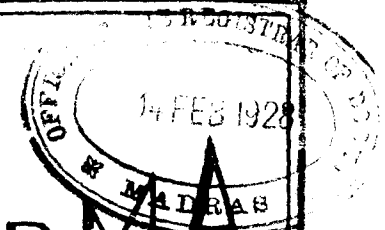
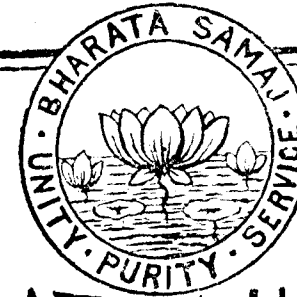


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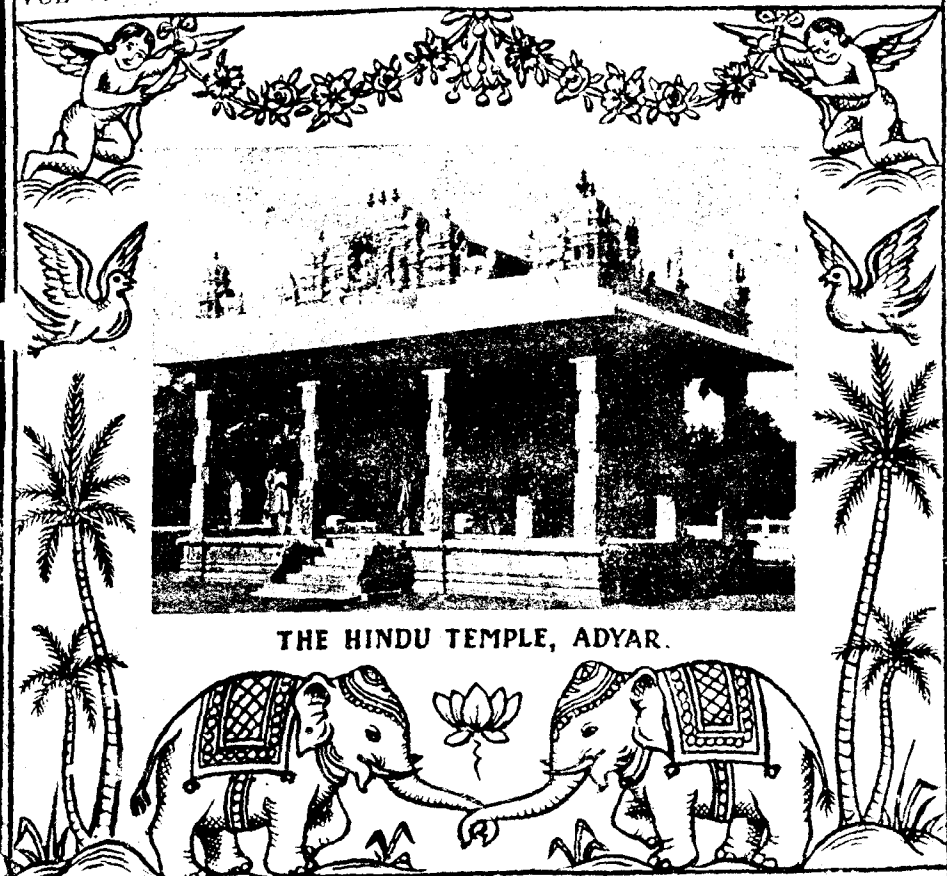
BHARATA DHARMA

(The Official Organ of the Bharata Samaja)
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VOL V.

JANUARY, 1928

NO. 10



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The Bharata Samaja

At the Annual Convention of the Bharata Samaja held on the 29th December, 1927 at the T. S. Headquarters Hall, Adyar, the following members were elected to the Council of Management :

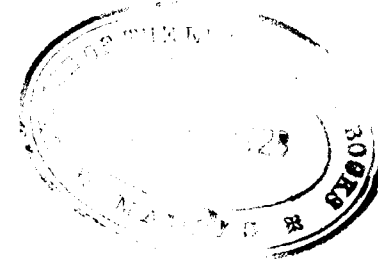
Mr. J. Krishnamurti
 „ T. Ramchandra Rao
 Mrs. Rukmini Arundale
 Mr. Y. Prasad
 „ N. S. Rama Rao
 „ D. K. Telang
 The Hon'ble Mr. Justice V. Ramesam
 „ Mr. A. Ranganatham
 Mr. P. K. Telang
 „ C. Subbaramayya
 „ S. Raja Ram
 „ C. Ramayya
 Mrs. Lakshmi Ammal
 Mr. B. Sanjiva Rao
 „ C. S. Trilokekar
 Dewan Bahadur Rajadharma Pravina K. S. Chandra-
 sekharai Aiyar and
 Mr. L. B. Raje.

The new Council of Management met on the 30th Dec. 1927 and elected the following office bearers for next year :

President.—Mr. J. Krishnamurti
Vice-President.—Mr. T. Ramchandra Rao
Secretary.—Mr. L. B. Raje
Treasurer.—Mr. C. Ramayya

The Council also appointed the Temple Sub-Committee as follows to appoint priests and attend to the Temple affairs.

1. Mr. P. K. Telang
2. „ S. Raja Ram
3. „ C. Ramayya
4. „ C. Subbaramayya
5. „ M. G. Kanitkar of Benares



THE BHARATA DHARMA

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CONTENTS

	PAGE.
NOTES	163
THE WORK OF THE BHARATA SAMAJA	165
THE HINDU IDEAL OF DIVINE INCARNATION.—By Krishna Dasa	167
THE MESSAGE OF A WORLD-TEACHER.—By T. L. Vaswani	171
RECONSTRUCTING HINDU SOCIETY.—By Lajpat Rai	172
A REVIEW	175
ANNUAL REPORT OF THE BHARATA SAMAJA FOR THE YEARS 1926 & 1927	175

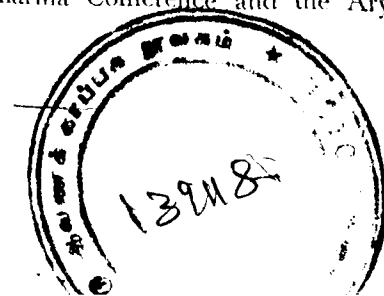
NOTES

We have just passed through an extraordinarily busy week of Conferences, Conventions and Congregations. The Christmas week is the week of consolidated and concentrated thought on vital questions of religious, social, educational, political and generally all humanitarian activities of the country. Madras has had the privilege of the assembling of its most thoughtful and brilliant sons working in various fields of betterment. About 32 Conferences of different descriptions held their sittings, discussed their ideas and decided on the further steps of progress. Madras was thus the rallying centre for the collection and radiation of great forces in the service of the country and everyone of such activity intended for public welfare must have gained considerably as the Guardians of the Earth are, we are said, always present at such congregations and aid them, though invisibly, by throwing in useful thoughts and helpful suggestions for receptive brains to catch and formulate. Madras has truly been a great Kshetra and a holy Tirtha providing a fitting channel for the free flow of the forces that work for the progress of the world.

The great success that attended the Indian National Congress need not be discussed here. The Indian National Social Conference had a very successful session under the presidency of Mr. K. Natarajan of Bombay, the veteran social reformer, and took considered and useful decisions on various items such as Marriage Reform, Emancipation of Devadasis, Social Service and Rescue Homes, Parda, Untouchability, Prohibition, Social Legislation, &c., several well-known leaders taking part in the discussion of these questions.

As for the Theosophical Convention this is what appears in New India: THE THEOSOPHICAL CONVENTION: While the Congress has been active in one part of Madras, in another part another body, no less important to India's future has been equally active—the Theosophical Convention, to which nearly 2,500 delegates travelled from all parts of India, with representatives from England, Java, and elsewhere, and including a contingent from Australia headed by Bishop Leadbeater. A great gathering of members of the Order of the Star was also held under the guidance of Mr. J. Krishnamurti, its Head. The proceedings were as usual characterised by great peace and happiness and a renewal of enthusiasm which should show itself during the coming year in increased service in all departments of Indian life. The Theosophical Society exists not merely to promote the understanding of the science of life but even more to help to make Brotherhood a living reality in the world; and each day of the Convention was spent in meetings and organisation to this end. The Theosophical Convention will have naturally far less notice in the press than the National Congress, yet its effect will be to stimulate the many thousands of members throughout the country to further effective service towards India's uplift.

The Humanitarian Conference held its session on the 30th under the presidency of Mr. C. Jinarajadasa. The Session was opened by Sadhu T. L. Vaswani with an inspiring speech. The presidential address was characteristically lucid and full of useful suggestions. The Hindu Mahasabha, the Varnashrama Dharma Conference and the Arya Samaj held successful gatherings.



The Work of the Bharata Samaja

A public meeting of the Bharata Samaja was held on the 25th Dec. 1927 at Adyar where a large audience had gathered for the T. S. World Convention. Dewan Bahadur Rajadharma Pravin K. S. Chandrasekhara Ayyar presided on the occasion.

The first speaker, Mr. S. Raja Ram, referred to the passing away of Dewan Bahadur Sir T. Sadasiva Ayyar in feeling terms and proposed the following resolution, which was carried unanimously:

"The Bharata Samaja assembled at its Annual Public Meeting expressed its deep-felt sense of the great loss at the sudden demise of our revered Bro. Dewan Bahadur Sir T. Sadasiva Ayyar, known to us under the more affectionate name of Krishna Dasa, who was one of our foremost Founding Members, an active propagandist, an earnest supporter of the various phases of the Samaja's activities and a valuable contributor to the Bharata Dharma."

The Resolution was passed in silence, the whole audience standing.

Mr. Mavji Govindji Sheth of Bombay next spoke of the interest taken by the Hindu public in the affairs of the Samaja and exhorted the Hindu delegates of the T. S. Convention to take keener interest in the good work which is being done by the Samaja. He referred to the fine Bharata Samaja Temple where a large number of delegates go every morning for congregational Puja and from which blessings are poured forth for the upliftment of the whole world. This beneficent work was started two years ago and is being regularly carried on since then. He made a stirring appeal for funds to clear off the liability incurred in the erection of the temple and it had an instant response. Currency notes, rupees, small silver, nickel and copper of various denominations poured in, amounting to Rs. 209. When the President had announced it, Mavjibhai reminded that there was still a liability of about Rs. 800. A generous donor in the person Mr. V. Kameswara Rau Naidu Garu of Pundi (Ganjan Dt.) came forward and promised to cover the deficit so as to wipe off the whole debt. May the Great Ones bless him! Mr. Mavji then spoke of the necessity to introduce the Sanatana Dharma Examinations. The Surat Group of the Bharata Samaja had already revived these examinations. They found that thereby they could induce a large number of boys and girls studying at schools and colleges to study the Sanatana Dharma. The successful candidates were given prizes and diplomas and the scheme had become so popular in

Bombay and Gujarat that about ten thousand students appeared at these examinations in 1917 and fifty two centres had to be established for holding them. The text books prescribed for study were graduated to the capacities of the different standards of the schools and colleges and dealt with matters of a general character. Some of the books out of those prescribed are mentioned below :

The Sanatana Dharma Text book Nos. I, II, & III of the Central Hindu College; the Bhagavad-Gita; At the Feet of the Master; The Story of the Great War; Sri Ramachandra; Path of Discipleship; An Introduction to Yoga, &c.

The Bharata Samaja's future work rests with those who are now young in bodies, and we of the older generation will have done something if we train the younger generation to follow the ideals advocated by the Bharata Samaja. The speaker next urged that Groups of Bharata Samaja should be formed throughout the motherland and wished that they took up the work in connection with the study of the Sanatana Dharma. He also drew the attention of the audience to the work of the Stalwarts' League started under the third object of the Samaja by its Vice President, Mr. T. Ramchandra Rao and said that it was to be regretted that sufficient number of people had not come forward for work as the number of members enrolled till now was only 236.

The next speaker was Mr. Kanji Dwarakadas. He referred to the Samaja's ideal of "Reverence for womanhood" and the third object of the Samaja, namely "to promote social welfare and eradicate social evils in the Hindu Community." He gave an account of the work which is being done in Bombay by "The Vigilance Association" to put down commercialised vice and desired that similar work should be taken up elsewhere. The law of morality should be the same for men as for women. The work of amelioration of the conditions of women working in factories and mills deserves to be better attended to as they are even in worse position than the labour men.

Mr. Harjivan K. Mehta laid much stress on the study of the Sanatana Dharma. He said that Hinduism symbolises the Ananda aspect of God and in Nature, and the children are more in touch with nature. The future of India lies more with those who are now at schools and colleges. He said that when Sri Krishna came to our world it was the children who surrounded Him and lived the Dharma preached by Him. Now also we are told (by our President, Mr. J. Krishnamurti) that behaviour is righteousness and that the Kingdom of Happiness is within us and not only in Heaven. What

better work can we do then other than encouraging the study of the Sanatana Dharma throughout the schools and colleges of India?

Mr. C.V. Krishnaswami Ayyar B.A., B.L. made an interesting speech and said that it was best to appeal to the ladies first, then the gentlemen would follow. He said it was the ladies who have preserved the Dharma. Howsoever man would like to give up the religious observances, the ladies would not let them do so. Therefore if the ladies would join the Bharata Samaja and begin to work for its objects and ideals good results would follow in a short time. In fact the success of work for the third object of the Samaja depended on the co-operation and initiative of the ladies, especially the social evils of extravagant expenses &c. in connection with the Upanayana and Vivaha ceremonies. He said that if the Bharata Samaja Rituals were adopted and these ceremonies performed under the auspices of the Samaja, we would get all the essential and sacred parts of the ceremonies and save much unnecessary expenses. He exhorted the audience to take full advantage of the Samaja.

The meeting closed amidst great enthusiasm and cheerfulness.

The Hindu Ideal of Divine Incarnation

Continued from page 155.

(By KRISHNA DASA—THE LATE SIR T. SADASIVAMER)

With my limited knowledge and capacity, I cannot deal with the Higher Avatars in the Higher worlds except in a very imperfect manner. I shall therefore in this paper confine myself to a few of the Avatars that have taken place on this planet of Earth. Even these earthly Avatars are countless. Before proceeding further, however, an idea of the theory of what might be called the Hierarchy of the Avatars may be obtained from the *Srimad Bhagavatam*. The earliest Avatara is called in that Scripture, the "Purusha" Avatar. The best way to represent this Avatar is to consider the whole Universe (that is, the 3 or 7 worlds and all their denizens) as one complex organic body ensouled by the one Life belonging to this Greatest Avatara. The word "Purusha" means "He who dwells in the (bodily) tabernacle." This "Purusha" Avatara is also said to be identical with the Intelligent Being within the Solar orb, not the material body of the Sun, but the Being who is the ultimate source of all the life, of all the intelligence, of all the moral virtues, of all the gravitational and other forces, (chemical, electrical, magne-

tic &c.) in this Solar Universe. This "Purusha" also dwells in the heart of each and every being and in the heart of each atom, whether it be an atom of the physical world, or of any of the higher worlds. This Purusha is as I said, the first Avatara and the Bhagavatam teaches that all other Avataras flow from this Primeval Avatara just as countless streams flow out from an inexhaustible and unfathomable inland sea. In this Avatara is contained not only the Past and the Present, but also the Future.

The next Avatara is the Trinity or the Trimurti Avatara. I need not say that this Trinity is not a flesh-and-blood human Avatar. (1) Will-Power-Love (2) Word or Wisdom-Love and (3) Creative Activity-Love, are the three abstract ideal forms (inseparable from one another) which constitute this second Avatara. According to the ancient Hindu ideas these three Ideal Beings are not three separate Avatars, but form only one Avatar. It can, however, be grasped by the limited human mind only as a Trinity or three aspects. It is called Trimurti or "the Triple-Aspected-Being" in Hindu Theology. A most intellectual giant can conceive of even one aspect of this Trimurti only in a very vague and totally incomplete manner. It is only Saints, who are Sages, and who have reached the fifth stage of Initiation (the Hindu Jeevan-Mukta stage or the Buddhist Asekha Stage or the Christian Deification stage) who can really form a clear idea of this Trimurti Avatara. Ordinary philosophers and theologians will quarrel and have, of course, quarrelled and indulged in useless wordy warfare about the three aspects of this second Avatar, because they have not even for a moment really "seen" much less "entered" and "realised" the Trimurti. They are like the blind men who quarrelled about the elephant.

