

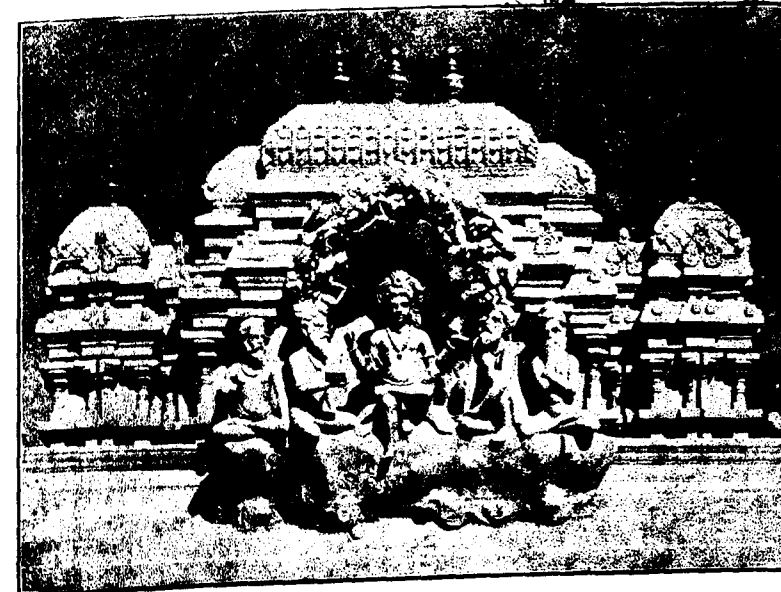
Bharata D

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

VOL. VII.

JULY 1929

No. 4



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुयुवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नमंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

PUBLISHED EVERY FULL-MOON DAY AT ADYAR

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

shedding.

CONTENTS		Page
INDIA'S TRUE HERITAGE	By P. K. Telang	57
BROTHERHOOD	By Rajadharma Pravina Dewan Bahadur K. S. Chandra	77
FENCE	By S. J. Ram	80
THE VALUE OF TEMPLES IN INDIA	By M. S. Sundara Sarma, B.A.	82
ANGELS AND MEN	By Geoffrey Hudson	85
BEHAVIOUR AND RIGHTNESS	By D. Srinivasa Iyengar	87
INDIA: THE SANCTUARY OF THE WORLD'S RELIGION	Mrs. Sarojini Naidu's Speech in London	90
WOMEN'S MOVEMENT IN INDIA		93
BY THE PATHWAY OF FLAME	By Josephine Ransom	95
THE REPORT OF THE AGE OF CONSENT COMMITTEE		99
SONS OF INDIA	Leland J. Berry	100
REVIEWS		101

EASE for Aching Head and Painful Limbs

How delightful will a little relief be to the sufferer who has to sit up and let an aching head and painful limbs do their worst. Ease to such rests in the application of

LITTLE'S ORIENTAL BALM

the World's Best Remedy for Rheumatism, Sciatica, Neuralgia, Headaches, Sprains, Strains—all Aches and Pains. Little's has been tested for 40 years and has stood it well. Grateful users are loud in its praise:

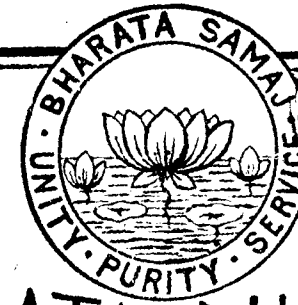
MRS. WHITNEY:—"I found it most soothing and pain relieving."

MR. S. C. SEN:—"I have adopted it as a family medicine for all these troubles."

Always keep a bottle. — It is sold everywhere.



Registered No. 2196



BHARATA DHARMA

(The Official Organ of the Bharata Samaja)

VOL. VII.

JULY 1929

No. 4

Professor P. K. Telang

We deeply regret the recent passing of our loved and revered Brother P. K. Telang. He always took the deepest interest in the work of the Bharata Samaja and was an active member of the Committee. He promoted with energy and enthusiasm the cause of the freeing of the Sanatana Dharma from the accretions of time and misunderstandings. He was greatly interested, too, in the *Bharata Dharma* and frequently contributed to its columns. As a Sanskrit scholar he gave considerable and valuable help in the Central Hindu College and the Hindu University, and his love for and advocacy of a pure Hindi was well-known. In many circles our Brother will be sorely missed.

India's True Heritage

Rajadharma Pravina

Dewan Bahadur K. S. Chandrasekhara Aiyar

Every race has a life-spring of its own, which shapes its character and texture, and on the preservation of which depends its continued existence and individuality. An instance of this leaps to the mind. It used to be the fashion not so very long ago to refer to the Turkish Empire as the "sick man of Europe," and to predict his early expiry, which was eagerly looked forward to by greedy neighbours. With the shedding, through trial and suffering, of the element of weakness and

corruption, the sick man has revived miraculously, and is being borne on the wings of new ideals and aspirations to higher and healthier levels of national existence.

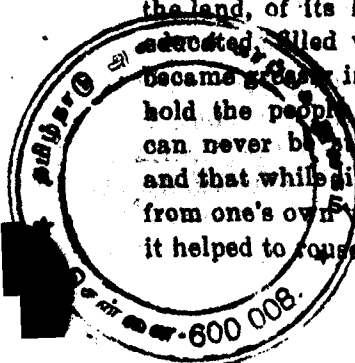
It may not be quite so appropriate to speak of Mother India as a sick person, though some foreigners seem to take delight in bringing together all sorts of evil details, real or imaginary, concerning her condition. Her constitution, built up and sustained by deep reserves of inner vitality, has been too strong to be seriously undermined by a continuous succession of adversities and sufferings such as would have destroyed the existence of any other civilisation. She has been for centuries bound in fetters forged by a variety of causes which have helped and re-inforced one another. For one thing, her people have progressively declined in physical energy, partly owing to climatic conditions, and unhealthy customs and modes of life, and partly to economic conditions, increasing poverty and the stress of living. Even more serious is the spiritual poverty consequent on the relaxation and weakening of the ancient ideals of duty and mutual helpfulness, and the absence of fresh ones tending towards unity and the true civic spirit amidst modern conditions, to counterbalance the operation of selfish and material motives. This has been aggravated by excessive mental inertia, the product of ignorance and superstition on the part of the masses, and the obsession even of the intelligent classes by custom and tradition without reference to their utility and reasonableness, and blind unthinking obedience to external authority and inertia sufficiently indicated by the general inaccessibility to new ideas and a marked lack of enterprise. No wonder that these and other factors have always attracted and facilitated foreign invasions, culminating in the establishment of the rule of the strongest European power within the last hundred and fifty years.

One result of the British connection was that India became indoctrinated with Western ideas and methods. This, of course, was not without its advantages, especially in that English education introduced new and valuable cultural elements, and gave fresh impetus and a widened outlook to the Indian mind. But, at the same time, it led to an almost complete neglect of the inherited culture and learning of the land, of its language, literature and religion; the minds of the educated, filled with borrowed ideas, lost the power of originality and became slavishly imitative; and the soul of India, which could alone hold the people together, became starved. It is a true saying that we can never borrow through others' souls, great though they may be, and that while life may be roused from without, action must proceed from one's own vital self. Western civilisation was useful in so far as it helped to rouse India from its inertia to new life; it became harmful

when it attempted to supplant the civilisation and to suppress the soul of India.

As a matter of fact, a marked reaction set in towards the end of last century, and has been gathering force with the passing of the years. It has been noticed that young Indians educated in Western ideas imbibe a spirit of political freedom from the study of European and especially English history, and the stirring accounts of how other peoples have achieved their political emancipation. The Indian imagination has been stirred by the example of Japan with her triumphant westernisation and her sudden rise to the first rank among the great powers of the world. In recent years the events of and following the Great War have given a strong stimulus to the natural desire of all peoples for self-government. Simultaneously with these tendencies there has also been a reaction against the Western bias as such, and in the direction of a renaissance of ancient Indian thought. India, according to a recent English writer, turned back wistfully to the glories and learning of her past, and soon the conviction spread that, in her own resources of philosophy as well as of social and religious institutions, India could find all she needed for her regeneration. And he adds that the question arose whether the right ideal was a reversion to an imagined golden age, or to press forward to a modern State, with the help of science, or organization, and representative government. This, however, does not give a quite accurate idea of the forces at work: it was not simply a question of giving up foreign things and borrowed ideas, and going back to indigenous things and the ideas of olden times; it was not even merely a revolt of 300 millions against the dominance of a few score thousand foreigners; it was also a spiritual revolt and upheaval, a deep searching of hearts and minds. It began to be borne in more and more upon the thoughtful and the earnest that India must be on her guard to preserve her individual uniqueness, unless she was content to be assimilated to others and thus to lose her very Soul. And where could she gain the strength, the inspiration, to save herself, except from her own cultural inheritance? No individual and no race can continue truly to live except by being himself, by being itself, and not as a mere reflection of others. India must therefore in order to live, be faithful to herself.

