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 { Mr. K. V. Sesha Ayyangar

VOL. VIII

FEBRUARY, 1931

No. 11



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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।

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.

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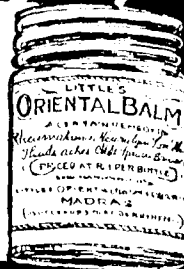
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THE

Bharata Dharma

(The Official Organ of the Bharata Samaja)

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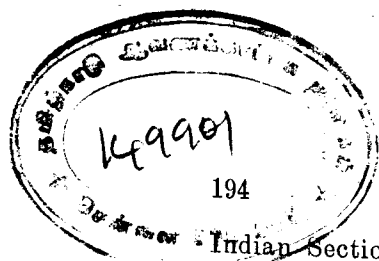
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THE LATE MR. C. RAMAIYA, B.A., L.T.

ANOTHER good and tried worker in the Theosophical Society has passed away. MR. C. RAMAIYA was well known and well esteemed at Adyar and very popular and efficient as a Theosophical Lodge Organizer and Lecturer in the South, especially in the Telugu Districts, for long. Having ably served on the staff and as Headmaster of the Municipal High School at Cuddapah for a number of years and Municipal Secretary there also for some time, he chose to dedicate himself entirely for Theosophical work and took up a Lodge Organizer's work in which he made his name a household word in the Telugu area. His expert experience was needed for Theosophical Educational Institutions and he immediately put his shoulders to the wheel and worked up the Proddatur and Madanapalle High Schools in turn as headmaster under the Theosophical Educational Trust. Struck down by a standing sore in the leg he came to Adyar and took up various activities there in the E.S. Office, in the Bharata Samaja, etc., which he discharged enthusiastically until death overpowered him despite his old age and vigorous fight with undaunted courage.

Last year on the death of that veteran leader Mr. T. Ramachandra Rao he was elected to his place as Joint General Secretary to the



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Indian Section for South India and he threw all his heart and soul as usual in his duties.

As a priest of the Hindu Temple of Light at Adyar his steady perseverance in officiating at the *pūja* every morning was admirable and praiseworthy. *Divya Gnana Deepika*, the Telugu Theosophical monthly, was his pet diversion and he brought to bear all his study and talents in the regular conduct of the journal and spreading the message of its ideal with a zeal and inspiration which were illimitable and which made the journal a popular and welcome one in Telugu homes.

As one of the founding members of the Bharata Samaja, a collaborator in the preparation of its literature and its Secretary and Publisher of this journal at the time of his death he has rendered to the institution a service for which the Samaja cannot be too grateful.

Just when he was preparing himself to go to Benares to attend the recent T.S. Annual Convention he found his ailment assuming serious proportions and was forced to bed where he was lying for the last more than a month in pain and suffering till yesterday (i.e., 18th January, 1931) when he passed away in peace. It seems as if he waited in his couch of suffering for the "Uttarayanam" and Suklapaksham, like Bhishma of old.

The T.S. at Adyar is poorer to-day for his loss and it is difficult to find equally willing and capable workers for the several offices he has left vacant.

A large gathering of brothers and sisters, teachers and students of the National Theosophical High School and College were present at his cremation and sent loving, good thoughts for the peace and welfare of the departed on the other side.

He was an advanced Mason and the cremation was conducted with Masonic honours in the presence of the revered Mr. C. Jinarajadasa. He writes of the departed as follows in the current number of *The Theosophist*.

"A cultured, broadminded Theosophist, a faithful worker in the cause of humanity, and a most loyal colleague—this is a high record for one life time".

He had the privilege of being the eldest of his devoted brothers who served him with whole hearted devotion and affection setting a bright example of what true brothers can be in love and service.

S. R. R.

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DOES CIVILISATION REJECT RELIGION?