There are several other lower Avatars, which I have no time even to enumerate. Ten Avatars are usually mentioned in the Hindu Puranas as very important, but they are not at all exhaustive as many ignorant people imagine they are. They only represent some important Ideals which, it was thought, would be beneficial for ordinary religious men and women to grasp clearly to help their spiritual progress. No Hindu religious idea or Ideal is, however, ever separated from the corresponding scientific or philosophical idea or Ideal.—I shall set out one of the seven significations of these popular Avataras—(The other six significations require monumental learning and industry like that possessed by Madame H. P. Blavetsky to deal with them)

The Fish-Avatara (the first of the ten Avataras) represents in the one

signification which alone I am dealing with, the wave of Divine Prana or Divine Vitality which entered the earthly waters in order to produce living beings on this earth in the far-off past. (I am not saying all this out of my own imagination. I am merely paraphrasing some of the Bhagavata shlokas.) The fish which eats and digests almost everything was the aptest figure of speech for the platonic archetypal idea of vitality and hence that allegory was used to describe to ordinary mankind that great work of the Lord in His Descent as the mighty pranic animal vitality of this earth.

The tortoise with its five Angas (projections, namely, head and legs) represents the second great Divine Descent which evolved the five senses in the animal kingdom. The third (Boar) Avatara represents the Divine influence which descended for the production and evolution of amphibious creatures of great locomotive activity which is the foundation of all great sacrificial work, whether involuntary or voluntary (This Divine Boar is called Yagna Varaha). Its four legs are described as the four Vedas in the Bhagavatam. Similar explanations and descriptions are given of the other organs and actions of the Divine Boar. The Man-Lion (4th Avatara) was the Divine Force which produced beings on this earth possessing a combination of animal-mind and human-mind in almost equal proportion, glorious beings who combined in themselves the fearless courage and noble dignity of the lion with the moral indignation against wrongs itself sacrificing love of a royal nature. The Vamana Avatara also was not a flesh-and-blood human Avatara, but it was the Descent of a Divine efflux which established the superiority of man over matter in all the Three worlds through the development of the human higher mind from a dwarfish state into an all-comprehensive Intellect. This Vamana Avatara was a Deva or Angel Avatara, the Avatara being known as the younger brother of Indra Deva. I have thus shortly dealt with the five non-human Avatars. We have now left for consideration only the remaining five later (among the ten) Avatars which were to be manifested in forms of human flesh and blood. Of these five again, (that is, the 6th, 7th, 8th, 9th & 10th), the 10th (the Kalki Avatar) has not yet appeared. The other four are called by the names, Parasurama, Sri Rama, Gautama Buddha and Sri Krishna. All of them were intended to destroy wickedness, to promote virtue, to teach moral conduct by precept and example and to lift up earthly mankind to higher and higher stages of evolution.

Now, a few words about each of these four human Avatars. "Parasu Rama" means the "Rama of the Axe." The works which He did could not be understood without a reference to a state of society in ancient human

history. Jealousy and mutual conflict, one of the aspects of Adharma, came into great prominence in the human world in its Treta Yuga—the second of the four Yugas. Physical force, therefore, became necessary to restrain the strong wicked man from injuring and exploiting his weak neighbour. So, mankind was divided into four principal divisions or classes, the well-known four castes, according to their character and profession and *not according to mere parentage*. From among those who belonged to the Kshatriya caste and were noted for their courage, burning desire to protect the weak against the strong, generosity, and chivalry, kings were constituted to protect the weak men and punish the wicked men in the State. But as is inevitable in the progress of time which stirs up and revolves the Three Gunas (Satwa, Rajas and Tamas) in cycles and makes the majority of men forget the spirit gradually and stick on to the dead letter, the Kshatriyas forgot their duty of protection of the weak, became intoxicated with Rajasic pride of power and began to oppress the other classes indiscriminately. They were specially jealous of the Brahmin Rishis, whose Dharma was learning, prayer, non-violence, harmlessness and non-resistance to personal wrongs. After lapse of ages, when the Kshatriyas' adharma became intolerable and culminated in the murder of the Brahmin Rishi Jamadagni, the Divine Avatara came down and possessed the body of an advanced Yogi by name Parasurama (the son of the murdered Rishi) in order to destroy the Kshatriya clan during 21 generations.

Here, I have to interpose some observations about the different grades of Avatars. Srimad Bhagavatam calls every Avatara, except the first Purusha Avatara, as an Amsavatara. (I exclude from consideration one interpolated shloka in the work which is to the effect that Sri Krishna was not an Avatara at all, but God Himself.) "Amsa" means "fraction." But there are—of course—larger and smaller fractions. Every living thing (we know from J. C. Bose that all things are living) is in a true sense an Avatara of God, because there is only one Life in the whole Universe, and the minutest life is indivisibly connected with the One Life as an infinitesimal fraction of that One Life. But for practical purposes, a living human or angelic being can be reasonably called an Amsa Avatara, *only* if God's Life, Light and Love are manifested through that Being with a splendour not less than that which is manifested in a Jeevanmukta Yogi who has passed the fifth Initiation and to whom alone we Theosophists usually confine the appellation of "Mahatma". Below the Amsavataras are lower Avatars which are called Amsamsavataras, that is, fractions of fractional Avatars.

(To be continued.)

The Message of a World-Teacher

BY T. L. VASWANI

Upon a dark earth he appeared with a light from Heaven. In how many hearts shines that light today,—The Light of Love?

Guru Nanak gave his love to all,—Hindus and Muslims, Indians and Arabians, Persians and Russians. In them all he saw the one glory of Divine Humanity.

His religion rose above the limits of creed and caste and nation.

Hence the creative value of his life and message.

Dharma has for a long time been confounded in our country with asceticism, with withdrawal from action. Buddha himself,—a seer of wisdom,—taught "the Middle Path" asking his disciples to avoid the extremes at once of indulgence and asceticism. But after Buddha, a Buddhist metaphysic appeared,—it taught not the Middle Path but the Path of Negation. Religion was confounded with quietism. India suffered long from the wrong conception of spirituality as passivity.

Guru Nanak never taught the Path of negation. He did not ask the men to give up the world. He did not ask them to abandon work. He asked them to put a new motive into work. His essential message is expressed in a beautiful song of his which closes on the following note:—

Do the will of Him who is the King of kings.

To do God's will in daily life,—that's the secret of *dharma*. Religion must not be sundered from life. Dharma must mingle with *Karma*.

He received in the Waters the revelation of religion as Life. Waters flow, Religion, too, flows,—is dynamic, not static. It flows as the Love of God in the Life of man.

With this vision of God as the great Lover of human souls, Guru Nanak became a wanderer upon Earth. Not for him a life of care and comfort. He went from place to place in quest of human hearts. He wandered far and wide to give to lonely, broken, bleeding hearts the healing waters of the Love of God.

He did not avoid life. He did not ask the people to turn away from their daily duties. He meditated on the mountains, but he also, mingled with men. He entered into solitudes for communion with the Spirit. But he, also, wandered far and wide to spread the Light. That is why so many men came to him,—men of different castes and creeds. They came to him, instinctively recognising that in his heart was Love.

This blessed day, the day of his birth anniversary, this is all I would say to my countrymen: "Do the will of Him who is the King of kings". Guru Nanak does not ask us to praise him. He needs no human praise. He asks us to live a new life. It is the life of Love. He asks us to do the will of God. All work not inspired by love of God's will comes to nought. The French Revolution ended in a Reign of Terror. The cry of "Liberty, Equality, and Fraternity" was dominated by hate not inspired by love. The Bolshevik revolution aimed at happiness of the poor but for lack of love for God has been stained with merciless murders. Nationalism itself is narrow when it misses the vision of Divine Humanity. "Ye are Brothers"—is the message of Guru Nanak. "Therefore love one another! Ye are Brothers in God. Therefore do His will".

Religion is the service of His will in life. How natural is humility to him who aspires to be a servant of the Divine will! Guru Nanak was a prophet of humility. In hymn after hymn, he sings the value of humility. This, too, we must learn if we would truly serve. For true service is not self-advertisement. True service is self-effacement. Guru Nanak loved to speak of himself as a "servant of servants." He went about in deep humility to teach and help and serve. He mingled with the poor, he sat with the criminal and out-caste. To-day we bow to him as to one of the world's Greatest Ones. He that is humble is blessed! That is the Law. A raindrop fell from the skies, and as it was about to sink into the ocean, it said,—"It is God's will that I be broken into nothing." Then a shell caught up the drop of rain and behold! It became a pearl. Blessed are the humble. For They become pearls of great price. To live the new Life is to shun the glamour of "greatness" and be a silent servant of the silent Ones.

Reconstructing Hindu Society

BY LAJPAT RAI

No reconstruction of the Hindu Society can be satisfactory and complete without a substantial change in the customs and practices relating to marriage. Whether marriage is a sacrament or a contract the predominating considerations in the law of marriage must be (a) the personal happiness and health of the married couple, (b) interests of the offspring, and (c) the good of the society. I have no doubt the ancient Hindu Law-givers considered all these elements when they made their laws of marriage. A close study of the ancient Hindu laws of marriage and a comparison of them with the European laws of marriage, have convinced me that the ancient Hindu laws produced the maximum of personal

happiness, with the maximum of social good. With changes in the constitution of the society and in environments these laws were changed.

Even if marriage be regarded a sacrament it is obvious that it is after all a social institution. No social institution can be unchangeable and immutable. Social institutions are the product of the needs of the society. They reflect the condition of the society and also meet its needs. The conditions of the society and its needs continue to change. They are "*anitya*," i.e., non-permanent, not inflexible. The later Hindu Shastrakars therefore changed the social laws of their society in the light of their experience and in order to meet the exigencies of the changed times and the changed conditions of society. If Hindus had been politically free to change their laws within the last 150 years, they would have done so. British political domination has not only prevented them from doing so but the application of the principle of English jurisprudence in the determination of custom has also helped that stagnation from which the Hindu Society is at present suffering. That a custom should be immemorial before it is enforced by a court of law is a purely arbitrary rule of law.

There are different interpretations of Hindu law in force in different provinces. That also shows that the provincial interpretations or customs were based on local needs and local circumstances. The British Government when it took charge of the country employed certain Pandits to interpret the Law for their courts of justice. It has been proved conclusively that some of these interpretations were wrong and absurd. The British Courts however refuse to make the corrections. Bound by judicial precedents they prefer to enforce the law as interpreted by the Pandits of the Supreme Court of Bengal. Take for example the case of the adoption of a daughter's son. It has been authoritatively laid down and correctly, that the original interpretation of Hindu Law as regards the intelligibility of a daughter's son for adoption was entirely unjustified. The Allahabad High Court tried to correct that interpretation and adopted a saner and more reasonable view on the point. But the Privy Council set aside the decision of the Allahabad High Court on the ground that it would upset a practice sanctioned by so many judgments of the courts of law. A custom is good custom if it is accepted and followed by a sufficiently large number of persons. A custom should certainly be distinguished from a whim or caprice. The unfortunate position is that the Legislature would not undertake such social legislation as is opposed by the orthodox section of the Hindu community and the courts would not enforce a custom unless it is proved to be of immemorial origin. Unanimity for a change in social law is impossible. What does it come to? Just this, that if the courts of law have been following a particular interpretation of the Hindu Law, they must continue to follow it unless it is changed by the Legislature. The Legislature refuses to legislate unless Hindu opinion is unanimous or almost unanimous for that change. The position is ludicrous and anomalous but there we are. The vast body of Hindu public opinion is opposed to the marriage of girls before 12. But they are not unanimous. Some crazy people rely on authorities which are by no means binding on every Hindu. The Legislature therefore must not act. This is not however a case of custom or law barring marriages of girls at a higher age;

though under the strict interpretation of the law on which the orthodox rely all marriages above 11 ought to be declared invalid. We will however take the questions of inter-caste marriages and of divorce. Suppose a Vaishya marries a Kshatriya girl, should his marriage be declared invalid because of the provision of the Hindu Law prohibiting it? Is there anything eugenically unsound in it? Will it be for that reason alone, harmful to the married couple or their offspring? Why should the British Courts of justice invalidate such a marriage and why should the Legislature impose such restrictions on it as would practically make it socially and legally perilous for the married couple who contract it. Some way must be found out of this difficulty if social reform among Hindus is to make progress, and if the Hindu Society is to get out of the slough into which it has been plunged by extreme orthodoxy and by outlandish practices and customs. I would like to invite discussion on this subject.

In the meantime I have no hesitation in saying that the following reforms are overdue.

(a) The minimum marriageable age of girls and boys must be fixed by law, if early marriages are to be abolished and the Hindu race is to have a fair chance in the race for progress.

(b) All restrictions on the remarriage of widows must be removed. All legitimate encouragements should be given to the re-marriage of child-widows.

(c) Divorce under certain circumstances must be legalised. Make the conditions hard if you please, but certain circumstances must be recognised under which a legal dissolution of the tie be recognised.

I do not attach that importance to this item as I do to items (a) and (b). I am conscious that much misery is entailed by the prevailing practice and law on this point, but it does not affect the national well-being to the same extent and in the same degree as items (a) and (b) do.

(d) The education of girls must be pushed with zeal and at any cost. The Government must be made to spend money on it and private effort should be redoubled. All further efforts to collect and spend money for providing higher liberal education for boys should give way to the necessity of providing sane education for girls. These latter should have precedence over the former. All educated families should realize the necessity of donating a portion of their savings for this object. The pressure of public opinion should be brought on the ministers of education to make ample grants of money towards this object. Provision for the higher education of girls should be a premier charge on all funds allotted for education over and above what is already being spent thereon.

—The People.

A Review

THE PATH TO PERFECTION, by Swami Ramakrishnananda (Sri Ramakrishna Mutt, Mylapore, Madras. Price 4 as.)

This little booklet, neatly got up and priced so low, is apparently a talk delivered by the Swamiji to a group of earnest disciples, most of whom must have been composed of the average men of the world with family and other responsibilities. In simple but forceful language, with familiar instances from life and Scriptures of the world, the Swamiji points out how Perfection is God or Anandam, happiness and bliss. There is and must be in every human being the divine discontent with the things of the world and a yearning towards the Anandam or Happiness. The path to it is one of universal love and Service; and the intense Will to tread it is the means of covering the same. That is the only way to attain "perennial beauty, indestructible life, all power and all Knowledge." And "to go to Him, you do not need your legs: to see Him you do not need your eyes; to hear Him you do not need your ears. He is inside you; and to reach Him, you have to shut up all these. To see him you must shut your eyes, to hear Him you must close your ears, to go to Him you must give up all outer activity." Of course the lower aspects of the senses and activity is meant as the careful reading of the pamphlet will show to anyone. The reprint of the Swamiji's talk in book form at a time when the great Jagat Guru is giving out His message of true Happiness to the sorowing world cannot be entirely fortuitous.

Annual Report of the Bharata Samaja for the Years 1926 and 1927.

The Samaja was founded in December 1920 and is a registered body. The Memorandum of Association was revised in April 1926 and new Rules and Bye-laws were framed which came into effect from the 1st May 1926. This is the first report under the new constitution and the events which led to the several changes recorded herein were epoch-making in the history of the Samaja.

