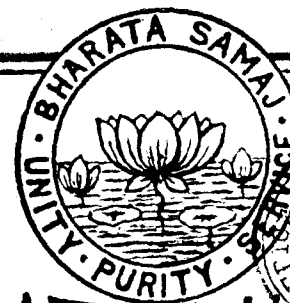


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BHARATA DHARMA

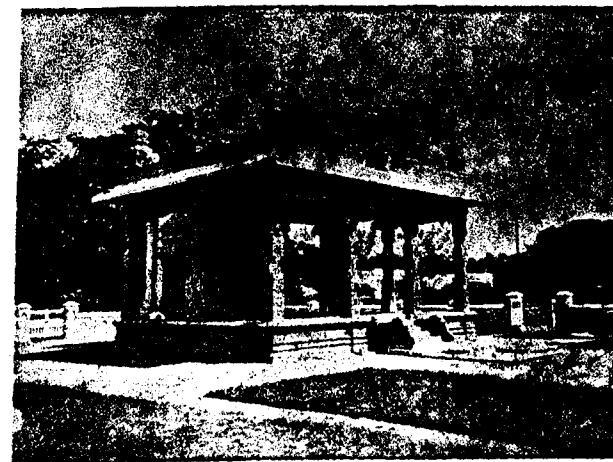
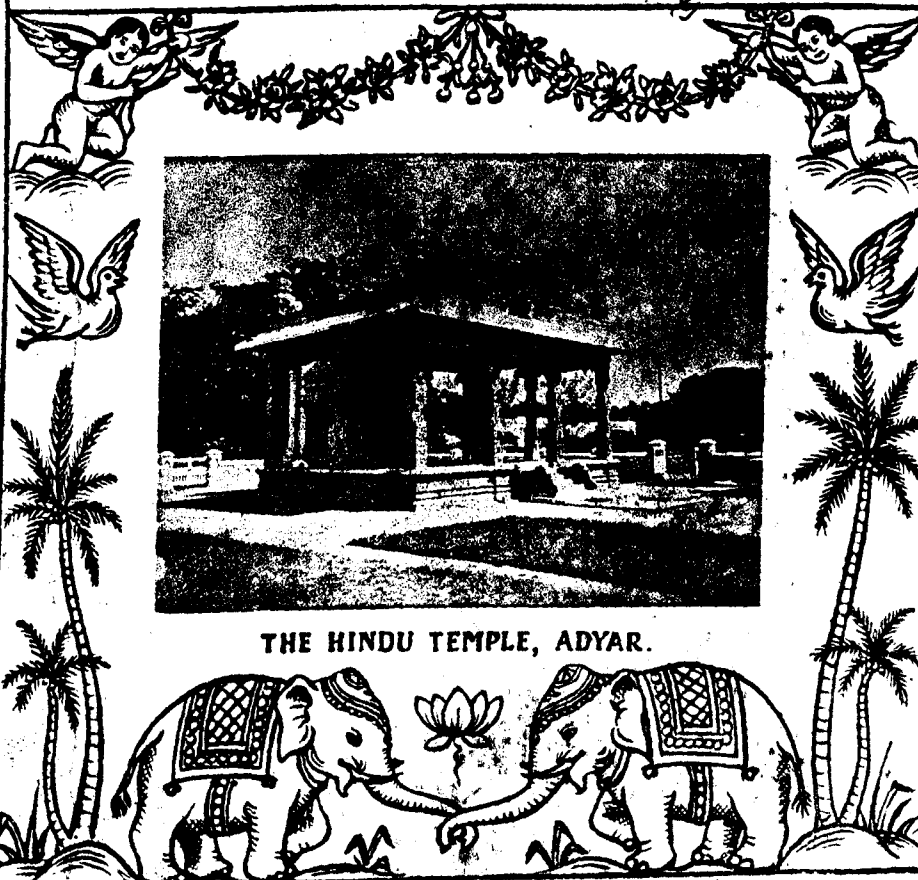
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Sir T. Sadasiva Ayyar Memorial Fund.

AN APPEAL

At a public meeting held at the Gokhale Hall, Madras on 31st March 1928, under the chairmanship of Mr. T. R. Venkatarama Sastri, C. I. E., it was resolved to perpetuate the memory of the late Sir T. Sadasiva Ayyar, by putting up his portrait in the High Court or in some other suitable place and establishing some further memorial of public utility.

The form of the memorial was not decided upon at the public meeting but it was left to be decided upon later according to the funds available. One form of memorial which was suggested at the public meeting and which seemed to meet with approval was the establishment of scholarships for the benefit of Adi-Dravida or Adi-Andhra boys to enable them to pursue their higher secondary and collegiate studies. The main ground on which this suggestion was based was that the cause of the uplift of the depressed classes was one which the late Sir T. Sadasiva Ayyar had very much at heart and worked for with zeal.

Another form of memorial which might be suggested is an endowment for the training of Indian women as Nurses under the auspices of the Women's Home of Service, Madras, which has now been taken charge of by the Poona Seva Sadan authorities.

