

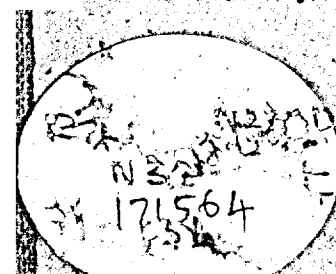
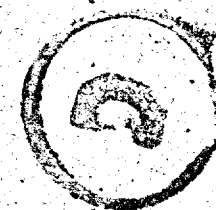
1555

The
Pharmacopoeia

Vol. 8

No. 344

June & July - 1930



0
Registered No. 2196.

THE
Bharata Dharma

Magazine of Liberal Hinduism

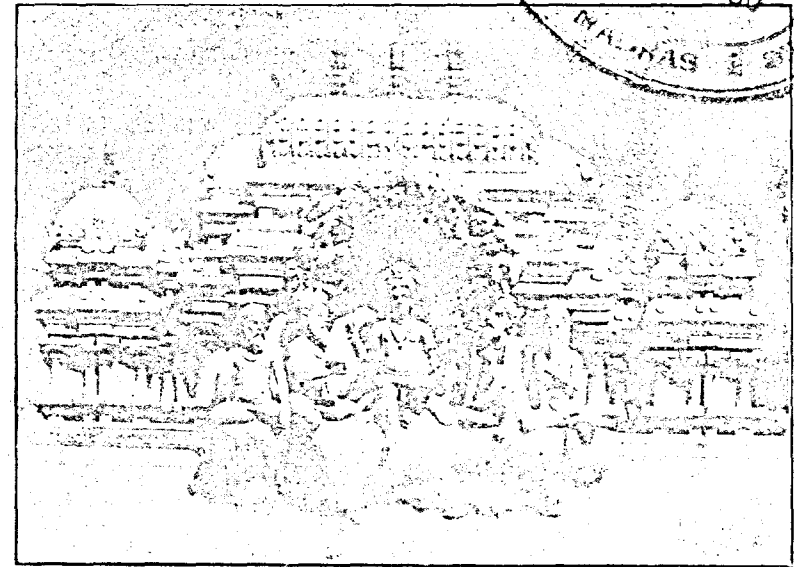
Editor: Mr. S. Raja Ram 363

Joint Editor: Mr. K. V. Sesha Ayyangar

VOL. VIII

JUNE & JULY, 1930

Nos. 3 & 4



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

चित्रं ब्रह्मरोर्मले वृद्धा शिष्या गुरुयुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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 ON THE 15TH OF EVERY MONTH AT ADYAR

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

CONTENTS

	PAGE
PUBLISHER'S NOTICE	41
IN THE BHARATA SAMAJA TEMPLE AT ADYAR. By Professor Rudolf Otto	42
IS CHILD-MARRIAGE TO BE LEGALIZED AGAIN?	44
A SUGGESTED SOLUTION OF THE AGE OF MARRIAGE QUESTION. By Dharma	45
INDIA: THE MOTHER OF RELIGIONS. By T. L. Vaswani	47
"ONENESS OF INDIA'S PUBLIC LIFE": Mr. Sastri's Address to Indian Students	55
AKBAR ASHRAMAM. By A. H. Jaisinghani	57
BRAHMINS IN CONFERENCE. By C. V. K.	59
THE ORDEAL OF YUDHISHTIRA'S VIRTUE. By S. Raja Ram	64
THE PART OF WOMEN	67
HOSPITALITY: The Eternal Morality. By S. Raja Ram	69
"TORCH-BEARER"	70
ELEGY ON AN INDIAN CHILD. By H. W. B. Moreno	71

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.



THE

Bharata Dharma

(The Official Organ of the Bharata Samaja)

N.B.—The Bharata Samaja is not responsible for any opinions expressed or statements published in this magazine unless they are contained in an official document.

All communications should be addressed to: THE MANAGING EDITOR, THE BHARATA DHARMA, T.S., Adyar (Madras, India).

VOL. VIII

JUNE & JULY, 1930

Nos. 3 & 4

BHARATA DHARMA OFFICE

PUBLISHER'S NOTICE

OWING to the difficulties consequent on the pressure of the recent PRESS ORDINANCE, the Press in which THE BHARATA DHARMA was being printed, had to suddenly close: and it was with some difficulty that we were able to issue the May number, even that a little late.

We regret that the arrangements for bringing out the Magazine were not ready in time to publish the June number on the due date; and we therefore send out a double number—for June and July—on the 15th of July: and shall continue to issue the DHARMA hereafter on the 15th of each month. We hope that our readers will bear with us for this unavoidable disappointment and trust that our future issues will be regular as usual on the 15th of each month instead of on the Full Moon days whose dates naturally vary.

Adyar, Madras

15th July, 1930

C. RAMAIYA,
Secretary, Bharata Samaja.

IN THE BHARATA SAMAJA TEMPLE AT ADYAR

BY PROFESSOR RUDOLF OTTO

(Marburg University, Germany)

NOTE

PROFESSOR OTTO visited India in 1927 to make a special study of the Bhakti Religion in India, preparatory to delivering a course of lectures at Oxford for which he had an invitation. During his tour he stayed at Adyar as the guest of the Adyar Library. He attended the Pūja at the Bharata Samaja Temple. Now he has translated the whole of the ritual into German, and he gives his impression of the ritual in a foreword. This foreword is translated into English, since it has a special interest coming as it does from a great scholar and professor in an ancient University, a devout Christian Philosopher and a deep student of Hinduism. His works on Hinduism, namely, "Viṣṇu-nārāyaṇa," "the Doctrine of Rāmānuja," and his other writings like "The Holy" and "the Religion of Grace" reveal his deep interest in and thorough grasp of Hinduism.

C. KUNHAN RAJA,
Hon. Director, Adyar Library.

FOREWORD

(Translated from German by DR. C. KUNHAN RAJA, M.A., PH.D.)
The silent subdued roar of the ever rising waves is heard across the white sands from the dark blue ocean. The leaves of the palm trees move in the gentle cool breeze, and the sun rises suddenly above the sharp-cut horizon. The fresh rays of the sun drive away the darkness from underneath the wide-spreading banyan tree.

The Temple Hall opens on all sides on a low platform of granite stones. Four rows of columns support the flat roof; at one end is the shrine with a small dome above, its door opening into the Hall. Lean brown-complexioned worshippers come from all sides, lay aside their shoes before they step into the sacred precincts, wash their feet and step on to the Hall; they all sit on the rough floor. The priest, assisted by a young acolyte comes out from the shrine. The morning service in the temple begins—a rare, solemn, imposing ceremony is presented to our eyes and ears, moving like a drama, the ancient holy Sanskrit Hymns, which are at least three thousand years old, being

interspersed with ceremonials which are perhaps still more ancient. Primeval Aryan antiquity interwoven with later mythology and theology is transformed into quite a modern thing. The whole thing is transformed like a mystery play handled by a great artist. The influence of modern movements and necessary adaptations are seen throughout. This is most marked in the unmistakable abbreviations of traditional matter and form and in the whole outline so artistically and consciously worked out. Especially is it noticeable in the fact that a congregation of laymen actively responding to Brahminical Officiation, is allowed to participate in the recitations and in the worship. This is undoubtedly an influence of Christian Congregational worship. Yet the whole material, the whole spirit, the prayers, the meditations, the ceremony, everything is genuine ancient Indian, taken from the daily domestic and temple worship of the Brahmins. Just as the old material taken from the ancient Vedas was transformed into the superior, rich religion of a later day, so is also the case here. The new truth lies in the way in which the soul is shown the Path and in the whole lay-out of the material.

At first through meditation the Temple of the earth is made to expand and to cover the whole universe. Then the devotion is directed to the various gods of the vedas. But at the height of this devotion, the physical sheath silently vanishes; behind the variety of the individual celestial beings, rises the PRIMEVAL ONE, the eternal Brahman. In mystic union sinks in Him the manifoldness of creation and the one's own empirical individual "I" into the central experience of the ancient Upanishadic mysticism. Gently the physical sheath re-appears in a half conscious way, yet the manifoldness of the gods does not come back. The eternal, undefinable super-personal Brahman appears in the form of the One Personal Creator in His double aspect of Viṣṇu the all-pervading, and Sadāshiva the eternally holy. And prayers, Hymns and appeals for Grace re-appear from the mystic world in the world of individualism. This is the religion of Bhakti.

Finally the temple expanded to comprehend the whole universe, again becomes what it was, the Hall and the roof. The temple of universe built on it is broken; and with that the congregation itself with the final appeal for blessings and with prayers disperses.

Far better than what books and texts can help us to feel about a religion, the spirit of this worship, to us so unfamiliar and of such a different kind, gives us an experience of the transcendental.

Then follows the Professor's German translation of the Bharata Samajiya Nitya Pūja Vidhanam.

IS CHILD-MARRIAGE TO BE LEGALIZED AGAIN?

LORD IRWIN'S remarks about the Child-Marriage Restraint Act, popularly known as the Sarda Act, in his reply to the head of the Muslim Ahmadiya community, are calculated seriously to disturb the minds of progressive Indians. They hold forth what virtually amounts, in the context, to a promise, that the Act will be either repealed or its application modified in such a manner as to make it practically useless. To the knowledge of the public, infractions of this law have even already been studiously ignored. There has been next to no experience of the working of the Act to justify reconsideration of the grounds on which the Government decided to support it in the Legislature. In the circumstances, the sole conclusion that the public can draw is that the Government finds it expedient, in the midst of the present political turmoil, to have on its side the orthodox sections of the Hindu and Muslim communities. The very fact that the objections to the Child-Marriage Act felt by the Ahmadiya leader were incorporated in a letter the main object of which was to suggest means of political alleviation likely to make an appeal to the Musalman community gives the request for the amendment of the Sarda Act a political color which the public cannot fail to see. By the readiness with which the Government of India has declared its intention of going back on the law so recently enacted with its consent, it has once again demonstrated that the cause of India's social progress has no proximity to its heart. If the Sarda Act is repealed in the near future, or placed on the shelf as a hopeless cripple, all the world will know that the sacrifice has been made as part of an unholy bargain between the threatened interests of social reaction and prejudice and of foreign political domination.