Soon after the new Rules were issued, a letter enquiring from the old members whether they accepted them was sent out and only one member intimated that he did not wish to continue his membership. Rest of the

members on the roll were therefore treated as the members of the Samaja as newly constituted. They were asked to become registered members of the Samaja, if they liked to take part in the administration of the affairs of the Samaja, unless they were already "Associate" members. Many who desired to become Associate members but were unable to do so owing to the restrictions contained in the old rules now registered themselves and the membership rose rapidly.

Membership statistics are as follows:—

South India (Including Indian States)	...	377
Bombay Presidency	...	59
Sind	...	24
Gujrat	...	7
Bengal	...	18
Central India, Bihar & Orissa & United Provinces 6 each	...	18
Central Provinces	...	4
Hyderabad (Deccan)	...	5
Punjab	...	1
Outside India	...	11
Total		524

This includes 65 ladies and 12 Christians. 2 Muslims, 2 Parsis, 2 Sikhs and 1 Buddhist. The Samaja had on its rolls 338 members on the 1st Jan. 1926. During the year 1926, 99 new members were admitted and in 1927 a further addition of 97 was made. This compares favourably with the figures for previous years and indicates that the Samaja is becoming more popular on account of the changes inaugurated under the advice of the elders. During the period of report information has been received regarding the death of nine members and the resignation of one member. Thus the present strength of the Samaja is 524 members.

Registered Members:—These were called "Associate" members under the old rules. There were 31 of them on 1st January 1926. Subsequently 124 were added (52 in 1926 and 72 in 1927). Thus the total number reached 155, but owing to the passing away of two members and one resignation the total number of registered members now stands at 152.

Honorary Members:—The Samaja has admitted during the two years of report ten distinguished persons as "Honorary Members" of the Samaja in view of their valuable services and help to the Samaja. They have the same privileges as the "Registered" members.

Deaths:—The Samaja has sustained a great loss by the death of two of its leading members, Pandit A. Mahadeva Shastri and Dewan Bahadur Sir T. Sadasiva Ayyar, Kt. Pandit Mahadeva Shastri was the Editor of the "Bharata Dharma," the organ of the Samaja, and has done much for the second object of the Samaja in investigating and re-constructing the Hindu Rituals, and the Samaja owes to him a debt of gratitude for his devoted services ever since its foundation. Sir T. Sadasiva Ayyar was one of our foremost founding members, an active propagandist, an earnest supporter of the various phases of the Samaja's activities and a valuable contributor to the "Bharata Dharma". We feel sure that they will soon return to our world to continue the work of their heart.

Groups:—There were three Groups on 1-1-1926. During the years under report 7 more were constituted Viz., Poona, Santa-Cruz, Hospet Arya Group, Bombay, Surat, Karachi, and Trivandram. No reports of the activities of any of these groups have been received except from the Surat Group which, though very recently formed, has taken up its work in right earnest. The members have organised the Sanatana Dharma Examinations in pursuit of the first object of the Samaja. They had a previous experience of about ten years in the matter. They have now revived these examinations under the auspices of the Bharata Samaja, and the scheme of study classes, the examinations at different centres, and the grant of rewards for proficiency in the study of the prescribed text-books seem to be very helpful in the promotion of the first object of the Samaja. It is hoped that the other Groups will follow the good example and start similar activities. It is also very necessary that many more Groups should be formed in all parts of India. There need be only five registered members at a place for the formation of Groups and hence it is expected that the next year's report will show far greater activities from various groups throughout India.

The congregational Puja is also becoming very popular and prominent men like Dewan Bahadur T. Rangachariar have expressed that congregational Puja is the need of the day. It is however essential that the leader at such a Puja should be well qualified for his work. The Samaja has issued a Nitya Puja Ritual book (with translation and transliteration and notes) and has made an arrangement for securing the best results from the performance of the Nitya puja at its temple at Adyar. It has also authorised its Temple Committee to appoint persons desirous of officiating as leaders (priests) at the Bharata Samaja Puja, after satisfying themselves that they fulfil the following conditions.

(1) that the candidate is a Hindu member—Brahmin or non-Brahmin—man or woman—of the Bharata Samaja.

(2) he has received a proper training in the Rituals and is able to recite the mantras with proper pronunciation, intonation and general effect.

It may be remembered that our President, Mr. J. Krishnamurti helped the introduction of this congregational Puja. But he said in a statement recently "I have attained the goal by treading a more direct path than that of rituals. It is my duty to preach about that direct path. But I am not against ceremonial, if any one, with sincerity, felt that it is of help to him." The Council of Management has therefore thought it necessary to make clear that "membership of the Samaja does not necessarily impose participation in every one of the objects. This will be made clear in the application form when it is re-printed next.

"The Bharata Dharma":—This was conducted by Pandit Mahadeva Shastri until he was taken ill in 1925. It was taken over by the Samaja with its financial liabilities after his death. Mr. S. Raja Ram kindly took up both the Editorship and Managership of the Magazine and has ably conducted it. And its circulation has since increased to over 900. But as the rate of subscription is Rupee one only, the Magazine is not yet self-supporting. It is hoped that all well-wishers of the Samaja will make this its official organ, self-supporting by at least doubling the number of its subscribers in the next year.

Activities:—3 Upanayanams and 1 marriage ceremony were performed, under the auspices of the Bharata Samaja, in January 1926; also four Upanayanams and one marriage ceremony in 1927.

The Upanayana ceremony in January 1926 was performed under the observation of Bishop Leadbeater, who has written about the wonderful effects of Gayatri, and an explanation of the effects of the Hindu 'Congregational Puja. We have received some valuable suggestions regarding improvements in the Upanayana Ritual as a result of his observations and steps will be taken to revise the ritual now in use, in the light of those remarks. It is regretted that a marriage could not be arranged at the time when the Seer is here, in order that the marriage ritual may be similarly subjected to his investigation.

Publications:—Two editions of the Nityapuja Ritual are the only publications issued during the two years under report. The prices fixed are so moderate that only the printing and other charges are expected to be covered. Two editions of Telugu were issued and one is now available. However, the low price will make it possible to circulate the Ritual amongst a large number of people.

The Stakwarts' League:—No report. But 236 members have been enrolled. Mr. T. Ramchandra Rao has been permitted to conduct the work under the general auspices of the Samaja, in so far as it falls within the scope of, and is intended to further the declared objects of the Samaja.

Finances:—A regular statement of accounts will be submitted to the next Annual meeting to be held in April next as provided in Suppl. Rule 4 (Rule VII (b)).

The Temple Construction Fund deficit was settled at the public meeting and will soon be covered up by the donations.

L. B. RAJE,

Secretary: Bharata Samaja Adyar.

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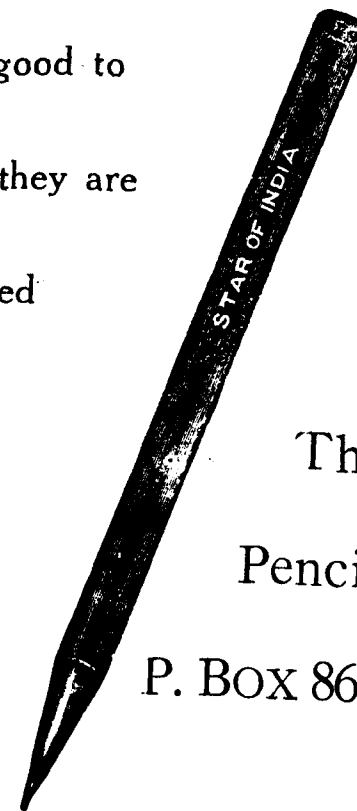
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A STUDY

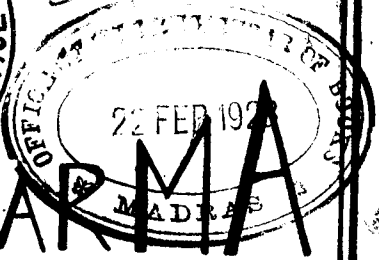
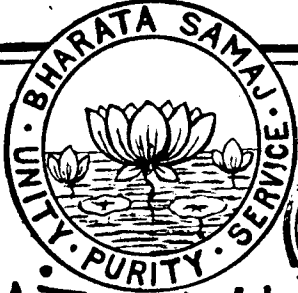
By Dr. K. Kunhi Kannan, M.A., Ph. D.

This book is an understanding criticism of life in the West in many of its aspects by one who visited the West obsessed with admiration for its ideals and methods. It is, therefore, by no means a prejudiced attack or a carping criticism of the Occident; nor is it a sensation-mongering account of the frailties and foibles of life out there. It is an understanding study of conditions in the West by an observer at once keen, critical and sympathetic. It depicts the best side of life there, notes the worst side as well and shows how the virtues and vices of the West are just the products, many of them, of the environment in which the people of the West live, move and have their being. Every vital aspect of life is surveyed—education, art, religion; newspapers, recreation, hotels; the place of women, the growth of machinery and enterprise, the organisation of labour and capital; the functioning of political parties and of their relation to government and the future of democracy in the light of what is happening. These subjects are studied and discussed in relation to what obtains in the East, and life in the West is finally evaluated in its bearing on the highest human ideals. If the author's conclusion is that in the ultimate analysis, the East has reason to be cautious not to borrow the methods and ideals of the West wholesale and indeed to prize its rich cultural heritage as invaluable, that is not a conclusion which any Westerner will quarrel with in the light of the great array of impressive facts which the author marshals in support of that conclusion.

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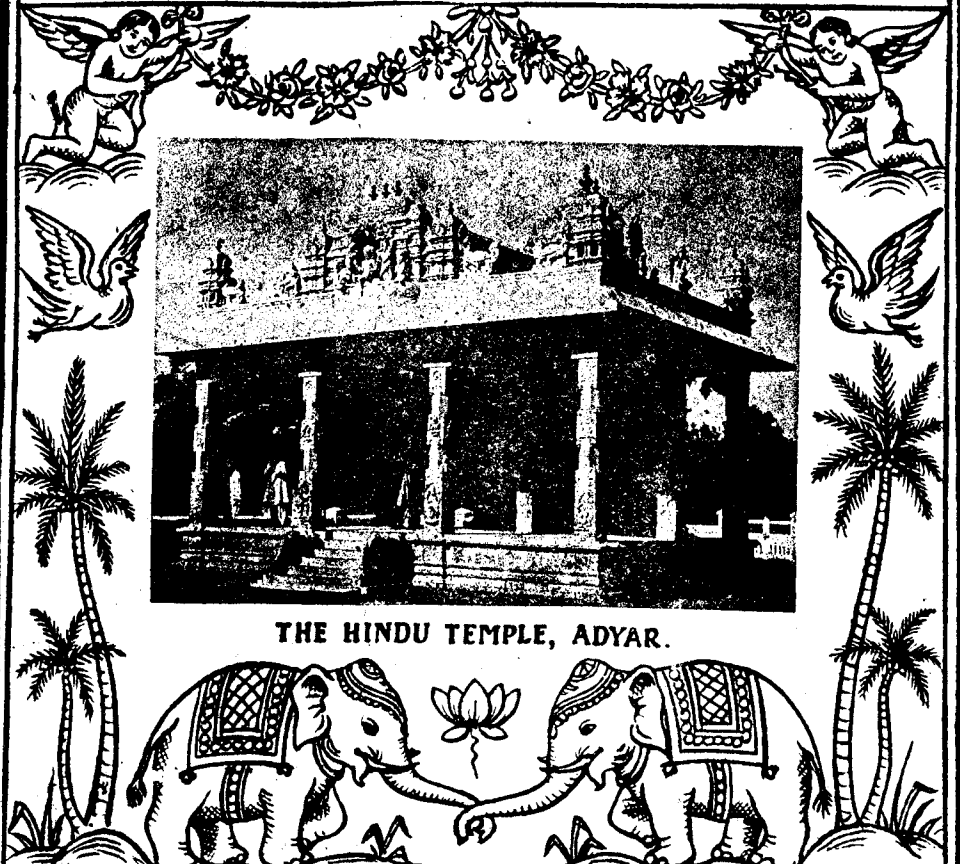
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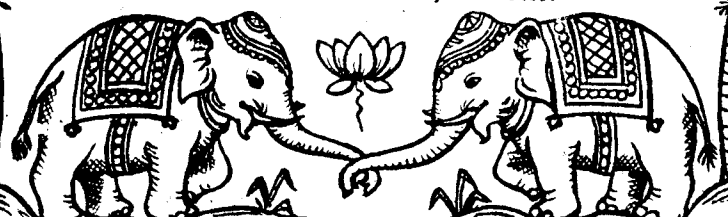
BHARATA DHARMA

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

VOL V. FEBRUARY, 1928 No. 11



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The Bharata Samaja

The new Council of Management met on the 30th Dec. 1927 and elected the following office bearers for next year :

President.—Mr. J. Krishnamurti

Vice-President.—Mr. T. Ramchandra Rao

Secretary.—Mr. L. B. Raje

Treasurer.—Mr. C. Ramayya

The Council also appointed the Temple Sub-Committee as follows to appoint priests and attend to the Temple affairs.

1. Mr. P. K. Telang
2. „ S. Raja Ram
3. „ C. Ramayya
4. „ C. Subbaramayya
5. „ M. G. Kanitkar of Benares

CONTENTS

	PAGE.
BROTHERHOOD OF ANGELS AND MEN—EDITOR	... 179
FROM LEAF TO CRYSTAL—T. L. VASWANI	... 184
THE HINDU IDEAL OF DIVINE INCARNATION —KRISHNA DASA	... 187
THE BHARATA SAMAJ—DEWAN BAHADUR K. S. CHANDRASEKHARA AIYAR	... 190
A NAIR MARRIAGE—V. K.	... 193
SOME LESSONS FROM KRISHNAJI'S TEACHINGS — K. NARAHARI	... 194
THE PINDA SHRADDHA—ABRIDGED RITUAL (in Sanskrit)	... 195

THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

VOL. V.

FEBRUARY, 1928

No. 11

BROTHERHOOD OF ANGELS AND MEN

(Contd. from page 134.)

Impersonality

Impersonal means having no personal reference, no personality, no distinctive personal point or predilection. What we speak of as personal views or opinions are the result of long identification with certain points of view based on long-existing customs or traditions or accepted ideas in relation to the body and its habits, likes and dislikes and particular modes of thought.

"If we look at many of the personalities around us their physical bodies poisoned with meat, alcohol and tobacco, their astral bodies reeking with greed and sensuality, and their mental bodies having no interests beyond business, or perhaps horse-racing and prize-fighting it is not difficult to see why an ego, surveying them from his lofty height, might decide to postpone his serious effort to another incarnation, in the hope that the next set of vehicles might be more amenable to influence than those upon which his horrified gaze then rested. We can imagine that he might say to himself: 'I can do nothing with that; I will take my chance of getting something better next time; it can hardly be worse, and meantime I have much more important business to do up here.' (*The Masters and the Path*, p. 285)...

"It obtains ideas about itself—that it is clever, or stupid, beautiful or ugly, weak or strong. As its education proceeds it acquires social standing or position or character, assumes the habits of body and mind of doctor, lawyer, house-wife—whatever it may be—and thus acquires a settled *personality*. When it thinks itself to be that personality it has what has been called "self personality"—exactly the

same delusion that obsesses the unfortunate people in the lunatic asylums, who imagine themselves to be tea-pots, ear-drums, north poles, Queen Elizabeths and Napoleons.

"A definite, well-trained set of bodies and personality, with useful habits, is, of course, a good thing, just as is a good set of tools, or a good motor-car. We do not want to have weak or nondescript personalities. But however good our personality may be, we should not think it to be ourself, and we should be able to enjoy all our native will-power, love-power and thought-power while using it for our purposes, for our spiritual life in the material world. These personalities should not set themselves up as candidates for immortality, and try to intrench themselves against the ravages of use and time that beset all material things.—"(Talks on the Path of Occultism p. 381.)