Whatever may be the form of the memorial to be ultimately decided upon, a sum of not less than Rs. 10,000/- will be required to carry out the resolution of the public meeting.

Subscriptions to carry out the same, may be remitted to Dewan Bahadur Mr. C. V. Viswanatha Sastriar, Calamur House, Washermanpet P. O., Madras or to the Indian Bank Ltd., Madras.

T. R. VENKATARAMA SASTRI, C. I. E.,

President.

Dewan Bahadur,

C. V. VISWANATHA SASTRI,

Secretary and Treasurer.

THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

VOL. VI

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We commend to our readers the appeal published elsewhere by the authorities of the "Sir T. Sadasiva Ayyar Memorial Fund", for their liberal support. The whole country—the social and religious India in particular—must be proud of a suitable memorial worthy of the great and sincere services rendered to her with unexampled purity and undiminished enthusiasm by the late Krishna Dasa. He used to refer very often to our well known and abundant enthusiasm evinced at the initiation of good undertakings and the gradual weakening of it in course of time. Let us, inspired by his noble example of self-effacement and sacrifice for the causes for which he lived and preached continually, make his memorial a true reminder of his life to the coming generations by contributing our best and most to the appeal which, by the way, is not an ambitious one.

In the February issue of the Dharma we published the text in Devanagari of the abridged form of the Pinda Shraddha Ritual; next month will be published the word for word and full translation of the Ritual.

The Vision of Knowledge*

BY SADHU T. L. VASWANI.

Clever men, brilliant, "successful!" Many, many such has India to-day. She needs more purifying personalities. Materialisation of the intellect, worship of power, organisation at the expense of spiritual

* From the recent Convocation Address at the Gurukul, Kangri, Hardwar.

idealism, cult of ambition and cleverness cannot help India. India will rise again through the purifying power of *tapasya*, the power of life and spirit. To-day we think largely of a teacher's academic qualifications. In ancient India they thought also of his psychic spiritual influence. One of the instructions to the teacher, as we may read in pages of Patanjali, was that he must commence teaching after sitting for some time with sacred grass in his hand at a pure moment with his face turned towards the East,—the Realm of light and purity. Education must begin with a purifying personality; the teacher must be a man both intellectually and spiritually alive: the Acharya must be a person not of superficial manuals but of idealism and *shakti*,—not a machine to grind graduates but a living fountain of the purifying, healing waters of knowledge. This truth was realised by the Ancient Rishis. This truth is re-discovered and reaffirmed by Gentile—the gifted philosopher who is, also, the minister of Education in Italy. On taking charge of his pupil, the Guru in ancient India said:—"I commit thee to Wind and Water, to Light and Rain." A beautiful and suggestive saying; for wind and water, light and rain represent, to my mind, four great forms or agencies of the Spirit that purify life. A Snataka is one who has been purified by bath in the sacred Sindhu of Knowledge.

The Secret of Civilization.

Four distinct centres of life must be thus purified. They are the (1) physical, (2) mental or intellectual, (3) imaginative—emotional and (4) moving—practical centres. He who would purify his mental centre must develop reverence for knowledge. This reverence has suffered much since the spread of a wrong utilitarian conception of culture. Prof. Richet of France raises the question "What is Civilisation"? And he answers thus:—"What, then, is civilisation? I am not going to say, as did some humorists, that it is measured by the quantity of soap and postage stamps used per inhabitant. This picturesque definition is inadequate, and I would rather sum up what appears to me to be the principal element of civilisation by saying that it is *knowledge*". Yes,—Civilisation is knowledge of the Shakti or the Forces around us and within us. The modern man studies the forces, which surrounded him, but takes little note of the *inner* forces, the *shakti* of the spirit. He does not purify his mental centre.

What is the result? Scholarship is again and again used for selfish ends and science for destruction rather than reconstruction of human life. Modern chemistry has produced gases which can destroy an entire regiment in a few minutes. Such knowledge indeed is a power but a curse. In ancient times they studied and meditated in Ashramas and Gurukulas to purify their mental bodies and so to make

them vehicles of higher reason. When Megasthenes visited India about 300 B. C., he saw some Aryan students spending each one over a generation in pursuit of knowledge. A suggestive little story is told us in the books:—a story which is to me more than a story. Bharadvaja spent three successive lives as a student. Then said Indra to him "If I give thee fourth life, what will thou do? And Bharadvaja said—"The fourth life too, I shall dedicate to knowledge." Indra said to him "In three lives you have studied 3 Vedas, in your fourth life study the Universal Science," yes—profound love of truth, the Universal is the crown of culture. It is the Guru's privilege to develop this love and help the student to realize that he is a servant of truth—a servant of the Universal. Alas! Knowledge in our schools and colleges to-day is often proud. For it is knowledge sundered from vision. Knowledge in ancient India was enriched by reverence.

The Life-Ray.

The physical and emotional-imaginative centres, too, must be purified. The theory concerning the purification of these centres is the doctrine of *brahmacharya*. It is the very essence of the ancient philosophy of education.