Here are the observations of His Excellency, the Viceroy on the representation of the Ahmadiya community.

* * * *

The Head of the community had objected in his letter to the application of the Act against child-marriage to the Muslims, and stated that the enactment of the law had caused "a misgiving in the minds of the Muslims that, with the help of the Government, the Hindus will, in future, try to impose on them undesirable laws concerning matters like cow-slaughter, inter-communal marriage, etc." With regard to this portion of the letter, His Excellency's reply is as follows :

His Excellency has read with special interest your observations regarding the Sarda Act. He recognizes that these views, put forward by the Head of a religious community, demand careful consideration. The Government of India have recently consulted the local Governments regarding the Act and regarding certain private Bills which have been drafted or introduced by members of the Central Legislature. The position will be carefully examined on receipt of those replies.

--From *New India*

A SUGGESTED SOLUTION OF THE AGE OF MARRIAGE QUESTION

BY DHARMA

THE enactment popularly known as The Sarda Act has already become a dead letter, almost before it has had time to come into effective operation. It is being openly scouted and defied. If it has had any effect at all, it has been to precipitate a large number of infant marriages. It will no doubt hereafter induce a vast amount of deception as to the real ages of girls.

People complain, not without some reason, that the new Act rides roughshod over some cherished worldly convictions ; and, with rather less reason, that it constitutes an unwarrantable interference with the liberty of religious belief, and the sanctity of religious ceremonies. It is not right altogether to ignore the considerations which lead parents to find eligible husbands for their girls in good time and while they are themselves alive. The basic motive for the practice of early marriage being the supposed interests of the children, the very idea of punishing parents for acts done in good faith with such intention is condemned as harsh and unjust. There is little doubt but that the provision for prosecutions in such cases will open the way to unscrupulous complaints and informations, a good deal of blackmailing and harassment in various other ways.

The question arises whether there are not simpler and less drastic ways of achieving the end in view. That end is to lessen if not to remove altogether the incentives to premature marital unions, while leaving to parents and guardians a reasonable amount of freedom to judge what is best in the interest of their wards. This, it is suggested, can be achieved simply and shortly by depriving marriages of girls below a certain age of all the usual civil consequences. The age of

marriage for boys is relatively of quite minor importance. And we are not now concerned with the independent question of the age of consummation, which may be fixed as high as sixteen.

The withdrawal of recognition for secular purposes from child marriages need not interfere with any religious or spiritual consequence which people may seek to attach to such marriages. If people choose to regard a ceremony of marriage between a boy and a girl of say 10 or 12 as an effective union for religious and spiritual purposes, they are at liberty to do so. But should the parties to the ceremony seek the aid of the courts, as for instance, where the husband seeks restitution of conjugal rights or the wife seeks maintenance, or, after the death of the husband, claims to succeed to his estate, the question will become of vital importance. On the other hand even in cases where a girl has been married earlier than the prescribed age, if the bridegroom should live till she has attained that age (a fact, of course, to be proved like other facts), a valid marriage may be presumed. But should the bridegroom die before the girl has attained the prescribed age, the religious ceremony should not be deemed to have conferred any enforceable rights or obligations.

In the case of civil marriages there is of course no complication whatever. For such marriages can only be contracted by parties who have both attained the age laid down by statute.

This seems sufficient for all practical purposes. It will have a very marked deterrent value; for when parents and guardians find that the trouble and expense of an immature marriage may land the parties in the risk of its turning out to be no marriage at all, they will think twice before exposing themselves to the worry and expense of such a course. In an exceptional case, however, where a parent is willing to take the risk in the supposed interests of his child—as when he is on his deathbed and cannot rely on any trusted relation to stand *in loco parentis* to his young daughter, there is nothing to prevent his performing the religious ceremony of her marriage before she attains the age of capacity. It may well be that, in a large percentage of cases, such marriages will become effective after the short length of time when the bridegroom lives long enough for the bride to attain the full age.

Under the suggestion now put forward, there can be no room for the objection that people's religious sentiments and practices are interfered with. And, most important of all, there is no need for informations, complaints, prosecutions and other forms of harassment.

Of course, as already observed, the question of the age of consent to sexual intercourse is a different matter, and rests on entirely different considerations.

The provision of statute law required can, for the sake of popular comprehension, be put within the compass of a single clause, though possibly, should the matter come to be seriously taken up, it may be found necessary to add a few supplementary clauses. A draft is suggested below, and *all who are interested are requested to send their considered opinions* to the Editor of THE BHARATA DHARMA.

AN ACT TO DISCOURTEANCE EARLY MARRIAGES

Whereas it is expedient to discountenance early marriages: It is hereby enacted as follows:

IMMATURE MARRIAGES NOT TO BE RECOGNISED BY COURTS

1. No act or ceremony purporting to be a marriage between a male and a female person shall be recognised as such in any Court of justice, or be deemed to create or confer any rights, obligations or other incidents enforceable in any Court or through any process of law, where, at the time of such act or ceremony, or, should the male die at any time thereafter, at the time of his death, the female shall not have attained the age of fourteen years.

INDIA: THE MOTHER OF RELIGIONS¹

BY T. L. VASWANI

How long will India's children continue to fight in the name of creed or scripture? How long? "All religions are mine," saith India. In India too were born the Rishis and Sri Rama and Sri Krishna. In India, too, were born the Mahavira and the Buddha. India is the birth-place of the great Gurus of the Sikh Faith. Mahomed and Jesus, too, have their links with this ancient land. In Mahomed's days, Arabia carried on trade with India; and there is a pretty belief that Mahomed came to India in connection with business of Khatija whom later he married. Of Jesus we are told, that he visited India and stayed in Tibet and came in contact with Indian yogis. With India then, we link all the great ones of world-religions. "Mine are they all," says India. Why quarrel, then, in the name of scripture or prophet? To reconcile religions is a part of India's mission.

¹ From a recent address at the Shakti Ashram, Rajpur.

THE NATIONAL AND THE INTERNATIONAL¹

This day the 18th of May is the International Good Will Day. This day meet together in many a place children and youths, and send out thoughts of good will. Our little Shakti-ashrama is a youth-centre; and it is always good to realise unity with others. It does us good to breathe good will to as many as we are able to reach. Good will is what the world needs so piteously to-day. When five thousand years ago, Sri Krishna came with the Flute upon his lips, did he not sound the message of good will, the message of love to all? Centuries later came another who through a series of births in cycles of evolution became a "Perfect Man". He became a Buddha. He claimed to have "attained the Immortal". India's millions adored him; and what message did he bring them? He expressed it in one word, "Maitri". Does it not mean "Good will," "Love"? Centuries later appeared another mighty one, but not in India. Jesus the Blessed, Jesus the Yogi; He, too, claimed to be "perfect" as the "Father is perfect," and was not his message, too, one of good-will. "Love one another!"—was his teaching to the multitudes.

"I trust the Young," said Mussolini. And many years ago I spoke of the young as "Builders of To-morrow". To-day we witness a growing youth movement. To-day we realise that the young are the builders of the nation. How are you going to build a new nation? Will you build it with the power of hate and strife? Or with the power of goodwill and love? I have been in touch with the young for about a generation. Never in my life's experience did I see so much of hate in this country, as to-day; and hate-vibrations multiply fast. Love India! Love Her passionately! Love Her profoundly! Believe in Her and Her Destiny! But let not this love turn to hate of any other nation. Love India in Humanity. Children are they all, India and other nations, of the one Divine Humanity. Nationalism is not enough; patriotism is not enough. A new Humanism is needed. A new spirit of fellowship is needed. A Vision of Unity is needed. They who see the One in all and all in the One, they shall be the builders of a New India, great again and strong again for the service of the New Age.

LEAGUE OF RELIGION

In these days when many, under the influence of Westernism, are engaged, some in veiled, some in open attacks upon God, when education is divorced from religion and worship of God is renounced by

¹ From the address at the Shakti Ashram, Rajpur (Dehradun), on May 18, the International Good Will Day.

many in favour of cults of negation, what more urgent than for all who believe in the nation-building values of Religion to come together and form a League of Religion to resist the wave of new atheism which is advancing, alas! in the name of nationalism. I pray that the grace of God may bring together persons of different Samajas and religions in such a League for the highest service of India.

I am painfully conscious of the decline of spiritual forces. But I am not depressed. For I know the very soul of India is Religion. And India will not commit suicide.

Religion releasing itself from the tyranny of forms and creeds, religion renewed and rejuvenated will, I feel sure, reassert itself in this ancient land. The decline is but a part of the nation's rhythm of rise and fall. India will regain Religion; and this consecrated to a new reverence for man as man and for the deeper spirit of modern science, will be India's message to the modern age.

THE WAY OF THE BUDDHA¹

It is a triple anniversary we celebrate to-day.

This day of Vaisakh *purnima* (full moon), over two thousand and five hundred years ago, was born he who became the Buddha. Tradition also, associates with this *purnima* the Enlightenment attained by the Buddha and half a century later his passing away. The scene of the Buddha's passing away is beautiful. In the great ones death touches new depths of beauty.

Ananda is the name of Buddha's dearest disciple. To him Buddha says: "It is time for me to depart: bring me a sheet of cloth." Ananda is weeping. "Weep not!" says the Buddha. Then Ananda says: "Master! thou art leaving us! Give us thy parting message." And Buddha leaves his last message to Ananda and other disciples in two little words: "Atto! dipa!" Which interpreted in English means: "Be ye lights!"