This, however, cannot mean that she should obstinately cling to everything that is old; that is the very course that has crushed the Soul of India under a mass of dead tradition; and it is nearly as bad to cast aside everything which has come down from the past as to imitate slavishly the ways and ideas of the West. We have to discard without compunction the dead, injurious, valueless part of our heritage; and while retaining all that is good and useful, all that is essential



143605

and permanent make the same once again a living inspiration, and not a fetish to be blindly worshipped and followed. And, undoubtedly, we, should at the same time welcome with eagerness new ideas, new truths new sources of inspiration, whence so ever they may come; we should not simply swallow but assimilate them, and make of them an integral portion of our life and culture.

(To be continued)

Brotherhood and Animals

By S. Raja Ram

(Continued from p. 65)

The traffic in old, unfit and worn-out Horses and Bulls.—This trade is utterly selfish and cruelly ungrateful. It is a double crime. We not only do not return the good that these faithful animals have done us when they were strong, but return, positive evil by entrusting them to dealers who subject them to all kinds of atrocities before actual butchering. Speedy death would have been merciful. How many of us think of the fate of these animals when we wish to sell them at top price to contractors who transport them to Rangoon and other markets?

The Meat Trade.—"It is indubitably one of the trades that transgress. Perhaps without transgression it could not be; perhaps transgression is as much a part of it as of the fur trade, the performing animals' trade, the tortoise-shell trade, any of the trades whose very existence depends upon breaches of the Law of Love; but, weather or not that is the case, while it is in being it should be made as merciful as may be. . . . And undoubtedly it is possible to change the conditions and methods of slaughtering; it is easily feasible to substitute the humane killer for the pole-axe, for the throat cutting, the hanging up of pigs by one leg to a revolving wheel and leaving them to bleed to death, and the various barbarous methods which are in use to-day. According to the *Indian Humanitarian*, Indian flesheaters thoughtlessly eat away the very back-bone of agriculture. They are not ashamed to kill any useful milch or agricultural animal to supply them meat, so that India's loss is very great. India is the only country in the world where these animals are slaughtered indiscriminately, to the great detriment of human welfare and agriculture. Here there is no restriction on the slaughter of animals. Even a milch or a pregnant cow or buffalo finds her way to the slaughter house. Sir John Woodroffe, President, All India Cow Conference, Calcutta, in his presidential address observes that "such

slaughter of prime cows and calves, that is cows which have not calved, say thrice, or whose milking capacity has not begun to decline and cow-calves capable of themselves bearing, is responsible for the present great economic loss to India." He says "this question is of prime importance, for the best milkers are being sent to the towns and when their milk declines are being slaughtered in large numbers. The result of course is that the number of the best animals is being diminished. So far as I know this problem is peculiar to this country. In Europe, America and the colonies cattle are raised for different purposes. No one ordinarily thinks of sacrificing a good dairy cow. Beef is not consumed in this country except practically by the European Civilian population and by the European Army. Indian people are for the most part vegetarians or at any rate moderate animal eaters and for them cattle are useful for draught or dairy. What appears to be taking place is an encroachment on draught or dairy cattle in the interest of those who require cattle for meat. Why should one interest be sacrificed to the other?"

"Amongst the transgressions of the meat trade, we must not forget the instruments of transgression, the men who do the work of killing, the woman whose task lies in the handling, the cleansing of the entrails. The work, the tasks, tend to brutalize, to degrade, and the responsibility for brutality, for degradation, lies not upon the workers, but upon the community which requires the work. 'I will eat no meat while the world standeth,' said Saint Paul, 'lest I make my brother to offend;' and the maintaining of inducements to brutality, of opportunities for cruelty, is part of the transgression of the meat trade."

Killing in the name of sport.—What a parody that man has to enjoy sport at the expense of animal life! "Sport without killing is for most sportsmen salt without savour. The meet, the run, the bold riding, the hounds, the huntsmen and all the rest of it, these are to be had as surely in a stag hunt as in the hunting of a fox, or—on foot instead of on horseback—of hare; just as the marksman can show his skill as surely in target or clay pigeon shooting as in the slaughter of birds. But unless a living animal, however small is deprived of life, there is to the sportsman no sport. The sport is in the killing.

"There is at present detained during His Majesty's pleasure a boy of fifteen, possessed from time to time by the desire to kill. The public does not know whether that desire found satisfaction in the killing of animals: it found it within a few months in the killing of two little girls. . . . The desire itself, apart from the manner of its exhibition, would not shock them; for inextricably intertwined in the sporting instinct is that same desire, the wish to kill, not from

hatred, not with the idea of destroying creatures supposedly noxious or harmful, but for the mere pleasure of killing.

"The desire to kill is commonly characterised as primitive, animal. So it is when slaughter and food go together. Primitive man killed in order to eat; animals (except those whose instincts have been perverted by man) kill in order to eat; civilized man is the only being who becomes a beast of prey for the purpose of amusement.

"It is the helplessness of the hunted, the shot, the coursed birds and beasts, that makes this killing for amusement so mean a thing. A little humour might help the sportsman to see the puerile nature of his pride in slaughter; but humour and amusement are often as far apart as the poles, else much that is accounted amusing would speedily cease to be."

(To be continued)

Function and Value of Temples in India

By M. S. Sundara Sarma, B.A.

(Continued from page 17)

Such a misty atmosphere has been created round the temples of India that it is difficult, if not impossible, for any average vision to penetrate to and have a clear and true perspective of them. The very word temple as applied to such edifices is itself a misnomer. Whatever the word may signify in the English language,* it has with it a large number of associations which are entirely alien in nature and meaningless when applied to the structures in this country. The real and the right word is "Alayam" which literally means the "place where the Self abides". But Sectarianism, which became rampant only a few centuries ago, and which has ultimately led to the downfall of a once glorious nation, has stamped these edifices with marks which render their recognition doubly difficult.

The priestly arrogance and domination which is responsible for such sectarian differences has usurped the true function of these alayams and changed the nature of these centres of true wisdom and culture wherefrom all the life of ancient villages flowed, into centres of superstition and exploitation. The priests have raised walls and partitions in these alayams which have made them look dark and dingy, and

* Lat. Templum, temple—Figuratively, any place considered as a dwelling place of deity or as occupied by the personal divine presence,—Sub. Ed.

allow foul air and bats to accumulate therein. They have so twisted and distorted the literature concerning them that it requires a very deep and penetrative imagination to understand their original purpose and use. The ceremonials and formalities that we see now carried on are due to the priests who have cleverly brought in the names of some ancient Rishis to back them up. So an investigator who tries to understand the true function and value of the alayams of India has to penetrate beyond the thick atmosphere that has been thrown round them.

The one and the only way to escape from the atmosphere that has been so created is to study these alayams, not from the available literature concerning them, but an apriori method, directly, with a naive heart and mind. So much is written in every pillar and stone that any imaginative mind can get an answer to all the queries that may be put directly. Of course the language in which the records are made is no longer a living one, hence symbolic to moderners, but to those who are earnest, the language begins to live again and reveal all the ideas which were intended to be conveyed. Leaving all prejudices and preconceived notions behind, go to these alayams and stand face to face with the carvings done on hard and imperishable granite stones; then will be revealed their true function and value!

But before doing so it would perhaps help if one understand the deeper surgings of the heart of ancient India. Without ascribing any superiority or inferiority to either the East or the West, for neither East nor West really exist, it cannot but be conceded that the people of this ancient land have a civilisation which had its origin long long before any of the other nations of the world. In fact, India has been the mother of all civilisations, despite what politically biased historians may say. Day by day evidences are accumulating to prove the strength of the claim; and those who keep their eyes open will not fail to recognise the fact. It is therefore but right to know the intimate ideals of this ancient civilisation in order rightly to comprehend the activities which have culminated in the precipitation of the numerous alayams which are scattered over the country. The philosophy of life which irradiated the mental atmosphere of India could not be absent in her art.

Indians were and are pre-eminently philosophical and spiritual. The whole of their philosophy is summed up in the phrase—'*at-tvam asi*' (Thou art That). For a nation whose mottoes were: "Seek the Self hidden in the cavity of your heart", "The Self alone is to be worshipped", "Worship the Self" etc., etc., it is ridiculous to say that they but built houses wherein gods were to be worshipped. These alayams were no places of worship. They were places where a knowledge of the Self was revealed. "As no one was permitted in

ancient times to divulge in clear language the secrets of Occult science to the public, it was thought proper to preserve for the benefit of posterity in lasting edifices of granite, some of the great secrets known to the designers of these edifices," Mr. T. Subba Rao aptly remarks.

Life is a mystery and this mystery was the one object of study in ancient India and all that was understood of it is depicted in unmistakable terms in alayams.

India, real India, needs no place of worship. To justify the alayams as places of worship for the ignorant masses, is a modern concoction based upon preconceived errors. In India of old no one was ignorant; there was no fundamental distinction between a courtier and a peasant; the peasant had really the bearing of a prince as may be witnessed even in the few relics of fresco paintings seen in Sittanavasal, or Ajanta; every one carried on his Dharma without any sense of superiority or inferiority. Such a social life can be seen even at the present day in villages that fortunately yet remains simple and unaffected. A very happy corporate life was led in the villages. Our modern idea of co-operation is only a dim and faint echo of the past. Faint and dim because the real central spirit which animated ancient Indian corporate life is lacking in modern movements.

