faiths in Europe was held in London in the City Temple. I shall quote from Reuter about it:

Buddhist, Muhammadan, Hindu, Christian, Confucian, Jewish, and Theosophist were represented on one platform. The City Temple was packed and an overflow meeting was held, which shows what tremendous enthusiasm must have prevailed on the occasion. The meeting began with "Muezzin" and ended with a Christian Hymn. Dr. Norwood, who presided, declared Brotherhood "as the acid test of all religions". After the prayers, ten minutes addresses by several representatives of the Faiths were delivered. Speakers from India were Dr. Annie Besant, Maharaja of Burdwan and Mr. Silva (Ceylon)."

After this meeting of the Fellowship of Faiths in July 1927, we have had so recently as in August 1927 (last month) at Lausanne, Switzerland, a Unity Conference of about 80 Reformed Christian Churches where the Tolerant Charity of the Lord Christ's influence was powerfully in evidence.

(To be concluded.)

The Pinda Shraddha—Abridged form

(Text published in the Feby. issue, 1928—pages 195—197)

पिंडश्राद्धम् (ब्राह्मणद्वारा कूर्चद्वारा वा) ।

Note— श्राद्धम् literally means what is done with Shraddha—earnest devotion—but it has ordinarily come to mean a ceremony done to please the departed ones. Therefore पिंडश्राद्धम् means a ceremony in which balls of cooked rice are offered to *pitris* (the departed souls).

ब्राह्मणद्वारा = Through brahmins; कूर्चद्वारा = Through Kurcha (made of Kusagrass); वा or. Shraddha is done by way of offering rice balls either by inviting brahmins for the purpose, or by substituting Kurchas made of Kusagrass in the place of the brahmins.

1. ब्राह्मणपादौ प्रक्षाल्य-आचम्य-ओं अच्युताय नमः । ओं अनंताय नमः ।
ओं गोविंदाय नमः । ओं अच्युतानंतगोविंदाय नमः ।

हरिः ओं । अपवित्रः पवित्रो वा सर्वावस्थांगतोपि वा ।

यः स्मरेत्पुंडरीकाक्षं सर्वावस्थाभ्यंतरः शुचिः ॥

ब्राह्मणपादौ the feet of the brahmins; प्रक्षाल्य having washed आचम्य having sipped water thrice;

ओं Trinity; अच्युताय to Achyuta (the deathless); नमः Salutation; अनंताय to Ananta (limitless); गोविंदाय to Govinda (the Lord of the Vedas).

*Translation—*Salutation to Achyuta, Ananta & Govinda, to the Deathless, the Limitless and the Lord of the Vedas.

*Note—*The doer of the Shraddha should first wash the feet of the brahmins and then sip water thrice and salute the Lord uttering his three names, Achyuta, Ananta and Govinda.

हरिः Vishnu; ओं the Trinity;

Note.—Hari is to be meditated upon as Trinity.

अपवित्रः Impure; पवित्रः pure; वा or; सर्वावस्थां = all conditions
गतः being in; अपि even; वा or; यः who; स्मरेत् meditates on; पुंड-
रीकाक्षं = the lotus eyed (Vishnu); सर्वावस्थाभ्यंतरः both outside and inside;
शुचिः pure (clean).

Translation.—Pure or impure, being in any condition whatever, he who meditates upon the Lotus eyed Lord (Vishnu) is clean both outside and inside.

Note.—Both the performer of, the Shraddha and the brahmanas invited for the purpose meditate upon Vishnu so that they become pure both in mind and body.

II प्रणामाः Salutations.

- (1) ओं नमो ब्रह्मण्यदेवाय गोब्रह्मणहिताय च ।
जगद्धिताय कृष्णाय गोविंदाय नमोनमः ॥
- (2) देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च ।
नमः स्वधायै स्वाहायै नित्यमेव नमोनमः ॥
- (3) ईशानः पितरूपेण महादेवो महेश्वरः ।
प्रयितां भगवानीशः परमात्मा सदाशिवः ओं ॥
- (4) देवेभ्योनमः । पितृपितामहप्रपितामहेभ्योनमः ।

(1) नमः salutation; ब्रह्मण्यदेवाय = to the Lord of the knowers of Brahman; गोब्रह्मणहिताय to the beneficent to the kine and the brahmanas; च and; जगद्धिताय to the beneficent to the world; कृष्णाय to Krishna; गोविंदाय to Govinda; नमोनमः salutations;

Translation.—Salutations to Sri Krishna, to Govinda who is the Lord of the knowers of Brahman, the beneficent to the brahmanas and the kine, nay, to the whole of the universe.

Note.—Here the brahmanas represent the human kingdom and the kine, the animal kingdom.

(2) देवताभ्यः to the devas; पितृभ्यः to the pitris; च and; महायोगिभ्यः to the great sages; एव च and particularly; नमः salutation; स्वधायै to Swadha; स्वाहायै to Swaha; नित्यं एव always; नमोनमः salutations.

Translation.—Salutations to the devas, pitris and the great sages and the Swadha and the Swaha.

(3) ईशानः the Lord Siva; पितृरूपेण in the form of pitris; महादेवः the Great Deva; महेश्वरः the Great Lord; प्रीयतां may He be pleased; भगवान् the Perfect; ईशः Lord; परमात्मा the Supreme Atma; सदाशिवः the Ever Blessed; ओं the Trinity.

Translation.—May He, the Lord Siva in the form of pitris, who is the Great Lord of Splendour, the One Perfect, the Universal Soul, the Ever Blessed, the Absolute Unity, be pleased.

(4) देवेभ्यः to the devas; नमः salutation; पितृपितामहप्रपितामहेभ्यः to the pitris, grand pitris and the great grand pitris.

Translation.—Salutations to the devas, to the pitris, grand pitris and the great grand pitris.