Impersonality thus implies freedom from such identifications so as to rise above one's habits of the body, his desires and dislikes, loves and hates and his own ways of thinking and judging men and things. To be impersonal therefore is to free oneself from practically all that bind him to this world and the worlds of desire, of emotion and of thought. It is a virtue of a high spiritual order. No wonder therefore that this is asked for as the last and greatest qualification for establishing harmonious and cordial relationship with Devas, the Angelic Kingdom. That it is at this time demanded shows that this seemingly difficult qualification, ordinarily impossible at such a short time, has come within the region of possibility, obviously because of the great forces that surround us and help us now when the Great Teacher is moving amidst us. Let us examine more closely the needs of the situation, the conditions that give us facilities for accomplishment, and let us also gain a clear understanding of the disabilities that still seem to block our path.

Use of eye, not I. A thoughtful friend writes that we must get out of the habit of using our I's too constantly and use our eyes more. Quite true. It is our little I's that circumscribe and limit us in our vision. We seek always to relate everything that we observe to our own I's as the centres. Our little I's are the centres of our circumferences and our circles naturally cover precious little of this wide world. Our personal experiences, our personal opinions, all are thus coloured and crippled. We take our little circles as the whole world and are deluded. It is this "I and Mine" that are the causes of all our entanglements. Says Shri Shankara—

त्वमहमिति भ्रान्ताः

"Above all, we must not forget that we also have our personalities

which are likely to be even stronger than those of our neighbours, just because we have been trying to develop strength and definiteness of character. Of course, we have also been trying for years to dominate the personality by the individuality, but that does not alter the fact that we are likely to be colourful persons with decided characteristics, and that whatever comes through us is liable to be modified by those precise characteristics." (*The Masters and the Path* p. 165).

"The personality becomes much more vividly alive than the ego, because it is at a stage where it can respond to those vibrations; consequently it forgets that it belongs to the ego, and sets up in the business of life on its own account, and tries to go as it would rather than as the ego would. In the course of many incarnations, however, the ego grows strong, and then the man can recognize that the personality is nothing but an expression of himself, the reincarnating ego, and that whenever it tries to be master instead of servant it is going wrong and needs to be controlled. It is our business so to order the personality that it shall express the ego, and nothing else." (*Talks on the Path of Occultism* p. 16.)

The remedy that is suggested by those who know to enable us to get beyond our circumferences is to deliberately resolve every morning to see others' at any rate, our friends', point of view in all our day's relationship with them subordinating our wish to assert or justify ourselves.

What does it matter after all if others do not understand us. If they misjudge, let us, if possible, try to reach them and explain ourselves. If they are too much concerned with their own selves, let us leave them alone but always think kindly of them and wish them well. That will awaken a response in them in time. It no doubt requires patience, goodwill and a firm faith in the Good Law that governs the world.

"We must rise altogether above personal points of view to see how all is working together for good, and how the life in others is treading its way through the maze of karma to the feet of the Eternal. The Chohan says we must read the larger Word, take the larger view of life.

"It is very clear that what the Master says there is a definite command for the disciple—we must learn to understand every type of person as fully as we can; and whenever we can use influence in any way to get people out of their ruts, that is a good thing to do. It must always be done with understanding however, for sometimes we may not be able to get a person out on our side of the rut; we may

actually throw him into a less desirable condition by what we teach him."

After all can we be so sure of our personal point of view?

"The possibilities of personal error are almost infinite. Suppose at a worm, a bird, a monkey, and a traveller simultaneously look at a tree. The first will think of it as food, the second as a house, the third as a gymnasium, the fourth as a kind of umbrella; the pictures will all be different from one another, and different again from the tree's conception of himself."

Let us see what the teaching of Gita is on the subject.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥

All actions are wrought by the qualities (Gunas) of nature only the self, deluded by egoism (Ahamkara, the separate "I am"), thinketh: "I am the doer." Ch. III. 27

Identification with the actions, their qualities and nature leads to delusion and the consequent undesirable effects.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

सामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own.

Ch. XVI. 18

Absence of egotism is one of the necessary steps for jnana-vision.

इन्द्रियार्थेषु वैराग्यं अनहंकार एव च ।

Absence of attachment for objects of the senses, and also absence of egotism.

Ch. XIII. 8.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

Liberated from attachment, not egotistic, endowed with firmness and confidence, unchanged by success or failure, that actor is called *saattvic* or pure.

Ch. XVIII. 26.

What then should we do to purge our nature of this egotistic tendency effectively and become absolutely impersonal in our thoughts, emotions and actions?

"All that is important for us to put before the personality now with regard to such choice is the idea of service. If we can get it

to understand that idea of always watching to serve, it will very readily become a perfect channel for the ego, and that will influence the individuality in turn to be a perfect channel or instrument for the Monad. Service is the highest ideal in life; did not the Christ Himself say: "Whosoever will be Chief among you, let him be your servant."?—(*Talks on the Path of Occultism*, p. 749.)

"We must make the personality stand aside in this strife for the progress of evolution; he must not come into the fight at all. The personality must be used, because it is only through that as an instrument that we can reach other people in the world, but we must not let the personal self obtrude itself. On each of the planes of personality, one must get rid of the entanglement while retaining the power. So we withdraw ourselves gradually from the physical, astral and mental bodies and yet retain the ability to function in them." (*Ibid* p. 842.)

"But though that personality is absolutely part of the ego though the only life and power in it are those of the ego—it nevertheless often forgets those facts, and comes to regard itself as an entirely separate entity, and works down here for its own ends. It has always a line of communication with the ego (often called in our books the *antah-karana*), but it generally makes no effort to use it. In the case of ordinary people who have never studied these matters, the personality is to all intents and purposes the man, and the ego manifests himself only very rarely and partially.

"Man's evolution in its earlier stages consists in the opening up of this line of communication, so that the ego may be increasingly able to assert himself through it, and finally entirely to dominate the the personality, so that it may have no separate thought or will, but may be merely (as it should be) an expression of the ego on these lower planes. It must, of course, be understood that the ego, belonging as he does to an altogether higher plane, can never fully express himself down here; the most for which we can hope is that the personality will contain nothing which is not intended by the ego—that it will express as much of him as can be expressed in this lower world. (*Ibid* pages 279 & 280.)

"Most of us down here are very emphatically personalities, and think and act almost exclusively as such; yet we know all the time that in reality we are egos, and those of us who by many years of meditation have rendered ourselves more sensitive to finer influences are often conscious of the intervention of this Higher Self. The more we can make a habit of identifying ourselves with the ego, the more clearly and sanely shall we view the problems of life; but in so far as we feel

ourselves to be still personalities looking up to our Higher Selves, it is obviously our duty and our interest to open ourselves to them, to reach up towards them, and persistently to set up within ourselves such vibrations as will be of use to them. At least let us be sure that we do not stand in the way of the ego, that we always do our best for him according to our lights."

"Since selfishness is the intensification of the personality, our first step should be to get rid of that. Then we must keep our minds filled with high thoughts; for if they are continually occupied with lower matters (even though those lower matters may be quite estimable in their way,) the ego cannot readily use them as channels of expression. (*The Masters and the Path.*)

FROM LEAF TO CRYSTAL

BY T. L. VASWANI

(*From an address given at the Shakti Ashram, Rajpur.*)

I believe that the ancient man was anything but a savage. The ancient man was in intimate touch with nature. And he had a faculty which, I think, we in modern times are losing more and more. May I call it the pictorial faculty? The primitive man, often, thought in pictures. And as the Rishis sat in quiet spots, surrounded by the beauty of nature,—as the Rishis meditated on mountain-tops or in the Ashrams situated on river banks, or in the heart of forests, picture after picture went into their hearts,—picture after picture of the world-problem, and the mystery of life. And so they burst into song and expressed their teachings in the form of stories and parables. In this way,—the symbolic way,—was the Ancient Wisdom passed on by the ancient seers in India as in other parts of the world. For the seers, the Rishis,—be it remembered,—appeared in Greece and Egypt and Ireland, and some other countries too,—not alone in India.

Many, I know, regard the ancient stories as foolish superstitions of a foolish age. I have in some quiet moments realized the beauty of some of these old-world stories. One of them I shall give you today and then ask you to consider its inner meaning. The story embodies, to my mind, a beautiful philosophy of life. It is the story of four celestials. May I call them, Devis? They are the Lords of life. They shape Karma, and have power over the destiny of men. Beautifully dressed, these Devis ride horses and distribute gifts. They are four:—

(1) A leaf of a tree, (2) A cup, (3) A sword, (4) A crystal. The Devis distribute these gifts to make people happy.

(1) *A leaf of a tree*:—it is the tree of Experience. We all need leaves from the tree of Experience. What is education? *Organized experience*! you read books in the college; every author records his own experience. Whether you study science or philosophy, literature music, art, or technics, you find you are concerned with certain experiences. Knowledge is organized experience. Leaves of the tree of experience are what you need. How?—you will ask. "We are having experiences"—you will say. Yes.; it is true, you read of some experiences of the West; but what of the experiences of your own nation, your race, your ancient past? These you do not study much in your schools and colleges. I want you to get some leaves from the tree of your own life. Ancient India was a most wonderful land. Experiments were carried on in almost every domain of life. The Aryan was great in philosophy, in literature, in the theory and art of government. You are often told ancient India was not democratic. That is not true. India had developed different types of government, had developed, also, a wonderful type of democracy. You may read of the essential ideas of swaraj in the Vedas. Great is this gift of a leaf of the tree of experience. Study the records of the past; study the great heroes, the noble traditions of India. I believe until young men have right knowledge of the ancient traditions, they will not have the strength and judgment to do much for India.

(2) *A cup*:—the second gift of the Devis was a cup. Its waters healed. As you grow in experience and come in touch with men, you find there is so much suffering in the world. Rich men, too suffer in the midst of much wealth. You need the healing water for your own heart and for others. This healing water is sympathy. With experience and knowledge combine sympathy. Sympathy for the poor, for all those who suffer and are in need.

(3) *A sword*:—the third gift is the sword. It stands for will-power. It is the best sword a man can have to cut difficulties and obstacles in the path of life. Today young India needs this message:—wake up thy will-power! Young men are being driven here and there by desire for pleasure and ease. Such desires are a distraction. What builds is *shakti*. Remember life is a battle-field. Knowledge and sympathy are necessary, but are not enough. We must battle bravely for the ideal. We must be as soldiers. India needs a great salvation army. India needs *sipahis* to guard her honor. Every one of us has his part to play in the spiritual army that the Mother calls for. So every one must develop will-power. Young men are very

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good, very impressionable. But after leaving the college, they settle down to smooth and comfortable lives. I plead with you to become soldiers in Bharata's Salvation Army. I ask you to believe that you come into the world to do and dare,—to act and achieve.

(4) *Crystal*:—the fourth gift the Devis distributed was crystal, Crystal reflects. After you have fought many battles for society, there comes a time when you begin to realize a profound truth. You say to yourself:—is it not best to *reflect* God,—the highest Ideal,—in your life? Is not life richer, stronger than any "action"? In ancient India they gathered experiences in the first stage, the *Brahmacharya*; then they entered the *grhastha* ashram and had to fight the battle of life, to build, to achieve something. But then came the *vanaprastha* and *sanyas* stages when the truth was realized that life was blessed when it became a reflector of the spirit. They who reflect his beauty need not stand on the warrior's path; they become artists of the Divine Ideal, and *silent* servers of the Master. Let me not be misunderstood. Evolution must be steady, orderly. You must develop first your will-power and then pass on the stage of a crystal. If you be precipitate, karmic reaction will set in. And even in the *grhastha* ashram, you may prepare yourself for the crystal stage by being a silent server,—working hard and blessing all, serving the will of God silently. There is the story of a saint. One day he comes to a town; the people rejoice and say:—"A Holy One has come to bless us." His disciples say to him:—"Master; you have been in the town for some days; the people should love to hear you preach. We want you to preach in the town." The saint smiles and says:—"Take me to the town." They cross one street after another; the saint is silent; They go to public roads; the saint is silent! After going round the whole town, the saint comes back to his house. His disciples are amazed. They say to him:—"Master! you walked up and down; you spoke not a word, you did not preach. The saint smiles and says:—"Is not walking also preaching,—in silence?" Let us also, so live that our walking, our smiling, our eating and drinking, our every act may transmit a spiritual message and influence. *Let life be a reflector!*

The Hindu Ideal of Divine Incarnation

(Continued from page 170.)

BY KRISHNA DASA

(THE Late SIR. T. SADASIVIER.)

Then there are the Avesha Avatars or yet lower kinds of Divine manifestations. When God's Power is manifested during portions of a being's life-time, the Divine efflux entering and over-shadowing, so to say, the living being (whether a human pupil or an Angelic servant) for very limited periods of time, in order that the Divine Work may be done through that human pupil or Angelic servant during those periods, it is called an Avesha Avatar.

This branch of Hindu theology is an intricate and subtle subject; but I have tried to give its broad general outlines briefly without sacrificing reasonable clarity to brevity.

Parashu Rama

Parashuram Avatar is admitted to be not a Purna Avatar (that is, a full Avatar) but either an Amshamsha Avatar or an Avesha Avatar. So long as the work of social and political reform by the chastisement of the rude tribal warrior clans who were oppressing the generality of mankind went on, Parashurama acted as the instrument of the Divine Avatar. When that work was finished to the extent necessary, (that is, till human evolutionary progress was no longer in danger from the numerical preponderance of a proud, tyrannical, military class), the Divine efflux left the human personality called Parashurama, especially when that human personality wanted to carry the duty of chastisement further than was contemplated in God's Plan. Owing to that Divine chastisement, the surviving members of the Kshatriya clans had become much reformed in our world and in one of those reformed clans, the next Avatara, Sri Ramachandra, had been born; and when Parashurama, not as an Avatara, but as a human being (though an advanced human-being whose Yogic development entitled Him to be called a Rishi) refused to recognise that the Divine work to be performed through Him had come to an end, Sri Ramachandra, the next human Avatara, not only restrained the previous Avataric channel, Parashurama, but drew back into Sri Ramachandra Himself the Amsha Avataric Life which was working in Parashurama till then. All this is to be found in *Srimad Ramayana* and other Puranic literature.

Shri Ramachandra

The next among the human Avatars is, as noticed already, the Avatara of Sri Ramachandra. He is said to be the one-half fraction of Vishnu (or the second Logos). The meaning seems to be that He was half-human and half-Divine, or in other words, half of His activities were performed as a Divine Avatara and half as a human being; of course, as a human being of a very high order of culture in the social system then prevailing.

Here again, I may refer to a doctrine of Raja Yogic science. When the Divine Avataric Power passes into a human being for doing God's Will for a longer or a shorter time through that being, that human being must, in order to be a proper and safe channel for the flow of that Divine Power, have *in his own normal human progress of spiritual development* reached at least the third or fourth stage (the Hamsa or Paramahansa stage) in the Raja Yogic development, the fifth or perfect stage being, as I have already said, that of the Jivanmukta. The Avataric descent into such an advanced human personality stimulates immensely the development of that personality and hence though the Rishi Parashurama might have been only a fourth Initiate in his own personality when the Avatara worked through him, He is now recognised as having afterwards become a perfect Jivanmukta long ages ago.

Another religious truth recognised by Hindus is that Jivanmuktas are able to remember all their past lives. The true meaning of death is forgetfulness of the continuity of the same soul in the next body when the previous body is given up. In other words, it means the entertainment of the false notion that the three lower bodies in which the soul works in a particular life are identical with the soul and are not its mere clothes. Jivanmuktas are therefore, considered as never dying after they attain that Fifth stage of perfection even though they may give up one human body and take up another of their own free-will, for the good of the world. So, Parashurama is called a Chiranjivi and is said not to have died though he might have taken other human bodies since He acted out His life as an Avatara.