Was not Buddha's life a wonderful Light? It is become a Light of Asia, a Light of the world. In Buddha knowledge was wedded to love. In the union of the two is true wisdom, *bodhi*. Buddha the wise one was a healer of men, a helper, a servant of the poor. He called himself a "physician of men" His heart heard the sad music of Humanity. He made the Great Renunciation to find a way for all, a way out of *duhkha*, world-sorrow to a Life of Blessedness and Joy. He went from

¹ From the address at the Shakti Ashrama, Rajpur (Dehradun), on the Buddha Day.

home into homelessness for the sake of humanity, and more! For the sake of all creatures. He, son of Light, son of Wisdom realised his kinship with man and bird and beast. He gave the great message of reverence for all life. India needs to learn anew this lesson, of reverence for man as man. The West needs to learn anew this lesson of respect for animal life and bird life. Long has the world suffered from race-pride and cruelty of man to bird and beast. Civilisation needs to learn anew the Gospel of Love. In the enveloping darkness of a broken, unbeautiful world, let us kindle the light of Love. Let us be lights! kindled at the Central Shrine of Love.

WHAT INDIA OWES TO VARIOUS RELIGIONS¹

"What does India owe to various religions in the departments of culture?" is the question which representatives of different faiths will consider with a knowledge and authority which I cannot claim. I can but indicate in a brief hurried sketch, the faith in me that Indian Culture has been influenced by every one of the living religions,—Hinduism, Jainism, Buddhism, Sikhism, Islam and Christianity.

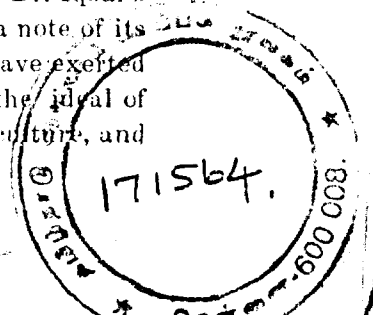
Judaism, too, is in India. India the mother of religions has also a Jewish community. There are in Bombay and Poona white Jews who claim to be descendants of the Palestinian Jews. But the Jews all over the world number less than 1 per cent of the world's population. In India the number of Jews is exceedingly small and their influence on Indian thought and life is smaller still. Moses, the Jewish prophet who renounced the Pharaoh's palace to live and die among the poor persecuted people of Israel, Moses, the man of Renunciation and Resolve, has a fascination for not a few of us in India and his name has gone into some of the hymns still sung in the Brahmo Samaj: and Jewish Monotheism with its noble insistence on the "One without a second," is not without its appeal to the theistic churches in India. Indeed, to some of us the God of Moses, Yahweh, whose name is declared to be "I am that I am" is reminiscent of the ancient sacred AUM.

Nor does Zoroastrianism seem to have influenced much the culture of India. Hindu culture has influenced the Parsi community. But to receive is also to react. Zoroastrianism with its emphasis on "purity" is in tune with some of the *sadhanas* of the Hindus whom Sir George Birdwood in his book named *Sva* characterises as "the cleanest

¹ From Presidential Address at the Indian Culture Conference held at the Gurukul, Kangri, U. P.

people on the earth". Again, has not Zoroastrian Dualism its affinities with the Sankhya doctrine of *Purusha* and *Prakriti*? Of the Parsis who have in our days written on Indian topics, two may be mentioned, Dada Bhai Naoroji and Malabari. Dadabhai's "Un-British Rule in India" may be read even to-day to understand how India has under British domination and British imperialism, progressed from poverty to poverty. Malabari wrote some fine poems in Gujarati. But neither of these two great Parsis made contributions to culture.

Islam's contributions cannot be so easily passed over. "The ink of the scholar," said the Prophet of Arabia, "is as invaluable as the blood of the martyr." And one of the beautiful Muslim sayings has it that "the world is supported by four things, the learning of the wise, the justice of the great, the prayers of the good, and the valour of the brave". Indeed, Islam held aloft the Torch of Culture in Europe in the darkness of the middle ages. It was the sons of Islam who arrested the decline of civilization in Spain and France. They built universities: they taught chemistry, astronomy, and geography to Europe. In India Islam and the Hindu faith acted and reacted on each other. The rosary, a symbol of Siva, was taken up by the Muslims as a symbol of piety. Sufism was born of marriage between Hindu and Muslim cultures. I come from the little sub-province called Sind: and I am free to confess that Sind opened the gateway to Islam in India. In the Panjab Islam helped in the birth of Urdu literature. In Sind, Islam helped in the creation of Sufi culture. The greatest poet of Sind, Shah Abdul Latif, was a Sufi born in high Muslim family. Him we salute as the uncrowned King of Sind. His *kafis* have gone into Hindu homes and Hindu temples. Abdul Latif, Sachal, Bekas, Bedil—four of the great seers and singers of Sind—were all born in a Muslim environment; and the value of their contributions to Sindhi literature cannot be overrated. The scholar will note the relations and reactions of Islam and the religious movement initiated by Guru Nanak. It is significant that in the Granth Sahib are incorporated some of the hymns of Muslim singers. The tomb of Pir Shams Tabriz still influences Hindu consciousness in Multan. The Taj, one of the world's masterpieces, and the Muslim buildings erected in Delhi and Agra under Muslim rule are a witness to Islam's contributions to architecture in India. The Ahmadiya movement, the Aligrah movement and Bahaism are other influences to be taken note of: and Dr. Iqbal's poetry, though under the influence of Nietzsche, has yet a note of its own and is a contribution to Indian culture. Islam could have exerted better influence if the Muslims had assimilated better, the ideal of Akbar, the Muslim King who frankly promoted Hindu culture, and



if the Muslims had abandoned the war-path, remembering the words of the Koran: "We make no difference between the Prophets"; and the words of Mahomed: "Let us be like the trees that yield their fruit to those who throw stones at them."

Christianity has been in India since at least fourth century when the Syrian Church of Travancore and Cochin was founded. Can it be that the Christian church has made no contribution to Indian thought? "The faith of early Christians," said Nietzsche, "was a continual suicide of reason." Nietzsche was a critic and could not understand Jesus the Yogi. Nor could he understand the life of the early Christians inspired by the life and death of gentle Jesus. Nietzsche with his Western doctrine of aggressiveness, could not appreciate the Gospel of Golden Rule. The early Christians were men of faith: this they opposed to Nero's force. The early Christians believed in Jesus and his Gospel of Love and so opposed military service and the cruel gladiatorial games. The early Christians were *bhaktas* of the Lord. To-day alas! Christian nations are imperialist exploiters of the weaker races. To-day the Christian nations sit heavy on this life of Asia. They have torn up the Sermon on the Mount to write a new sermon on race-suicide through violence and war. Not on this account, however, must we belittle the influence of Christian missions on the thought and life of India.

With these missions are associated some great names. One thinks of Monte Carvino, he who as early as the thirteenth century anticipated that the chaos in India meant inevitably that the day of European domination was coming. One thinks of St. Xavier who reclaimed the untouchables, reformed the fisher-folk and brought whole villages into the Catholic fold. One thinks of Schwartz who worked among the masses. One thinks of Alexander Duff, apostle of higher education in India. One thinks of Carey and Vard and Henry Martyn who worked with singular perseverance and singular devotion to the Master. The Christian missions, it is true, have often belittled the value of Indian culture. But not, therefore, must we be blind to their services. The Christian missions did noble work in the Telugu country during the great famine of 1877-8. They have done wonderful work among the *chamars* and sweepers in Agra, among the Khasis of Assam, the Konds and Santals in Bengal and some irrigation colonies of cultivators in the Panjab. Christian missionaries have done commendable work through medical missions and Dufferin Hospitals. The Christian missions have looked after Leper asylums and started schools for the blind and deaf and dumb. The Christian missions have started girls' schools and colleges, have translated the Bible, a document of

unquestionable literary value, into vernaculars and have had their share in opening the intellectual intercourse between India and the West. The Christian missions have been instrumental in bringing Hindu consciousness in contact with the gentle and gracious figure of Jesus, the Yogi of Jerusalem. Amid the dark shadows of an imperialism which has turned a traitor to the vision of truth and love, India has seen something of the face of Christ. Jesus has influenced some of the great leaders of the Brahmo Samaj; and Shri Ram Krishna Parmahansa, the saint of Dakshineshvara, loved the picture of Jesus and burnt incense before it.

Did India reject Buddhism? Or did she absorb it? Buddhism in its early days initiated a movement of renaissance in India and, later, carried to far-off countries the message of the very soul of Indian culture. And was not the *maya* doctrine of Shankara influenced by the Buddhist Sunyavada? Suffering, said Buddha, was due to *Tanha*, i.e., *trishna*, craving, thirst; and this, he further pointed out, was due to *avidya*, ignorance. Do we not meet with the same idea in the metaphysics of the Vedanta? Buddha's protest against animal sacrifices was effective. And am I wrong in thinking that the Buddhist ideal of *dharma* has been India's ideal of spiritual culture age after age? "Dharma," we read, "includes freedom from self, purity." In Asoka's reign, also, arose a new type of religious architecture. The Ajanta sculpture and the Sanchi architecture are among the contributions of Buddhism to Indian culture.