Brahmacharya must not be confounded with asceticism. The ancient scriptures recognised the hygienic value of cheerfulness. Manu asks the teachers not to awaken fear among their pupils. Fear checks the flow of blood; fear may even poison blood: laughter accelerates circulation. Brahmacharya is reverence for the Creative *Shakti*. Brahmacharya is control of energy. Brahmacharya is regulation of Life-force. The mediaeval mystic of the Christian Church, Jacob Boehme, saw the secret of the life of *brahmacharya* when he wrote:—"The art of living is to harness fiery energies to the service of the light." And Saint Paul expressed the truth of *brahmacharya* in the language of a mystic when he said,—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Miss Mayo accuses Hindus of teaching their boys to indulge in immorality. Miss Mayo is an American novelist. Miss Mayo forgets all about the Hindu doctrine of Brahmacharya. 'Preserve your vital force'—is the supreme teaching of Hindu education. And the Science of Yoga emphasises the truth that the body must be pure and refined and controlled. "Brahmacharya", says an ancient text, "is supreme pilgrimage." In another text we read:—"The pilgrimage of all pilgrimages is purity of heart." A continental doctor, Antonino Pais, announces that he has discovered a new system of rejuvenation by

X-rays. The ancient Rishis discovered the science of rejuvenation by Brahmacharya. It is the life-ray of man.

The Hindu Ideal of Divine Incarnation

(Continued from page 189 Vol. V.)

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

The third of the four human Avatars, is Shri Krishna. He really seems to have made two Avatars in India, one at the time of the Mahabharata in the 32nd century B.C. at Muttra and the other at Brindavan (soon after the passing away of the Buddha Avatara) in the 6th century B.C. In His earlier Avatara, He set an example of a perfect warrior, a perfect statesman, a perfect social Reformer and a perfect Teacher. He shone in His later Avatara as a perfect and blemishless lover of all creatures (including vegetables and animals) and as a perfect Teacher of selfless devotion to God and sacrificing service to God's creatures. Because the same Divine glory passing through the same Jagad Guru, Lord Maitreya, worked as a perfect Teacher in both these two manifestations, the two manifestations have been considered to constitute only the one Avatara called Shri Krishna or Govinda. In the earlier manifestation, the world which was groaning under the weight of military Asuric men and their huge overgrown military armaments was relieved of that burden in numerous battle fields, the culmination of which activity took place in the Kurukshetra battle field. The Lord in that Avatara also put a stop to Vedic human sacrifices by destroying the king Jarasandha, who had been encouraged by his priests to undertake the performance of a Vaidik sacrifice in which 220 royal prisoners were to be sacrificed to Shri Rudra. He also stopped numerous superstitious rites which were being done in honour of Indra and other minor gods (by the clan of His own foster-father, Nandagopa and others) and brought back the idea of the worship of the one secondless God which is so much stressed in the Islamic religion. He also established temporarily a federation of 56 equal States in the then civilized portion of the earth, all the 56 owing allegiance to the most unselfish of all the kings, namely, Dharmaputra (the son of Dharma) who was also called "Ajatashatru", that is, the man who had no enemy. He was, therefore, made by the unanimous vote of all the kings in the Rajasuya Darbar, the President of the United States of all the civilized kingdoms then existing.

Shri Krishna's Life and Actions are full of lessons for us, even now 5000 years after He left that earlier human Avatara body; and we

Hindus can make healthy progress on all lines, political, social, educational, religious, etc., only if we follow the splendid example He then set for us. Owing to His reforming tendencies, He was denounced as a heretical anti-Varnashramite by orthodox kings like Shishupala and Jarasandha and by many Rakshasa Brahmins during His life-time. He acted then as the Exemplar for the due performance of their respective appropriate duties by all the four castes, (the Brahmin, the Kshatriya, the Vaisya and the Shudra), and by all the four Ashramas (the student, the householder, the vanaprastha and the sanyasi), showed in Himself the Highest Ideal for all the castes and for all the ashramas, while really transcending all of them. I cannot trust myself to speak of His supreme Teaching in the Bhagavad Gita, which was later forgotten by most Hindus, till it was revived by English translations a few generations ago. That Scripture, fortunately for India, has been during some years past the inspirer of all our greatest, most patriotic men and women like Dr. Annie Besant, Rabindranath Tagore, Gandhiji, Telang, Arabinda Ghose Gokhale, Tilak, Shrinivasa Sastri, Lala Lajpat Rai, Mrs. Sarojini Naidu and others. Many of my theosophical Christian brothers and sisters have admitted to me that they have understood the Christian New Testament much better after they had gone through and studied the Gita. And, I might in my turn gladly admit that I have understood my Bhagavatam and Gita much better after I went through the New Testament and the teachings of Buddha Bhagavan. Nay, even in the matter of this peculiarly Hindu doctrine of Avatara, I have discovered new light and inspiration in my own Hindu Shastras through having found the same truths put in a different perspective in the writings of the Apostle John, of St. Paul and of the early Christian Fathers and Saints.