The Avatar of Sri Ramachandra ushered in the next stage in human Evolution. Just as the Kshatriyas became tyrannical through pride of physical prowess and proficiency in wielding martial weapons, so a section of the Brahmins became proud and tyrannical through the psychic powers they obtained by performing austerities, by learning super-physical sciences through Vedic mantras and sacrifices and by propitiation of the Devas (Intelligent forces of Nature). Then the Brahmins began

to covet earthly power and to rule over kingdoms (which was not their Dharma) and were hence called Rakshasas (though remaining nominally Brahmins) as they had lost the Brahminical virtues of non-violence and non-ambition and abstention from cruelty to all creatures. They also began to oppress the non-violent sections of the Brahmin clans living in forests and engaged in pious selfpurifying austerities. So, Sri Ramachandra destroyed the Rakshasa Brahmins (Khara, Dushana, Ravana, Kumbhakarna, Indrajit, etc.) whose principal kingdoms were in Janasthana (part of India), and in Lanka (part of Atlantis). He also brought into the fold of Aryan (5th root race) civilisation a section of the Lemurian (or the 3rd root race) men of huge ape-like bodies whose kingdom was then flourishing in Southern India. By example, he taught mankind the duties of a model son, of a model husband, of a model brother, of a model ruler, a model friend and a model chivalrous enemy.

I need not say that the Puranic and Sthalamahatmya stories, which shamelessly state that Sri Ramachandra, by killing the birth-Brahmins, Ravana, Khara and other Brahma-Rakshasas, for the benefit of the world in performing His duty as a Kshatriya, became guilty of inexpiable Brahmahatti and that the Avatara had to expiate that grievous sin by the exceptional merit obtained by visiting particular Kshetras and bathing in particular Tirthas waters, and that those pilgrimages and baths expiate even such an inexpiable sin as the killing of a man who was born a Brahmin, are all the inventions of unscrupulous Pundits and pilgrim-vampires and were intended to attract superstitious pilgrims in large numbers, who can be fleeced by the Pundits, the Pandas and the other residents of the pilgrim centres. These stories were also intended to bolster up the false doctrine of the inviolable and ineradicable sacredness of Brahmin birth-caste, though Manu and other Sages have proclaimed that birth-caste status is very soon lost by neglect of Vedic studies and by impure conduct. Fortunately, the unscrupulous forgerers have not dared to import any such story into the Ramayana itself, though it contains, of course, numerous other priest-craft-interpolated passages.

(To be continued.)

THE BHARATA SAMAJ

BY DEWAN BAHADUR RAJADHARMAPRAVINA

K. S. CHANDRASEKHARA IYER

(Concluded from page 158.)

Apart from these and other subsidiary lessons which are derivable from the fundamental verities of religion, there are in modern schools of Hinduism various doctrines the enunciation of which is by no means likely to ensure general agreement. All of them may be worthy of study in varying degrees, some appealing to some minds and others to others. But there is no object in treating all of them as of equal value or authority, a course which will lead simply to controversy, dogmatism and intolerance. What we have to do is to concentrate on the essential fundamental truths as the basis of a common creed, and agree to leave each other perfect freedom as to all the rest.

This is the policy adopted by the Bharata Samaja, an association which was formed and incorporated at Adyar, in December 1920. Its aim is to forge a bond sufficiently strong and elastic to bring together in a common organisation all true and earnest Hindus, inheritors of the glorious lessons and traditions of the past. Such a bond, it is recognised, must rest on a basis of belief, conduct and ideal, which will not only represent the greatest common measure of agreement attainable among the generality of professing Hindus, but also serve as a nucleus round which each individual may put together any other convictions which he feels valuable or indispensable to himself, though he will of course carefully refrain from forcing them upon others. In addition to the fundamental truths referred to above, the Bharata Samaja holds up service as the highest ideal of life, and enjoins on all the utmost possible purity in the matter of daily conduct, food and surroundings generally.

According to the view underlying these ideals, the highest duty of man is not the attaining of *moksha*, or personal liberation, but *dharma* and *yajna*, as constituted by right aims and conduct, and the sacrifice of self in the service of all. It should be a most inspiring and elevating reflection that service of one's fellow-creatures is really and truly the service of God Himself: "Loka-sushrooshaiva Daivata-samarchanam." If Jnana and Bhakti and Moksha have no higher aim than the attainment of all-knowledge for one's own self, complete absorption with the object of one's personal devotion, individual liberation from the bonds and miseries of *samsara* for

oneself without reference to or thought for others who are also parts of the One Life, then I for one should say that all of them are merely sublimated varieties of selfishness, even if we can be certain that such personal and self-seeking aims are at all realisable as goals. The power, the glory, and the peace, if any, into which we may grow by treading any of these Paths can only be truly acceptable to the Divine Father of All if employed in the service of His children, instead of for the ecstasy and glorification of the individual self.

To pass on from the doctrinal points and practical ideals referred to above:—which may all be summed up shortly in the three words which serve as the motto of the Bharata Samaja: Unity, Purity, Service,—the declared objects of the Samaja are simple but comprehensive, and may be thus summarised:

To study the Sanatana Dharma and to make its teachings available to all;

To investigate the scheme of Hindu Rituals, and to adapt the same to the needs and conditions of the time, as well as to provide as far as possible for their being properly and effectively performed;

To work for social welfare and the eradication of social evils in the Hindu community, and to promote general harmony and goodwill.

The first of these objects does not require to be dilated upon in view of what has already been said in connection with the basic truths of Hinduism. A word or two of explanation may be added in connection with the other objects.

All competent and unprejudiced observers of our social polity recognise the existence of a number of pernicious customs and usages which sap the vitality of the people, and must be eradicated at any cost, if Hindu society is to remain healthy and strong and hold its own in the race of evolution. Among these evils, to mention only a few, the most serious are the extreme rigidity and excessive ramification of the caste system, with the rivalries and hatreds which its accentuation has tended to perpetuate and encourage; the harsh and oppressive treatment of the lower castes and classes by those higher in the scale; the inferior and often degrading status assigned to woman by reason of their sex; infant marriages, immature parentage, and enforced virgin widowhood; the unscrupulous exactions of prices for brides and bridegrooms under the name of dowries; the inadequate attention paid to the health of expectant mothers and of growing children; and the insufficient sustenance and insanitary conditions of life to which a large proportion of the population is condemned.

Unless these and other evil conditions and customs are systematically

tackled and removed, and society as a whole purified and strengthened, side by side with the restoration of a sound knowledge of, and active belief in, the basic truths of the Sanatana Dharma, India must remain a backward country, and cannot possibly afford the conditions necessary for attracting into incarnation advanced souls who will bring back to her the prosperity and greatness and fame which were hers in the ages past.

There is, it should be emphasised, no intention on the part of the Bharata Samaja, unlike many militant creeds of the past and present, of carrying on work of proselytisation so called. It does not seek to wean people away from the religions which they choose to hold, but is content to extend a hearty welcome to every one to whom its objects and principles appeal, whether he belongs to any particular religion or to none. And what is no less important, it is willing to admit to its ceremony of public worship all persons, irrespective of caste, class or colour, who come thereto with reverence and devotion.

In this connection reference may be made to the Hindu Temple which has been built at Adyar and was consecrated and opened for public worship under the auspices of the Bharata Samaja in December 1925. No stone or other image is used there as an object of worship: it is felt that such a procedure would not be in keeping with the broad basis of belief in the One All-pervading Supreme Being; but a lamp fed with ghee or oil is kept burning all the time as a symbol of the Divine Light. Considerable thought has been bestowed upon the evolving of a suitable form of worship, based on Vedic ritual and occult science, and it is at once simple, solemn and impressive in its effect.

A certain amount of sifting and revision has also been undertaken in connection with various rites and ceremonies, such as *sandhyavandana*, *upanayana*, *vivaha*, *sraddha*, and so on. And when the work is completed, we shall have available a scheme of rituals and rules of discipline, which shall be intelligible and attractive even to persons of average intelligence, and shall not make an undue demand upon the time and energy of busy people of the world. It is hardly necessary to emphasise that these rules and rituals are meant entirely for voluntary adoption, and that there is no idea whatever of compulsion in the matter of their observance.

In conclusion we believe that the Bharata Samaja, in spite of its small and quiet beginnings will prove to be a powerful agency for the harmonising of thoughts and aims and the co-ordination of efforts for common ends in our land, as well as for the revival of our ancient spirituality in a form adapted to modern conditions: and that it will again become an efficient channel through which the life and spirit of Hinduism may flow forth to the

whole world. It is our firm hope that the tiny seed planted less than seven years ago, and now sprouting into a healthy and vigorous plant, will fulfil its promise, and grow into a mighty tree under whose ample and all-embracing shade there will be place and welcome for all of India's children, and for all others who love the Motherland as their own.

A NAIR MARRIAGE

On 3rd December 1927 was celebrated at Vayittiri in Wynad, Malabar District, the marriage of Dr. K. Govindan Kutty Menon with Shrimati K. Subhadra, according to the Bharata Samaj Vivaha Ritual. The parties belong to the Nair Caste in Malabar near Palghat. It is the first marriage of its kind among Nairs and therefore unique in the annals of Nair marriages. It is well known that Nair marriages which go by the popular name of 'Sambandham' meaning coming together in relationship, are singularly bare of any kind of sacramental rites, except an exchange of rings and garlands and presentation of cloths. There is no mention of either any troth or promise between the bride and bridegroom nor any invocation to higher powers to bless their union in wedlock.

This wedding ceremony was conducted by Shriman V. Karunakaran Nair, the Theosophical Lodge organiser and Federation Secretary for Kerala and an earnest member of the Bharata Samaj. Mr. & Mrs. Manjeri Ramier and Mr. & Mrs. Gopalakrishnaier and eight other T. S. members were present. There was a large gathering to witness the ceremony with a sprinkling of ladies, and a few Brahmins, Christians and Mohamadans among them.

The parties had learnt the mantrams beforehand and understood their meaning and the occult significance of the various parts of the ritual. The ceremony lasted nearly an hour and was impressive. To the visitors most of whom were Non-Brahmins and did not know what the strange ritual meant, the officiating priest Karunakaran Nair explained in a few introductory words how the wedlock, usually termed holy, was really made holy and strong by invoking the Devas and by thus spiritualising their union. The visitors were much delighted though rather surprised. The bridegroom's aged father was so struck with the real religiousness of the ceremony that he at once expressed his desire to marry his daughters according to the same rites.

It is pleasing to note that Non-Brahmin Hindus are slowly beginning to appreciate the Bharata Samaj and its Sacraments which are available to be performed by all Hindus, irrespective of caste. It is hoped that the fine example set by the Doctor and his bride will be taken up by others in Malabar.

V. K.

Some Lessons from Krishnaji's Teachings

"THE KINGDOM OF HAPPINESS LIES WITHIN YOU."

Life within has the power to build, unbuild and rebuild. It is always trying to express itself through suitable forms. It breaks the forms when they become rigid and cannot express the growing life. The old forms must give way if the life within is to grow and expand.

That power, the power to build, unbuild and rebuild, lies hidden in every son of man. Man is ignorant of it at first. As he evolves, he draws out of himself more and more of that power either for good or for evil. In the earlier stages of evolution he does many things through ignorance, and suffers and enjoys without knowing why or how. He lives in selfishness, ugliness, squalor, dirt, misery, poverty, suffering, and also in little pleasures and joys. As he evolves further, he begins to realise that he has to undo several of the old things that he did in ignorance, and that it was he who was the cause of all this misery and suffering, and none other to blame, if blame there should be. He further realises that he himself has to work to change them and create a new order of things in order that there may be true happiness and joy. So he begins to create order, beauty, cleanliness, refinement, etc., and realises more and more the creative power that lies within him which is inexhaustible and ever-growing. He can draw it out of himself as much as he likes provided he pays the cost by taking the necessary trouble, and in the process he finds the effort itself is a joy. Instead of looking within for this power, he, generally, in the earlier stages of growth, seeks for it outside himself and is disappointed. The Great Teachers come to teach this supreme teaching in its various aspects at different periods of the world's history in a way suited to the times and conditions.

Shri Krishna of Brindavan said, "Leaving everything, trust Me and follow Me and I shall look after your welfare."

Later on as Christ, He said, "The Kingdom of God is within you."

Now our President is preaching another aspect of the same Truth and says "The Kingdom of Happiness is within you."

First, if we establish clearly in our mind that Goal of Eternal Happiness and Liberation, life becomes simple. Then we begin to reject everything that stands in the way of our attaining it, and select that which helps us to gain it. That power of rejection and selection is within every one of us. If we fix our mind on the goal and go forward irrespective of failure and side-tracks—time does not matter—we shall reach the goal, it seems, very much sooner than we may imagine. That tremendous power is within every human being, whether man or woman, black or white, Hindu or Mussalman or Christian, whatever his or her caste, sect, creed, or race.

Our President is now teaching us this great Truth in a simple way and is showing us the way how we can realise that Eternal Happiness without any outside authority of persons, books or traditions, however great, sacred or ancient they may be.

Straight and simple is the Way that leadeth unto Liberation and Happiness Eternal, and many there be that find it, is the present Teaching.

K. NARAHARI.

(NOTE:—The following is the form of the Pinda Shraddha Ritual abridged in consultation with competent pandits. Care has been taken to retain the really essential portions, eschewing only those that are either meaningless or out of date for this age, and having due regard to the efficacy of the ritual and its intelligent performance.—Ed.)

पिंडश्राद्धम्

(कूर्चद्वारा ब्राह्मणद्वारावा)

I. ब्राह्मणपादौप्रक्षाल्य - आचम्य - ओं अच्युतायनमः । ओं अनंतायनमः

ओं गोविंदायनमः । ओं अच्युतानंतगोविंदायनमः ।

हरिः ओं । अपवित्रः पवित्रो वा सर्वावस्थांगतोपि वा ।

यः स्मरेत्पुंडरीकाक्षं सबाह्याभ्यंतरः शुचिः ॥

II. प्रणामाः—

(1) ओं नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

जगद्धिताय कृष्णाय गोविंदाय नमोनमः ॥

(2) देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च ।

नमः स्वधायै स्वाहायै नित्यमेव नमोनमः ॥

(3) ईशानः पितृरूपेण महादेवो महेश्वरः ।

प्रीयतां भगवानीशः परमात्मा सदाशिवः ओं ॥

(4) देवेभ्यो नमः । पितृपितामहप्रपितामहेभ्यो नमः ।

III. प्राणायामः—ओं भूः ओं भुवः ओं सुवः ओं महः ओं जनः ओं तपः

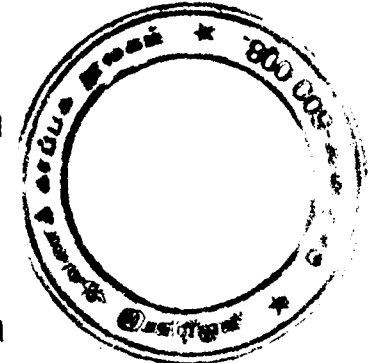
ओं सत्यम् । ओं तत्सवितुर्वरेण्यम् भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् । ओमापोज्योतीरसोऽमृतं ब्रह्मभूर्भुवः

सुवरोम् ॥

IV. संकल्पः—अस्यां पुण्यतिथौ अस्मत्पितृपितामहप्रपितामहप्रीत्यर्थं प्रति-

सांवत्सरिकश्राद्धमहं करिष्ये ।



- V. आवाहनम्—ओं विश्वे देवासु आगतं शृणुताम इमं
 (1) हवाम् । य इदं बर्हिर्निषीदत । विश्वे देवाः शृणुतेमंहवाम् मेये अंतरि-
 क्षेय उपद्यविष्ट । ये अभिजिह्वा उतवायजत्रा । आसद्यास्मिन्
 बर्हिषिमादयध्वम् ॥
 (2) विश्वान् देवान् भवत्सु आवाहयामि । भवाद्विः क्षणप्रसादः कर-
 णीयः । प्राप्नुवंतु भवंतः ।
 (3) ओं उशंतस्त्वाहवामहे उशंतः समधीमहि । उशन्तुशतआवह । पितृन्
 हविषे अत्तवे ॥
 (4) अस्मत्पितृपितामहप्रपितामहान्...गोत्रान्...शर्मणः वसुरुद्रादित्य-
 रूपान् आवाहयिष्ये ॥