Jainism and Sikhism, each opened a significant chapter in the history of Indian culture. Sikhism is one of the youngest religions. Jainism is one of the most ancient. For Mahavir, a contemporary of Buddha did not found, but re-proclaimed the Jain Dharma. Mahavir, great at once in culture and tapasya is regarded by the Jains as their latest Tirthankar. His life of singular beauty and singular service needs to be better known to the world. Jainism has a doctrine of matter which reminds one of Sankhya. The Jain thinkers have developed at some length the suggestive doctrine that matter is indefiniteness. And Shankara's doctrine of *Maya* has its relations also with the Jain doctrine of *anekantaveda*. If *maya* be from one point of view *shakti*, is not *maya* from another point of view indefiniteness? The Jain contributions to logic, psychology and architecture are of an important character. Yet more important are the Jain contributions in the domain of ethics and spiritual life. The Jains evolved systems of Yoga; and the Jain doctrine of *triratna* (three jewels) and five *vratas* (vows) of *Dhyana* and *tapas* should have deep interest for all students of spiritual culture. Critics have often said that Jainism is in conflict with civilization,

I rather think that the Jain darshan of Karma and Ahimsa is needed to save civilization and arrest the spirit of violence which has gained ascendancy again and again in the historic process and marred the purpose of human evolution.

The Sikh faith inspired by a mighty vision of One God, One Humanity, One Brotherhood developed a culture which spread beyond India to Kabul, Kandhar and Turkestan. The Sikh faith has given us the great scripture, the Granth Sahib. I regard it as the first great scripture of synthesis in that century. In the Granth are brought together sayings and songs of Hindus and Muslims. Of the four Gates to the Golden Temple of Amritsar, one is meant specially for the Muslims, as the others are meant for the Hindus, Sikhs and Christians respectively. Why may we not regard the world's religions as Gates to the One Temple of the Spirit? And why can they not come together in the one service of Humanity?

True culture is broad minded and, therefore, humble. Sikh literature is charged with the aspiration to practise humility in daily life. The thought is breathed out again and again in the pages of the Granth Sahib that hard-heartedness fetters. That humility is strength and not a "slave-virtue" as Nietzsche mistakenly thought, is an idea sung and re-sung in the Sikh literature. Thus we read in one place:

Humility is my mace
And being the dust of all men's feet
Is my two-edged sword;
These no evil-workers can withstand.

Culture and cruelty do not go together. . . . "Be tender to all things," said Guru Har Rai, "even to flowers." Seeing a flower crushed at his feet, his eyes were touched with tears! And the end of culture is *seva*. The Sikhs developed a wonderful spirit of *tahel*, service. To a big official Guru Arjuna said: "Be the dust of the feet of poor travellers." Sikh culture reflected itself, also, in a new conception of dignity of labour. Guru Angad earned his livelihood by twisting twine into rope. Humility, tenderness and *seva*, marks of Sikh culture were no "slave-virtues" with the Sikh community. Guru Govind Singh, a great scholar, who had a number of Sanskrit and Persian books translated into *bhashya*, showed how culture could be combined with heroism of the highest type. The Sikh temples developed into centres at once of culture and manliness. The Sikh culture of *Shakti* has inspired matchless deeds of sacrifice, and gives a deathless value to Sikh history.

"ONENESS OF INDIA'S PUBLIC LIFE"

MR. SASTRI'S ADDRESS TO INDIAN STUDENTS

OPPOSITION TO SARDA ACT CONDEMNED

SPECIAL CABLE

London, June 7.

THERE was a largely attended reception in honour of the Rt. Hon. V. S. Srinivasa Sastri at 21, Cromwell Road. He said that it was with grief that they heard of the sad happenings in India, for, they could not help being actuated by the same ambitions that stirred the bosoms of their fellow countrymen. Referring to those who were sacrificing their all for the Motherland, he asked them to consider the oneness of India's public life, bearing in mind that it was impossible to separate her politics from her social and economic life. "Even if we attain political salvation to-morrow, so long as our social institutions remain imperfect as they are, and the poverty of our countrymen remains so grinding, political salvation will be a doubtful blessing."

OPPOSITION TO SARDA ACT DEPLORED

He deplored opposition to the Sarda Act which seemed to him one of the long series of measures which must be passed for social amelioration. The opposition to that Act came unfortunately not only from ignorant but from many educated people. The defiance of law was considered by some to be the highwater mark of patriotism, but if such disobedience ever deserved the utmost condemnation, it was when the Sarda Act was openly defied by a marriage between a boy and a girl. If, in order to wreak vengeance on the Government of India, they inflicted untold injury on their children, was that what any one could approve? Many of their marriage customs were inimical to all progress and he urged students to use their influence in bringing India in these matters alongside of the best civilisation of the West. If they never touched politics all their lives, they could still render great service to their Motherland in spheres of social service.

—The Hindu

VIDHAVA VIVAH SAHAIK SABHA

PROPOSED WIDOWS HOME IN CITY

Madras, June 7.

Mr. N. Chinniah Chetty, Representative, Vidhava Vivah Sahaik Sabha, writes :

I am glad to bring to the notice of the public that during the month of May, 1930, the Vidhava Vivah Sahaik Sabha, Madras, held its annual meeting at the residence of Mr. Justice M. Venkatasubba Rao. Members from the city as well as from the mofussil attended and took part in the proceedings. New office-bearers for the current year were elected. A Sub-Committee was also formed in order to collect funds for establishing a "Widow's Home" at Madras. Accordingly, the members of the Sub-Committee approached Sir A. P. Patro who was kind enough to donate Rs. 116 promising that he would donate more when the Home is actually opened. A list of influential ladies and gentlemen of the city has been prepared and the members are likely to commence their work shortly.

The propagandist for Telugu Districts has visited Nellore, Kavali and Gudur for propagating the cause throughout the districts. He has seen some important gentlemen of the places and distributed literature of our Sabha on the subjects. Propaganda was also made throughout the city in the month.

Ten members have been enlisted to the Sabha and Rs. 47 was collected by way of annual subscriptions. Efforts are being made to bring about one or two marriages shortly. Visitors are coming to office every day and the office gives all necessary information. Literature in English, Tamil and Telugu is available on the subject of widow marriage and the Sabha is ready to send them to those who wish to peruse and circulate them among their friends. There are six widows available for marriage and intending candidates may negotiate with the Sabha for their marriages.

Sympathisers may enroll themselves as members in the Sabha on payment of not less than one rupee per annum.

As the Sabha is trying to start the "Home" at the earliest opportunity the public are hereby requested to help the Society by their liberal contributions for the same. The public are also requested to avail themselves of the good work of the Sabha and eradicate the cause of enforced widowhood from the bosom of the Hindu Society.

—From *Swarajya*

AKBAR ASHRAMAM

BY A. H. JAISINGHANI

OUR religions from a long time have ceased to be factors of unity; they are instead a cause of quarrels and divisions among mankind, though, strange, as it may seem, their central concepts and principles agree with or supplement one another. Faith in God, prayers, performance of good acts, love for mankind and respect for all life, faith in the higher form of power—soul-force—belief in a superior kind of knowledge—these are the common points which emphasize and which form their positive content more than their theology, their system of ethics, etc. And in this strange fact lies the hope of their unity and of the salvation of mankind.

This task may be achieved by bringing together the best of each sect and uniting them in the service of those common ideals of their various faiths. Truth has its own appeal and though it may be camouflaged it cannot altogether disappear and die. Whatever differences we may have, it would be hard and it would be sinful for us to forget that we are first men and then anything else. Therefore, while it may be difficult to make men renounce their religions it will not be impossible to make them see that they agree with one another in their chief points. And once they are made to see that it will be difficult for them ever more to separate themselves from or oppose their brethren on account of their allegiance to this or that religion. The reality being one, there cannot, as a matter of fact, be different views; God being one, there cannot, as a matter of fact, be different religions. As soon as we begin to emphasize the positive side of our religions their differences are bound to vanish slowly, till at last we realize that true religion is one as God is one, that though there may be different duties prescribed for individuals of different stages of evolution, or of different temperaments, that though there may be different paths, they lead to one and the same goal and intermingle.

Kabir, Nanak, and many other wise men of this land, have given us, in their lives, the best examples of such broadmindedness and unity which we seek. Shah, Sachal, and other poets in Sind, were inspired by the same vision and they preached it through their songs. To this day many a wandering saint may be seen singing of the One-in-all and the All-in-One. The idea is not new but there is a need for organizing this movement and carrying its message to the educated classes who have not been touched by it yet. The first effort at organization was made by Akbar who established at Fatehpur Sikri an IBADAT KHANA

for the meeting of the learned men of various sects who came together to discuss the common points of their various religions and tried to find out their inner unity. The "Ibadat Khana," in the words of Abu-l-Fazil, "became the resort of Shias, Sunnis, Brahmins, Jains, Buddhists, Christians, Jews and Parsis". It will, therefore, be fair to call such an organization after Akbar. The name "Akbar Ashramam" for such an organization seems appropriate for many reasons; firstly, because Akbar has given us the precedent in his own life; secondly, he is regarded by both Hindus and Muslims to be a great soul; thirdly, he was a Sindhi and Sind is, I believe, suited to become a strong centre of such a movement; fourthly, the name "Akbar Ashramam" represents both the major communities of India, Hindus as well as Muslims — 'Ashramam' signifies the Hindu ideals of life, and the word 'Akbar' is dear to all Muhammadans, being the name of the great Muslim Emperor as well as an appellation of God so often used by Prophet Muhammad. For these reasons I believe it to be the most appropriate name for such an organization. Akbar has, also, set us the best example in the work for Hindu-Muslim unity, not only by his efforts to establish a common "Ibadat Khana," but by his state policy and by his countenancing inter-communal marriages. And if Hindu-Muslim unity, side by side with human unity and the oneness of all religions, is going to be one of the ideals of this Ashram, we cannot ignore the value of Akbar's example in this matter. There is much to say regarding Akbar's contribution to the realization of these ideals but space would not permit, and I like to say in this article something about the methods of work to be adopted.