III. प्राणायामः—ओं भूः, ओं भुवः, ओं सुवः, ओं महः, ओं जनः, ओं तपः, ओं सत्यम्, ओं तत्सवितुर्वरेण्यम् भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । ओमापोज्योतीरसोऽमृतं ब्रह्मभूर्भुवः सुवरोम ॥

ओं the Trinity भूः, ओं भुवः, ओं सुवः, ओं महः, ओं जनः, ओं तपः, ओं सत्यम् the seven worlds called Bhuh, Bhuvah, Suvah, Mahah, Janah, Tapah, and Satyam; 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; ओं the Trinity; आपः the waters; ज्योतिः Light; रसः the earth; अमृतम् immortality; ब्रह्म Brahman; भूः the physical plane; भुवः the astral plane; सुवः the mental plane; ओं the Trinity;

Translation.—We think of the seven worlds (Bhuh, Bhuvah, Suvah, Mahah, Janah, Tapah, and Satyam) as embodied in the Trinity. We meditate upon the adorable radiance of the Divine Sun; may He impel our spiritual intelligence (higher intuition).

The Trinity is the water element, the light element, the earth

element, immortality, Brahman; the physical, the astral and the mental planes are one with the Trinity.

IV. संकल्पः—अस्यां पुण्यतिथौ अस्मत्पितृपितामहप्रपितामहप्रीत्यर्थं प्रतिसांवत्सरिकश्राद्धमहं करिष्ये ।

संकल्पः resolve; अस्यां in this; पुण्यतिथौ on the sacred day; अस्मत् our; पितृ pitri (parents); पितामह grand parents; प्रपितामह great grand parents; प्रीत्यर्थं =in order to please; प्रतिसांवत्सरिक yearly; श्राद्धम् shraddha ceremony; अहम् I; करिष्ये (I) shall perform;

Translation.—Resolve:—On this sacred day, I shall perform the yearly Shraddha ceremony to propitiate my pitris, grand pitris and great grand pitris.

V. आवाहनम्

(1) ओं विश्वेदेवास आगत शृणुताम इमम् हवम् । य इदं बर्हिर्निषीदत । विश्वेदेवाः शृणुतेमंहव मेये अंतरिक्षेय उपगविष्ट । ये अग्निजिह्वा उतवायजत्राः । आसद्यस्मिन् बर्हिषिमादयध्वम् ।

(2) विश्वान् देवान् भवत्सु आवाहयामि । भवद्भिः क्षणप्रसादः करणीयः । प्राप्नुवंतु भवंतः ।

(3) ओं उशंतस्त्वाहवामहे उशंतः समर्धमिहि । उशन्तुशत आवह । पितृन् हविषे अत्तवे ॥

(4) अस्मत्पितृपितामहप्रपितामहान्...गोबान्...शर्मणः वसुरुद्रादित्यरूपान् आवाहयिष्ये ।

(1) ओं the Trinity; विश्वेदेवास; O! Vishve devas; आगत come you; शृणुत hear you; आ well; मे my; इमम् this; हवम् invocatory praise; यः who; इदम् this; बर्हिः Kusa grass; निषीदत take abode; विश्वेदेवाः O, Vishvedevas; शृणुत hear you; इमम् this हवम् invocatory praise; मे my; ये who; अंतरिक्षे in the mid-region; ये who; उपगविष्ट reside near the heaven; ये who; अग्निजिह्वाः =(literally those whose tongue is fire) those who receive offerings through fire; उतवा and; यजत्राः the protectors of the sacrifices आसद्य taking abode; अस्मिन् in this बर्हिषि in the kusagrass; मादयध्वम् be pleased.

Translation.—O Vishvedevas! come and hear my invocatory praise, take your abode on this kusagrass; you who reside in the mid-region and in the heaven, you who receive the offerings through Agni (the fire god) and protect the sacrifices, take your seat on this kusagrass and be pleased.

Note.—Saying this mantram, invoke the presence of Vishvedevas on the kusagrass.

(2) विश्वान् देवान् Vishvedevas; भवत्सु in you; आवाहयामि I invoke; भवद्भिः by you; क्षणप्रसादः करणीयः may this engagement be accepted as a favour; प्राप्नुवन्तु may you receive; भवतः you;

Translation.—I invoke the presence of Vishvedevas in you. May you be pleased to accept this engagement as a favour to me (during this ceremony), may you be pleased to receive them into yourselves.

Note.—This is addressed to the brahmins invited.

(3) ओं the Trinity; उशतः Desiring (that the pitris may go to heaven); त्वा the (Agni); हवामेह we invoke; उशतः desiring heaven; समधीमहि we offer praise; उशन yourself desiring (similarly); उशतः desiring (to go to heaven) pitris; आवह bring; पितृन् pitris; हविषे for the oblation; अत्तवे to eat, (to partake);

Translation.—O Agnideva! we who desire that our pitris should go to heaven, I pray that thou (similarly desiring) mayst be pleased to bring our pitris (who are also similarly desiring) to this ceremony so that they may partake of the offerings made.

Note.—This is addressed to Agni (the fire god).

(4) अस्मापितृपितामहप्रपितामहान् Our pitris, grand pitris and great grand pitris; गोत्रान् of such and such gotras; . . . शर्मणः of such and such names; वसुरुद्रादित्यरूपान् in the forms of Vasu, Rudra and Aditya; (pitris in the form of Vasus, grand pitris in the form of Rudras and great grand pitris in the form of Adityas); आवाहयिष्ये I shall invoke.

Translation.—I invoke our pitris, grand pitris and the great grand pitris of such and such gotras and of such and such names in the forms of Vasus, Rudras and Adityas respectively.