VI. उपस्थानम्—ओं आयंतुनःपितरः सोम्यासौऽग्निष्वात्ताः पृथिभिर्देवयानैः ।
 अस्मिन् यज्ञेस्वधयामदंत्वधिब्रुवंतुते अवंत्वस्मान् ॥

- VII. पाणिहोमः—अस्मत्पितृपितामहप्रपितामहप्रीत्यर्थं अस्मिन्श्राद्धे भवत्पाणा-
 वेव होमं करिष्ये ।
 (पितृस्थाने हस्तोदकं दत्त्वा)
 ओं सोमायपितृमतेस्वधानमः ।
 ओं अग्नयेकव्यवाहनायस्वधानमः ।
 ओं यमाय आंगिरस्वतेस्वधानमः ।
 स्वधेयं स्वधेयं स्वधेयम् ।

VIII. ब्राह्मणभोजनम्—(ब्राह्मणान् संपूज्य)

- (1) (अन्नादीन् पात्रेषु निक्षिप्य अभिघार्य)
 (विश्वेदेवपात्रान्नं गायत्र्या प्रोक्ष्य-परिषिच्य-हस्तोदकंदत्त्वा-)
 ओं पृथिवीतेपात्रं द्यौरपिधानं ब्रह्मणस्त्वा मुखे अमृतं जुहोमि स्वाहा-
 विष्णोहव्यं रक्षस्व ॥ विश्वेभ्योदेवेभ्यः स्वाहा हव्यं न
 मम नमम ॥
 (2) (पितृपात्रान्नं गायत्र्या प्रोक्ष्य-परिषिच्य-हस्तोदकं दत्त्वा)
 ओं पृथिवीतेपात्रं द्यौरपिधानं ब्रह्मणस्त्वा मुखे अमृतं जुहोमि स्वाहा-
 विष्णोहव्यं रक्षस्व ॥ पितृपितामहप्रपितामहेभ्यः स्वधाक-

व्यं न मम न मम ।

- (3) देवपितृस्वरूपी श्रीजनार्दनः प्रीयताम् ।

IX. पिंडप्रदानम्—(दक्षिणाग्रान् दर्भान् संस्तीर्य) मार्जयंतां पितरः । मार्जयंतां
 पितामहाः । मार्जयंतां प्रपितामहाः । (इत्यपो दत्त्वा)
 एतत्ते अस्मत्पितः ...गोत्र ...शर्मन् वसुरूपयेचत्वामनु ।
 एतत्ते पितामह ...गोत्र ...शर्मन् रुद्ररूपयेचत्वामनु ।
 एतत्ते प्रपितामह ...गोत्र ...शर्मन् आदित्यरूपयेचत्वामनु ।
 (इति पिंडान् निदध्यात्)
 मार्जयंतां पितरः- मार्जयंतां पितामहाः- मार्जयंतां प्रपितामहाः । एतद्व-
 स्तिलोदकम् ॥

- X. (1) नमस्कारः—विश्वेभ्यो देवेभ्यो नमः । पितृपितामहप्रपितामहेभ्यो नमः ।
 (2) (Send off) ओं वाजेवाजेऽवतवाजिनो नोधनेषु विप्राऽमृता
 ऋतज्ञाः । अस्य मध्वः पिबतमादयध्वम् । तृप्तायातपृथिभि-
 र्देवयानैः ॥ उत्तिष्ठतपितरः अनुगच्छंतुविश्वेदेवैः सह ।
 (3) ओं शान्तिः शान्तिः शान्तिः

XI. ओं तत्सद्ब्रह्मार्पणमस्तु

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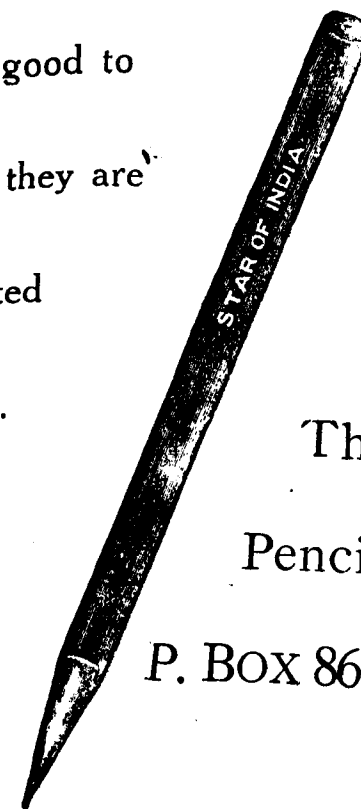
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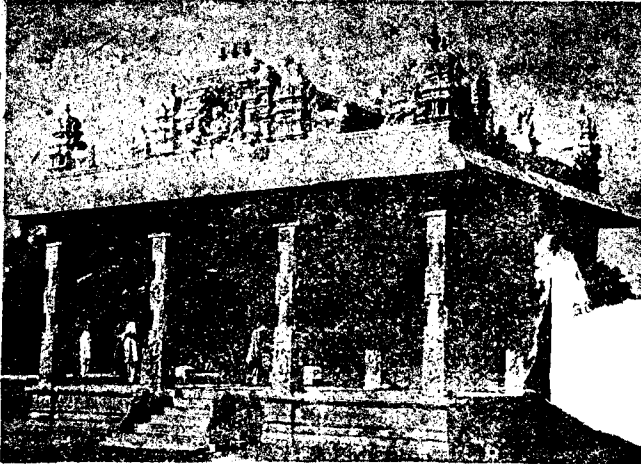
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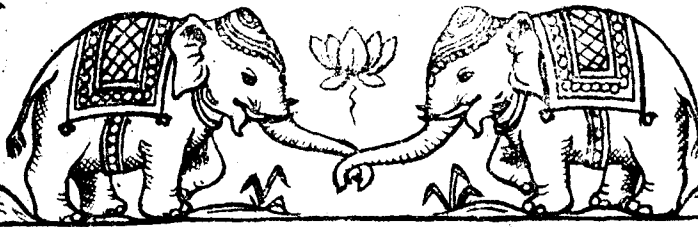
BHARATA DHARMA

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

VOL V. MARCH, 1928 NO. 12



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CONTENTS

	PAGE.
THE LATE SHRIMATI PARVATIAMMAL—EDITOR	199
THE BROTHERHOOD OF ANGELS AND OF MEN —EDITOR	179
THE SCIENCE OF MAN-CULTURE—T. L. VASWANI	204
THE MODERN TEMPLE—S. N. RAO	206
THE CYCLE OF BRAHMA—L. B. RAJE	208
POINTS FROM PERIODICALS	211

IMPORTANT NOTICE.

TO OUR SUBSCRIBERS.

With this issue the 5th volume of the *Bharata Dharma* is completed. The 5th volume is the first of the new series in the present form, and the publishers are glad that they have been able to issue the journal punctually on the due dates and sometimes with pictures also. analysis, and also glad that the *Dharma* has received wide approbation and and ideals of the *Wakful* to our subscribers and helpers for enabling wide as to distribute its heritage as invaluable comparatively large will quarrel in both ends meet so far, and friends have all along been us to raise the at present very low subscription of Re. 1 a year. Postage and packing alone take away 4 annas and it has been found impossible to produce a journal of the present type and issue it regularly for practically 12 annas a year or 1 anna a copy. We are therefore reluctantly obliged to raise the subscription to Re. 1-8-0 for India, Foreign 3 sh., a year inclusive of postage. We are sure our readers and subscribers will appreciate the necessity and remit Re. 1-8-0 by M. O. immediately on account of their subscription for the next volume commencing from April 1928. If we do not receive their subscriptions before the time of the despatch of the April issue or hear anything to the contrary, we shall take it that they are willing to accept their copies by V. P. P. and shall despatch them accordingly.

Adyar 1-3-28.

MANAGING EDITOR.

THE BHARATA DHARMA

THE OFFICIAL ORGAN OF THE BHARATA SAMAJA

VOL. V.

MARCH, 1928

No. 12



The Late Shrimati Parvatiammal

(MRS. CHANDRASEKHARA AYYAR OF BANGALORE)

Not full four months have expired since we sustained a serious loss in the passing away of Dewan Bahadur Sir T. Sadasivaier. Now comes the shocking news of the sudden death of Shrimati Parvatiammal at Delhi. She appears to have taken the trip to take part in The All India Womens' Conference at the earnest request of her friends to take the place of Lady Sadasivaier who has been disabled to attend by the crushing calamity that

has overtaken her. Shrimati Parvatiammal was not generally of robust health and would not ordinarily have ventured the trip at this season. Duty called her and she cheerfully obeyed. An accident in the bath room provided the cause and she died at Delhi practically a martyr to the cause of women and children which she had made her own and to which she had been giving all her time and talents and other resources for several years past; and now she gave her own life. Her sacrifices to the uplift of girls and women, to their educational, social, and political advancement have been great and enduring. The Mahila Seva Samaja of Bangalore, a flourishing institution of standing and repute with beautiful buildings, bright students and enthusiastic teachers, are a standing monument to her devoted labour of love for about two decades. Her fervent enthusiasm for all good causes, her eloquent tongue and her unstinted resources were always at the disposal of all endeavours in the promotion of social welfare and of liberal religious movements. She was a shining example of the noble, ancient ideals of true Indian womanhood adapted to wholesome conditions in modern life, illustrating in herself how the best in the past can be usefully and successfully joined to the progressive and practical present. Her illuminative address delivered under the auspices of the Mysore University last year on Women's Advancement: Some Present Wants, which appeared in four instalments in the issues of the Bharata Dharma commencing from May 1927 shows her deep insight into the existing methods of education and social conditions in contrast with those that have passed away, and her breadth of vision in describing the needs of the immediate future. Her trenchant criticism of ill-informed and unthinking advocacy of child-marriage invoking the aid of Shastras is a standing testimony to what the true heart of a cultured Indian lady speaks on this topic of the hour.

In the death of Shrimati Parvatiammal, we have lost a devoted and enthusiastic worker in the field of women's social and educational reform, a brilliant example of true Indian womanhood, a large-hearted supporter of all movements that stand for Universal love, and above all, a sincere and loyal follower of her Leader and Teacher.

We remind ourselves, however, that "the wise do not grieve over the dead," and therefore sincerely pray that Light Eternal may shine on her on the other side and the Blessings of the Lord rest on her!

What shall we say to her bereaved partner, the good and high-souled Dewan Bahadur K.S. Chandrasekhara Ayyar, who has been deprived of the company and the counsel of one who really fulfilled all that was conveyed in the old description of true learning:—

मातेव रक्षति पितेव हिते नियुङ्ते ।

She really guarded his body and guided his activities in a noble and exemplary manner. At this time of his overwhelming grief, we again pray to the Great Ones that he may be blessed with strength and fortitude to pass through the trial with unclouded vision and tread the path of his goal with undiminished zeal and unfaltering steps.

The Brotherhood of Angels and of Men.

Prompted by the powerful appeal promulgated in the inspiring pages of that beautiful book of Mr. Geoffrey Hodson going by the above title we have been trying in the articles that have appeared in the Dharma since August 1927 to interpret according to the Hindu view the subject of the relationship between Devas and men ordained by the Creator at the very beginning of life on this Earth. It is held in our historical traditions that in ancient times—

"People were simple and childlike and their eyes were then opened to these angelic worlds. It was the common thing for men to know of their presence and of their work; but as men grew up to the stage of youth and young manhood, and grew arrogant and self-satisfied, and full of the joys of their own creation, and indifferent to the greater creations around them, gradually their natures hardened, gradually their material being took more and more possession of them, and they became shrouded in the present darkness, which is regarded as being but a phase in the course of human evolution; a phase which will pass by in the course of time, when men will again be conscious of the constant presence of God and of the great hosts of the Angels. And so when in these darkened times religious ceremonies and forms and thoughts were established, a certain principle was established along with those, which is called the principle of sacrifice. The idea of sacrifice was that men should work in these worlds not for their own immediate and material gain, but in co-operation with other life, in fellowship with the Devas. What that means in practice is that all the things that are done by men should be made holy by being linked with the thought of the great divine purposes that surround us. So, for example, in a Hindu home before the food is eaten, after it has been cooked, it will be taken to the shrine which exists (or ought to exist-Ed.) in every home and there it will be offered, or a portion will be offered, with appropriate verses. And then that food is considered holy, it is considered fit to be eaten, and it is then eaten by the family.....

.....
"That rule is linked up also with an idea as to the way in which the food is obtained. The Devas fill the whole of Nature on its inner side, and their material food, as it were, the material which gives them substance near to ours, consists of the emanations of our minds. Thoughts returning from them to us influence our circumstances, and thus there is a co-operative cycle of the interplay of life between the kingdoms, angelic and human. If our thoughts are in

harmony with theirs, if we feed them with substance of our invisible minds, then it is natural that we should have a return from them. The whole thing is a natural process, because as a matter of fact we are considered to constitute a section of that Divine life of which the great Angelic Kingdom forms another part, except that for the time being we have lost something of our light by being sunk in this dark world.

"There are many stories in Hinduism with regard to this sacrifice or making sacred. It is held that the Devas or Angels need our help as much as we need theirs. There is no one sided transaction in all these matters. Very briefly the following is one of the typical stories in which they relate these things to the simpler people. It was said of old that there were not only great hosts of these Angels, but also dark forces. There were demons and giants who made war upon the Devas and tried to prevent them from doing their beneficent work. All these giants and demons were the brothers of the devas; they were not a separate creation. The leader of the Devas was Indra, and in the war with the demons he was slowly being defeated, and so he went to the Creator of all these forms and asked His help. And that great Deva said, "You must obtain the co-operation of humanity; you must find men who will sacrifice themselves; find men who will give up every thing for God." Then the Devas looked round on earth and they found a very holy man named Dadichi and they went to this man and they said: "Will you give us your bones, in order that we may make an instrument with which we may fight the demons, a weapon with which we may defeat them? And Dadichi said, "Yes, I will die for your sake." And he thereupon gave up his body and they took the bones to the divine artizan named Tvashta who made a weapon out of them. Then it was possible for the Devas to fight against the demons and giants with more success. But even so they were not able to succeed, they could not entirely defeat their enemy and at last an appeal was made to the supreme Deity. No one below that rank could interfere between the bands of brothers--no one is to be helped by the injury of another, though the former be good and the latter bad. Yet the result of the struggle between them must be as God wills. So the Supreme Deity said, "I will protect you against disaster, but you must do your own fighting." Then the Devas went forth and fought again under the protection, and at last the demons were defeated and driven into the depths of the sea.

"There you have a story which tells us that while man must work out his own salvation or perfection, still he is dependent upon the divine, and at the same time he must throw in his lot with the Devas, who need the assistance of man as he needs theirs. We must remember too, in thinking of the Angels or Devas that they are not regarded only as occasional messengers for special purposes, but as the life in all forms and manifestations in nature for the divine purposes of the Supreme God, so that he who goes to the Angels goes thereby to God Himself--(Prof. Wood on the Angels from an Oriental Standpoint in *The Liberal Catholic*.)

"It is sufficient to say that the great orders of the Angels stand ready to assist us in all our undertakings, providing that they are in accordance with the great plan.

"As our knowledge of this subject grows, we shall learn to co-operate more and more fully with the angelic hierarchy and in that co-operation we shall see the dawning of a fairer day on mother earth--a day in which the culture and sense of duty of Ancient India, the knowledge and power of Egypt, the purity and occult lore of Chaldea, the beauty of Greece and the love and self-sacrifice taught in Palestine shall be united in a glorious synthesis of all that was best from the past and all that is most beautiful that has been developed since those great civilizations passed away. And on that day Angels shall once more walk with men. . . .