The later Avatara of the 6th century B. C. made by Shri Krishna in His own human body, initiated that supreme phase in human religious evolution in which devotional Love towards the Supreme was emphasised, such devotional love when genuine resulting in friendly, charitable and self-sacrificing service rendered to all God's creatures, without any distinction of high or low in evolution and without caring whether such creatures were friendly or hostile towards the devotee himself. This supreme phase of religious thought was fully and clearly proclaimed and practised by that Avatara. Though this principle of devotion to God and universal and impartial love was not absent in the prior teachings, it was Shri Krishna Maitreya that made it the most prominent factor in His Teachings as it was indispensable for bringing about safely the next stage in human evolutionary progress. The same Shri Krishna Avatara became the Lord

Jesus Christ, having entered as an Avesha into the Lord Jesus (a fourth Initiate of spotless character) during the 3½ years of Lord Jesus's ministry and sowed the seeds of the Christian religion, which converted many wholly uncivilised people into moderately civilised people and has produced so many saints, poets and philosophers among them and has created the present splendid west-Aryan civilisation.

The fourth of the five human Avatars, that of Gautama Buddha, was the result of the descent of the Lord as Jagad Guru VedaVyasa into a human body born in the Sakya Kshatriya clan. The teachings of that Avatara formed the foundations for the Buddhistic religion which has lifted up and refined the natures and elevated the moral standards of so many men of the Fourth root-race. (Chinese, Japanese, Burmese, Ceylonese, Tartars, Koreans etc.)—He preached Ahimsa as the highest Dharma—He preached that the attainment of True Wisdom and the practice of the Highest Moral Virtues (known as the Pancha Sila) were the indispensable requisites for the attainment of salvation. He denounced the animal sacrifices then indulged in extensively by the selfish and degenerate Brahmin priesthood. He denounced also the hereditary, effete caste system then prevailing and which is even now corrupting Indian Society, and He and his immediate followers attained great propagandist success in India till about the 5th century A. D. He also repudiated (what corresponds in Christianity to Fundamentalism and the verbal inspiration of the Bible) the verbal infallibility and eternity of the Sanskrit Vedas. But his religion gradually became itself corrupted in several ways. One of the leading Buddhistic sects denied the existence of God and the persistence of the human soul, though another sect, the Mahayana, (which is numerically stronger) retained those truths. Idolatry of the physical relics of Buddha was also carried too far by the degenerate Buddhistic priest-craft and by the Buddhistic monks and nuns; psychic and tantric practices were indulged in by some of the Mahayanic sects. Hence Buddhism rapidly lost its hold in India. The Brahmin priest-craft also (while not being able to deny that Gautama Buddha was a Divine Avatara) invented absurd stories and interpolated forged shlokas in the Puranas, to the effect that this Buddha Avatara had not come to establish Dharma like other Avatars, but to spread Adharmic and false teachings in order to mislead Asuras into entertaining a feeling of contempt for the Vedas so that the Asuras may not attain superhuman powers by performing Vedic sacrifices thereafter. I am glad, however, that most eminent modern Hindus like Tagore, Gandhiji, Ramakrishna Paramahansa, Swami Vivekananda and others have denounced the priest-craft which had been committing blasphemy against the Lord Gautama

Buddha and that Buddhists are now recognised, even by the Hindu Maha Sabha, as forming a sect of Hindus.

(To be continued)

Thoughts on Diet.

(X. Vitamins--contd.)

BY THE HON. MR. JUSTICE RAMESAM.

In a recent work on Food and Health by A. B. Callow (The World's Manuals—Oxford University Press, 1928) we have got some very recent information on vitamins. The anti-beri-beri, or anti-neuritic vitamin was for some time considered to be identical with the growth promoting water soluble B of yeast, and both factors were included in the term vitamin B. More recent evidence, however, shows that these factors are not identical. The present suggestion is that the term vitamin B should be reserved for the growth promoting factor, and that the other factor should be called the anti-neuritis vitamin. For instance, mormite now sold in the Madras shops is the vitamin B of yeast, whereas Bemax recently imported into Madras represents the anti-neuritic vitamin. The distribution of vitamin B was worked out when the two factors were considered to be identical. At that time, the chief source of vitamin B were found to be unpolished rice and most other plant seeds such as wheat, peas, beans, &c., also yeast and many other natural foodstuffs. The actual distribution of the anti-neuritic factor in cereals is important. The largest amount is present in the germ (embryo); there is a certain amount in the bran which consists of the outer envelope together with the outer layer of the endosperm; but the rest of the endosperm which occupies a large portion of the grain is deficient in the anti-neuritic factor.

As to C vitamin the learned author says 'Unfortunately vitamin C is destroyed when heated in air (the destruction is due to oxidation) so that fruit and vegetables are not as effective when cooked as when raw. However, if the cooking process is short, 20-30 minutes, some of the vitamin will escape unharmed; but if vegetables are allowed to simmer for 2 or 3 hours, the anti-scorbutic power is completely lost. Since the presence of alkali greatly increases this destructive action of heat, sodium carbonate should not be added when green vegetables are cooked.'