The village alayam, wherein was embodied the noblest ideals of the nation, was the real uniting force, the central talisman which made co-operation a real living ideal, for such alayams were democratic lodges wherein every one was a member *ipso facto*. The alayam was the common meeting place where all activities were centred with "Sacrifice for a cause" as the motto. The best of teachers taught here in this alayam; the best of poets sang here; the best artists wrought here; the best actors acted here; the best dancers danced here; the best traders brought their merchandise here; and every one was well aware that here in giving to others he gave it to himself and hence the greatest of sacrifices was made. Such a rallying centre was made a fit receptacle of all available knowledge, so that the people of the village might breathe an atmosphere which was the result of accumulated lore. Real India can be known only by a study of these alayams and by no other means.

All India's literature has been so twisted that it is well nigh impossible to know the truth. All her traditions and habits have been so modified, especially by the priests, that it is almost impossible to know the reality behind. The alayams are the only places wherein the old ideals are still to be found in imperishable stone and which will enable us to know the real glory of ancient India and upon that to build the future. All attempts to reconstruct the villages in India will be futile if the central force which kept the village life alive be ignored.

In fact the true function and value of the alayams or "temples" should be studied and restored before a true revival of the national life can take place. All other agitations and movements will be only cries in the wilderness, for the glory of India was in its villages and the glory of the villages consisted of its alayams.

Angels and Men

By Geoffrey Hodson

The angels represent the power, the life and the light of the One Supreme Source of power, life and light to all our solar system. When man contacts a member of their order he contacts that power; when he invokes the angles to his aid he invokes that life; when the scales shall have fallen from his eyes so that he sees his angel brethren, he shall see that light.

Power, life, light; these are the gifts which companionship with the angels shall place in human hands. Power that is limitless; life that is inexhaustible; light before which all darkness melts away. These shall be yours if, casting aside all sloth and apathy, self-indulgence and desire, you will become your highest selves.

First, you must fill your souls with a love which knows no boundaries and in which self is utterly forgotten. Filled with love, you may clasp the hand of your angel brethren and share with them the labour which He performs who is the Great Architect, the Master Builder, from whose mighty labours solar systems spring.

Learn then the art of love; perfect your power of loving until you grow into great artists, supreme geniuses of love. The purpose of your long pilgrimage through time and space is that you may acquire the supreme accomplishment of love. As animal and savage you desired; as modern man you learn at last to love, but your love is still tainted with desire; as superman your love will pour forth free from every thought of self, unstained by the slightest tremor of desire; therefore take up the task of perfecting your power of love.

Renounce the love which seeks to have, to hold and to retain; in that renunciation a new love will be born. Cupid, the child of Venus, shall pierce you no longer with the arrows of desire. In your hearts the Christ-child will be born whose hands are empty, but who unlocks the flood-gates of a higher love; so that the springs of tenderness and of compassion well up within your soul and pour forth, for the healing and the saving of the world. Then my human brothers, the gateway of the land of union shall be opened to you, and you shall see us face

to face. Then together we may labour to do His will, who sustains our universe with its many wheeling globes by the inexhaustible abundance of His love.

Eliminate self, purify the soul, then call the angels to your aid in the name of pure and selfless love. No work that you may undertake shall ever go unblessed if, motivated by love, you call the angels to your side. There is no form of suffering which you cannot relieve; no evil which you cannot help to dissipate; no darkness into which you cannot bring light by the combined magic of pure and selfless love and the invocation of angels to your aid. With this knowledge you may attack every evil in your midst, for before the power which it bestows all evil melts away. Seek the suffering with which your world is filled; shrink not from the pain, nor hesitate to call us to your side, however deep the anguish, however dark the sin and shame. Our united power and love will suffice to illumine the darkness and to banish the pain.

Those who would answer to this call, must organise themselves in bands and groups. With concentrated thought and determined will invoke the angels into their midst that, illumined by the love of God, we may labour to drive away all darkness, dispel all evil, heal all disease, destroy all ignorance, and bring the illumination of wisdom and of light into the hearts and minds of men. Purify the atmosphere of every town, that all the children who are born therein may come forth into a world of light. Attack every form of cruelty with a determination that should be more powerful than the cruel hearts who thus deny the love with which our labours shall be performed.

Fear not the result; banish from your minds all doubt of our existence, and of our power to help. Quickly you shall have proof of the power and effectiveness of every work of love which men and angels undertake in mutual co-operation. Let there be no delay; the time is ripe for our common labours to begin. Already the Lord of Love treads on earth that is not worthy of His most holy feet. With all the strength at our command, with all the wisdom and intelligence we can employ, let us labour to turn our earth into a fair garden worthy of Him.

Meet in your groups with strong intent to send a mighty flood of power, of blessing, of love towards those people and those places whom you seek to heal, to purify and to illumine. Seated in a circle, direct your thoughts to unity until you know yourselves and your angel brethren as one. Rise to the world of union and there invoke the power and the blessing of the Lord of Love, using these words:

"O Holy Lord of Love, Teacher of angels and of men!

We invoke Thy mighty power in all its splendour,

Thy undying love in all its potency,

Thy infinite wisdom in all its perfection.

That they may flow through us in a resistless flood into this (place or person).

Before the living stream of Thy resistless power all darkness shall melt away, the hearts of all men shall be changed, and they shall seek and find the way of light.—Amen."

As His glorious power descends, project it with all the energy and concentration of your will upon the place or person you seek to serve. Then turning to the angel members of your group, direct them by your will to act as bearers and conservers of the power, and to labour in the common cause for which it was invoked.

Guard carefully against the illusion of apparent failure or success. Think only of the work; be entirely unmoved by the results which you produce.

(To be continued)

Behaviour and Righteousness

D. Srinivasa Iyengar

One of the most pregnant of the aphorisms of the Head of the Order of the Star is: "With conduct and behaviour righteousness dwells". Or, as expressed in his poem:

"As behaviour dwelleth with righteousness, so eternal happiness abideth in thine own heart".

This beautiful saying, like many others of his, has wide-reaching ramifications of meaning, and contains in itself quite a code of practical ethics. Bishop Arundale has explained in a recent article in the Theosophist, some of the trains of thought evoked in his mind by the saying; but I think one may fairly claim that it contains even more. According to the mood and perception of the reader, all kinds of quite unsuspected meanings are seen to be implied therein, and this is only to be expected of the words of a great teacher of his type.

The words, carrying as they do the fresh aroma of a new and a higher world of reality, yet sounded strangely familiar in my ears, as if a song or snatch of melody once heard but long forgotten. I cast about to find where I had met with the saying before and cudgelled my memory about it and have at last succeeded (as I think) in "placing" it. Mr. Krishnamurti's statement is startlingly similar to, almost a translation of, a celebrated passage in the *Vishnu-Sahasra-Nama-Stotra* (Hymn of the Thousand Epithets of Vishnu) recited daily by hundreds of pious Hindus:

1. Sarvagamanam acharah prathamam pari-kalpitah.
Achara-prabhavo dharmo dharmasya prabhur achyutah.

Behaviour (or good conduct) is the very first point of all the Shastras.

Out of behaviour is born righteousness; and Krishna is the Lord of Dharma.

A similar sentiment is found in the Laws of Manu :

2. Acharah paramo dharma srutyakta smarta eva cha.
Tasmad asmin sada yukto nityam syad atmavan dvijah.
3. Acharah vichyuto vipro na vedaphalam asnute.
Acharena tu samyukta sampurna phala-bhag bhavet.
4. Evam acharato drishtva dharmasya munayo gatim.
Sarvasya ta paso mulam acharam jagruhuh param.

Behaviour is the supreme duty (or righteousness) prescribed in Sruti and Smriti: therefore let the twice-born who is united with the Self be always diligently established in behaviour. He who is fallen away from behaviour will not attain the fruit of the Vedas; but, if endowed with behaviour, will reap the full fruit thereof. Thus did the Sages, observing how righteousness is attained by behaviour, accept (or ordain) behaviour as the supreme source of all Tapas.

It is true that among the convention-ridden, and bourgeois-orthodox, the scope of the word *Achara* has been sadly narrowed down and has degenerated into mere sanctimonious 'dont-touch-ism', and a horror of ceremonial pollution—either fanatically sincere, or, because it is the proper, respectable thing, according to the view-point of the person concerned. It is so obvious to the unprejudiced mind that this is not its real or full meaning that one need hardly argue about it. Ceremonial observance of "non-contact" purity is merely the outermost fringe of all that is implied in the phrase. Manu himself in Chapter 2 of his Code makes this clear when he says that the mark of Dharma, Righteousness is, first, the behaviour or conduct of the Wise and Holy Ones who are above *raga* and *dvesha*, and second, the satisfaction of one's own heart, or conscience as the Christian theologian would say. *Sad-achara* is simply the behaviour of the good man. The message that was given to our forefathers by the Teacher in the ancient days is thus essentially the same as what He now teaches us. Only, then it was in the beautiful, rolling Sanskrit, so dear to some of us by hallowed associations; now it is in English, perhaps the future *deva-bhasha* or "divine tongue", as Sir T. Sadashiva Iyer once called it.