VI. उपस्थानम्—ओं आर्यतु नः पितरः सोम्यासेः अग्निष्वात्ताः पृथिभि-
देवयानैः ।

अस्मिन् यज्ञे स्वध्यामदन्वधिब्रुवन्तुते अवंत्वस्मान् ॥

आर्यतु may they come; नः our; पितरः pitris; सोम्यासः worthy of

the Soma juice (offered at the close of the sacrifice); अग्निष्वात्ताः called Agnishvattas; पृथिभिः by the routes; देवयानैः called Devayana through which the Devas pass; अस्मिन् in this; यज्ञे in the sacrifice; स्वधया with Swadha (the offering given to the pitris); मदन्तु may they be satisfied; अधिब्रुवन्तु may they bless; ते they; अवन्तु may they protect; अस्मान् us;

Translation.—May our pitris—the Agnishvattas—who are worthy of the Soma juice, come by the routes called Devayana through which Devas pass! May they be satisfied with the Swadha offerings in this sacrifice! may they bless and protect us!

(To be continued.)

Hindu Social Ideals

A Discussion at Ooty

Ootacamund, June 6.—“Hindu social ideals” was the subject of a discussion yesterday evening in the Arya Bavan, in which Mr. N. Vijayaraghavan, Mr. K. S. Ramaswami Sastri and Mr. T. R. Venkatarama Sastri took part. Sir. C. P. Ramaswamy Aiyar was in the chair and a large and cultured audience was present.

Mr. N. Vijayaraghavan

Mr. Vijayaraghavan started the discussion and said that the old Varnashrama ideals might have been good in the past and might work all right in a relatively simple, static and self contained society; but it was very difficult to work them under modern conditions. Conditions had changed very rapidly and the old fourfold simple classification would not at all suffice. Ideals also had changed and outlook on life had widened. It was impossible to go back to old conditions and old institutions. He did not however mean that they should cut away from the past. But their reverence of the past should not hamper them in their development and shut their eyes to the existing necessity of changing the order of things and adapting to them to the best of their ability.

Mr. K. S. Ramaswami Sastri

Mr. K. S. Ramaswami Sastri spoke generally in justification of Varnashrama Dharma and said that it did not deserve the condemnation that it was being subjected to of late. Difficulty arose because they were not making sufficient distinction between dharma and vrithi.

The system was not so very rigid as to make it inadaptably to modern conditions. The old ordering of society, it seemed to him, was capable of adaptation to the intricacies and manifold requirements of modern life. Otherwise, the wonderful influence and unexampled vitality of Hindu India could not be explained at all. India had been exposed most to outside attacks and yet the Hindu society had withstood them all. Wherefrom this vitality was derived? Was it not from their social organisation? There were, no doubt, defects which required to be remedied. But he must say that by giving up these social institutions the Hindus had been standing for, they were likely to lose much.

Mr. T. R. Venkatarama Sastri

Mr. T. R. Venkatarama Sastri, addressing next, said that there were three essential features of caste—its hereditary character, marriage institution and regulation about touch. On every one of these points he understood the ancient Hindu Ideals in a manner different from what was understood, for instance, by the previous speaker. There were cases, he said, in which Kshatriyas had become Brahmins and Vysias had become so. From a study of Puranas which contained speculations on the origin of caste, it would be found that there were also cases in which Brahmins had gone down to the position of Kshatriyas and *vice versa*. Eleven Kshatriyas had become the progenitors of Brahmin families. Apastamba talked of a Sudra cooking for a Brahmin; and in regard to marriages it was well known that in those days Brahmins married in all the four castes. The only objection was against a lower caste man marrying a higher caste woman. So that, if they studied the history of *Varnashrama* institution, they would find that every point to which they attached importance made such an essential part of the institution that anything of the kind done now was considered to be irreligious. Connecting these institutions with religion and giving them a great deal of strength, they stood to become so strong as to resist every attempt at reform. Unless they kept their ideas of religion and social institutions in a fairly fluid condition, it would not be safe. If they sought to make them rigid and try to build on the basis of inequality, they would find themselves up against human nature, and human nature, they must know, was much more powerful than any institution that they could erect. He could not agree with Mr. K. S. Ramaswami Sastriar if he said that their old institutions should be adapted to new conditions by retaining the inequalities which were the basic foundation of Hindu society. No solution would be acceptable which did not recognise equality between all the groups. Natural inequalities between one individual and another would, of course, remain, and each man would find this level in the course of the working of the society. Let them leave it at that; and that was what happened elsewhere also.

Sir C. P. Ramaswami Aiyar

Sir C. P. Ramaswami Aiyar, in winding up the discussion, said that the difficulty came in because the scriptures, texts and precepts which were intended for a society, built on the basis of the village had been tried to be applied indiscriminately, unknow-

ingly and imprudently to a society in which they wanted to get the best of both the East and the West. Ideals of the past could not endure in such a system of modern society. There were critical moments in the lifetime of countries when abnegation might be necessary. History of Japan, Turkey and Germany taught so. Let them not think too much of the past. Let them realise that they were at the parting of the ways. They must be engulfed in eternal chaos and be subject in many ways unless by some adjustment of society they arrived at that common action and unity of purpose which was achieved, for instance, in Japan. Somebody was needed at the present moment who would take courage in both his hands and preach from one end of the country to the other, that there is time for everything and that for the moment not religion so much as religiosity that has to be put aside. Men were wanted like Swami Vivekananda, who not oblivious to the great gospel of the past, was yet in touch with the needs of the present. It was all very well for one to talk of religion when he did not understand the fundamentals of religion. Let them go to the spirit of the past and not to its letter. That was his appeal. What was the spirit of the past? Did they think that without a unity of purpose and without a common aim, a small group of people, coming say from Central Asia, would have conquered India and continued there all the time imposing their culture? There must be something behind and beyond it all. The truth was they had not bothered themselves about pots and pans, intermarriages, child widows and things of that kind. They bothered only about things that fundamentally mattered—namely, power, knowledge, right use of power and abundant use of knowledge. To him, the speaker, it appeared they had no right to be quarrelling on such trivialities as they had been doing in the matter of religious and social practices. They were now up against great and insuperable difficulties. They were up against a competitive civilisation and a great secular international conflict. They would go under unless they were united. They could not be united unless they jettisoned some of the things which divided them. Whatever they had to throw aside, let them throw aside and destroy, lest they themselves should be destroyed. (Applause).