BY T. L. VASWANI

SURVEYING the world's situation. I have felt again and again that a crying need of our civilisation is a new creative movement. The new apotheosis of the material interests of life has created in religion of the bourgeois and in some others, a religion of the Bolshevik. The religion of the "bourgeois" is a religion of possessions and bank balances, of comfort and capitalism. The religion of the Bolshevik is a religion of materialistic Marxism. What a man effectively believes in is his religion. And Bolshevism believes effectively—violently—in Marx and his disciple—Lenin. Marx did well in bringing out an element of truth long neglected; but he went wrong in confounding the economic with the materialistic. The importance of the economic factor must be recognised; but the economic interpretation must not be merged in a materialist conception of history. The neo-materialism of Marx cannot satisfy the mind of man eager to know the universe. As a distinguished historian of our days, Prof. See of the University of Rennes, says in a significant little sentence: "Reality is much more complex than Karl Marx imagined." It is unfortunate that in the new reactions of Russian political thought on India, there has been initiated a campaign against religion—and that in the name of 'nationalism'! I shudder to think of a "nationalism" denying the Divine Values of life. And my reading of Indian history has taught me that religion is an important element in the thought and life of India. Only let us be careful not to confound religion with creeds and forms. Sectarianism, as I have often said, is the very negation of religion.

Russia does well to recognise the values of the modern. New world-forces are marching on, and India must move with them, or be left behind. But Russia sins against the deeper spirit of the modern in trying to eliminate religion. Russia has given ear to the capricious German thinker who said that God was dead! Surely, the Atman or consciousness is a better clue to the cosmos than material forces; and the witness of the recent science seems to be that the so-called material forces themselves are immaterial.

It is a pity Soviet Russia opposes 'culture' to 'religion'; and many of the young men in India echo the Soviet view. Young India's malady is imitation. Last year on Christmas eve, after a street demonstration by 2,000 persons, a church in Marxstdt—an important

town in Soviet Russia—was converted into a “Karl Marx Palace of Culture”! The Cross was removed, and in its place was set up the blood-red flag of Revolution. The Altar was torn down, and in its place was erected a stage; and one of the inspirations put up was: “There is no higher power to save us!” A number of other churches, too, have been converted into “Homes of Culture”! In India, too, is spreading fast a “Godless Culture” aiming at secularisation of all thought and faith and life. Religion and culture—understood in their essence—are not rivals. Religion viewed historically and sociologically has made important contributions to culture and civilisation. The great spiritual leaders of the race have appeared in times of crisis and proclaimed, each a ‘religion,’ as an answer to the deepest needs of his age. Historically, the great religious geniuses of the race have been saviours of civilisations. Not the prophets and saints but many of their disciples have, again and again, put up a fight against the spirit of religion—which is the spirit of freedom and fellowship. So it is that, again and again, the original inspiration has been stifled, and inner spiritual values have been lost in mazes of dogmas, creeds, and controversies. Hence the necessity of repeated renewal and rejuvenation of religion. The prophets and saints come with messages of Renewal and Liberation. In a very real sense, religion is culture. The ancient Indian name for religion is *Atmavidya* which means ‘culture of the Self,’ Humanism in the West turns away from God. The Humanism of the Gita and the Upanishads turns to God. God himself is termed *Purusha*, the Supreme Person. Both religion and culture ask for inner renewal of the individual, for apprehension and appreciation of the deeper values of life—for liberation from within. This inner renewal is needed to transform our nervous, heavy-laden, technical civilisation into a new civilisation of brotherliness and broad human sympathies—a civilisation of simplicity and strength. To such a civilisation the Rishis have borne witness through the ages.

And the Rishis belong not to India alone. In every religion, in every age, in East as in West have the Rishis appeared—the true ‘super-men’ of history—men who have realised the harmony of culture and religion. In the Rishis may be found the real key to history. And in a new, vital, creative co-operation with the wisdom of the Rishis is the hope of the India—ancient and gifted but to-day alas! a bewildered, broken nation.