The accessory factor originally called fat soluble A has now been found to contain two components, which are known as vitamin A and vitamin D. Cod-liver oil is a very rich source of these vitamins and

they are also present in most animal fats, but absent from vegetable fats. Both A and D are necessary for growth, especially during the early years. Diets deficient in vitamin D give rise to the disease of rickets; if vitamin A is lacking growth ceases and sometimes in the case of children an eye disease called xerophthalmia develops. Xerophthalmia is especially apt to occur in breast-fed infants whose mothers are not supplied with an adequate amount of vitamin A. There is a certain type of night blindness of adults which is probably caused by a deficiency of vitamin A. This disease is rapidly cured by cod-liver oil.

In addition to A and D, another fat soluble vitamin has been described under the name of vitamin E. It is found in the embryo of many cereals such as wheat and in the green leaves of plants, for example lettuce, and in lower concentrations in some vegetable oils. There is also a small amount in animal tissues, milk-fat, and cod-liver oil. Without this vitamin, growth is apparently normal but sterility ensues.

Recent work has thus led to the conclusion that there are at least six different vitamins and it is highly probable that others will gradually be added to the list. There is already a suggestion that vitamin E really contains two factors; one factor prevents sterility and the other which has been provisionally named vitamin F has the property of promoting lactation.

There is good evidence that the ultimate source of vitamin A is to be found in the plant kingdom rather than in the animal kingdom. Thus the origin of vitamin A, of cod-liver oil has been traced to minute plant structures that live in the sea. But evidence was gradually accumulating that sunlight also played a part. It had been known for a considerable period that in England most cases of rickets developed in winter rather than in summer, and that rickets was unknown in the tropics. In 1919 it was found that rickety children could be cured by exposure to ultra-violet rays, produced by a special apparatus (a quartz mercury vapour lamp). Shortly afterwards similar results were obtained with sunlight. Cows kept in open pasture supplied milk containing vitamin D, but this factor was absent from the milk of cows kept all day in stalls. It is therefore advisable that if possible children should be given milk from pasture fed cows so that they can obtain a supply of plentiful supply of the vitamin. It is better for people who can do so to go out of doors to obtain their ultra violet light, because in this way they have added to the benefit of the fresh air. It has been found that some cereals notably oatmeal contain an anti-vitamin which modifies the effect of vitamin D. Thus if oatmeal is eaten more vitamin D is needed to prevent rickets than if the

oatmeal is replaced by wheat flour or rice. The following table gives briefly the amount of vitamin A, B. & C in various substances.

VITAMIN A.		VITAMIN B.		VITAMIN C.	
Butter	+++	Celery	+++	Cabbage (raw)	+++
Cod liver oil	+++	Egg yolk	+++	Grape fruit	+++
Egg yolk	+++	Lettuce	+++	Lemon	+++
Beans (runner)	++	Raw tomato	+++	Orange	+++
Cabbage	++	Tinned Do.	+++	Swede	+++
Young carrots	++	Kidney beans	++	Tomato raw	+++
Cheese	++	Cabbage	++	,, tinned	++
Cream	++	Carrots young	++	Beans (runner)	++
Fat (fish)	++	Lentils	++	Do. sprouted	++
Lettuce	++	Nuts	++	Lettuce	++
Milk	++	Onions	++	Lime juice (fresh)	++
Peas (green)	++	Peas (green)	++	Marrow	++
Spinach	++	Spinach	++	Peach	++
Raw tomato	++	Turnips	++	Pineapple	++
Tinned Do.	++			Potatoes	++

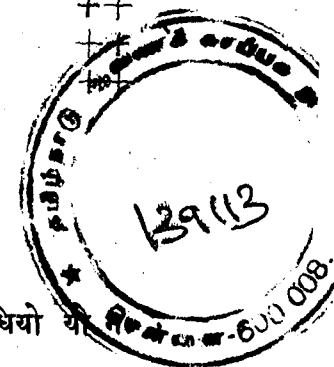
The Gayatri Mantra

PT. KESHAV DEV GNANI

ओम् भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

In Vedic literature, after "Pranava," the greatest importance is given to Gayatri Mantra. This is called a secret (गुह्यम्), a mystery (रहस्यम्) which is revealed with the utmost precaution. The first three 'Varnas,' who are otherwise called 'Dwijas,' by dint of *tapas* become entitled to be initiated into the great Mantra. This Mantra, if properly understood, claims to save a man from all sins and sorrows. It is why the word Gayatri is interpreted as गायन्तं त्रायते ।

In the sixth chapter of Chhandogya Upanishad, when Svetaketu returns from school after completing his education, his father Aruni asks: "Boy! You look so majestic, so silent and so grave: well, did you ask the secret by which the unheard-of becomes heard of, the unthought-of becomes thought of and the unknown becomes known?"



The son hangs down his head dumb. After a pause he replies: "Perhaps my teacher did not know himself. Had he known, why should he not have disclosed that to me?"