What are the methods for the achievement of this object? There are in all matters of reform only two ways, I believe. One may be called the Way of Death, and the other the Way of Life. With regard to this work the two methods may be illustrated thus: the first, the Way of Death, would be to decry all religions, to expose them and attack them from all sides and draw them out in the field. The second, the Way of Life, would be to approach them softly, overcome their shyness, invite them to your house, win them for friends and thus assimilate them and overcome their individualistic tendencies. Wars create animosity, and hatred and lead us away from happiness and truth. So if we begin to rail against those religions and abuse their followers it will lead us not to unity but perpetuate our divisions. The way of hatred would be unwise, especially in the case of our religions, because they are deep-rooted and still command allegiance from some of the best of us. Ours should be the Way of Life, the way of overcoming, of conquest through assimilation.

A good way of achieving this object is to spread the message of the prophets of various religions whose lives are the best examples for our guidance. By accepting them thus we shall be robbing those religious institutions of much of their force and of their power to do evil. For, let us understand, they can mislead many only because they possess good appearances which are given them by the association of their prophets' names.

Note: Those who are interested in the idea and who wish to correspond with the writer of the above may address him at

15, N. I. LINES,

Garden Road,

Karachi.

BRAHMINS IN CONFERENCE

BY C. V. K.

THE proceedings of the Brahmins Conference held in May last at Kumbakonam must form interesting reading to all interested in that community and what it stands for—at any rate stood for, in not very remote past—in Indian Social polity. Communal conferences may be undesirable in theory—aye in practice also. But in India of to-day they have become inevitable, lay the blame on whomsoever you please. And one has to reconcile himself to the inevitable, and his anxiety should be to see that such conferences insist on what is the better side of the Communal activities. Viewing the Brahmins Conference in that way, I am afraid that even those that are not iconoclasts, and would not come under that expressive term of reproach known to the ancient Hindu *VRATYAS*, cannot enthuse over the sentiments expressed on that platform. That the culture which the Conference was anxious to preserve is worth preserving is not a matter on which there can be much difference of opinion. One need not side-track the discussion by quarrelling over the question whether it is "Brahminic Culture" or is "Hindu Culture" or better still "Indian Culture". In a sense it is "Brahminic Culture" for whatever may be faults of modern Brahmins, no true student of Indian History can deny the great services of the Brahmin Community in the matter of preserving that ancient heritage. That that heritage is in danger of being lost or at least so mangled as

to lose all its essential ingredients in the clash of ideals and activities going on in modern India is also a fact which all true Indians cannot but, though regretfully, recognise. That the Brahmins by birth, who have been specially entrusted with its preservation and propagation should meet to take stock of the situation and devise measures for preventing that danger should not be a matter for criticism, but on the other hand should be one for appreciation. The real question is "Did they who met in Kumbakonam, or their compeers who have been meeting elsewhere go about the business in the right way or will such conferences only accentuate those evils which have brought to the heritage, those disintegrating influences which have already damaged it considerably?" The answer must, in truth, be against the conferences.

Before one discusses the real *motif* of such conferences, one may comment on some side issues which engaged their attention. The Brahmins are alarmed at the new rules which have affected the entrance of their cadets into the public services. The venerable Chairman of the reception committee at Kumbakonam referred to it as one of the points showing how the Brahmin Community was being unjustly dealt with, and the prominence he gave to it indicated that it was one of the reasons justifying such conferences. It may seem strange that vociferous upholders of MANU should so far forget his injunctions against service under a king. Has he not placed it on the same category as taking a sudra wife which latter is a horror to the modern orthodox? Be that as it may, the rules—whatever may be their justice or legality—do not really affect the situation much. Even if all the appointments are reserved for Brahmin youth, still unemployment among them will be a source of considerable anxiety, because statistics show that the Brahmin Community in south India alone produces three times as many qualified young persons as there are Government jobs going. So the brahmins must still deal with the question whether the sending of their sons to schools in which English education is given is worth the expense. In this connection one may also notice a special distinction which the Chairman made between first appointments and promotions. He conceded the right of the Government to make first appointments as it chooses; but thought that the introduction of the communal principles in the matter of promotions was unjust. One would imagine that, at any rate for some years to come at least, the position should be the other way. If there should be interference at all, it is less hard on the community as a whole, whatever may be the effect on individuals, that those already in service should be affected than those out. For the former

have some salary to support their families with, though they may lose the progressive chance of adding to their comforts. But the thousands of young brahmins who have educated themselves in the hope of entering Government service and who, whoever is to be blamed for it, are unfortunately unfit for anything else, have nothing to do now. Most of them are married and some have even families. It is too late for them to learn anything new. The situation created by such enforced idleness of so many young hands and brains is one worthy of serious consideration. "Go back to the villages" is an attractive cry, but it is not much of practical utility. If anything, the driving of so many town-bred young men with ill-satisfied ambitions and with all sorts of new notions and tastes will tend to take away from the villages even the little simplicity of life and outlook and contentment which the network of railways and motor buses have left in the denizens of the countryside. And when the young men go there, what are they to do? Every one has not got and cannot get enough land even to till. The President of the Conference levelled an attack on democracy in general, and its application to India in particular. Democracy has come to stay, and whatever one's view may be as to the form of it applicable to India, it is not practical politics to ignore it altogether. Any solution of the Brahmin problem which takes no note of it will be foredoomed to failure. Nor is it so exotic as the learned President and some others of his way of thinking would seem to hold. It is no doubt true that democracy of that brand that permits any RAMASWAMI or KRISHNASWAMI to claim equality in all matters with the highest in the land is not Hindu in origin. But if one had in mind the difference between *administrative* and *legislative* democracy, the idea is quite familiar to the Hindu. What modern democracy aims at is to give every man, either personally or through his representative, a right to meddle with the laws of the land. The result is, incongruous statutes treading on the corns of the less vocal or less powerful sections of the community, and inconsistent with the best interests of the land. In ancient India, however, the law was laid down by the Rishis or the *SISHTAS*, and not even the most autocratic king could change it. The *Dharma* was in the *Sruti* or the *Smriti* and the king only administered it. If there were any case which was not provided for already in them, the *Sishtachara*, i.e., practically what the wise men said it was, was the law. And readers of Taittiriya Upanishad knew that the *Sishta* was one who had no axe of his own to grind. Such a person was hardly likely to do anything harmful to any. As for administration, even the king was sometimes elected. The village panchayat was even more an elected entity.

And any one who did not obey the Dharma was likely to be sent about his business. This was an ideal combination of the rights of the people and the rule by the wisemen; and is ancient India's outstanding contribution to political thought. The Brahmin's duty is obviously to try and see how far that ideal can be made a matter of practice. Any attack on the rights of the social under-dog to raise himself or feel himself equal to any one else is doomed to raise unnecessary trouble.

But all these do not help any one much in the solution of the real problem before the Brahmin to-day which is "how best to preserve the culture for which he stands?" One thing is certain and that is, that an attempt to maintain the *status-quo-ante* is not either desirable or practical. Varnasrama Dharma is an ideal which, whatever others may say, is not one which the present writer would willingly allow to disappear. But the difficulty is that now there is insistence only on the *Varna* aspect of it and not on the more important *Ashrama* aspect. In the halcyon days of old, this divorce did not exist, and there was consequently less discord among the Hindus. The shastras make no distinction between the two as regards their necessity. Yet what do we see to-day? Men who claim to be Varnashramites, battle, long after fifty or the appearance of a son's son, with very young men for the good things of the world. We have the spectacle of students who are fathers or at least husbands; all in the name of orthodoxy. Brahmins most vociferous in their claim as followers of shastras are engaged in trade such as usury, salt, oil—a spectacle which would make the bones of MANU shake most violently, if they are in a coffin. Orthodoxy has, in the language of Swami Vivekananda—no mean exponent of Hindu culture—become a matter of bathing and cooking pots. And justification is found for all these in "Apat Dharma". But that is certainly not Ushasti Chakrayana's conception of such dharma. What *apat* is there to justify a brahmin giving up entirely and not merely partially, the study of the vedas or marrying before he finishes the modern counterpart of it? What *apat* has come now to justify men who have made their piles hanging on to their professions even after they have under their control money enough to make not only themselves, but their sons and grandsons live in the style in which their fathers lived? Is the domain of trade so narrow as to necessitate the engaging in the most offensive trades—offensive according to the very shastras on whose authority a hue and cry is raised when a young widow breaks through the bonds of petrified custom and lives the honest life of a married women? Yet one looks in vain through the proceedings of the Conferences to see any attempt to set right these defiant departures from genuine orthodoxy.

One interjection by a well known writer and speaker on Varnasrama revealed the true mentality of his tribe. Some body made the very innocuous suggestion that all sub-castes among Brahmins should be allowed to intermarry. And up came the objection that *Sishtachara* which is said to be against it, should be followed. Who are the *Sishtas* and how did they introduce this variance from the *Sruti*-linga? The fact is that mamool is the *Moloch* before which all good sense should be sacrificed.

This leads one on to another fetish which is worshipped at these conferences, *viz.*, the *traditional interpretation of the shastras*. It is a wonder how intelligent men who would scorn such mortgaging of their brains in other regions of life and thought easily succumb in this matter. If that were the correct rule, how did the great teachers of India—brilliant commentators like Sankara, Ramanuja and Madhava—arrive at three different interpretations of the same *Sruti*? Why should thought be deemed to have stopped still with them? This again is another form of worshipping mamool, and that is the origin of the opposition to the Sarada Act. I have too much respect for the intelligence of the eminent Brahmins who gather at these conferences to believe that they really think that the shastras *prohibit* post-puberty marriages, even if they do not actually enjoin them. But such marriages are against mamool, and that, it would appear, is enough to make pre-puberty marriage sacrosanct. Not that one need agree that the passing of that Act is justifiable. One may honestly hold that the proper persons to change a social law like that are not men who would not be affected by it, and even among such not those who have no faith in the system of which it is a part. It is no doubt true that most of them who effected that change are men and women who are tainted with that brush. It may be even conceded that no one should be compelled to effect a change in such a matter by legal enactment. But the orthodox brahmins' objection to the Act is based not so much on that ground, but on the undesirability of post-puberty marriages. A system which was good for a "Damayanti" is now considered *irreligious*. That is the ground of attack. That is what makes the protest ridiculous.