Having thus established that *achara* and *dharma* are the ancient equivalents for what the Teacher calls behaviour and righteousness, it is worth while examining what are the chief points of this 'behaviour'.

The Teacher declines to give us many details. One of his sayings is: When you see a beautiful sunset, it does not give you a detailed moral code. Probably his meaning is that if we "establish the Teacher in our heart", we shall unerringly be led to the proper behaviour. But since many of us hope to establish the Teacher in our hearts by proper behaviour (a kind of reverse or supplementary process), we may perhaps gather hints of practical use by studying the detailed directions given by the Teachers of the past. Such a study will be profitable, and will not be a 'fetter', provided we keep to the spirit and not to the letter that killeth.

Some people seem to draw from his writings the conclusion that Mr. Krishnamurti is "against" all musty tradition, old scriptures, etc. To read him thus, I humbly submit, is to mis-read him. He is certainly against the chaff in these a heart so compassionate and great must necessarily revolt when it is tried to justify wicked or silly customs by appeals to Shastras, and "sacred scriptures" are used as the last refuge of unreason. That he is against *any* ideal really revered, or a truth believed in, *after* due reflection, no careful student of his writings will believe. The things that he really is against are all kinds of sham, mechanical blind faith, drab respectability, lip-homage paid to any doctrine, however good in itself, *because* it is the "proper" thing, or conformed to by our neighbours, friends and relatives. We need not therefore fear that a reverent (though not unthinking) study of our ancient scriptures will bring down on us the Teacher's disapproval. Did not the Teacher Himself, at the very outset of His advent, declare that He came not to destroy but to fulfil, to build not to tear down? The one thing which we have learnt from His teachings so far is that Truth is neither modern nor ancient, but is eternal and timeless. *Vesha Dharma Sanatanah*, Dharma is eternal, as Manu so often says.

The description of the righteous man's life and daily conduct, of *sad-achara*, as given in the Manu-smriti, is so beautiful and inspiring that it has extorted the admiration of even hostile Orientalists like Sir Monier William, who, if I remember aright, has somewhere stated that the *Manava-Dharma-Shastra* breathes a spirit of humanity unexcelled by any other Scripture in the world. This characterisation applies of course to the really valuable parts and not to the too obvious later interpolations, such as the stanzas vilifying woman, extolling the priestly class as a class, meaningless and often foolish disquisitions on ceremonial, on legal subtleties, on theological wrangles, etc. Often as a young man in the first flush of my enthusiasm, reading with rapt delight slokas of ravishing beauty and glowing spirituality, it was my bitter experience to stumble suddenly against such jarring, inharmonious, and even blasphemous passages. Verily, the study of the

Manusmriti, and the separating of the chaff from the grain (or, the water from the milk, to use the favourite simile of Sanskritists) is an admirable way of developing in oneself the faculty of discrimination !

(To be continued)

India: The Sanctuary of the World's Religions

Mrs. Sarojini Naidu's Speech In London

In May last, Shrimati Sarojini Naidu gave a wonderful talk on India at a meeting in the rooms of the British Indian Union convened by the Threefold Movement.

During the course of her talk Mrs. Sarojini Naidu spoke about India and her value to the religions of the world, bringing a great unifying influence to bear on all. She said : " The country from which I come has been the cradle of several religions and the sanctuary of all. Take my own religion, Hinduism. Why has it always preached and practised tolerance to all other faiths ? Because when my ancestors came from wherever they did come from,—some say it was from the North Polar regions, but I don't like to accept this theory in the winter time ; others say it was from the hot plains of central Asia, and this theory does not appeal to me in the summer ; which theory I accept depends on the season !—when they came to the great rivers of the Punjab, when they saw the dazzling peaks of the Himalayas and the sun shining above them and turning the snowy peaks into crucibles of amethyst, and then saw the same colours in the dew-drop on the ground, then they realised the eternal unity of all things. It came to them as a great revelation, and that, I think, was the first conscious realisation of what is called the Hindu conception of life. It was natural that those ancient Vedic people, seeing that, should realise that all things are co-ordinated for a common purpose, and become the symbols, the manifestation, of that Beauty which is the Heart of all.

" When the Zoroastrians came to India seeking liberty of worship, the people did not say to them : ' What are you foreigners coming here for ? We have our quota. Go back.' The Hindu King said : ' None that comes is denied sanctuary ! None that comes wishing to worship in whatever way, is denied the liberty to worship in his own way.' The only condition was that they were not to kill cows. (Our detractors say that the cow became an object of worship to Hindus, so little do they understand our religion). So the Zoroastrians agreed not to kill the cow, and they brought their sacred fire and established it in India

To-day they are a small minority, but they are the most fearless minority in the world, and they have been very true torch-bearers for India. They have lived in peace with the Vedic people, and have been the true emancipators of thought in the west of India.

" The Jews who came to India were shipwrecked on the coast of Malabar. They were homeless and helpless ! They had come seeking the Promised Land, with the memory of bitter persecutions in other countries. They went to the Kings of Cochin, who generously gave them land, and liberty to worship their God, and there in Cochin you can still see the first synagogue built in India. They have enshrined the spiritual life of India by bringing to it the great qualities built out of much persecution.

" Then there are the Muhammadans in India. If you read the cables coming from India you think the Muhammadans are fierce, violent people drinking the blood of the mild, cow-loving Hindus. It is true that they have quite a different kind of culture from the Hindus. One is a forest-culture, and the other is a desert-culture. One has the qualities of quietness and meditation and withdrawal into shaded places ; the other has the strong wind of the open spaces blowing through it, simple, direct, courageous. They are the static and the dynamic types, and both are needed. The Muhammadans came and plundered, and then went away with their plunder, and those who wished to remain, remained and became Indians. There are sometimes street-broils—between fools who happen to be Hindus and fools who happen to be Muhammadans, and sometimes the fools are urged on by rogues, and these broils are magnified into inter-religious riots. The contribution of the Muhammadans to India was very vital, giving the dynamic qualities that were needed. The great Prophet Muhammad gave the teaching that all men, whether they were rich or poor, had one God. From the earliest times the Muhammadan woman had the right to a share in her father's and her husband's property, and had the right of divorce without her character being blackened. The loveliest thing that Islam brought to India was the saying of the Prophet that Paradise lies under the feet of the mother. To the Vedic people the mother had always stood as the Heart of Life, the centre of beauty and truth. Thus the Hindus and the Muslims were brought together by this common reverence for the mother. . .

" Then there are the Christians in India. It is a common mistake to mix up ' Christian ' with ' Western,' forgetting that it is the religion of the Eastern Christ. The wonderful teaching of the Christ has been a great gift to India, though so-called Christians in India have often crucified Christ. Though many of the Christian people came as conquerors and plunderers, some came with consecrated hearts and

31
N29.71.4

brought blessing and upliftment to the people. The mistake that was made was that many of the people who became Christians became de-nationalised; they adopted western habits, giving up their simple lives and living pretentious lives that did not become them and their surroundings. . . .

"So India is the land of many shrines where God may be worshipped under any name. Some of the people of the West are beginning to realise that there is unity among all the faiths of the World, but India has known this for many ages. It is time that people began to realise that truth has many aspects, and a nation can only live that aspect which best serves its own needs. Some people having found something which serves their own need, wish to coerce other people into the acceptance of their faith. Movements like the Union of East and West, and the Fellowship of Faiths, are very valuable when one hears so much talk, sometimes sincere, often insincere, about peace.

"In America I attended a great banquet where many speeches were made about peace. The hall was decorated with the flags of all nations, great and small, I was asked to go on the platform and give a message from India, although I warned them that they might not like what I said, they asked me to say whatever I wished. I said: 'I have been deeply touched by the speeches I have heard because I believe them to be sincere. You sincerely wish for the outlawry of war, and that the Prince of Peace may reign on earth. I see here the flags of all nations. But where is the flag of my nation? My nation forms one-fifth of the human race. Do you think that peace can come to the World, that the Prince of Peace can reign on Earth, when one nation, forming one-fifth of the human race, is enslaved, embittered to-day, and standing as a menace to the rest of the World? How can you have peace?'

"Peace is something more than refraining from doing wrong. It is the most positive, the most militant, the most terrible thing on earth. It cannot be achieved vicariously, by your neighbours' sacrifice, but by your own. The reality is this, that you should love your neighbour as yourself. The day has come, the hour has come, when all of us with all our talk of peace and brotherhood and unity are going to be thrown into the crucible—Hindu and Muslim, Christian, Zoroastrian, Jew and Jain. Let us all see to it that we shall emerge pure gold, to hold the elixir of peace and offer it to the lips of the thirsting World".—*Indian News Service.*

Women's Movement in India

Attitude of British Officials' Wives

Mrs. Rama Rau's Lecture

A reception was recently held by the British Commonwealth League in London to welcome Mrs. Rama Rao, the well-known Indian feminist. Many prominent women, including Mrs. Sarojini Naidu, were present.