—From the Hindu.

Social India Two Thousand Years ago

(BY MR. A. RANGASWAMI AYYAR, B.A., B.L., OF MADURA.)

It is an interesting study to compare our present social institutions with those prevalent about two millenia ago. The Puranas had not then been moulded into their present form. The historical traditions, legends, myths, stories, social and ethical ideals, philosophical and cosmogonical teachings with which the Puranas and Itihasas in their present form are replete were perhaps fluidic, and had not yet attained that permanent shape which literary form bestows. Consequently Puranas and Itihasas, as they exist, had not yet begun to profoundly affect the social and ethical ideals of the Indo-Aryan race as they have done during the past 15 or 20 centuries. Most of the Smritis including the Code of Manu belong to a period later than the period we are considering. The far reaching influence which Buddhism brought to bear upon Hinduism both on its intellectual and ethical sides had not yet commenced. Although it was

about two centuries since Gautama, the Lord Buddha, proclaimed His message in the Gangetic valley, Buddhism had not yet obtained the royal support and State recognition which it did later under Asoka Vardhana. The Mauryan Empire had just come into being under the imperial reign of Chandragupta, assisted by his great Minister Vishnu Gupta, otherwise known as Kautilya. Although formalism had set in, and degeneracy had begun in the great Kshatriya race, and sovereignty had begun to devolve from them on to the shoulders of other castes, Hinduism was still virile and the old racial strength was still sufficient to ward off the attacks of the Yavana Greeks who settled in the northwest in the wake of Alexander's invasion, and who were ruled by his successors. The Mauryan Empire was a centralized one, though vast in extent, enclosed between the Himalayas on the north and the two seas on the east and west with the Vindhya on the south, the Southern Peninsula of the Dekkhan remaining outside. In long centuries anterior, various schools of sociology and politics had arisen in the land trying to lay down systems of social polity and rules of governance to aid the rulers of the land. Kautilya when he organised the Mauryan Empire as the Minister of Chandragupta had to formulate his practical code, Artha Sastra, on the basis of the teachings of these ancient schools as modified by his practical experience as a politician and an administrator. He was not so dominated by an undue reverence for the past as to hesitate to overrule any of the old injunctions in the light of his own hard-won experience. He was more akin by temperament to the builders of modern Imperial Germany in the nineteenth century, highly intellectual, intent on the welfare of his subjects, strong and unyielding and of 'blood and iron' type when necessary, tactful, considerate, and not often over-scrupulous about methods to secure the ends in view though paying due homage to religion. So his Arthashastra must have a far more practical value for us in portraying the social conditions of those times than the Smritis whose authors, mostly students and recluses far removed from the practical realities of administration and organization, the bustle of camp and the din of battle, and the policing of towns and perusal of despatches from distant confines of the empire, had greater interest in laying down ideal rules of conduct far removed from their realization in practical life.

Amongst the different schools of sociological and political thinkers and students which we meet in the Artha Shastra, there were the Schools of Manu (Manava), of Brihaspati, of Usanas and of Parasara, more ancient than the rest, and also a number of individual writers on political sciences. All these Kautilya had no hesitation in brushing aside if he happened to differ from them on any point. He does not spare his own teacher, and when he differs, his opinions are more rational and acceptable, than those from whom he differs.

According to Kautilya, the Vedas set up the standard of Dharma or the rules of conduct for the four castes and the four stages of life, or the four Varnas and the four Ashramas.

Anvikshiki comprising the Sankhya, Yoga, and the Lokayata provide for the intellectual and psychical training.

Varta relating to Agriculture, cattle breeding and trade is the science relating to production of wealth.

Dandaniti on which the wellbeing and progress of the other three branches of learning depend is the science of government.

(To be continued.)

REVIEWS.

"GLIMPSES"—BY T. L. VASWANI.

The Theosophical Publishing House has to be congratulated on its bringing out a neat little booklet of 86 pages, entitled "Glimpses," by Sadhu T. L. Vaswani. Born mystic as he is; he had glimpses into things transcendental, and he gives us some fragments of the truths he caught beyond the veil. For getting that *Gnan*, he insists on strict *Brahmacharya*, the purification and perfection of the physical senses, controlled speech, controlled and regulated Prana, controlled Vitality, and a life of Truth and Love. Only in silence and *within* oneself can one see God; and he speaks with the authority of one who had such realisation. As *God is Love*, according to all Religions, *Love Universal* is the only path to the Lord. The Author calls for a Unifying Religion and some deliverer who can give it to the world. (The Author is perhaps aware that his call has been already answered in the voice of the World-Teacher who really proclaims the Simple Religion he wants.) The Kingdom of Happiness, the Author says truly, is within each one of us, and we can find it only by Service as co-operation with the Divine, realising that He is the Great Worker that does all things through us, we being only His Instruments, and in that humility born within us, ("blessed are the poor in spirit"), we contact the Lord, and as "children" we enter the Kingdom of Heaven.

This little book can safely be recommended as an eye-opener to many whose thirst for more and more knowledge and guidance will be quenched by "AT THE FEET OF THE MASTER," and "THE KINGDOM OF HAPPINESS," by Mr. J. Krishnamurti.

Es-ca-pe.