Something better, broader, nobler, richer, something more true to the spirit of Indian history and genius of Indian life—something much bigger and more vital than Karl Marx’s socialism is India’s need. Marx and Lenin were great, but greater were the Rishis. They who

saw the One Self in all! Their message is what young men need to make a new India. For they realised that true freedom is fellowship with humanity, and that true democracy is built not in blood and bomb but in the law of brotherhood and love.

NOTES

FROM T. L. VASWANI'S UTTERANCES

NOT SUPPRESSION BUT TRANSFORMATION

“To be natural is to be spiritual,” said Vaswani in the course of his group-talk, yesterday. “Suppression,” he said, “was unspiritual; for every suppression brought on a reaction. Don’t suppress desires but transform them into aspiration and energy. The way of religion is the way of creative transformation.” Vaswani, also, urged that true love did not reveal its glory until love and detachment were blended together in one beautiful whole. “Be detached in love,” he said, “if you will conquer craving; and in craving is the seed of world-sorrow.”

An interesting function of the “Krishna Group” was held on Sunday. The programme included music, games, *preeti-bhojan* and a talk by Vaswani. “The Nation,” he said, “needs strength, more strength; and self control is the secret of strength.”

Speaking to the Guru Sangat on Sunday morning Vaswani spoke of ‘Biology of the Spirit’. “Light kindles light,” he said, “and out of life cometh life. Scriptures have their value but are not enough. Contact with a living soul is necessary. Books can help us on the path of reform. But our need is more than reform. Regeneration, rebirth—is our need. Spirituality is renewal, and life is not renewed without rebirth.”

At the last meeting of the “Sakhi Class” held in the Brahmo Mandir, Vaswani spoke of a scene in Dante’s “Divine Comedy”. Vaswani explained what real service meant and pointed out that little acts of service enriched life. He said: “Do the duty which lies nearest to you and do not delay in doing good.”

S. R. R.

(Continued from page 180)

११. हरिदश्वः सहस्रार्चिः सप्तसप्ति मरीचिमान् ।
तिमिरोन्मथनः शंभुः त्वष्टा मार्ताण्ड अंशुमान् ॥

हरिदश्वः Drawn by dark (green?) horses ; सहस्रार्चिः of a thousand rays ; सप्तसप्तिः served by a single horse called *Sapta* ; मरीचिमान् possessing rays of great splendour ; तिमिरोन्मथनः destroyer of darkness ; शंभुः the giver of happiness ; त्वष्टा the all destroyer ; मार्ताण्डः born after the destruction of all for fresh creation ; अंशुमान् resplendent, shining everywhere.

(The Lord in the Sun is) drawn by dark (green?) horses ; of a thousand rays, is served by a single horse called *Sapta* ; He possesses rays of great lustre, the destroyer of darkness, the giver of happiness, the all destroyer, is born again to start a fresh creation after the previous destruction and is resplendent.

NOTE

According to a commentator the Lord has the fine Garuda as His vehicle endowed with all auspicious qualities. By the mention of the horse the Kalki Avatar is indicated. The great splendour indicates the great power of destruction of foes. He is the remover of darkness of ignorance which veils the dawning of wisdom. He has all witnessing eyes, showering happiness everywhere.

१२. हिरण्यगर्भः शिशिरः तपनो भास्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥

हिरण्यगर्भः (Resides within) the golden egg ; शिशिरः cool [refuge of those burnt by the three fires of *samsara* (of the world)] ; तपनः the consumer, the burner ; भास्करः the illuminer, the bestower of light ; रविः worshipped by all ; अग्निगर्भः keeping the fire with him in the day ; अदितेः पुत्रः Son of Aditi ; शङ्खः who subdues himself in the evenings, blissful ; शिशिरनाशनः the destroyer of cold (snow).