Mrs. Rama Rao spoke on "The Aims and Aspirations of Indian Women". She said there was unfortunately not much understanding and friendship between Indian women and the wives of the British Officials in India. These English ladies had generally no interest in Indian Culture and civilisation, and did not appear to wish to have anything to do with Indian women, unless the latter gave up all their own customs and adopted those of the British. She had therefore been very much encouraged by the warm hospitality she had received from many English women on coming for the first time to the West.

Indian Women at Work

The work of the women's movement in India could be sub-divided into three branches; political, social, and educational. The political part of the work had not developed very quickly, although Indian women had obtained the vote with much less trouble than English women had had to get it. There was great need for educating the electorate, and the various women's organisations were doing much useful work in this direction.

When Mr. Sarda's Child-Marriage Bill was before the Legislative Assembly, the women's organisations obtained enthusiastic support for it throughout the country. They tried hard to get the Viceroy's Council to nominate a woman to the Assembly to take part in the discussions, but the suggestion was turned down. It was a very bitter disappointment that the Bill was not passed and they felt that they could not rely at all upon the Legislatures. The Bill was shelved on the ground that it ought not to be proceeded with until the Committee on the Age of Consent Bill had reported, although in the terms of reference of this Committee it was definitely stated that it had nothing to do with Mr. Sarda's Bill.

On the social side of the work a great deal was being done of which Government circles knew nothing. The Arya Samaj, Brahmo

Samaj, the Seva Samitis and Mahila Samitis, and the Women's Indian Association branches were doing splendid work and great progress had been made. Large quantities of literature had been published in many parts of India in the different vernaculars.

The educational part of the work had received a great impetus from the Women's Educational Conferences, which were being held annually in different parts of India. The first, which was held at Poona in 1927 under the presidency of H. H. the Maharani of Baroda, was an epoch-making event. Women came from all parts of India, and at the second Conference there was an attendance of four or five thousand delegates. The resolutions passed aroused great enthusiasm, even among those women who were considered illiterate. They were now devoting themselves to social reform as well as to educational work, and for this year were concentrating especially upon the abolition of the purdah (on which they had decided to appeal to the Government) and the question of Hindu Women's right of inheritance.

They felt that legislation was necessary to assist social reform. At a large meeting in support of the Child-Marriage Bill, held under the presidency of Lady Birdwood, the wife of the Commander-in-Chief, they were surprised that a European lady doctor stood up to oppose the Bill, saying that she thought a girl of fourteen was quite fit to be a mother, and that legislation should not be pressed until all the women in the villages were convinced that the reform was needed. This was very disappointing, as they wanted legislation to help them in the social reform work, and they wanted the sympathy and help of the women of all nations.

Mrs. Rama Rao emphasised the fact that Indian women did not want critics. "We know", she said, "that social evils exist in all countries, but destructive criticism does not help; it only creates enemies. Our culture and civilisation are different from yours. We want you, when you come to India, to get to know something of our culture and of the traditions in which we are brought up. Everything that you find in the Indian home has an ideal behind it. It is very difficult to keep all the great ideals in this materialistic age, and perhaps some must inevitably be put aside, but all the beauty and the idealism which were impressed upon us while we were children should not be lost. We want your friendship and your understanding."

Mrs. Rama Rao will attend the Women's International Congress which is to be held in Berlin next month.—*Indian News Service.*

One Script for India

At Caxton Hall on Monday May 13th Sir Leslie Wilson presided at a meeting when a very suggestive paper on "One Script for

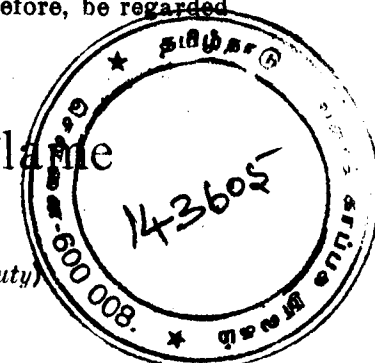
India" was read. Owing to another meeting of immediate importance having to be held in an adjacent Hall and the matter though of great importance to India could not be adequately debated on. However, it is obvious that while economy in spelling is most needed in French and German and even in English words, Sanskrit supplies the most faithful phonetic expression, Devnagari should therefore, be regarded as the most suited script.

By the Pathway of Flame

By Josephine Ransom

(Author of *Indian Tales of Love & Beauty*)

(continued from page 71)



Blinded by his furious resentment and wilfully ignoring all that it might mean to his country, Jayachand determined to destroy Prithviraj. He sent envoys to Shahab-ud-din Ghorī, who was already at Lahore, to intimate to him that he was ready to make an alliance with him against Delhi. Little did he guess that he was inviting his own doom also, and the destruction of his own proud capital. Ghorī was only too pleased to agree to the proposal. He had watched with keen interest the strife between the cousins, and his own mind was formulating ambitious plans for conquering India for Islam.

In 1191 these ill-assorted allied forces moved against Prithvi, and not far from Thaneshwar a great battle was fought when the Emperor routed his opposing hosts and Shahab-ud-din himself was severely wounded....Messengers rushed back to Delhi with the news of the great victory, and presently Prithviraj himself came riding back in state to receive the tumultuous acclamations of his people.

For a year Shahab-ud-din rested. Then again he set out for Hindustan at the head of a tremendous army of picked men, trained by Franks" (French), and reached Lahore. From there he sent an ultimatum to Prithviraj: "Accept Islam and my assured friendship is yours; refuse, and I will come down in my might and destroy thee."

There was of course but one answer to such a challenge....

Meanwhile, Sanyukta had lived in wonderful happiness in the great palace at Delhi, surrounded by every luxury. Prithviraj loved her passionately. He would scarcely let her out of his sight. But she was wise as well as beautiful, and was not spoiled by his adoration. In her turn, she worshipped this strong lord of her heart; but while he was veritably the light, the sunshine of her life,

she would not have him her slave, forgetful, as Kings in love have sometimes been, of the affairs of a huge realm.

In those days quarrels and jealousies sprang up readily and war was never very far off. There were rivalries to remember and tactfully keep from bursting into open strife, chiefs to keep loyal, foreigners to fear. All his perplexities Prithviraj brought to his beloved Queen, and she considered them carefully with him and helped him with wise counsel.

One day Prithviraj and Sanyukta sat pondering this great problem of the threat from Lahore and the ways and means of meeting it, and were counting up the chiefs upon whom they could depend. They knew that refusal of his terms would bring the Muslim and his hosts upon them soon enough. Their cool marble-lined and marble-paved room opened out, through tall pillars, to sunlit terraces, where sweet, gay flowers bloomed and the peacocks flaunted gorgeous tails, and all the world seemed radiant and happy....

A sudden loud knocking at the door, servant rushed in almost without ceremony, crying confusedly :

"Maharaj, all hail! Haste thee, haste! Out of the West comes a vast army. As the deluging waves of ocean it rolls upon us. Endless and terrible it seems. Flashing as with lightning and with horrible roar as of thunder..."

Imperiously the King raised his hand, imposing silence upon the servant's stammering tongue, and upon the chattering of those who pressed behind him with frightened, troubled faces. Sternly he bade them withdraw and await his orders.

Back and forth in the luxurious room he paced, then to the Queen said abruptly :

"Beloved, I am not prepared for such a war. My greatest chiefs are slain; my armies are thinned. I cannot meet so vast a host. What should I do?"

Sanyukta rose, slim and glowing. Suddenly putting off her "woman-nature" she seemed transformed into the very embodiment of the spirit of her long warrior ancestry. Superbly the "warrior light and glory" blazed out in her, and she cried :

"O Maharaj and Lord, what shouldst thou do? Delay not; make ready thine armies and strike. 'Tis not numbers that spell victory, but courage. Drive this barbarian from our country. Fear not for the women of thy house; 'tis the dharma of Kshatriya women to show no fear and to defy death. Kshatriyas go fearlessly to war; one thing only they dread, to show their backs to the enemy. To mow down the foe as does the harvester the corn that is good. To retreat from the field of battle that indeed is evil; and the name of him who does so

shall never be written in Rajput annals, and no brave man will speak his name. But, O great lord among men, list what thou shalt do. Men praise thee; they know thy proven powers; thy compeers wait upon thy word. Call them. They will follow thee to the death against this foreign foe; none will fail thee. Make ready, then."

Then some of that high "battle-glow" faded, and to the King she said with infinite pride and love :

"When my lord goeth into battle my spirit goeth with thee and will be ever at thy side. Of a surety, if thou art slain, I shall be a Sati and be with thee in Swarga. Tarry not in Delhi. This shall be my constant prayer—may Ishvara give thee victory."

With passionate tenderness Prithviraj embraced the Queen, then tore himself away.