"Peace"

"A Monthly Journal of Life, Light and Love"—is evidently cosmopolitan and eclectic in character intended to emphasise and preach the essential and universal aspects of the great religions of the world. This new venture in the cause of world-peace and world-unity, of the intensification of the spirit of true religion as distinguished from the separatist dogmas and ceremonies of our conventional religions, is another indication of the great spiritual movement rapidly spreading over the whole world by one agent and another, particularly from this holy land of India towards the recognition of the one Truth which is the core of all great religions. It is edited by Swami Omkar, and published by the Shri Santi Ashram, Totapalli Hills, Prattipadu Post, Godavari District, India, and the yearly subscription is Rs. 3.

M. K. S.

"The Cross-words Magazine"

Is not confined to the subject announced by its title but publishes also nice literary essays, short stories, articles on commercial, industrial and other subjects. But its main object seems to be to provide the cross-words competitions and facilities such as its section headed the "Cross-word-Dictionary" for prize hunters. Hence perhaps the rather heavy annual subscription of Rs. 21 fixed by its publishers, the Cross-words Syndicate, Chingleput. We wish this topical and attractive publication all the success it deserves.

M. K. S.

OUR NEW PUBLICATIONS.

THE PATH OF THE ELDERS

A Modern exposition of ancient Buddhism.

BY ERNEST ERLE POWER

A popular exposition of the Hinayana or the Southern School of Buddhism "I have glanced through it, and personally like the simple presentation of Buddhism. It is clearly written."

—C. Jinarajadasa.

Price: Boards Rs. 2-0-0. Cloth Rs. 2-8-0.

SPIRITUALISM AND THEOSOPHY

BY THE RT. REV. C. W. LEADBEATER.

This is a reprint of Part IV of "The Other Side of Death"... In this book all the phenomena of the seance room including the recent investigations undertaken by scientific men have been thoroughly classified and reviewed in the light of Theosophy. The book will provide an interesting and instructive reading for the general reader and will convince the student that the scepticism prevailing in this matter is unreasonable and exaggerated. It also explains how to avoid the pitfalls of "believing too much."

Price: Boards Rs. 2-14-0
Cloth & Ink " 3-4-0
Cloth & Gold " 3-12-0

THE GLIMPSES SERIES BY SADHU T. L. VASWANI.

THE GLIMPSES—"India is blessed with Vaswani who in spiritual life and teaching is the Faraday of Science. The Western nations are finding a great deal in the teachings of Vaswani..."—V. I. Cooper of New York.

Price: Wrappers As. 12. Duxeen As. 14.

THE WISDOM THE OF RISHIS—The Sadhu pleads for a new study of the wisdom of the Rishis to enable India to give the message of her humanistic, spiritual culture to the world.

Price: Wrappers As. 10. Duxeen As. 14.

VALUABLE REPRINTS.

The Hidden Life in Free Masonry: By The Rt. Rev. C. W. Leadbeater. With a coloured picture of Masonic temple and 11 plates, 3 of them coloured. (Second Edition).

Price: Boards Rs. 7/8. Cloth & Gold Rs. 9.

"It is a fount of knowledge, very illuminating all through. It has opened a new vista to those of us who are interested in the subject. All masons who desire knowledge will welcome it and find in it food for reflection. It explains lucidly the meaning of mysteries and ceremonies observed in ancient system. The author has approached the subject not in a dogmatic manner but in the true scientific spirit."—*Leader*.

The First Principles of Theosophy: By C. Jinarajadasa, M.A. With Index and 110 diagrams. An outline of Theosophical teachings dealt with in a scientific manner. An entirely new and striking presentation. Numerous original diagrams.

(Fourth Edition.) Price Rs. 6.

Approved by the Madras Text Book Committee.

Ivory Gates and Golden: By Hilda Wood. (Second Edition). With 45 illustrations by the author.

"Each story has a moral well brought out in the manner of Hitopadesa, and children will greatly love these to be narrated to them. The stories are related in an easy and flowing style and will be found very useful by teachers taking the lower standards for general reading." *The Indian Daily Mail*. Price Re. 1

Jhri Ramachandra: The Ideal King (Some lessons from the Ramayana for the use of Hindu students). By Dr. Annie Besant. (Second Edition.)

Price: Wrappers Re. 1. Boards Re. 1/4. Cloth Re. 1/12.

The Value of Friendship: Disunion of Friends—(From the Hitopadesha): Sri Rama and Sita Devi—Edited by Dr. Annie Besant. Each 0 2

Stories for Young Children from Hindu Sacred Books. By Dr. Annie Besant Illustrated. Price As. 10.

Indian Tales of Love and Beauty. By Josephine Ransom. With a foreword By Dr. Annie Besant. Wrappers 1/12

T. P. H. Adyar

Y. NARAYAN'S

TYPEWRITER SUPPLY AGENCY

And Sole Agent for
BRITISH EMPIRE TYPEWRITERS
in Southern India.

364, Esplanade Row, MADRAS.

BRITISH EMPIRE TYPEWRITERS.

New Underwood No. 5 Models, Portable Underwoods, Rebuilt Typewriters, Second-hand Typewriters, Typewriter Ribbons, Carbon Papers, all kinds of Typewriter Stationery, Commercial Books, Shorthand Books, Typewriting Text-Books, Etc., Etc.

Price List sent free on Application.

RAZVITE

Helps you shave in an ideal manner without Water, Soap or Brush. Simply spread the cream with your finger upon the parts you want to shave and apply the Razor as usual and you get a most perfect shave.

Obtainable Everywhere.

Distributors:

Madras:—The Kerala Electric and Trading Co.,
103, Godown Street.

Bombay:—The Universal Medical Stores, 108,
Princess Street.

Calcutta:—The Calcutta Chemical Co., Ltd.,
35-1, Panditia Road.

Sole Agent for India, Burmah and Ceylon.

V. V. Krishnier, Big Bazaar,

PALGHAT.