And so long as that is the path trodden, one can hardly congratulate a community whose claim to distinction in these days is the possession of brains, and if it is to take that line, even those who are altogether with it in its anxiety to preserve its true ideals will find it hard to tow the same line with it. What have these defenders of the Faith done to prevent marriages of girls before eight? That at least must be conceded to be unshastraic. Did they at least pass a resolution

condemning it? What social penalty have they levied for those who have given up the study of the Vedas and taken to unbrahmanic professions? The fact is that the ancient Shastric sanctions have broken down, and each now does what is convenient to him without any fear of any sanction. That is why even those who are not averse to real orthodoxy have to look to the legislature to provide for such sanctions as the Shastras provided in days of yore.

What then is to be done now? It is certainly not mere insistence on the old and the usual. A recognition of the inevitability of the change is absolutely necessary. Before the guidance of the transition is taken up by those who have no faith in Hindu culture it will be well if those who gather in Brahmin Conferences take up its direction. As a practical method a re-reading of the shastras, to find their true import, should be undertaken. And one will be surprised to find that such a reading will discover a close alliance between the view points of the orthodox and the reformer. The essentials of the faith should be restated with reference to modern conditions. The social conscience of the community should be roused to set aright many wrongs which custom has imposed on it. Above all, the *Asrama* aspect of the Hindu social polity should receive special attention. Brahmin Conferences with these objectives would be doing work worthy of the great progenitors of those assembled. Merely objecting to changes of time-worn practices is mopping the Atlantic. For Brahmins to merely cry for places in the Sun will be lowering their ages-old flag.

THE ORDEAL OF YUDHISHTIRA'S VIRTUE

BY S. RAJA RAM

(Continued from page 40)

"THE TEST"

THE TRIUMPH OF AHIMSA

AT last, the Yaksha was satisfied and he granted Yudhishtira the boon of the revival of one of his brothers. Yudhishtira chose Nakula at which, the Yaksha remonstrated with him, urging that he should choose Bhima, or Arjuna rather than one of his half-brothers.

यक्ष उवाच ।

यस्य नागसहस्रेण दशसङ्ख्येन वै बलम् ।

तुल्यं तं भीममुत्सृज्य नकुलं जीवमिच्छसि ॥

यस्य बाहुबलं सर्वे पाण्डवाः समुपासते ।

अर्जुनं तमपाहाय नकुलं जीवमिच्छसि ॥

Yaksha said :

Bhima possesses a strength equal to that of ten thousand elephants ; leaving him you desire Nakula to be saved ! On the strength of Arjuna's arm depend all Pandavas ; leaving him you wish to save Nakula !

But steadfastly Yudhishtira the just, replied :

आनृशंस्यं परो धर्मः परमार्थाच्च मे मतम् ।

आनृशंस्यं चिकीर्षामि नकुलो यक्ष जीवतु ॥

धर्मशीलः सदा राजा इति मां मानवा विदुः ।

स्वधर्मान्न चलिष्यामि नकुलो यक्ष जीवतु ॥

कुन्ती चैव तु माद्री च द्वे भार्ये तु पितुर्मम ।

उभे स पुत्रे स्यातां वै इति मे धीयते मतिः ॥

यथा कुन्ती तथा माद्री विशेषो नास्ति मे तयोः ।

मातृभ्यां सममिच्छामि नकुलो यक्ष जीवतु ॥

Abstention from injury is the great dharma, greater than the highest. That is my religion. I always desire such abstention ; let Nakula therefore live. People know me as always of virtuous conduct. I shall not swerve from it. Let Nakula, therefore live. Queens Kunti and Madri were my father's wives. Let neither of them be left childless. That is my considered view. I desire to act equally towards my mothers. In-as-much-as Queen Madri is my mother the same as Kunti, let Nakula, Oh, Yaksha, live. Then the Yaksha said : 'Since abstention from injury is regarded by thee as higher than both profit and pleasure, therefore, let all thy brothers live ; Oh Bull of Bharata's race.' Then the four arose unhurt, and when Yudhishtira prayed to know what God was concealed in the crane's form, as it was surely no Yaksha, Dharma, the God of justice, revealed himself, blessing his noble son.

He said :

यक्ष उवाच ।

अहं ते जनकस्तात धर्मो मृदुपराक्रम ।

त्वां दिदृक्षुःनुप्राप्तो विद्धि मां भगवन्मम ॥

यशः सत्यं दमः शौचमार्जवं हीरचापलम् ।
दानं तपो ब्रह्मचर्यमित्येतास्तनवो मम ॥
अहिंसा समता शान्तिस्तपः शौचममत्सरः ।
द्वाराण्येतानि मे विद्धि प्रियोद्यसि सुतो मम ॥
धर्मोहमिति भद्रं ते जिज्ञासुस्त्वामिहागतः ।
आनृशंस्येन तुष्टोस्मि वरं दास्यामि तेऽनघ ॥

I am Dharma, your father Oh, gentle hero; desiring to meet you I am here; Fame, truth, self-control, cleanliness, straightforwardness, modesty, steadfastness, charity, austerity, continence—these are my forms. Non-injury, balance, tranquillity, control of senses, cleanliness, freedom from envy—these are my faces.

Oh! son, you are dear to me; I am pleased with your virtue of abstention from injury and offer you a boon Oh! sinless one.

Yudhishtira begged as his first boon that the Brahmana might have his fire-sticks again.

Dharma said:

आरण्यमिदं तस्य ब्राह्मणस्य हतं मया ।
मृगवेपेण कौन्तेय जिज्ञासार्थं तवानघ ॥

It was I, who carried away, the fire-sticks as a deer, in order to test thee. And dharma offered a second boon.

Yudhishtira said:

वर्षाणि द्वादशारण्ये त्रयोदशमुपस्थितम् ।
तत्र नो नाभिजानीयुर्वसतो मनुजाः क्वचित् ॥

We have spent these twelve years in the forest and the thirteenth year is come. May no one recognise us as we spend this year somewhere:

Dharma said:

वर्षं त्रयोदशमिदं मत्प्रसादात्कुरुद्रहाः ।
विराटनगरे गूढा अविज्ञाताश्चरिष्यथ ॥

The boon is granted. You may go to the Virata's kingdom taking what forms you would, and pass this thirteenth year unrecognised; Oh! the best of the Kurus.

Yudhishtira expressed in gratitude, I have had the privilege of seeing you, the eternal Deva of devas, face to face. The boon that thou hast graciously granted I accept with pleasure Oh! father.

जयेयं लोभमोहौ च क्रोधं चाहं सदा विभो ।
दाने तपसि सत्ये च मनो मे सततं भवेत् ॥

May I vanquish greed and delusion, likewise anger always! May my mind ever dwell on charity, austerity and truth!

Dharma replied:

उपपन्नो गुणैरेतैः स्वभावेनासि पाण्डव ।
भवान्धर्मः पुनश्चैव यक्षोक्तं ते भविष्यति ॥

You are already naturally endowed with these virtues. You are dharma again; and would secure the virtues that you mentioned. Having granted the boon, Lord Dharma, the protector of the world, disappeared.

The high-minded Pandavas, united again, rested in peace. Returning to their ashrama well-refreshed, they returned the fire-sticks to the Brahmana.

Thus ends this meritorious (vyakyana) discourse.

THE PART OF WOMEN

THE activities of Indian women in connection with the Satyagraha movement have made our usually well informed contemporary "The Federated India" to trot out the age worn sentiment that "in India the woman is cared for in her childhood by her parent, after her marriage by the husband, in her old age by her son". This apothegm of the Pitamahic Manu has done service sufficiently long in favour of the obscurantist that it deserves to be given immediate rest. It never represented the true Indian ideal and does it even less now. In a country where all that is active and creative have their origins in the feminine aspect of the godhead, it is idle to say that woman has no independence and that her activities even in regions where force plays a large part is against the Dharma. Who can, who is a Hindu, forget that *Durga* is the patron deity of all who engage in battle. Who can say that the Devi part of Ardhanareswara is the less effective part? Do they stand in need of protection or were they even under the tutelage of anyone? The fact is that our contemporary has mixed up what has unfortunately been an indication of degeneracy with the true ideal of Hindu Dharma. In India as in other countries, man with his brute face, managed to keep the woman under. But the better mind

of every race has never justified it. It may be that for the ordinary women, such protection may be necessary, or useful. But who can say with such sublimation of womanhood as Durga and Ardhanareswara, Saraswati and Lakshmi before him that *all* women should be under perpetual tutelage or that to act independently in all spheres of life is unfeminine or is against *Hindu Dharma*. Whether such independence should be shown by participation in the present Satyagraha movement, is a different story, as Kipling would say. The BHARATA DHARMA is not a political journal and therefore does not offer any opinion on it. We reprint the article from *The Federated India* below.—ED.