Soon everything was ready. The hour of departure had come. The Queen herself, by her royal right, arrayed the Maharaja in the last details of his armour and girded on his sword. Then with breaking hearts, they parted; she with fervent blessing upon him: he with tear-blinded eyes and an unbearable ache in his heart went forth to lead his armies to battle....

Then Sanyukta took hard vows and bound herself strictly to their observance. Every vow she took was to be for the King an added strength, and the power of her observances would wrest from the very gods their aid to victory for him. And should he fall in the fight? Ah, then she would meet him in the "mansions of the sun."

The Emperor could not count upon the support of former years. Many of his best leaders had fallen in the earlier struggle, as well as in that ill-considered warfare that Kanauj had provoked. Youthful leaders, though brave and eager, were not so wise, resourceful and clever as their renowned sires. They came enthusiastically bringing all the soldiers they had, but the ranks were woefully thin! Despite the menace of all that the Islamic invasion meant to Rajput rule and dominion, Jayachand held suddenly aloof, as did his ally Bhim Deo of Anhilwarra. He did not join the invaders, but he would not help his rival....

Once again upon the historic plains of Thaneswar resounded the din of battle; the clash of sword and dagger; the roar of musket and cannon; the screams of wounded horses and maddened elephants... It was epic!

Slowly as the day wore on, the weight of Mussalman numbers began to tell, though the men of Hindustan fought valiantly and the Rajputs fiercely contested every moment, every movement. At last Shahab-ud-din, with a picked force of 12,000 horsemen, trained in the old Alexandrian discipline charged into the more loosely arranged

Hindu ranks and broke and scattered them. The fighting went on furiously, but one after another the gallant chiefs went down, among them brave Samarsi, and Chand Bardai and the Maharana of Mewar.

Prithvi fought desperately, with every ounce of his warrior strength. Towards the end a faithful little band of the Chankans surrounded him trying to protect him, but the numbers of the enemy were too much for them and they fell one by one. Prithviraj was hemmed in, wounded—sorely wounded—and as he grew weaker his sword was snatched from him and he was taken prisoner leaving his armies leaderless, and was hurried into the presence of Shahab-ud-din.

Pallid from loss of blood, broken-hearted for his people—and for fair Sanyukta awaiting him in Delhi, he, the last Hindu Emperor, stood calm and dignified before the victor. And then, alas the Moslem, having neither pity nor admiration for his splendid foe, and before the face of the watching hosts ruthlessly ordered that his head be struck off! And it was done...

Weary and dispirited, a little pathetic remnant of Prithvi's chiefs watched the grey dawn lighten over that hideous field of death's sorrow. They knew that the glory of India had passed and that the future held unknown sorrows, and, mayhap, many afflictions at the hands of this relentless, countless, invading host of another race and Faith...The glory of the motherland was clouding over, to remain so clouded, with but rare gleams of light through long weary years, nay, even centuries....

In the palace Sanyukta had discarded all finery, all luxury, had put aside jewels and silken raiment, had refused to eat and had vowed that neither food nor drink should pass her lips till again she beheld her lord and King.

Who should tell her that the King was slain? Who warn her that a stranger was nigh the gates? A stranger who had a petty and a ruthless taste in lovely women. At last one took courage and came before her and, prostrate, told her in halting words of the disaster that had befallen. Calmly she dismissed the distraught messenger of woe...

For a while her agony left her numb. Never more the gallant warrior, the noble monarch, would confront her worshipping eyes. No more would the love-light burn in his eyes as he looked upon her beauty. Alas, there was now no savour in life, happiness had departed from her. Only her vow remained—to be with him in Swarga.

A funeral pyre she made ready. By the pathway of flame alone could she honourably depart from this world and escape certain dishonour at the conqueror's hands. Only by that awful way could she meet her King in that other realm where the bonds of love are not broken by the body's death.

With eyes alight with love, with Prithviraj's name upon her lips, she ascended the pyre. She composed herself, closed her eyes the better to abandon herself to the waiting arms of her beloved lord. Into them she sprang with a cry of utter joy...The flames leapt up about the fair deserted body, shrouding it, as though they knew and understood her immense love, and the sweet reunion of the royal lovers they would screen from careless vulgar gaze with a blinding veil of fire.

The Report of the Age of Consent Committee

The report is now with the Government of India and it is believed that it would be released for the public by the end of July.

The main question referred to the Committee was the determination of the age of consent, but it is understood that the Committee felt that for the satisfactory working of any legislation, the fixing of age of consent and law penalising the performing of marriage below a certain age were absolutely essential.

The enquiry elicited from an overwhelming number of witnesses the statement that without such a law of marriage, the law of consent in marital relations was bound to be a dead letter. A law fixing the age of consent in close proximity with the age fixed by marriage-law would, it is believed, prove more workable and efficacious. The age of consent however is being fixed at 15.

The Committee recommended, it is understood, that the offence may be compoundable, with the leave of court, where a girl is over 12 years of age. The offence will of course continue to be non-cognisable as at present. Punishment has been reduced to one year's imprisonment when the girl is between 12 and 15 years of age.

It has been suggested further that in suitable cases bonds may be taken from the accused for good behaviour and for separate living custody and maintenance of girl-wife, on the analogy of Section 56, Cr. P. C.

Marriage to be Reported to Registrar

One of the most important recommendations of the Committee is that the celebration of marriages should be reported to a Registrar of Marriages so that all marriages will hereafter have to be registered if the recommendation is accepted. This is not to establish the reality of marriage, but such registration will help the proper working of both laws of marriage and consent, the age of the girl being one of the particulars that have to be reported. Violation of the law of marriage can

be easily detected and parents or guardians who celebrate marriage even at a proper age would be careful not to break the law of consent. Enquiry appears to have established the clear fact that the law of consent was very little known and its violations frequent. The wide publicity which the committee is reported to have recommended may ensure great respect for law.

With reference to the law of marriage, a suggestion has been made that exemptions be granted in suitable cases. It is understood that the committee unanimously opposed such exceptions being granted on grounds of religious or conscientious objection. There seems to be a difference of opinion about granting of exemptions in exceptional cases where, in the interest of girl, marriage below the prescribed age is essential. Some members of the committee seem to have suggested that exemption may be granted by a District Judge but even here it is assumed that below a minimum age, say 12, no exemption will be granted.

It is believed Mr. Sarda's Bill will now be proceeded with by the legislatures.

Sons of India

Sons of a proud pure blood
Far-famed in story,
Strive as true Indians should
Toward life's glory!
All of ye, brave and true,
Noble in bearing,
If you do not strive for it
Who else will be caring?
Comfort in cot and home
Joy in the soul,
That is thy lot, when mind
And heart are whole.
Look out beyond this day
Then you will see,
That you have a duty toward
Generations to be.
Help, love, and mercy show
In time of need
With Honour thy guiding star,
Dharma thy creed!

LELAND J. BERRY.

Cruel Sports.—We are very glad to read a handbill of a meeting in Caxton Hall, Westminster, headed with a quotation from Lord Morley O.M., entitled "Crusade against Cruel Sports," running as follows:

"I am quite sure that the time will come when people will read of the wanton cruelties which we now inflict in sport with the same wonder and abhorrence with which we now read of the bloody orgies of savage tribes and the cruel scenes of the Roman Amphitheatre."

Of this there can be no doubt. No gentle-hearted man or woman would go to a bull-fight, or to a fight between any two animals. We have outgrown these, happily. The League is fortunate in having the Hon. Stephen Coleridge as its President, for he is known as one of those who are "friends of all living creatures." We do not know if he also recognises the progressive manifestation of the Divine consciousness in the vegetable and mineral kingdom. As an ancient Hindu, a man of the loftiest intellect, taught: In rocks *sat* alone is present; in the vegetable kingdom *ananda* also is present; in the human being Chit, the mind. Perhaps in the mineral it is as a vague feeling of comfort or discomfort; in the vegetable, pleasure is sought and pain avoided; in man, thought. These divisions are not founded on a sudden change, but in a slow gradual merging of the lower state of consciousness into the higher. It is well known that for instance, plants will grow better for one person than for another.

—New India

Review

Talks with Eeyaa.—By A. H. Jaisinghani, With introduction by sadhu T. L. Vaswani. Ganesh & Co, Madras.

"Eeyaa" is for the author "the spirit of Inspiration." He has many talks with "Eeyaa" on those intimacies which lie at the heart of things. From such talks he gathers a simple yet profound wisdom. Readers will equally gather both from this small yet useful book.

WHY

The Tropical Insurance Co. Ltd.
attained
Unparalleled Success In The First Year?

BECAUSE

- Among Other Causes It Has
1. Influential Board of Directors.
 2. Attractive Tables.
 3. Special Disability Provision.

Agencies All Over India.

Applications from Respectable Parties
Invited

Apply to:—THE MANAGING DIRECTOR
P. O. Box No. 13, DELHI.

No Educated Home Should Go Without

The Scholar

An Illustrated monthly journal
devoted to Literature, Art and
Science.