THE RAREST TREASURE

for man is a Healthy and Happy wife. She is the Good Angel of his House that guides him through his hours of trials. A house without a healthy wife will not have happiness. If any of the lady members of your home are suffering from any of the troubles peculiar to their sex, better try at once :

Kesari's "LODHRA".

The only Best Uterine Tonic and cure for Ladies' various menstrual troubles and disorders. A million hearts bless our medicine and its popularity grows from more to more.

Stocked by all Chemists.

KESARI KUTEERAM,

Indian Chemists and Druggists, Egmore, Madras.

Branch: 18. Balepet, Bangalore city.

RAMULU NEW MUSIC SERIES

By the famous living author Vidvan K. V. Srinivasa Aiyangar.

(Professor of Baratha Sastra and author of Numerous works of music.)

1. Sangita Chintamani (In Tamil) Rs. Three.
2. Dravida Ganam " Rs. Three.
3. Sangita Sillaraikkorvai " Rs. Three.

These Books are New—*Really New*—compiled in different style & aspect. Most of the contents have been hitherto unpublished & scarcely known to the music world. We make bold to say that it has added another number to the music literature & that it is a valuable asset to the teachers & a treasure to the students.

Priced nominally—but they are really worth their weight in gold. Perusal of it will convince you of the genuineness of our statement.

Apply for free detailed Catalogue to the Publishers.

M. S. RAMULU & Co.,

PUBLISHERS OF MUSIC BOOKS.

10, Kalmandapam Road, Royapuram, Madras.

Federated India

AN ALL INDIA WEEKLY

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

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

For contract rates apply to—

MANAGER
FEDERATED INDIA
Tondiarpet, Madras.

THE INDIAN EDUCATOR, MADURA

AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

Editor: V. ARAVAMUDA IYENGAR,
B. A., L.T.

Annual Subscription Rs. 2 only
Sample copy As. 3

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

Controlled by an influential Editorial Board. Recommended by District Educational Officers, District Board Presidents and eminent Scholars and Educationalists and by the D.P.I., C.P.

For use in Schools, Colleges, Clubs and Libraries.

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

The Indian Educator,
Madura.

Books By SADHU T. L. VASWANI

(The Messenger of the New Spirit)

	Rs.	A.	P.		Rs.	A.	P.
India in Chains	...	1	8	0	Temple of Freedom	...	0 8 0
India Arisen	...	1	8	0	"Greater India" Series:		
My Motherland	...	1	8	0	Youth and the Nation	...	0 4 0
The Spirit and Struggle of					Witness of the Ancient	...	0 4 0
Islam	...	1	8	0	The Ancient Murli	...	0 4 0
The Secret of Asia	...	1	0	0	Divine Spark	...	0 4 0
The Gospel of Freedom	...	1	0	0	Awake! Young India!	...	0 4 0
Krishna the Saviour	...	1	8	0	My Master	...	0 4 0
Krishna's Flute	...	1	8	0	My Motherland Series		
In the Sikh Sanctuary	...	1	8	0	(Lessons from Indian Culture, Civilisation and History)		
Atmagnan	...	1	0	0	The Aryan Ideal	...	1 0 0
Apostles of Freedom	...	1	8	0	Message of the Birds	...	1 0 0
Builders of To-morrow	...	1	8	0	Desert Voices	...	1 0 0
Creative Revolution	...	0	8	0	Birthright	...	1 0 0
Voices	...	0	8	0	India's Adventure	...	1 0 0
A Pilgrim's Faith	...	0	8	0			
Sri Ramakrishna	...	0	8	0			
Voice of Aryavartta	...	0	8	0			

Please apply for a list of other interesting Publications:

GANESH & Co., Publishers, MADRAS.

LIGHT ON DAILY LIFE

INSPIRING THOUGHTS AND INVALUABLE SAYINGS

	Rs.	As.
<i>Thoughts of the Great.</i> To remind us "we can make our lives sublime". Gathered from time to time for personal guidance. By George S. Arundale. First series (2nd edition). Cloth and Ink. ...	2	0
<i>Morning and Evening Thoughts.</i> Being series of suitably arranged extracts from the works of James Allen. Compiled by Lily Allen ...	1	2
<i>Some Sayings of the Buddha.</i> According to the Pali Canon. Translated by F. L. Woodward, M. A. (Contab). ...	4	8
<i>The Imitation of Buddha.</i> Quotations from Buddhist literature for each day in the year. Compiled by Earnest M. Bowden. With preface by Sir Edwin Arnold, K. C. I. E., C. S. I. ...	1	14
<i>The Vairagya - Satakam</i> or the 100 verses on Renunciation by Bhartrihari. Translated into English. (With original text & Comments.) ...	0	10
<i>The Imitation of Christ.</i> By Thomas A. Kempis. With reproductions of famous Paintings. Cloth and Gilt. (Collins Edition). ...	1	8
<i>Thirty-one Sayings of Jesus.</i> Compiled by E. Beatrice Pelly ...	0	6
<i>Gems from Thomas A. Kempis.</i> (From the Imitation of Christ). ...	0	6
<i>The Golden Verses of Pythagoras and other Pythagorean Fragments,</i> Selected and arranged by Florence M. Firth, With an introduction by Annie Besant. ...	1	14
<i>Words of the Master</i> (Selected Precepts of Sri Ramakrishna.) Compiled by Swami Brahmananda. (5th Edition). ...	0	12
<i>Meditations</i> being Selections from "At The Feet of The Master" By A. Server. (4th edition) Limp cover. ...	1	4
<i>Mottos from "At The Feet of the Master"</i> On art paper with a portrait of the author. Set of 40, Rs. 5 or Each. ...	0	2
<i>A Blavatsky Quotation Book.</i> Being an extract for each day of the year. Compiled by Winifred A. Parley. Cloth & Ink. ...	1	8
<i>Daily Meditations</i> on the Path and its Qualifications. From the works of Annie Besant. Compiled by E. G. Cooper. ...	1	0
<i>The Annie Besant Calendar</i> with a thought for everyday in the year. Compiled by Theodore Besterman. ...	3	12
<i>The Mind of Annie Besant.</i> Presents a picture of the mind of Dr. Besant and its reflection in teaching and activity. Compiled by Theodore Besterman. ...	3	12
<i>Self-Purification.</i> Compiled by J. S. Davidson. ...	0	8
<i>Sun of my Soul.</i> The Little Treasury Series. With illustrations in colour. ...	0	6
<i>Rock of Ages.</i> do. do. ...	0	6
<i>Lead Kindly Light</i> do. do. ...	0	6
<i>Jesu, Lover of my Soul</i> do. do. ...	0	6
<i>The Rubaiyat of Omar Khayyam.</i> Seaside Booklets. ...	0	12
<i>Gems From Tennyson.</i> Collins edition. ...	0	6
<i>Moments With Ella Wheeler Wilcox.</i> Langham booklets. ...	0	6
<i>Thoughts From Trine.</i> An anthology from the works of Ralph Waldo Trine. With a picture of the Author. ...	1	2
<i>The Heart of Friendship.</i> Compiled by C. H. Dee. A "Sundial Edition." Friendship series. ...	1	14
<i>In Friendship's Name.</i> do. do. ...	1	14
<i>A Friend's Greeting.</i> do. do. ...	1	14
<i>Greetings of Cheer.</i> do. do. Boards. ...	1	8
<i>Just Being Happy.</i> do. do. " ...	1	8
<i>The Oscar Wilde Calendar.</i> A Quotation from his works for every day in the year. ...	1	8
<i>The George Moore Calendar.</i> do. do. ...	1	8
<i>The G. K. C. Calendar.</i> do. do. ...	1	8