“Women have played a noble part in the evolution of human culture and that Indian women have entered into the political struggle in the country at present is an event of great significance. Speaking under the auspices of the Commonwealth League in London last week the Rt. Hon. Mr. V. S. Srinivasa Sastri referred to the part that our women are playing in the national struggle and dwelt upon the significance of the fact that it has attracted a woman with such a record of public service as Mrs. Muthulakshmi Reddi. We appreciate the patriotism and spirit of sacrifice displayed by the band of ladies who have braved the hardships of a political movement. But we doubt if they are following the real Hindu *dharma*. The west has produced a Boadicea, a Joan of Arc and the band of women who fought in the Suffragette movement. The outlook of western women, however, differs widely from that of Indian women. The west is inebriated with a spirit of social equality and whither the feminist movement will lead the nations ultimately is a serious problem that should trouble the minds of sociologists. In India, woman is looked upon as the guardian of the race. She is the nurse of the rising generation and the partner of man in maintaining the *dharma* of life. She is the mistress of the home and the source of sweetness and grace. Man takes care to give her all the honour her sex commands, and he does realise, in spite of the abuses piled upon him, that where the woman is honoured there the gods are pleased. The Indian *dharma* has won the appreciation of many a westerner. The happiness of the Indian family and the purity and greatness of the Indian social system depend not a little on the position which women should hold as they did in the past. Conditions differ in the west. In India the woman is cared for in her childhood by her parent, after her marriage by the husband and in her old age by the duty devolving on the son. In the west, not unoften, the daughter engages in a pursuit of her own and wants to earn her own bread. We appreciate that desire for independence, but we are sorry that

independence engenders a spirit of separation and aloofness which does not tend to promote the harmony of life, indeed social equality; but are men and women equal in all respects and could they ever be unless the purpose of creation is changed? Each has his or her own sphere of activity and if woman keeps to her own sphere and does her functions, man keeping to his spheres, will enjoy co-operation from the other sex and thus promote an interdependence which is essential for social harmony.

“India is great, as even the reformers do not forget to repeat, because of her culture and because of the heritage which she has inherited from the Rishis of the past. We want to preserve our culture and yet attain equality among the nations of the world. In the struggle for freedom, therefore, we cannot tear up our social fabric and in striving to reach the national goal, we cannot bear to see the tender sex engaging itself in the fray. By unsexing themselves and entering the troubled region of politics they are not helping to preserve their *dharma*; and however much they may claim to follow the example of women in other countries, we do not think that they are acting in keeping with the spirit of Indian Womanhood.”—*The Federated India*.

HOSPITALITY

THE ETERNAL MORALITY

BY S. RAJA RAM

THE Pandavas, on their exile to the forest, reached the banks of the Ganga accompanied by some Brahmanas who surrounded them with holy chants. “Yudhishtira was then much distressed as he had no food to give to them, he who had ever fed them daily so that they should not suffer privation. They still clung to him. Yudhishtira lamented his inability to protect them and sank to the ground weeping. Rishi Shaunaka reminded him that he should not grieve over loss of wealth and bade him emancipate himself from desire for wordly possessions. He answered pitiously.

नार्थोपभोगद्विप्तार्थमियमर्थमुता मम ।

भरणार्थं तु विप्राणां ब्रह्मन्काङ्क्षे न लोभतः ॥

कथं ह्यस्मद्विधो ब्रह्मन्वर्तमानो गृहाश्रमे ।

भरणं पात्रेन चापि न कुर्यादनुयायिनाम् ॥

संविभागो हि भूतानां सर्वेषामेव दृश्यते ।
 तथैवापचमानेभ्यः प्रदेयं गृहमेधिना ॥
 तृणानि भूमिरुदकं वाक्चतुर्थी च सृजता ।
 सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन ॥
 देयमार्तस्य शयनं स्थितश्रान्तस्य चासनम् ।
 तृप्तस्य च पानीयं क्षुधितस्य च भोजनम् ॥
 चक्षुर्दयान्मनोदद्याद्वाचं दद्याच्च सृजताम् ।
 उत्थाय चासनं दद्यादेष धर्मः सनातनः ॥

He did not desire wealth for himself, but only for the support of the Brahmanas dependent on him; how could he neglect the duty of the householder? He praised the *eternal morality* of Hospitality. "To the weary, a bed; to the one fatigued with standing, a seat; to the thirsty, water; and to the hungry, food should ever be given. To the guest are due pleasant looks, and a cheerful heart and sweet words."

Advised by Acharya Dhaumya Yudhishtira took to austerities and prayed to the Lord, the Sun, as the giver of all. The Lord blessed the worshipper and gave him a copper bowl which should never be empty of food so long as Krishna (Draupadi) held it without partaking of its contents. Thus the desire of the Prince was satisfied. All through their wanderings the Pandavas and theirs fed from this solar bowl and knew no want.

"For all food comes from the light and heat of the Sun, and his action on earth and atmosphere, passing through many stages from the seed-corn to the full ear reaped in the harvest; and he can hasten the working if he will, and sometimes does to hasten it, when a faithful servant of His needs food for the helping of others, for unselfish charity"—Mahabharata—Aranya Parva ch. II. (Translation shortly adapted from "The Great War" by Dr. A. Besant.)

"TORCH-BEARER"

WE gladly give publicity to the following notification and wish the new fortnightly success.—ED.

As a result of the new session of the Shakti Ashrama, held in May-June, 1930 in Rajpur (Dehra Dun), it was resolved to start a little fortnightly in English. Its main object will be to spread the message of Vaswani among members of the Shakti Ashrama and bring an

increasing number of the nation's youths in touch with him and his ideals.

The fortnightly will be named the *Torch-bearer*.

With a view to make it possible to reach a large number, specially, of the student population the subscription is fixed very low, viz., Rs. 2 only for one year.

ELEGY ON AN INDIAN CHILD

BY H. W. B. MORENO

THROUGH the city's crowded streets I wended on my way,
 Casting eyes on all around, though listless was my tread,
 When a sight soon fixed my gaze—I looked upon the dead:
 With eyes downcast a father held a piece of mouldering clay.

Nought said he in his poignant grief; with stiffened lip and stride
 He held within a spotless sheet, knotted above, below,
 The remnants of his tender son,—no tear his eye did show,
 But with a look of ghastly woe, hied to the river's side.

There to place upon the pyre, the son he full did prize,
 The little one who cheered his home, his joy, his hope, his pride.
 What of immortal part remained where would it now abide?
 A moment here, a moment there, and then—who can surmise?

Is this the end to which all come, by brief or lengthening day?
 These be the glories man obtains, at last in earth to rest?
 How fleet the pomp that mortals boast! The noblest and the best
 Alike with meanest wretches meet, the mud with miry clay.

The soul from circling glories comes, from that eternal shore,
 Here but to move for one brief hour, then back to realms unknown,
 As a bird chirps upon the bough, then straight away is flown,—
 We wonder whence it comes and goes unseen for ever more.

The gew-gaws man awhile may daze, with wealth and honours rife,
 The sceptre like the crook shall break, as every tinsel must,
 Alike we reach the gaping grave, unto the trampled dust,
 When the brief span of toil is o'er and ended is the strife.

What is immortal cannot cease; from off the shining main
 Through many cyclic changes wheeled, it passes on before.
 Doing what is ordained to do, nor less nor even more,
 Whirling unto the gates of death, a joy restored to gain.

Place on the pan the greatest gifts the world can still afford,
In power or pelf, the mighty things which mortals do attain,
Higher than all the earthly goods, ampler than worldly gain,
Worthier than all that men achieve by pen or by the sword;

Greater than all the suns above,—a dazzling maze on high,—
Redoubled with the worlds unseen, makes not a living soul,
No scale can measure full the worth, no rood can gauge the whole,
Beyond all earthly covet, what rich treasures cannot buy.

Yet feeble as this child we came, when first it oped its eyes,
To grow while Hope the scene displays, now great, now greater still,
Till ruthless struck, we sink in sleep, when Death proclaims his will
Snapping the cord that life has spun, the soul with ardour flies.

Good for good's sake in all our lives,—no higher, choice reward,
Seeking not gain nor hope beyond, by good unceasing done,
Not for the laureled brow to strive, nor for the victory won,
As unto us we do expect, so others do toward.

This is the golden key to find, for all the suffering earth,
That opens to the path beyond, immeasurably high,
Leading unto eternal realms above the earth and sky,
Where lies the abode of endless bliss,—the single way of worth.

"Tis but a child that goes before"—we judge as fellow men,
"What is the good on earth achieved, what gloried, honoured name?"—
We cannot judge, we cannot tell, for we are but the same,
Another marks the golden deeds, done every now and then.

Remembered by what we have done, dull sorrow's load to bear,
Lifting the burdens the others bore, upon our shoulders wide,
Helping upon life's dusty road those limping in their stride,
These shall a guerdon to us bring, a boon both high and rare.

Somehow, somewhere, we know not when, or how, or even why,
We pass beyond life's portals, through our many earthly needs,
But in life's garden we have sown or weeds or precious seeds.
The Reaper knows what last will sprout, the thorns or blades of rye.

Thus musing on my wandering way, my soul found ready cheer,
For the sad scene had left a scent of memory sweet to me,
A message clear did clasp my heart, it set my spirit free,
My soul its bondage clove in twain, freed from all doubt and fear.

T. S. MOUNTAIN HOME

BELMONT HOUSE OOTACAMUND

(Started with the main object of
providing free accommodation to the
local T. S. Lodge)

Best House for Health
Resort: Comforts of a
Hotel and Home com-
bined.

Furnished Suits of
Rooms.

Electric Light, Garage,
Lovely Situation.

Near Government Gar-
dens.

Open throughout the
year.

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

"YOGIC PHYSICAL CULTURE"

By Sjt. S. Sundaram, Bangalore
A Self-Instructor and Guide-Book
on Yoga-Asanas, Pranayam and
Yogic cure. All the poses are illus-
trated with Photo-plates printed on
Art paper.

Paper cover Re. 1
Calico Bound Re. 1-8

POSTAGE As. 4 EXTRA

Available from the Brahmacharya
Publishing House

KENGRI—BANGALORE

RURAL INDIA IS REAL INDIA

"Rural India"—an All-India Jour-
nal devoted to the discussion of rural
problems. Circulates largely in vil-
lages. Supported by Government De-
partments and Local Bodies. "Rural
India" stands for better farming,
better living, and better business and
inculcates sound ideas and gives up-to-
date information on all matters having
for their object the betterment of
rural areas.