Annual Subscription: Rs. 3 only. For
Students Rs. 2 only
Foreign: 6 Shillings. Single copy As. 4.
For advertisement rates write to

The Manager,
THE SCHOLAR, PALGHAT

P. Simon & Co.

Direct Importers of Automobile Accessories

Wholesale and Retail Dealers and Automobile Engineers

Stockists of All Kinds of Tyres, Tubes, Mobil Oils and Greases, etc.

Dealers in Stationery, Fancy Goods, Electrical Novelties,

Johnson's Inks and Gostine Pills,

Motor Cycle Repairing Our Speciality.

Show Rooms and Office:—

23, 24, Errabalu Chetty Street.

Work Shop:—

Singanna Naick Street, G. T. Madras.

Telegrams, "FAMILY."

Telephone No. 3352.

Avadi Farm Health Resort

(AROCYA ASHRAMAM)

Ideal place for open air treatment
within easy reach of Madras.

Nature Cure—Sun Bath.



Air Baths & Water Baths.

The elevation, the cool shade, the green pastures and the loose sandy soil amidst the forest surroundings make it an ideal place for a sanatorium.

Dr. O. Muthu, M.D., M.R.C.S., London, in laying the foundation stone of the Arogya Ashramam said:

"Our forefathers lived the open air life, our Rishis loved the forest and had all their abodes, their places of assembly, their schools and their places of entertainment in the forest. Ashramams like this will be the means of taking us 'back to nature', which is the modern cry of the civilized world."

Apply to:

Dr. A. LAKSHMIPATHY, B.A., M.B. & C.M., Bhishagratna.

Managing Director.

43, HARRIS ROAD, MADRAS.

THE INDIAN

At Home and Abroad

A monthly journal of world-wide interest. It deals with India's problems—her Literature, Art, Mysticism and profound philosophies and psychological teachings of the East in their political and educational aspects. "The Indian" also deals with Commercial and Social activities of the Eastern people in contact with Western thought. Special features of short stories and valuable Supplements free to all subscribers.

3d. per copy.

(postage 1/4d.)

Sole Agents for "The Indian":—

INDIAN NEWS SERVICE,

143/44, Fleet St., London,

'Phone:—

E. C. 4.

Central 9226.

Annual 3s. 6d. a year in the Empire.

Subscription 4s. 6d. a year abroad.

FROM:—INDIAN NEWS SERVICE,

143/44, Fleet St., London.

Please enrol me as subscriber to "The

Indian" for 1 year. I enclose P. O.

for.....Address.....

Readers of "The Indian" should have a copy of "The Indian" Supplement:—

Replies to "Mother India"

6d. per Copy.

It contains addresses by various British and Indian Leaders:—

MAHATMA GANDHI.

RT. HON. COL. WEDGWOOD, M. P.

DR. ANNIE BESANT.

MISS ELLEN WILKINSON.

DR. R. P. PARANJPE.

MRS. N. C. SEN.

LADY CYNTHIA MOSELEY, M.P.

LADY EMILY LUTYENS. REV. TYSSUL DAVIS, etc.

AGENTS:—

INDIAN NEWS SERVICE, 143/44, FLEET STREET, LONDON, E. C. 4.

THE YOUNG LIBERATOR

A Fearless Champion of India's Youth

A magazine which propagates the progressive thoughts and ideas and inculcates in the mind of youths real patriotism for their country.

Annual Subscription Rs. 2 only.

Apply: THE MANAGER, The Young Liberator Office, Bombay, 21

வாவிள்ள ராமஸ்வாமி சாஸ்த்ருவு அண்ட் சன்ஸ்

292, எஸ்பிஎனேட், சென்னை.

சதகங்கள் (குறிப்புரையுடன்)	ரு.அ.பை.	ஆனந்த லகரி	ரு.அ.பை.
குமரேச சதகம்	0 5 0	சௌந்தரிய லகரி	0 1 6
கோலிந்த சதகம்	0 2 0	நீதி நூல்கள் (குறிப்புரையுடன்)	
அறப்பளிகர சதகம்	0 5 0	திருக்குறள்	0 8 0
திருவேங்கட சதகம்	0 5 0	நாலடியார்	0 6 0
தண்டலையார் சதகம்	0 3 0	நீதி நெறி விளக்கம்	0 1 6
பாராயண நூல்கள் (குறிப்புரையுடன்)		ஆசாரக கோவை	0 2 0
கந்தர் கலிவெண்பா	0 1 6	(பதவுரையுடன்)	
சரஸ்வதி அந்தாதி	0 1 6	வாக்குண்டாம்	0 1 0
அபிராமி அந்தாதி	0 1 6	கொன்றைவேந்தன்	0 1 6
கந்தரதுதி	0 1 6	வெற்றிலைக்கை	0 1 6
திருமுருகாற்றுப்படை	0 2 0	நல்வழி	0 1 6
நால்வர் நான்மணி மாலை	0 1 6	நன்னெறி	0 1 6
விநாயகர் அகவல்	0 1 0	திருக்குறள் (பரிமேலழகர்	
இலக்குமி தோத்திரம்	0 1 0	உரை) பாக்கெட் எடிஷன்	2 0 0
		திருக்குறள் மூலம் (பாக்கெட்	
		எடிஷன்)	0 5 0

இந்த புத்தகங்கள் நன்றாய்ப் பரிசோதிக்கப்பட்டு அழகாக அச்சிடப்பட்டிருக்கின்றன.

SAMSKRIT BOOKS

FOR EVERYDAY USE.

STOTRAS.

	Rs.	A.	P.
<i>Aditya-hrudayam</i> ...	0	2	0
Do. (Vani Vilas) ...	0	1	0
<i>Asiroada-shatakam</i> ...	0	2	0
<i>Arya Stava Raja</i> ...	0	2	0
<i>Arya Shatakam</i> ...	0	2	0
<i>Akhyā Shashti</i> ...	0	2	0
<i>Brhat-Stotra-Ratnakara</i> : Wrs. 14 As.; Cloth. Re. 1; Silk ...	1	4	0
<i>Bhujanga Stotras</i> by Sri Shankara Bhagavat-padacharya ...	0	2	0
<i>Bhaja-Govinda Stotram</i> in (Grantha Character) By Sri Shankara Bhagavatpadacharya ...	0	2	0
<i>Dasanga Durga</i> or <i>Sapta Shati</i> ...	1	4	0
<i>Dattatreya Sahasranamavali</i> ...	0	4	0
<i>Devi Sahasranamavali</i> ...	0	4	0
<i>Devi Panchastavi</i> by Kalidas ...	0	2	0
<i>Dwadasha Stotram</i> by Bhagavatpadacharya ...	0	1	0
<i>Daya Shatakam</i> ...	0	2	0
<i>Gopala Sahasranama Stotram</i> with Gopal Kavacham & Gopalastavarajam ...	0	3	0
<i>Gita Govindam</i> or <i>Ashtapadhi</i> (Parts I & II) ...	0	4	0
<i>Govindasthakam</i> of Shri Shankara Bhagavat-padacharya ...	0	2	0
<i>Ganesh Sahasranama</i> ...	0	4	0
<i>Hamumat Sahasranama</i> ...	0	4	0
<i>Indrakshi Stotram</i> and <i>Kavacham</i> ...	0	2	0
<i>Jyotirlingam Stotram</i> ...	0	1	0
<i>Kataksha Shatakam</i> ...	0	2	0
<i>Lakshmi Stotra</i> by Agastya ...	0	1	0
<i>Lakshmi Stotras</i> (Vani Vilas) ...	0	2	0
<i>Lalita Sahasranama</i> ...	0	4	0
<i>Lalita-Stava-Mani-Mala</i> ...	0	4	0
<i>Lalita Stava Ratnam</i> ...	0	2	0
<i>Mahalakshmi Ashtakam</i> ...	0	1	0
<i>Mahimna Stotram</i> with the Vyakhyā of Mudhu-sadana Sarasvati ...	0	4	0
<i>Mahimna Stotras</i> (Shakti & Siva) ...	0	2	0
<i>Makaranda Stavaraja Stotram</i> ...	0	1	0
<i>Matru—Bhuta Shatakam</i> ...	0	2	0
<i>Manda-Smilha Shatakam</i> ...	0	2	0
<i>Pratasmaramam</i> ...	0	2	0
<i>Purushottama Sahasranama</i> ...	0	3	0
<i>Padaravinda-Shatakam</i> ...	0	2	0
<i>Rama Raksha</i> ...	0	0	6
<i>Ramastavarajam</i> ...	0	1	0
<i>Renuka Sahasranama</i> and <i>Renuka Kavacham</i> ...	0	2	0
<i>Ranamochana Mangala Stotram</i> ...	0	1	0
<i>Sapta-Shati</i> 6½" x 4½" (Silk) ...	1	4	0
<i>Shyamala Dandaka & Navaratnamala</i> ...	0	1	6
Do. Do. With Tamil meaning ...	0	3	0

Lalita Sahasranama Stotram

Vishnu Sahasranama

Shri Bhagavad Gita

Ashtanga Hridayam

With Commentary of Bhas-kara Raya and translation by Pandit R. A. Sastri—Second Edition—Revised and Enlarged Price Rs. 4.