What is that 'Adesha' (word), by knowing which all unknown become known? In the Upanishad the father has given some examples, namely, of clay, of iron, etc. As by rightly understanding the nature of a piece of clay, all that is made of clay can be known; and as by grasping the properties of a bit of iron all that is of iron can be understood: similarly by knowing the 'Swa-rupa' of the Atman, the whole universe which is His manifestation (or creation) can be easily conceived.

Let us return to Gayatri Mantra. The Mantra is divided into three portions. First, the Omkara and the Vyahritis. The Omkara is a pet name of God given by devotees in the sense 'He saves men from the bondage of Karma.' The seven Vyahritis of which भूः, भुवः, स्वः are the three condensed, represent three Lokas where His kingdom extends. Thus having taken a glimpse of the Virat-rupa, one enters into the second stage of meditation, where God, the creator shines in 'the most glorious light' (वरेण्यं भर्गः). Now the concentration shifts from the outer to the inner world.

In order to understand and appreciate the beauty of the Vedic Mantra it would be better to explain how a very lofty idea has been expressed in the simplest words. We are given a simile of the mid-day sun, which it is not in the power of the naked eye to look at. We read in Bhagavad-Gita:

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भा सदृशी सा स्याद्भासस्तस्य महात्मनः ॥

i.e., If a myriad suns rise in the sky all at once, as they would have a most dazzling glare, so is the appearance of the Divine.

The light here is not of the oppressive kind as that of the mid-summer-sun, which will simply blind our eyes and confuse the sight by over-powering brightness; it is just the other way about. The epithet used in the Mantra is "Varenyam"—Choice-worthy. In place of dazzling our eyes it furnishes us with a keener sight and a clearer outlook.

Now one may ask, what does a Sadhaka gain by having 'darshana' of Divine Effulgence? Certainly this is not the end. This is a stage which one has to reach before he loses his (apparent) individuality. To be one with the Divine (or, to be like Him) is the goal. And for that one merges one's little self into the self of the Parama Atman

The finite becomes (like) the Infinite. Having known this, as the Upanishad says, all things become known and no longer the subject and the object differ.

But how to have that Vision? How to be one with Him? These are the ever-troubling questions for a student of Yoga. Reply to these we receive in the third portion of Gayatri Mantra. It says: धियो यो नः प्रचोदयात् ।

This is a prayer. Prayer not for the 'daily bread' or for the 'forgiveness of debts', as some religionists pray. But it simply asks "May He rightly direct our reasoning faculty!"

Sastras say "Tongue can not taste That: eyes can not see That ears can not hear That: and mind can not conceive That: etc. He is unreachable (अगम्य) by the senses and the mind."

Then who sees Him? Who finds Him? Says Sruti, तस्य प्रसादान्महिमानमात्मनः i.e., by His grace alone one can know the Supreme nature of the Atman. In the Bhagavad-Gita also the same idea is repeated in verses like,

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवं विद्यो द्रष्टुं दृष्टवानसि मां यथा ॥

Now what is the function of intellect (बुद्धि) in man, and how does it help him in the attainment of the Summum Bonum (अपवर्ग) ?

Our answer is extremely simple. It is man's reason identified with the gross body that seeks pleasure in the outside world. If we want to rend this veil of Maya and remain for ever in the true nature (स्वरूप) of the Atman, we shall have to detach ourselves from the material object and cultivate a very high sense of duty which is termed in Sanskrit निष्काम कर्म. And for all this one cannot but pray for the right guidance of one's intellect.

Since the late war it is becoming clearer day by day how pervert intelligence can work wholesale butchery, and if it be properly used, can transform the Earth into a veritable Heaven.

Reason in one word is the connecting link between man and God. Let us all understand this secret and try to peep into the mysteries of the great Unseen.

—From The Vedic Magazine.

Another Conversion Case:—The Patna High Court has delivered its judgment in the case of Sita Devi against the Maharaja of Tikari. The relevant facts are that Miss Elsie Caroline Thompson, an Australian by birth, became a convert to Hinduism and married the Maharaja in 1909 according to Arya Samaj rites. In April 1913 the Maharaja executed an annuity deed agreeing to pay her Rs. 3,000 per month for her life and the payment was a charge on certain properties mentioned in the document. In July 1917, while Sita Devi was in England another deed was executed by the Maharaja, whereby Rs. 15,000 per annum out of the annuity previously settled on her was settled upon her heirs, successors in perpetual annuity. Subsequently her allowance was stopped and the present suit was brought by Sita Devi against the Maharaja for the enforcement of these two deeds executed in her favour in 1913 and 1917. The defendant Maharaja admitted the execution of the instruments mentioned in the plaint but pleaded that they were executed solely in consideration of the plaintiff being his wife and on her assurance that she would act up to the ideal of a Hindu wife. He also contended that according to Hindu Law the plaintiff being a Christian lady could not by her alleged conversion become a Hindu and no lawful marriage could have been possible between them.