The Lord resides within the golden egg of the world, is the cooling refuge of those caught in the fires of *samsara*. He is the consumer, destroyer of the enemies of his devotees, the giver of light, is worshipped

by all. He keeps the fire with himself during the day. He is Aditi's son who calms himself in the evenings and is the destroyer of the chilling *tamas* (darkness) of his worshippers.

१३. व्योमनाथस्तमोभेदी ऋग्यजुस्सामपारगः ।

घनवृष्टिरपांमित्रं विन्ध्यवीथी प्लवंगमः ॥

व्योमनाथः The lord of the sky ; तमोभेदी capable of rending the darkness asunder ; ऋग्यजुस्सामपारगः the object and end of the praises of the Rig, Yajus and Sama Veda songs ; घनवृष्टिः the source of clouds and rains ; अपांमित्रं friend of the lord of the waters ; विन्ध्यवीथी he who courses round the Vindhya mountains in Dakshinayana or the dark half year ; प्लवंगमः moves floating like a vessel in the sky.

He is the lord of the sky capable of rending (Rahu) darkness asunder ; he is the object and the end of the praises and worship by the Vedas, Rig, Yajus and Sama ; is the friend of the lord of the waters. He courses round the Vindhyas in the Dakshinayana (the southern path) and moves like a float in the sky.

NOTE

घनवृष्टिः He showers like rain the results of Karma.

१४. आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।

कविर्विश्वो महातेजाः रक्तः सर्वभवोद्भवः ॥

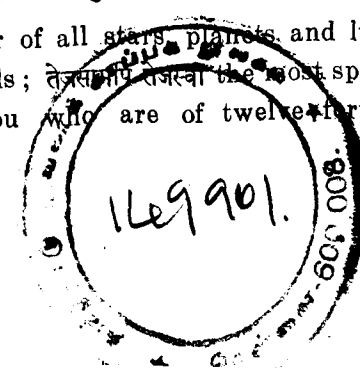
आतपी He is the source of heat ; मण्डली round in shape ; मृत्युः the destroyer of enemies ; पिङ्गलः His orb is yellow in colour (when rising) ; सर्वतापनः warms all up at noon ; कविः knower of all Science ; विश्वः the director of the universe ; महातेजाः of great glory ; रक्तः dear (loving) to all ; सर्वभवोद्भवः the source of all beings (*samsara*).

The Lord is the source of heat, round (spherical) in shape and is the destroyer of enemies (all obstacles). His orb is yellow in the morning when rising, he warms all up at noon, is the knower of all sciences, the director of the universe and is full of great glory. He loves all, the source of all beings.

१५. नक्षत्रग्रहताराणामधिपो विश्वभावनः ।

तेजसामपि तेजस्वी द्वादशात्मनोऽस्तुते ॥

नक्षत्रग्रहताराणामधिपः The leader of all stars, planets and luminaries ; विश्वभावनः the sustainer of worlds ; तेजसामपि तेजस्वी the most splendid of all the splendid ; द्वादशात्मन् you who are of twelve forms ; नमोऽस्तुते I worship thee.



NOTE

द्वादशात्मा The twelve forms are: Indra, Dhata, Bhaga, Pusha, Mitra, Varuna, Yama, Archis, Vivasvan, Tvashta, Savita and Vishnu.

१६. नमः पूर्वागिरये पश्चिमे गिरये नमः ।

ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥

नमः पूर्वागिरये (I bow to you in) the eastern mountain; पश्चिमे गिरये नमः (I bow to you in) the western mountain; ज्योतिर्गणानां पतये the lord of the stellar regions; दिनाधिपतये नमः I bow to the lord of the day.

I bow to you in the eastern mountain wherefrom you rise and in the western mountain wherein you set; I bow to you the lord of the stellar regions and of the day.

NOTE

This and the succeeding five verses are direct and similar adoration.