THEOSOPHICAL PUBLISHING HOUSE : ADYAR, MADRAS. S.

HAVE YOU TRIED?

VASANTANJAN

THE PREMIER PAIN BALM.

VASANTHA
BRILLIANTINE
HAIR TOILET



VASANTHA
GILL BLOSS
HAIR OIL

Every Packet of Vasantha product contains a
Presentation Coupon, which will enable you to win
Cash Prizes of Rs. 1,000 in our Publicity competi-
tions every month.

NATIONAL DENTIFRICE.

Eau De Lavender (THE TOOTH POWDER OF QUALITY) Lilly Face Powder.

High Class Perfumers and Cosmepiers. Awarded
Gold medal and Certificates of merit at the All-
India Exhibition 1927-28, Madras.

VASANTHA TOILET WORKS,

MANALUR, NARASINGAMPET P. O.

Depot :—Post Box No. 414. MADRAS.

A GOLDEN WRIST WATCH FREE!

Please secure 5 Subscribers and you will get free the above mentioned watch.

THE "ECONOMIST"

A monthly Journal of Economics, Industries and Commercials. 5,000 copies circulated every month throughout India, Burma, Ceylon, Straits, and Federated Malay States.

ADVERTISEMENT RATES.

One page contg. 3 columns Rs 10 per month.
One column (8"x2") " 4 " "
Half column (4"x2") " 2-8 " "
Quarter column (2"x2") " 1-8 " "
One inch Re. 1 no voucher given.

All payable strictly in advance.

SUBSCRIPTION RATES.

Annual Re. 1. Foreign Re. 1-8 post free.

WHO PAYS FOR ADVERTISING?

Nobody pays for advertising. It pays for itself out of the money, it success on the cost of making goods and the cost of selling goods.

ADVERTISE IN THE "ECONOMIST" AND INCREASE YOUR SALES.

N.B.—For full particulars regarding free watch, please apply for free sample copy.

The Manager, THE "ECONOMIST"

Office,—4, Shama Charan Dey St., Calcutta.

TO BE OUT POSITIVELY
ON THE 30TH JUNE 1928.

RESULTS OF THE BASRA & BAGHDAD RACES

Details of over 600 Races.

FROM OCTOBER 1927,
TO JUNE 1928.

COMPLETE IN ONE VOL.

Limited Number of Copies Available. First Come First Served.

Register Your Name now and get a copy

For Rs. 2.

AFTER 30th JUNE POSTAGE EXTRA.

No better Guide to the "Form" of Arabs recently imported to this country.

Apply to:

M. A. Lakhaty,

683, Taboot Street, Camp, Poona.

"Health is won by a way of life rather than a bottle of medicine." That is exactly what the 'Health' helps you to attain.

The 'Health' edited by Hon'ble Dr. U. Rama Rao will bring into your home the truths about health and diseases as discovered by eminent medical authorities. Health may well be called a home health adviser for every member of the family. Re. 1-8 a year will bring you this Journal, in English, Tamil, Telugu or Canarese.

Would you like to receive the Health Every Month?

Apply:

TO THE MANAGER,

The Health, Post Box 166, Madras (e.g)

HUGE PRIZES!

FOR NOTHING!

Rs. 300 to Lucky Subscribers for every issue!

If you are run down, weary and dejected, and would like to have a few hours of Peace, Happiness and Comfort you can do no better than to subscribe for the

"CROSS-WORDS MAGAZINE"

Sport, Art, Literature, Commerce and Industry
(A Fortnightly Journal Devoted to Crosswords.)

For other particulars re: Rates of Subscription and Advertising and other features of the Journal just drop a card to:

The Manager,

THE CROSS-WORDS MAGAZINE.

CHINGLEPUT.

Swarajya

The Popular English
Daily of South India

SUBSCRIPTION RATES

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

The Best Medium for Advertisement

For Particulars apply to:

The Manager, "Swarajya,"

BROADWAY, MADRAS.