An Important Judgment:—Mr. Justice Kulwant Sahay and Mr. Justice MacPherson delivered their judgment on Wednesday. The *Associated Press* has sent a bare summary. Their lordships held that the marriage was legal and valid. In regard to the first document, which granted a life annuity of Rs. 3,000 per month, they held that it was a maintenance grant made to a Hindu wife but she had forfeited it because she had been proved to have been unchaste. With regard to the second document, which was a grant of Rs. 1,250 per month, they held that this was not a maintenance grant, but a deed of gift, which was fully operative. Their lordships, therefore gave her a decree in accordance with this document. It is obviously desirable to postpone comment on this judgment till the full text is available. But this much is clear that their lordships held that the conversion of a non-Hindu to Hinduism makes the latter a Hindu and eligible for a valid marriage with a born Hindu in the eye of the law. This point is, so far as Bihar is concerned, now settled law, unless and until the Privy Council, if an appeal is carried to it, decides otherwise. If the Privy Council confirms the judgment on the ground that an Indian Court is the proper tribunal for judging the progress of social ideas among Hindus, the law will be settled for the whole of India on the lines of the Bihar judgment. Meanwhile, other High Courts in the country will be bound to take note of that judgment and if they find it necessary to differ

from it, should give weighty reasons for doing so. In any case, an important first step has been taken and we may await the result with confidence.

—From *The Indian Social Reformer*.

Seva Sadan for Madras

We are glad to publish the following appeal of Mr. G. K. Devadhar, Hon. Organiser and General Secretary, Poona Seva Sadan Society and Janakibai Bhat, Lady Superintendent, Poona Seva Sadan Society.

Now that the Women's Home of Service till now managed by the Women's Indian Association, Adyar, has been taken over by the Poona Seva Sadan Society and is made the nucleus of its branch at Madras, it may be of interest to our countrymen all over the Presidency to know in brief something of the work which the Society has been carrying on in Poona and Bombay and other towns in the Bombay Presidency and other Provinces of India.

The Poona Seva Sadan Society is primarily engaged in the work of Adult Women's Education. It has several Branches in the Bombay Presidency and in Nagpur and Gwalior. Besides, there are many Associated centres of work where work was started with the help of women trained by the Poona Seva Sadan. The number of Adult Women receiving practical instruction in various subjects and branches of work to render them useful for careers of social service is to-day roughly over 500 though the total number of women and girls on the rolls of various classes scattered all over the places is about 1,600 including some duplications. The number of women who have been trained as nurses, midwives, and doctors, is more than 100. Sixteen hostels are maintained in different places providing education, residence, boarding and training in Domestic Science, to women and girls numbering 400. In addition there is a Home in Nasik maintained for orphans and helpless women which serves also as a sort of Rescue Home. The Society manages a small Maternity Home and two Creches in Sholapur to take care of children of about 300 women employed in two Cotton mills managed by a European Company (Bombay Company), in Sholapur. Five Maternity Hospitals, Nursing Homes and Dispensaries are run in addition to seven Infant Welfare Centres and Ante-natal Clinics. During its existence for 18 years the Society has been able to train over 350 women social workers who are rendering useful service in all parts of the country. Most of these workers amongst whom there are doctors, nurses, midwives, health visitors, governesses, child welfare workers, sewing and singing mistresses and music teachers, &c., have been trained entirely at the

cost of the Society. The enormity of the task undertaken by the Society to run the various institutions and maintain a large number of free boarders etc., will be evident from the fact that the annual expenditure incurred by the Society now exceeds Rs. 2,50,000 of which only Rs. 200,000 is secured from different sources including Government grants.

The Women's Home of Service Madras.

The Poona Seva Sadan Society has at the insistent call of friends and wellwishers in Madras undertaken this further liability of running the Women's Home of Service in Madras. It is proposed to conduct the Home more or less on the lines of the Institutions conducted by the Society in Poona and elsewhere, of course making such modifications as are suited to local conditions. The Society cannot be expected to conduct the Institution on efficient and progressive lines such as those that have received approval and support from all quarters, unless sufficient funds are forthcoming. In view of the thoroughly non-sectarian character of the work we trust unstinted financial support will come forth from all quarters irrespective of caste, creed or race. Madras has won many laurels in various fields of activity and social work is by no means neglected. But the work of the training of adult women, which is a very important factor of social work has not, so far as our limited knowledge goes, received that emphasis and attention which it needs especially at a time like this. We have no doubt that the Madras Branch of the Poona Seva Sadan Society will be enabled to do its best to further this branch of social service particularly at a time when there is an ever-increasing demand for more trained and qualified women workers in several fields of national activity and country's advance along progressive lines.

Already a beginning in this direction has been made by one of the most leading and public-spirited citizens of Madras, the Hon'ble Mr. Justice Venkatasubba Rau, by placing at the disposal of the Poona Seva Sadan Society a munificent sum of Rs. 10,000 to be used by the Society freely for the development of such work in this part of the country on the lines of the work conducted by the Society in Poona and other places. There are also several other friends, whose names will be announced later, who have promised financial support in aid of this scheme. Our own view is that the normal development of such work in a big city like Madras will involve a large initial outlay in addition to recurring charges amounting to nearly Rs. 20,000 per annum for the first one or two years. Our Society's work in Poona alone costs it to-day not less than Rs. 1,50,000 a year.