१७. जयाय जयभद्राय हर्यश्वाय नमोनमः ।

नमोनमः सहस्रांशो आदित्याय नमोनमः ॥

१८. नम उग्राय वीराय सारंगाय नमोनमः ।

नमः पद्मप्रबोधाय मार्ताण्डाय नमोनमः ॥

जयाय Giver of success to the worshippers; जयभद्राय bestower of weal; हर्यश्वाय I salute thee who are driven by black horses; सहस्रांशः of a thousand parts; आदित्याय नमः salutations to Aditya (see sloka 10); नम उग्राय salutation to you who is severe to those who disregard you; वीराय directs the creatures and their various actions; सारंगाय moves fast; पद्मप्रबोधाय to the awakener of the lotus; मार्ताण्डाय नमो नमः salutations to the enlivener of the universe in obscuraton.

Salutations to the giver of success to the worshippers, to the bestower of weal, to him who is drawn by dark horses and who has a thousand parts. Salutations to Aditya, severe to those disregarding him, who directs the creatures and their actions, who moves fast, who is the awakener of the lotus and the enlivener of the universe in obscuraton.

NOTE

(2) *Bestower of weal* the Lord (Sun) removes the ills of body and mind of his worshippers and bestows them weal (8) *Who moves fast* puranas say that the sun moves 2,000 yojanas (Yojana=eight miles) in half a minute (9) the *awakener of the lotus*, lotus flowers only in sunshine.

१९. ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।

भास्वते सर्वभक्षाय रौद्रायवपुषे नमः ॥

२०. तमोग्नाय हिमघ्नाय शत्रुघ्नायाऽमितात्मने ।

कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥

२१. तत्तत्तामीकराभाय बह्वये विश्वकर्मणे ।

नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥

ब्रह्मेशानाच्युतेशाय To Him who is behind (above) the Creator, the Destroyer and the Protector; सूर्याय to Surya; आदित्यवर्चसे to the revealer of the splendour through Aditya; भास्वते to the brilliant one; सर्वभक्षाय salutation to the consumer of all; रौद्रायवपुषे to him in the form of Rudra, the Destroyer; तमोग्नाय to the dispeller of darkness; हिमघ्नाय the annihilator of snow; शत्रुघ्नाय to the destroyer of enemies of the worshippers; अमितात्मने to the immeasurable soul, too great for words; कृतघ्नघ्नाय to the destroyer of the ungrateful; देवाय to the dazzling, shining one; ज्योतिषां पतये नमः salutation to the lord of all the resplendent bodies; तत्तत्तामीकराभाय to the illustrious one shining like the molten and flowing gold; बह्वये to the conveyor and distributor of sacrificial food to the Devas in the form of fire; विश्वकर्मणे to the maker of the worlds; नमस्तमोऽभिनिघ्नाय salutations to the remover of the darkness (of ignorance); रुचये to the compassionate one; लोकसाक्षिणे to the witness of the world (by pervading all beings and watching their righteous and unrighteous actions).

(To be continued)

EXTRACT FROM A SOUL-DIARY

BY K. N.

8-12-1930

I AM immoveably centred.

I am deeply tranquillized.

I am sweetened absolutely in and out.

I am आत्ममयं, ज्योतिर्मयं, आनन्दमयं.

I do not press forward now to any change of condition or environment; for I know that all conditions and circumstances are equally transparent to the shining of the inward glory and sweetness and joy.

But if conditions and circumstances do change, as indeed they must under the influence of time, let them: The present is blessed. The change would be blessed. The future would be blessed. Through them all and in them all shineth for ever *Arul* and आनन्द (graciousness and joy). I am poised in this *Arul* and आनन्द. And this poise is a *live* poise, full of ज्ञान and *Shakti*, i.e., consciousness and power, and can therefore be never shaken. There is nothing in all the worlds, internal or external, no force in the *Ānthah-karanic* (mental) cosmos, or in the biological and physical cosmos, that either *can* or *would* act adversely to this poise. This poise being a poise of strong, powerful, penetrating joy—is that very rhythm and pulse which is at the Heart of the Universe. It is God: God-consciousness. It is शक्त-ज्ञान-अनन्त-आनन्द-ब्रह्म the *भूमा* on which the whole universe rests; in which and by which all that lives, lives; all that thinks, thinks; all that feels, feels; all that aspires, aspires; all that rejoices, rejoices; all that works and succeeds, works and succeeds. It is That towards which all beings tend. It is That, *That God* for which all souls pant, in which all find consummation, full and perfect and satisfying.