Whooping Cough

Don't allow your children to go on for 3 months helplessly struggling in the grip of a prolonged and raking cough until it turns into Asthma or Pneumonia, when you can cure them in 10 days with Dr. Pereira's Whooping Cough Specific. Quick cure of Diabetes and Asthma, Rash, General and private exhaustion, Diarrhoea and Dysentery. Rheumatism, Chronic Malaria, Constipation, etc., using unfailing specifics.

The wonderful efficacy of these specifics has been endorsed by eminent Medical men, viz., Dr. J.T. Jones, Cap. I.M., Medical Officer, Jhind State; Dr. C. W. Wales, B.B. & C.I. Ry, Hospital, Ajmer; Dr. J.H. Hamilton, Lieut. I.M.D., Fort St. George, Madras; By the Religious viz: Rev. Mother Pierre, St. Joseph's Convent, Trichur; Rev. St. Victorin, Holy Cross Convent, Tuticorin; And by the lay public viz: Mr. R. Ireland, H. E's B Govt. House, Ootacamund; Mrs. A. Bell, C. O Gas Chargeman, G. I. P. Ry., Bhusawal, etc, etc. Thousands of testimonials. Apply to

PEREIRA & Co..

Chemists. No. 5. CALICUT, S. India.

"BRAHMACHARYA"

AN ENGLISH MONTHLY

Annual Subs: Re. ONE with postage.

CONTENTS.

Vedic Prayer—National Heroes—
Swami Shradhanand's Confidential Talks—Sadhu Vaswani's inspiring articles—Gurukula Education—Yogic practices—Nature living—Physical Culture—Travel Diaries—etc—

Apply to:—

Managing Editor,

"BRAHMACHARYA,"

Basavangudi, P.O.

Bangalore City.

No Educated Home Should Go Without

The Scholar

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

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

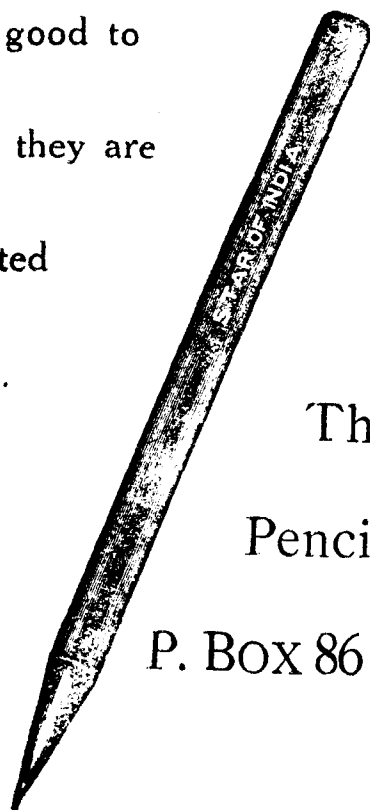
Foreign: 6 Shillings. Single copy As. 4.
For advertisement rates write to

The Manager,

THE SCHOLAR, PALGHAT.

PLATFORM SPEECHES

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



The Madras
Pencil Factory
P. BOX 86 MADRAS.

AMRUTANJAN

Monarch of Pain Balms

THE
ONLY
CURE



TO
BE
SURE

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

Ever in for!
That is the charm!!

Amrutanjan Depot
BOMBAY MADRAS.

ECONOMICS OF KHADDAR

By Richard B. Gregg, Esq. F.R.S.

Small Octavo.

"I was delighted with it. It is original, terse and convincing. The sooner now the book is published the better. I wish that the book will be widely read by the critics." — *Mahatma Gandhi*.

"Immensely pleased, whole essay exactly meets need." — *C. E. Ashbee*.

"Owing to our fragmental system of education, we are little apt to recognise an incident unless it has the imprimatur of Western appreciation. Witness the case of example of Rammohan, a man of a calibre flourishing rarely but once in the course of two or three centuries, and in his early days but suddenly springing into fame on recognition abroad by Western savants but too late to repair the wrongs of earlier neglect when he had been into a premature grave. Some mentalities inclusive of those of the bulk of our intelligentsia would have to be justified by accepted 'scholarship' arguments. The title of 'Economics of Khaddar' is a pronouncement on the Khaddar movement, and the light of Western thought. The author is an Anglo-Indian, and his is a unique point of view. His argument is exactly those that could be expected from a Professor of Political Economy. The author is a novel, strong, vigorous and careful thinker, that even as a machine the character is more completely efficient than the average mill. The depiction of natural fact, as pointed out by the author, is a new step in industrialism and even the industrialist nations will have to admit that the policy akin to the charkha. This is the view of a long sighted economist who while fully accepting the textbook principles now in vogue has enough intelligence and breadth of imagination to look a few years ahead. The author forcibly points out how overproduction leads to a search for consumers for commodities and is the direct cause of unemployment and its attendant evils. In my view the chief value of the book is in the program of compensated repossession that the economist in a vigorous mind in the West is only an unsatisfied aspect of a more comprehensive economic scheme, and that with our knowledge, inclusion of additional facts and fresh social systems we have to revise the notions now passing as fundamental in economic science. Political Economy is still waiting for its Khaddar.

The book, as is usual with Ganesan's publications, is well got up in readable type and handy in size and is full of references to books on the subjects dealt with if the reader wants to learn more."

— *Devan Bahadur K. Ramachandra Rao in the 'Hindu'*

GANDHI LITERATURE

Young India - I	4 0 0
Young India - II	4 0 0
Guide to Health	0 12 0
Neethi Dharma	0 8 0
Gandhiji in Indian Villages	2 0 0
Satyagraha in South Africa By Mahatma Gandhi	4 8 0
Gandhiji in Ceylon	1 4 0

READY SHORTLY

Seven Months with Mahatma Gandhi By Krishna Das	3 8 0
---	-------

S. GANESAN, Triplicane, Madras, S.E.

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