Edited by

A. Swaminatha Ayyar, B.A.

Dy. Collector (Retd.)

can be had in

ENGLISH, TAMIL AND TELUGU

At Rs. 3 and Rs. 4-8 post paid
Inland and Foreign respectively

THE INDIAN EDUCATOR, MADURA

AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

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

Annual Subscription Rs. 2 only
Sample copy As. 3

For use in Schools, Colleges, Clubs
and Libraries.

—Best Advertising Medium—

Send M. O. to the Manager,

The Indian Educator, Madura.

SRI RAMA KRISHNA

A High Class
Religious Monthly Magazine
in English

Editor: G. L. N. SARMA

ADRA (Manbhum Dist., India)

Annual subscription

Rupee One only

To be paid in advance

Single copy—Annas Two

LODHRA

THE BEST
UTERINE
TONIC

CHORUS OF FELICITATIONS!

My wife is now the happy mother of a girl child after 15 years of married life.

I always keep stock of Lodhra in my dispensary and never forget it even in my sleep.

The pain which afflicted my wife the last over 15 years stopped in 6 doses.

I found it a sovereign remedy for all menstrual troubles.

Wonderfully cures all complaints peculiar to women and bestows health and happiness on them.

KESARI KUTEERAM

EGMORE, MADRAS

Available at all chemists

Swarajya

The Popular English
Daily of South India

SUBSCRIPTION RATES

LOCAL MOFUSSIL

Yearly ... Rs. 20 Rs. 22

Monthly ... Re. 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,"

Triplacane, Madras.

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.

THE STUDENT:

CHINGLEPUT, S. I.

(The only All-India Magazine
for High School Students)

Annual Subscription **Rs. 2**

Single Copy against **As. 3** in Stamps

Free Copies Positively no

Send M. O. to the **MANAGER.**

NO V. P. P.

YOU MOST KNOW

How to write Love Letters
get this book immediately

Rs. A.

The book contains 116 Pages
(illustrated) ... 1 0
Wonders of Water ... 0 8
A Manual of Birth Control ... 1 0
Stage Secrets by Frank Lee ... 1 0
Miracles of Nature ... 0 8
Sexual Secrets (320 pages) ... 1 4
The Wheel of Fortune ... 0 4
Light on Life—by Baba Barati ... 1 0
Hind Swaraj—by M. K. Gandhi ... 0 8
184 Indian Tales ... 1 4
Vitamins and Health ... 0 8
Perfect Wife—by Dr. G. C. Beale ... 1 0
Sex Vice and How to Avoid It ... 1 0
Mysteries of Paris by E. Sue ... 1 8
Stories told by a Gendarme ... 1 0
Postage extra List free

Apply to:

VALE OFFICE

(Dept. B. 20)

PONDICHERRY.

WANTED

Candidates for Telegraph, Wire-
less, Station Master and Electrical
Courses. Railway Fare PAID
Boarding arrangements. Prospec-
tus on two anna stamps.

ROYAL TELEGRAPH COLLEGE

CLOCK TOWER, DELHI

WANTED ON HIGH PAY

Vacancies everywhere. Ap-
ply for a copy of "Guide to
Chances" enclosing 2 anna
stamps.

ROYAL ELECTRICAL COLLEGE

CHANDNI CHOWK, DELHI

THE FIJI SAMACHAR

The weekly organ of the Fiji Indians

Yearly subscription **Rs. 7**

INDIAN MERCHANTS!

Advertise in this Indian weekly and have your goods
popularise in the Colonies. *Fiji Samachar* is circulated
in all the British Colonies.

THE FIJI SAMACHAR.

SUVA, FIJI

Is Your Vision Clear?

We offer you our practical experience of over quarter of a century in the art of testing eye sight for defective vision and correcting the same by means of scientifically fitted spectacles. We employ the latest and most approved instruments in the examination.

"Eye sight by one who knows," a profusely illustrated booklet of 68 pages will be sent on receipt of postage stamps for 4 annas.

SRI KRISHNAN BROS.,
SCIENTIFIC OPTICIANS,

323, Thambu Chetty St.,
G. T., MADRAS.

Books by Dr. A. Lakshmi Pati

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

(IN ENGLISH)

	Rs.	A.
1. History of Indian Medicine (Illustrated) ...	0	8
2. Care of Mother and Child ...	0	4
3. One Hundred Useful Drugs ...	1	0
4. Vyayama Sastra ...	0	8
5. Abhyangam, Massage and Bath ...	1	0
6. Curriculum of General Education for Girls in Ancient India ...	0	4
7. Cholera (in Telugu) ...	0	8
8. Arogya Sutram (in Telugu) ...	0	4
9. Do. (in Hindi) ...	0	6

Apply to:

THE MANAGER,

ANDHRA AYURVEDIC PHARMACY,

MOUNT ROAD, 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

SADHANA AUSADHALAYA

DACCA (Bengal)

ADHYAKHA:

Joges Chandra Ghose, M.A., F.C.S.
(London)

Formerly Professor of Chemistry,
Bhagalpur College

Guaranteed Pure and Genuine.
Medicines, prepared strictly according to the Ayurvedic Sastras.

Catalogues are sent free on application.

On describing the nature of diseases, prescriptions are given gratis with great care.

MAKARADHWAJA (Swarna Sindur)
(Pure and with Gold)

A wonderful, specific for all diseases. It regulates the nerves, bile and phlegm, increases vitality, mental and physical vigour, and tones up the system.

Rs. 4 per tola.

For other medicines see next month.

FEDERATED INDIA

AN ALL-INDIA WEEKLY

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

Subscription: Rs. 5

per annum only. An Excellent medium for high class advertisements.

For contract rates apply to:

MANAGER,

FEDERATED INDIA,

Tondiarpet, Madras.

I RIGVEDA

1. English translation of the Rigveda Samhita by Dr. H. H. Wilson. complete, with copious notes and an introduction, index, appendix, etc. Library edition, six vols., cloth, Regular price Rs 30 plus postage. Concession price for the present (i) Rs. 25 post free if paid in one sum by Money Order; (ii) Rs. 26-8 if paid by instalments in six months—payable Rs. 7 by Money Order in advance and Rs. 3-4 by V. P. P. every month with every volume.

2. English translation of the Rigveda Samhita, by Dr. H. H. Wilson. complete in two vols.; cloth. cheap edition. Concession price for the present Rs. 10 post free payable in one sum by Money Order. No V. P. P. The cheap edition contains the complete translation, but does not contain notes, introduction, index, etc. The printing and general get up of both editions is good.

SANSKRIT BOOKS

1. *Bhagavad-Gita*—Sanskrit text with Shankara's Bhashyam in original Sanskrit. New edition. Rs. 2 plus postage As. 6. Rs. 2-6 by V. P. P. or Rs. 2 post free if money is sent by Money Order in advance.

2. *Minor Works of Shankaracharya*—Thirty small works and stotras in original Sanskrit. Price Rs. 4 plus postage As. 8, i.e., Rs. 4-8 if ordered by V. P. P.—Or Rs. 4 post free if money is sent by Money Order in advance.

II VEDANTA BOOKS AT CHEAP PRICES

1. *Katha Upanishad*.—Sanskrit text, word for word meaning, English translation, Shankara's Bhashyam in Sanskrit. English translation of the Bhashyam and explanatory notes. Price Rs. 2-8 plus postage.

2. *Patanjala Yoga Darshanam*—With English translation and notes. Rs. 2-8 plus postage.

3. *Vedanta-Stotra-Sangraha*—Mainly of Shankaracharya with English translation. Rs. 2-8 plus postage.

4. *Vivekachudamani* of Shankaracharya with English translation and notes. Rs. 2-8 and postage.

For a short time, we are offering these four books cheap on condition that money is sent in advance either by Money Order or in postage stamps. All four books for Rs. 3-8 post free; any three books for Rs. 2-8 post free; any two books for Rs. 1-8 post free; and any one book for Rs. 1 post free.

Note.—Those who want the books by V. P. P. must be ready to pay Rs. 2-8 plus postage for each book. A reply card or a stamped and addressed envelope ensures a reply.

III GRATIS!

English translation of the first Ashtaka of the Rigveda by Dr. H. H. Wilson—1,300 stanzas—will be sent free of cost on receipt of As. 12 for postage and minor expenses. Send either a Money Order or postage stamps. No V. P. P. Every applicant must write a letter for himself stating his age and profession and declaring that he understands the English language well and that he has a desire to read and possess the book. Apply quickly.

A book which will be your life-long friend. It contains about 400 utterances of ancient Hindu Sages in Sanskrit rendered into English. The price of the book is Rs. 2-8 but for a short time we shall send this book free of cost to those who send us As. 8 for postage, etc. The applicant must declare that he understands the English language well and that he likes to read books of high thoughts. He should state his age and profession also.

Thirteen Upanishads with Marathi translation—Kaivalya, Kaushitaki, Jabala, Maitrayani, Shvetashvatara, Atma, Amritabindu, Agneyi, Garbha, Pranagnihotri, Sarvasara, Parama Hamsa and Brahma. 250 pages. Will be sent free of cost on receipt of As. 7 for Postage, etc. The applicant must declare that he can read and understand the Marathi language at least tolerably.

H. R. BHAGAVAT, B.A.,

Secy., Ashtekar & Co., Poona City.

Bharata Samaj

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

So does



THE

ONLY

CURE

TO

BE

SURE

Amrutanjana

Depots: BOMBAY & 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 Peas,
Corn, Succotash,
Vegetarian Baked Beans (containing no
meat), Mushrooms, Parsnips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Australian
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.