"We may invoke the power of the Angels by dwelling continually upon them in thought and calling upon them, with concentrated mind and will, to share in the activities upon which we are engaged. The resultant downpouring of spiritual energy may be directed upon the world by each one of us, working either individually or in groups.

"The daily practice of radiating the powers of love and compassion upon the world is strongly recommended to all those who would become adept at this work; if we steadfastly persist in it our whole nature will be changed, our hearts will open, and we shall gradually become effective channels for the beneficent powers of those more advanced than ourselves and for the forces of the higher worlds.

"The ideal qualities, which those should possess who would engage effectively in this work are impersonality, a sense of self-consecration to the service of the world, purity of life, health and cleanliness of body and singleness of purpose. Given these and a sound knowledge of the power and use of thought with a complete trust in the Masters, and hearts that are filled with compassion and longing to heal the sorrows and sufferings of the world, immediate and clearly discernible results might be expected from the steady and continuous radiation of power and love along the lines that I have suggested.--Geoffrey Hodson on *The Radiation of Power in The Theosophist*.

We close this study of the relationship between Devas and Men with the inspiring message of our dear President Krishnaji in his *Temple Talks*:--

"We are a very civilized people; we are very sensitive; we have certain standards. But those, instead of being real, instead of being vital, have become superstitions. There is no real thought behind our standards. We are following them because our fore-fathers, our grand-fathers, followed them. It is only when there is thought behind our actions that we can do something great, that we can create something new, and that is where those of us who have studied a little more, who are a little more intelligent, can and must understand and create.

"With the help of greater knowledge, we should create a new world, a new form that shall have in it greater meaning, greater reality and greater strength.

"That is the role of the Bharata Samaj, that is the duty of those who belong to it, of those who feel real enthusiasm about it. They must become themselves examples and see that certain changes are brought about in India.

Concluded.

THE SCIENCE OF MAN-CULTURE.

A RECENT ADDRESS BY T. L. VASWANI.

In the course of a recent address at Adyar Sadhu T. L. Vaswani said :—

I am grateful for the opportunity you have given me to meet you. Coming to this beautiful spot, there rise before my mind's eye, pictures of the ashramas of ancient India. Centres of true spiritual culture, they were situated in spots beautified and blessed by nature; worshippers of Truth and Love dwelt therein, and they were helped, nourished and inspired by Rishis, Seers of the Open Secret.

I happen to speak to you on a day which is sacred in the Hindu calendar. This day, the Sankrant Day, the Hindus get up early, take bath and worship Fire (Sun). Fire to me is the symbol of the creative principle of the Universe. On this day, too, the Hindus worship their Ancestors; Pitripuja in Hinduism, as ancestor-worship in China, I regard as a principle of a vital civilisation. The present must not be cut off from the Living Past if we are to build for the Future. Now this word Sankrant means, literally, "transition". And it seems to me we are in a period of transition. Meterlinck wrote many years ago: "We live in an age of expectation." Expectation of a new impulse, a new birth, a new creation, a new manifestation of the Spirit. The new, like the sunrise every day, will be, I submit, a new unfolding, a new appearance of the Ancient. The Ashramas I speak of were centres of search and study of the Ancient Wisdom.

It seems to me that the Ashramas had certain advantages over so many of the modern centres of thought and culture. The ashramas were invariably in contact with nature. "We want the poetry of life," said Shelly. The Rishis had the poetry of life. What a thrill of joy in the hymns and songs of the Vedas and Upanishads! It is not correct, I humbly submit, to say as do some Western critics of the Rishis, that they were pessimistic. They were immensely optimistic. They communed with the spirit of joy. They also enjoyed more leisure. Civilisation has become very complex today and the economic pressure is heavy. Much of our time is taken up with meeting the material needs of life. The Rishis belonged to an age of simple civilization. They had leisure. Leisure is not idleness, but consecration of inner energies to study of the deeper values of life.

So it was that the Rishis developed a Science which, I believe, has a value and message for the modern man. We speak today of agriculture, sericulture, horticulture. Why may there not be a science of Man-Culture? Such a science would be the Supreme Science. The problem of Man-Culture, as it presented itself before the Rishis' illuminated minds, was the problem of the evolution of Man into the Super-Man, the Super-Man of the Spirit, not the super-Man of aggressiveness.

The Science of Man-Culture I speak of must not be confounded with what is known as Anthropology. It has 2 aspects: (1) Physical Anthropology. This is the study of man regarded as a biological entity, i. e. the study of natural man. (2) Cultural Anthropology, i. e. the study of man as creator of civilization.

The emphasis in the ancient ashramas was on culture more than on civilisation. Hence the central note of the Rishis' wisdom is Atman. This word is, in English, often rendered as "Self". May I not also use the word "Spirit"? Both the words "Atma" and "Spirit" are connected radically with "Breath." The Cosmic process was by the ancient Rishis interpreted in terms of "Breath". "Breathing in" and "Breathing out" of Brahman were according to the Rishis' vision, the two aspects of the Life process of the Universe. So it was that the illuminated minds of the Rishis discovered what I believe to be the basic law of manifestation, the law of Rhythm. But I will not go into this aspect of the matter on this occasion. Sufficient be it for me to note that the emphasis in the Rishis' science of Man-Culture is on the Atman. So in that wonderful answer to the question of Maitreyi, one of the great ladies of ancient India, Yagnavalkya says: "As out of the lute are the sounds and out of the trumpets blown are the sounds, so out of the Atman are sciences and scriptures" An illuminated saying this, that scriptures and sciences are breathed forth from the Atman.

There are three doctrines essential to the science of Man-Culture of which I speak—(a) *Brahmacharya* is often translated into English by the cold word "celibacy." I interpret "Brahmacharya" to mean "Reverence for the creative force" or Reverence for the Body. It was, to the Rishis, a manifestation of the Eternal. Shri Krishna rejoiced in the Beauty of Nature. India fell in the day when she developed contempt for matter. The doctrine of Brahmacharya asks you to have reverence for your body as a temple of Spirit. There is a creative force in you. It is sacred. To realise more and more the sanctity of the life-force is to grow in the true spirit of Brahmacharya. It has several aspects. There is the brahmacharya of the eye; therefore look upon none with lust. There is the brahmacharya of ears; therefore listen not to words of ill-will or hate against any. There is the brahmacharya of the tongue; therefore control your appetites. There is the brahmacharya of thoughts; therefore discipline and regulate them for service, not for a selfish purpose. There is the brahmacharya of the heart; therefore be not over-emotional and do not be carried away by passion. "Out of the heart are the issues of life!" As you grow in the spirit of brahmacharya your body will be gradually transformed. You will be a ray of His Purity. You will be shadowed by the Spirit. Your face will be radiant. The beloved will shine through you!

(b) *Atmavidya*. This is the second element essential to the Science of Man-Culture. Atmavidya is knowledge in the deeper sense of that word. Much of what we call knowledge is only pragmatic or working knowledge: it is knowledge about an object: it is knowledge that moves *round* a thing, it is knowledge on the circumference. But true knowledge is entering *into* the object; it is knowledge from within, from the centre; it is a simple direct act. It is knowledge that goes right into the stream of life, the life-movement of which the object is a manifestation! It is the knowledge of a genius, a seer, an artist, a poet, the knowledge that radiates from the centre. This knowledge is blended with bhakti, is charged with devotion or love. Science and sympathy:—it is right to recognise the distinction between the two; it is not right to say that distinction is separation.

(c) *Yoga*: This I interpret to mean "union with the Blessed Beauty." This union is a synthesis of Three, a song of three notes; (i) Union of Yoga with Matter. This is the source of the nature-mysticism of the Upanishads. To enter into this Yoga is to realise that the body is from God, that birth is of a Divine origin, not a fall, that matter is an apparition of the Eternal. (2.) Union or Yoga with the life-pulse of history and humanity. To enter into this Yoga is to enter into fellowship with the spiritual leaders of the human race. Then you revere all prophets and saints, you respect all scriptures. (3) Yoga or union with the Atman within—He is the Master of masters, the Sat-Guru. And He is seated in the 'cavity' of your heart. To enter into this yoga is to be filled with Love and to realise that true love is Yagna, is Sacrifice. Self-realisation is Sacrifice; and Sacrifice is Self-realisation. 'Yagna' or Sacrifice, is the great note sounded again and again in the songs of the Rishis. And this Yagna again is two-fold: Yagna (i) of manas, i. e. restraint or sacrifice of the lower mind, the faculty of calculation and prudence; (ii) Yagna of the psychic nature or the desire-principle. This two-fold Yagna means the sacrifice of 'egoism', the sacrifice of 'personality'. I sometimes say:—Behind all 'personality' stands the Super-Purusha. The Krishna Light, the Christ-Light, shines in glory when the veils of 'ego' are withdrawn. Not till the lower hath sacrificed itself may the Spirit of Love be richly manifested. To be impersonal is to enter into Love.

This, then, is the supreme end of the Science of Man-Culture:—self-dedication, self-sacrifice. The Science of Man-Culture in its perfected form is the Science of *Samarpan*. The true super-man is the man Sacrificial; and better than salvation is Sacrifice.

The Modern Temple.

BY S. N. RAO, BAR-AT-LAW.

All our worship is artistic. Our temples are not merely places of worship, but are also monuments of our architecture. Our idols are not mere images, but pieces of art in which sculpture and decorative art find their synthetic harmony. But this is all ancient history. All our worship, all our art were essentially one and indivisible in their origins. Even before we evolved the stone or other image as His symbol or a reflection of himself, and constructed the first temple in this holy Aryavarta, our worship consisted in exquisitely worded poems replete with art and imagery. We could never conceive God without Art, nor Art without God. As we descended slowly and slowly from those sublime heights where we did conceive God without any concrete symbol to support us, we evolved the image and the temple. The temple is thus a divine and human institution, of post Vedic origin, ordained to minister to the spiritual needs of man. The temple was real, our worship was intensely emotional. We dreamt of heaven and its

environs, and wanted to reproduce the same on our Mother Earth, and built the temple, believing it essentially as a place of worship and not as a place of atonement or expiation for a repentant or un-repentant sinner.

The temple is, no doubt, still regarded as a place of worship. But is our worship real? Has it any emotion behind it? Is the temple serving "its divine purpose, does it still serve as a fountain source of our social purity, social freedom? Do we still find in it peace or serenity which is the first essential for all true worship? Is the temple at least a reformatory in these days? I may as well ask "Are we proud of our Annadana samajas?" Just as the temple is universal in this country, particularly in South India, Charity is universal in India, but has it reduced the poverty problem? India is a land of Chatrams and free feeding, but is our philanthropy real and with a purpose towards social or national progress? It has only made the beggar a professional, a caste by itself. If the modern temple is reformatory, why do prostitutes thrive near a temple, but not near a church or a mosque? In Europe the problem is about the city prostitute. Here in India, the temple prostitute is our main problem with the city prostitute as a recent complication. I am not a keen worshipper of idols, true. But I do not object to the principle. I do not object to idolatry. What I do object, and object strongly, is when people begin to paint the idol, dress it up with foreign silks and French laces, when they fight and go to court over it, and the tragedy of it all, pass a bill about it in the legislatures. We do every thing about the idol except the worshipping part of it. Mahatma Gandhi, a devout Hindu, a true but merciless social reformer, gave utterance to a true but penetrating remark on the modern temple, declared that 'there are many temples in India in which God no more resides than in a brothel,' and brought on his devoted head the wrath of all orthodox reaction in South India. They dubbed him an unbeliever in the doctrine of immanence and omnipresence of God. The spirit of God, His Energy, permeates the entire universe, including brothels and temples. But immanence or omnipresence are totally different conceptions. They do not exclude nor even include the idea of 'residence' which is obviously limited and connotes definiteness. Even the idea involved in 'existence', though indefinite to an extent, is not so comprehensive as the one we get in 'immanence or omnipresence'. When I go up the Light House on the High Court Buildings any morning to get a panoramic view of the city of Madras, I do exist in the Light House for the time being, but I certainly do not reside there. An American tourist travelling from Calcutta to Madras, when his train stops on the Basin Bridge temporarily waiting for the signal, he cannot but exist in that train, with his handkerchief held up to his nostrils to keep off the stench from the waters below: but he certainly does not reside there, nor even wish to. Even a staunch and virile Varnashramite would concede that some of the South Indian Temples are filthy and send forth a stench, though of a different variety from the one we get on the Basin Bridge. The Public, at least the thinking and intelligent part of it, need no proof that a good number of temples are being used for many other purposes besides those for which they are dedicated. We may very probably find some which are being used for somewhat objectionable purposes. I believe it is an open secret that, in some temples, the management

have disgraced or otherwise brought discredit to the sacred history and holy associations connected with such temples. It is therefore no blasphemy to say that Almighty God refuses to accept the image in such temples as a 'reflection of Himself symbolical of His activities on behalf of man and beast'. God is equally immanent in the un-consecrated image as He is in the consecrated one. But when he refuses to accept the image in a temple as a reflection of Himself, that image whether of stone or of brick, is no better and no worse than the brick or stone used in the construction of a brothel. Herein lies the truth or significance of Gandhi's memorable words.

This is an age of 'Trustees' and 'Mahants', and we are slowly but surely stepping into the age of 'Lottery', a Western institution involving a mild but respectable form of gambling—by which we intend to enrich our temple resources. With many a modern temple, along with our 'Trustee or a Mahant', we have often a 'committee or council' and something of the complex machinery of the modern State with all its perplexity and strife. Many of our temple festivals or processions often begin in confusion and end in pernicious chaos. The modern temple has become a complex and perplexing institution, devoid of all its holy simplicity and pristine purity. We search in vain for that peace and serenity which is so essential for all true worship. A temple is primarily a place of worship, but the idea is not necessarily precluded that it can also be a place of learning. There is both a Bhakti-marga and a Jnana-marga. Devotion and knowledge are not mutually exclusive, nor there exists any necessary conflict between the two. If only half the time and money that is now spent for the temple festivals and processions, is devoted towards the spreading of all the wisdom and knowledge we have inherited from our Indo-Aryan fore-fathers, on lines suitable to our modern conditions, and consistent with the spirit of the times, there is, I believe, a good chance of reviving the temples to their pristine glory.

S. N. RAO.

The Cycle of Brahma.

(The Significance of the Avatars)

According to the Hindu Cosmogony, Brahma has a life of 100 years consisting of 360 days each. Each day (a day and night together) extends over 24 millions of Deva years and is called a *kalpa*. We are now in the 18001st day of Brahma called the *shvetavaraha kalpa* and in the seventh or the Vaivaswata Manvantara out of the fourteen Manvantaras comprised in one *kalpa*.

Each Manvantara forms a major cycle and is subdivided into 71 minor cycles called *Mahayugas*, each containing 12000 Deva years. The positions of all the planets at the beginning of each Mahayuga marks a particular stage in the Evolution of all kingdoms of Nature

in our Universe, and the periods of Rotation on their axes and of Revolution round the sun of all the planets within our solar system and their other movements in the zodiac are so regulated as to bring about the progress of all evolving souls to the stage fixed for that Mahayuga. A knowledge of the goal fixed for each of these cycles and subcycles and of the Inner Government of the world which helps all the kingdoms of Nature to reach their goal is very useful. The great Vyasa has given us much information on the subject in his Puranas and it is for us to benefit ourselves by careful study of the details contained in them.

Let us therefore make an attempt to understand the scheme of that Inner or the Spiritual Government of the World.

We are told in the Puranas that the Supreme Lord, Ishwara, has entrusted His plan for our Brahmanda (solar system) to Brahma and Vishnu and exhorted them to work in co-operation and harmony with each other.