We therefore, appeal to friends of the cause of women's education in particular and social reform in general to extend to us both their

moral and material support in enabling our Society to carry out the work undertaken here and thus to serve the people of this Presidency.

Indian Renaissance:—The *Indian Daily Mail* writing on the renaissance of Indian art as illustrated by music, dancing and dramatic performances given in Bombay in which cultured and educated Indian women took part, makes the following suggestion:—"The new movement deserves encouragement and it also needs co-ordination. An Indian Renaissance Association with ample funds is needed for both purposes. Without such an organization, efforts are bound to be sporadic and to entail unjustifiable sacrifices on the part of those who, from wholly disinterested motives, are striving to revive and raise the standard of Indian art under modern conditions. The greatest credit is due in particular to the talented women who are taking a leading part in the new movement. They are rescuing the arts of music and dancing from the hands of professional nautch women and restoring them to their ancient high status in Indian life. Princesses and ladies of noble families sang and danced before the shrines of ancient India, and considered it a religious duty. They were the true devadasis, a name which has now come to be applied to a very different class of women. The time is not distant when these great arts will once more flourish as valued accomplishments of women of education and refinement in every home in the land."

—From *The Indian Social Reformer*.

Lalaji on Hinduism.

Lalaji in the course of a lecture recently delivered at Trivandrum said:—That a community of 240 millions of Hindus, intellectual human beings admittedly possessing a great civilisation and history should remain at present in a degraded condition precluded a truthful person from saying that they are great. All the same they hope to be great. They expect the rising sun. Most of their social customs were based on their religious customs and ideas. There was hardly any phase of a Hindu's life that was not affected by religion. They had been a great people. He did not know they were still so.

*** A history of Ideas not history of Wars. ***

They are a people with a history and with a unique literature in the world. Even those who belittled their civilisation and charged them with falsely inventing a Golden India admitted that India's religious scriptures are the most ancient in the religious literature of the ancient Aryan World. Some exceedingly clever and wise Westerners say that India has no history. Perhaps they mean a

history of wars. But what is a history of wars compared with history of ideas? Ideas make or unmake society. The task before them is comparatively easy. They ought to read the original history of each period. He referred to the Pre-historic Buddhist period. Everyone would admit that they were then free both politically and economically and had no necessity to depend on Lancashire, or Birmingham or Manchester for any of their everyday necessities. The Pagoda tree had been attracting the foreigners for a long time.

Social changes Urged.

They must change socially before they could aspire politically. They cannot get out of the pit in which they are unless they change their mentality and create a spirit of solidarity, that oneness which will move the whole nation as one man. In the South the Hindu Problem is far worse than the Hindu-Muslim problem in the north. He then discussed how he was denied admission into the local temple. His Hinduism preached brotherhood between man and animals. Was their Hinduism one which they could be proud of?

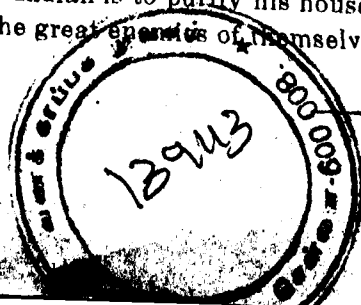
Bane of Untouchability.

Proceeding the speaker said that it was surprising that while the untouchables, the faithful sons of Hinduism were denied passage on certain roads near the temples, the Mohammadans and Christians are given liberty. As every untouchable is a Hindu he was kept at a distance. The moment he left them they blessed him and supplied him with all social amenities. That is their Hinduism. The cleanest people he had seen, except the Japanese are the people hailing from the untouchables. He heard that about 5 lakhs out of the ten in Cochin are denied the use of certain roads. Unless the masses are elevated there is no future for the country. Before he came to Kerala he met Mahatmaji who told him that H. H. the Maharani Regent was in full sympathy with the reform movement.

Be Pure.

There is no place dirtier than temples. He did not believe Sri Shankaracharya sanctioned these practices. There is no use of platform oration. Patriots are not made on platform. The prime duty of every Indian is to purify his house, to put his house in order. They are the great enemies of themselves.

—From *Swarajya*, Madras



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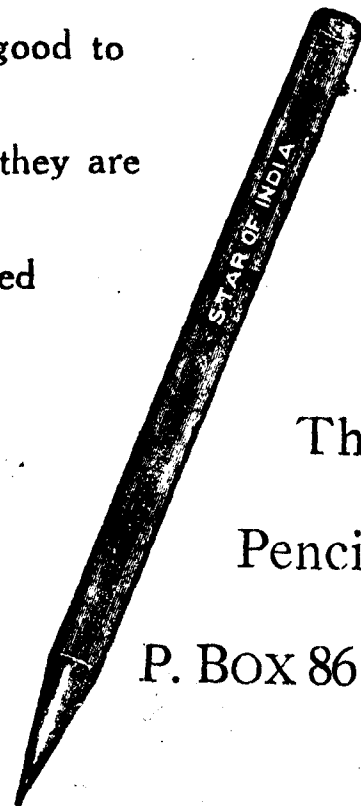
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