Text in Devanagari and English translation with the Bhashya of Sri Sankaracharya to which is added the latest Vyakhyana of a Sanyasin and a Karika of an unknown author. By Pandit R. A. Sastri. Second Edition—Revised & Enlarged. Price Rs. 2-8.

Devanagari Text — Free Translation into English. A word for word translation—An introduction to Sanskrit grammar and complete word index. (Second Edition—Revised) Pages 320. index pages 73. By Dr. Annie Besant and Shri Bhagavan Das, M. A. Price: Boards Rs. 3-12; Cloth & Ink Rs. 4-8; Cloth & Gold Rs. 5.

(Sutrasthana) By Srimad Vagbhatacharya. Text alone in Devanagari — Sanskrit. Specially issued for the use of Ayurvedic Schools and Colleges. Fine set up. Pages 197—Thick wrappers. Price Re. 1-8.

STOTRAS (Cont.)

	Rs.	A.	P.
<i>Shiva Kavacham</i> ...	0	2	0
<i>Shiva Sahasranamavali</i> ...	0	4	0
<i>Shiva Aparada Kshamapana Stotram</i> ...	0	1	0
<i>Shiva Mahimna Stotram</i> ...	0	1	6
<i>Shiva Sahasranama Stotram</i> ...	0	3	0
<i>Shiva Tandava Stotram</i> of Dasakanta ...	0	2	0
<i>Shivananda Lahari</i> ...	0	1	0
<i>Shivakarnamrita</i> by Appayya Dikshita ...	0	6	0
<i>Sharada Navaratri Stotras</i> ...	0	2	0
<i>Sadashiva Stuti</i> ...	0	4	0
<i>Stuti Shatakam</i> ...	0	2	0
<i>Soundarya Lahari</i> ...	0	2	3
<i>Surya Sahasranamavali</i> ...	0	4	0
<i>Subrahmanya Sahasranama</i> ...	0	4	0
<i>Trailkoya Mohana Kavacham</i> with Tripura Sundari Stotram ...	0	2	0
<i>Panchadasi</i> ...	1	0	0
<i>Trisuparna</i> ...	0	1	0
<i>Udasina Sadhu Stotram</i> of Deva Tirtha ...	0	3	0
<i>Vishnu Sahasranam</i> ...	0	2	0
Do. Large Type ...	0	3	0
Do. Silk ...	0	5	0
<i>Vishnu Sahasranamavali</i> (Vani Vilas) ...	0	4	0
<i>Varadaraja-Stavam</i> ...	0	2	0
<i>Yamunasthakam</i> ...	0	1	0

FOR PARAYANA

<i>Samshepa Ramayanam</i> of Srivalmiki ...	0	1	0
<i>Sundarakandam</i> for Parayana (Silk) ...	1	8	0
<i>The Ramayana</i> in VIII Vols. pocket size Vani Vilasa Press Edn. ...	9	0	0
Vol. 1. Balakanda; 2. Ayodhyakanda part I; 3. Ayodhyakanda part II; 4. Aranyakanda; 5. Kishkindhakanda; 6. Sundarakanda; 7. Yuddhakanda Part I; 8. Yuddhakanda Part II per Volume ...	1	4	0
<i>Adhyatma Ramayana</i> . Text only bound in silk ...	1	8	0
<i>Valmiki Ramayana</i> with three commentaries called Tilaka, Shiromani, and Bhushana with numerous readings and notes—per set of 7 Vols. ...	31	0	0
<i>Shrimad Bhagavatam</i> . Boards, 2 Vols. (Kumbakonam Edition) ...	6	0	0
<i>Shrimad Bhagavata</i> with the commentary of Vijayadhwaja, printed on good thick paper, in large type (loose sheets) ...	8	0	0
<i>Devi Bhagavata</i> with Commentary ...	11	0	0

Theosophical Publishing

BRANCHES:—(1) T. M. I. A. Buildings, G. T., Madras.

(2) 583, Pycroft's Road, Triplicane, Madras.

House, Adyar, Madras.

(3) Y. NARAYAN'S, Typewriters' Supply Agency, Opposite High Court, Esplanade, Madras.

Swarajya

The Popular English
Daily of South India

SUBSCRIPTION RATES

LOCAL MOFUSSIL

Yearly ... Rs. 20 Rs. 22
Monthly ... „ 1-12 „ 2

The Best Medium for Advertisement

For Particulars apply to:

The Manager, "Swarajya,"

BROADWAY, MADRAS.

"HINDI PRACHARAK"

The monthly organ
of the Hindi Movement.

NOW ENLARGED

CONSISTS OF TWO SECTIONS

The Hindi Section.—Gives among other things a Correspondence course through the medium of English and easy articles from Hindi students in South India.

The English Section.—Discusses the Movement in articles and gives reports of Hindi activities throughout South India.

To Subscribe to it is to subscribe to the Hindi Movement.

To Advertise in it is to increase your business as it has a special clientele.

Yearly Subscription Rs. 2

MANAGER, "Hindi Pracharak",
Triplicane, Madras.

LADIES LOVE FINE THINGS

Mrs. Anna Chandi, M.A., (HONS)

EDITOR

THE "SREEMATHI"

Kottayam

Writes:

I used your LODHRA and found it a sovereign remedy for all menstrual troubles. Its sweet taste and free diet add to the pleasantness of using it.

Ask your chemist,

OR

KESARI KUTEERAM

INDIAN CHEMISTS & DRUGGISTS.

EGMORE, MADRAS.

Y. NARAYAN'S

TYPEWRITER SUPPLY AGENCY

And Sole Agent for

BRITISH EMPIRE TYPEWRITERS

in Southern India.

364, Esplanade Row, MADRAS.

BRITISH EMPIRE TYPEWRITERS.

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

Price List sent free on Application.

High class portraits and enlargements
Indian views, post-cards and lantern slides
quick developing and printing of amateur

works, process blocks

KLEIN & PEYER

Succ. to WIELE & KLEIN Estd. 1882

11, Narasingapuram Street,

(Close to Hotel Bosotto)

Mount Road P. O.



Bharata Samaj

Stands for 'Unity', 'Purity' & 'Service'.

So does

THE
ONLY
CURE



TO
BE
SURE

Amrutanjana

Depots :BOMBAY & MADRAS.

The Courtalam Falls

(TENKASI)

Famous SPA of the South

“Holy Bathing” “Mountain Scenery”
“Woodland Walks”

1st and 2nd Class Return Tickets and Return 3rd Class Tickets for two servants accompanying each holder of 1st or 2nd Class Tickets, will be issued to *Tenkasi* from stations on this Railway (Nilgiri and Shoranur-Nilambur Railways excepted) distant not less than 100 miles, at one and one third fares for the double journey, available for return for 30 days from the date of issue.

BREAK OF JOURNEY will be allowed as in the case of ordinary single journey tickets but the *OUTWARD* journey must be commenced on the date the ticket is purchased.

CHILDREN under 12 years of age will be charged Half the concession fares. 3rd Class Return Tickets to children are not issued.

In no circumstances will refund be granted on these Tickets nor the Period of availability extended.

This concession will be withdrawn on the 1st October, 1929.

South Indian Railway Co., Ltd.,

(Incorporated in England)

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

VEGETARIAN FOODS

We append a short list of Vegetarian Foodstuffs, which can be recommended for their nutrient value and for their appetising flavours. Some are ready for use, and others may be made to form the basis of a variety of delicious dishes. Many are rich in vitamin content.

CEREAL FOODS (Breakfast)

**Quaker Oats, Grape Nuts,
Force, Puffed Rice, Corn-
Flakes, Shredded Wheat, etc.**

CEREAL FOODS (Various)

Macaroni, Vermicelli, Sago,
Tapioca, Semolina, Corn. Flour, Barley,
Oatmeal, etc.

DRIED FRUITS

**Currants, Raisins, Sultanas,
Figs, Apricots, Peaches.
Prunes, Apple Chips and Rings, etc.**

HONEY'

Various, with or without comb.

SYRUP

Golden and Maple.

JAMS & MARMALADE

Various, best English Brands.

BISCUITS

Various, Huntley & Palmer's, etc.

FRUITS IN SYRUP

**Apricots, Peaches, Pears,
Pineapples, Greengages.**

FRUITS IN SYRUP (contd.)

**Strawberries, Cherries,
Fruit Salad, etc.**

BEVERAGES

**"Tomango" Orange and Lemon
Squash, Rose's Lime Juice, etc.**

MARMITE

A Yeast Extract, purely vegetable, yet having the properties of meat extract.

VEGETABLES

Asparagus, Tomatoes, Green Pea
Corn, Succotash,
Vegetarian Baked Beans (containing
meat), Mushrooms, Parsnips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Austral
etc.

CHEESE

Cheddar, Dutch, Cream, etc.

For Prices of the above and other Vegetarian Foodstuffs see our Stores List sent free upon request.

SPENCER & CO., LTD., MOUNT ROAD,
MADRAS.

[illegible]