The Brahma ensouls the Prakriti (the primordial matter of our universe) and creates various forms (archetypes of bodies) of three types according to the predominance of one or the other of the gunas—Satva, Rajas and Tamas. These form the seven kingdoms of Nature and the seven worlds of our Brahmanda.

Vishnu endows these forms or bodies with life and Evolution proceeds.

Brahma gives boons to the Daityas and the Danavas, who are both *Asuras*, the fruitage of a former scheme of evolution, and they work as His agents; while Vishnu employs the Suras (the Devas) as His agents. The Daityas have the Tamoguna predominant in them and the Danavas have the Rajoguna. The Devas have more of the Satvaguna than Tamas and Rajas, in them.

The whole process of creation or involution in matter was carried on by the Asuras and the Devas under the guidance of Brahma and Vishnu respectively, and as each class of Asuras finished their work they were removed from the scene, being killed by an Avatara of Vishnu or one of His Devas. The Asura King "Bali" was, however an exception as the bodies developed by this time had so much "*Satva*" in them that this Bali gave up his kingdom to the Devas without a fight when "Shri Vamana" the Avatara of Vishnu, desired him to do so. He was therefore not killed but only removed to Patala where he now bides his time till his services are again requisitioned for purposes of evolution in the next Manvantara, he having now become a devotee of Vishnu. After the Vamana Avatara the process of climbing upwards of the spirit through the evolution of mind

commenced. The work of the Devas now came more and more into prominence and that of the Asuras assumed less importance. The work of the previous Avatars lay in overcoming the Asuric tendencies of Rajasic and Tamasic excesses of the physical, astral and lower mental bodies. The work of the Parashurama Avatara lay in preparing the channel for the coming down of the divine consciousness of the Jivatma into his lower bodies, now rendered fit for the expression of his triune nature of *Sat*, *Chit* and *Ananda*. This is indicated in the story of the Vaman Avatar of Vishnu bringing down the stream of divine Ganges into our system of the three worlds (the Triloki) from beyond it. This put a seal on the work of involution and the work of Evolution commenced. The Lord Shiva now joined hands with Brahma and Vishnu and with the help of His two wives the Uma and Ganga and two sons, Kartikeya and Ganesa, guides the Jivatma to self-realization. Brahma helps the development of the *Sat* aspect; Vishnu, the *Chit* aspect and Shiva, the *Ananda* aspect of the Jivatma. The same Law of Periodicity again comes into operation and the work of one aspect only is emphasised at one time.

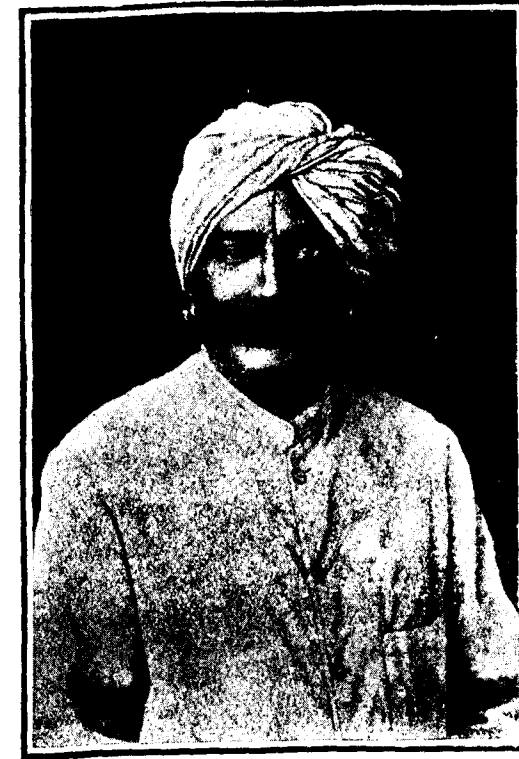
Sat	—	Kriya	—	Activity	—	Rajas
Chit	—	Jnana	—	Wisdom	—	Satva
Ananda—	Ichcha	—	Will	—		Tamas

As already stated, the movements of the planets through the zodiac of twelve signs gives us a clue to the understanding of the detailed working of the scheme of Evolution as explained above. The Brihatparashara Hora, an ancient work on Astrology, purporting to be a dialogue between Parasara the Vyasa of a former age, and our present Vyasa, Bhagvan Maitreya, states as follows :

दैत्यानां बलनाशाय देवानां बलवृद्धये ।
 धर्मसंस्थापनार्थाय ग्रहा जाताः शुभाः शुभान् ॥
 अवताराण्यनेकानि ह्यजस्य परमात्मनः ।
 जीवानां कर्मफलदो ग्रहरूपी जनार्दनः ॥
 रामाऽवतारः सूर्यस्य चंद्रस्य यदुनायकः ।
 नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च ॥
 वामनो विबुधेज्यस्य भार्गवो भार्गवस्य च ।
 कूर्मो भास्करपुत्रस्य सिंहिकेयस्य सूकरः ॥
 केतो मीनावतारश्च येचान्ये तेऽपि खेटजाः ॥

(To be continued)

L. B. RAJE,



MR. V. KAMESHWARA RAO NAIDU GARU, M.L.C.,
 of Pundi, Ganjam Dt.

whose munificent donation in aid of the Bharata Samaj Hindu Temple, Adyar, was announced and acknowledged in the article on "The Work of the Bharata Samaja" published in page 165 of the January issue of the *Bharata Dharma*.

Religion and Life

(The Adyar Hindu Temple and Worship)

It is only through religion that we can maintain a high standard of living, that we can have a noble attitude of mind towards every question. The greatness of religion, the greatness of the Teacher, the greatness of those who follow zealously, intensely, depends on how far we can translate religion to the physical plane. It is essential that religion should once more play a definite role in life. It must no longer be the Priest alone who is thought of as great and noble. The congregation, the people, must equally live up to the noble standards set for the Priest in the olden days. Worship must not become a mere outer form, the Temple must not merely be a building of bricks and mortar, the ceremonies must not merely be chanting in a particular tone. We must set a new standard of desires and emotions. We have to bring about a new way of life and it must be started by all those who have the revival of Hinduism at heart, who desire to see India return to her former greatness and culture.

The Bharata Samaj has decided that this particular form of worship and the idea it expresses, shall spread throughout India. It is here in Adyar, in this Temple, that we are creating the form, and we must be diligent and exceedingly careful not to create any unnecessary thoughts which shall lead to superstition, any unnecessary gestures, any unnecessary methods that shall eventually become superstitions. We must be direct and simple. We have to be not mere followers, but leaders, and to lead we must have strength and vision and capacity. And this Temple, which is the symbol of the inner attitude, should supply us with the inspiration, the desire, the longing, but we must not be content to sit here and worship and see the sunrise, or the day will pass into the sunset and vanish from our eyes. It will vanish if we do not go outside and help others, help them to see the new sunrise, the new day, the new sunset. And that is our duty.

—From *The Temple Talks*

BY J. KRISHNAMURTI.

Points from Periodicals.

(From The Indian Social Reformer.)

The Sarda Bill: When Mr. Harbilas Sarda after a delay of six months was able in the middle of last September to move his Bill for the prevention of child marriages in the Assembly there was a difference of opinion between the Government and the most conservative members on the one hand and the social reformers on the other. The reformers, it will be remembered, were in favour of referring the bill to a select committee, while the Government wished to collect public opinion. The Government was defeated and the Bill was referred to the Select Committee. Public opinion, however, has during the last four months expressed itself most emphatically in favour of the principle of the Bill,—in fact Mr. Sarda, in a statement to the *Associated Press*, said recently that many of the Conferences and associations had advocated that the minimum age of marriage be raised to sixteen for girls. The Marwari community, as a whole, support the Bill. Various Indian States, moreover, have passed legislation of a similar nature recently. We have published, week after week, reports of the various women's associations held all over the country and they have all with singular unanimity favoured raising the marriage age to sixteen. The Indian National Social Conference passed a resolution recommending the fixing of the marriage age at sixteen for girls and twenty-one for boys. The opinion of the people of India therefore is in favour of a greater reform than the raising of the age to twelve for girls and sixteen for boys. In view of this it will not be inopportune to raise the minima to fourteen and eighteen for boys and girls respectively as we have suggested before. If the clause invalidating marriages below the prescribed ages be removed and another rendering the parent or guardian liable to imprisonment without the option of a fine be adopted there can be no objection to this. Mr. Sarda in his interview fears that the Bill may be lost if the Swarajists decide to absent themselves on the day it comes up before the House. The Swarajists will be failing grievously in their duty to their constituencies if they abstain from attending the Assembly on that day. We hope that the Swarajists will not withdraw their support to the Sarda Bill at this juncture.

Reform Among Devadasis: Writing about the devadasis of Cocanada in *Young India*, Mr. C. F. Andrews puts their case so feelingly that it will not fail to elicit the sympathy of even the most hard-hearted men and women. He observed: "It was as clear as possible to me, that those who spoke to me and pleaded with me for my support had kept a purity of heart still unsullied, and they were far more sinned against than sinning. The hideous mockery of justice was this, that the world's blame and shame fell upon *them*, while those men, who sinned far more deeply in dragging them down, were often honoured and respected members of society. As far as I could gather, on enquiry, no social ban reached these men at all, only these poor innocent women suffered. I have called them innocent without in any sense condoning the evil, because the noxious evil did not lie with them, but with those who had brought such a system into being and had produced this abomination into which they had been

born. In one thing I could feel at once that the consciences of those, who were gathered before me had begun to make them suffer deeply. They had with them little daughters of their own, and these children were there before me, seated with their mothers. When I asked the question, would not the mothers wish their daughters to abandon their life of misery, they unanimously said 'yes.' Indeed, they told me that this was the very reason for which they had called me." We particularly wish to draw the attention of the Madras Government to the emphatic declaration of the devadasis that they do not want their daughters to lead a life of shame and misery.

All India Womens' Conference: The second All-India Women's Conference was held at Delhi on Tuesday. The delegates were welcomed by Mrs. S. R. Das, wife of the Law Member of the Viceroy's Executive Council, and Her Excellency Lady Irwin opened the Conference with a short address expressing her sympathy with the movement. A report of the work done since the first Conference was read by Mrs. Kamaladevi Chattopadhyaya, the General Secretary, and after that Her Highness the Dowager Begum of Bhopal was elected president and delivered her presidential address. The Conference then held its session in purdah and discussed and passed resolutions relating to women's education and emancipation from hampering customs. One of these deplored the effect of early marriage on education, and emphatically condemned the custom of allowing immature boys and girls to become parents. It called upon the Central Government and the provincial legislatures to follow the precedent set up by several Indian States which have raised the legal age of marriage. The meeting also demanded that the legal age of marriage for girls and boys be made sixteen and twenty-one respectively. While welcoming Mr. Harbilas Sarda's attempt to pass legislation prohibiting early marriage, the Conference strongly protested against his proposed ages of twelve and fifteen and called upon him and the select committee to amend his bill in conformity with their resolution. The Conference also record that girls' schools should be inspected by women who had general and technical qualifications.

A Right Move: In the course of the debate on Sir Hari Singh Gour's Bill to raise the age of consent, the Home Member of the Government of India announced in the Legislative Assembly that Government intended shortly "to appoint" a committee of officials and non-officials to enquire and report on the question. He incidentally remarked that the question of child marriages, was the real problem. We think that the idea of appointing a Committee is an excellent one. Its terms of reference should include all questions of marriage legislation which have been agitated in the country. On the basis of the report of the Committee, Government should bring in a comprehensive Bill applicable to the whole country and to all classes.

Madras Women's Home of Service: We are glad that the resolution moved by Dr. Muthulakshmi Reddi in the Madras Legislative Council, recommending to Government to sanction a special and liberal grant to the Women's Home of Service, Mylapore, was carried in spite of the Education Minister's opposition. The Home has been providing education and vocational training for destitute women and thus enabling them to be self-supporting. It has a very good record

of work and as it has been maintained so long by the public it is high time that the Government of Madras should help to place it on a sure footing. Institutions such as these in other parts of India have proved of immense value for the uplift of women. They particularly attract women who have passed beyond the school-going stage and are burdened with household duties. The Education Minister's opposition to the resolution was, so far as we can see, a technical one. He explained that the Government could not do anything in the matter as the institution in question had not applied for recognition and aid. There is every hope that such an application will receive favourable consideration.

Ideals of Indian Womanhood: Mrs. Sarojini Naidu, in her Kamala lectures delivered at the Calcutta University dealt with the criticisms levelled against Indian men and women by foreign and interested people. Speaking on behalf of the women of India, Mrs. Naidu, true to her tradition and culture gave the only and the most fitting answer to the critics when she said, "No matter whether we are oppressed, imprisoned behind the walls, stifled behind veils, no matter whether we are treated as goods and chattels, our redemption is in our own hands. We shall break through the walls that imprison us and tear the veils that stifle us, we shall do all this by the miracle of our womanhood. We do not ask any friend to come, nor any foe in the guise of a friend, merely to exploit while they pretend to interpret to succour and solace our womanhood." Mrs. Naidu has shown by her own life and example what Indian womanhood can achieve by imbibing the spirit of freedom and remaining true to the ideals of Indian womanhood.

THE SOUTH INDIAN THEOSOPHICAL CONFERENCE ADYAR, MADRAS

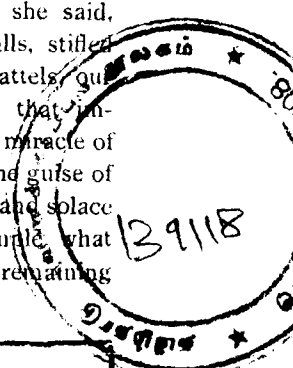
THE Fifteenth Session of the Conference will be held at Adyar during the coming Easter Week, i.e., from Friday, April 6th to Monday, April 9th. It is earnestly hoped that members will make it a very special point to attend the session, as we venture to think that there will be a number of features of unique interest and importance to all Theosophists making this particular Conference particularly outstanding both as an inspiration to Theosophical activity and as a great practical value in daily life. Should it be utterly impossible for any member to come, he is requested to try to send one or two members of his family. It is specially desirable that as many ladies as possible should be present and also the young Theosophists. Active sympathisers with our Society will also be welcome. Each Lodge and Centre within the Conference area should send at least one delegate. We must have a great gathering at this Conference in view of its outstanding importance.

Delegates to the Conference are requested to write in advance to Mr. J. Shrinivasa Rao, Superintendent, Bhojanasala, Adyar, for boarding and lodging, remitting Rs. 3 for a big room and Rs. 2 for a small room together with a Registration Fee of Rupee One for each delegate. As there are only a few rooms available, applications should be sent before 10th March at the latest. Meals will be charged at As. 6 for an ordinary meal and As. 8 for a wheat meal. Poor members who are mentioned as such by Secretaries or Presidents of their Lodges will be given free meals.

S. RAJA RAM,

Secretary,
South Indian Conference.

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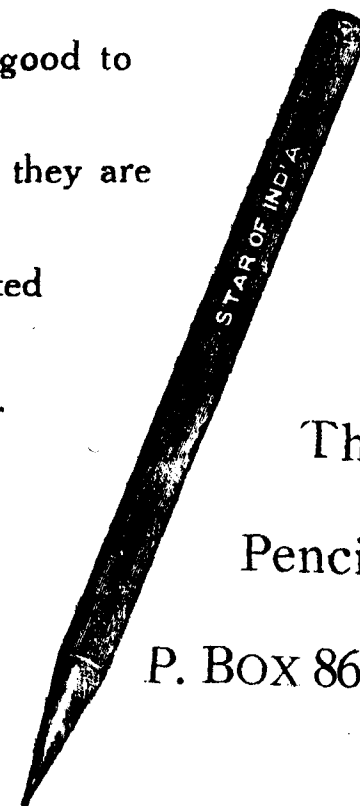
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