This having been known there is nothing more to be known. This having been gained there is nothing more to be gained. This being eternal, self-sustaining, inexhaustibly live joy, there can possibly be nothing outside of it that can either make it or mar it. It wells up of its own accord. It bubbles up from within the depths of the Spirit. That Spirit is Brāhmic. Of its energy and power and vitality, of its illumination and knowledge and effulgence—of its love and joy and bliss—all the energies and powers and vitalities of the world that we know, all the illuminations and knowledges and effulgences of the world that we know, all the loves and joys and blisses of the world that we know, are but *Amsas* or rays. They are all but effects; and effects which are far, very far indeed, from exhausting the source, the Orb from which they ray out.

नाऽन्तोस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥ *B.-Gita*, X (40-42).

I am poised in Supreme Joy and Love.

I am poised in the supreme clearness of *Ātma-Jnana*, *Parā-Bhakthi*, *Rāma-consciousness*.

सुखमायन्तिकं यत्तद्बुद्धिप्राप्तमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ *Ibid.*, VI (21).

From this immoveable rock-seat, nothing can disturb me. From this beautiful ever-joyous poise, this unfailing illumination of consciousness, this perpetual graciousness of love and charm, nothing can make me budge even an inch. Is not vitality, bare vitality, continuous, unbroken, ever-working? without pause, or void, or interruption or interspace? And why should not then that pure and high vitality called ओजस् (vigour), and तेजस् (Radiance), and तपस् (Flaming Brightness)? Is not consciousness, bare consciousness, continuous, unbroken, ever-working? without pause, or void, or interruption, or interspace? And why then should it not be of the kind which is called *भूमा* (*Bhūma*)? That is, bright, gracious, supreme, joyous, clear, pure, divine in its bliss and benediction? There is nothing in the *nature* of things, in the essential *structure* of existence, in the fundamental *constitution* of our life and being, that points to death and disease, sorrow and fear, passion and perturbation, दुःख and क्लेश, or शोक and मोह as an unalterable or inalienable element of our consciousness. All the indications are in the other way. For whereas we feel restless under passion or disease, fear or sorrow, perturbation or death, we feel restful, easy, and genial under the opposite conditions; just as though it were intended to be borne in upon us every moment of our lives that vitality and health is ever more free and natural to us than disease or death, that joy and courage is ever more genial to us than sorrow or fear which are distinctly felt as alien and therefore produce an urge in the opposite direction; that peace and love and affectionate graciousness come home to us, our innermost heart, as something familiar, acceptable, and kindly, and more in line with what is deepest in us than their opposites which in consequence, set up, when they do come, a violent re-action against themselves from the interior resources of our being and spontaneity.

(To be continued)

WOMEN'S RIGHTS UNDER THE HINDU LAW

III

C. V. K.

(Concluded from page 187)

THEN one gets to another part of the bill. Clause 12 defines *stridhana*. The first sub-clause (a) is certainly vague. It says "all ornaments and apparel *belonging* to a female" is *stridhana*. The question is what does *belong* to her. Courts have often to deal with disputes as to whether, for example, a family jewel given to her and worn by her while she is a *sumangali*, *belongs* to her. This definition clause does not help one in preventing litigation over such a matter. The other clauses except two merely state the law as it is at present. The real innovation is in clauses (f) and (g) which say that property obtained by a female as her share in a partition and property taken by inheritance by a female from another female, or from her husband or son, or from a male relative connected by blood, are *stridhana*. Of that, a little later. Sub-clause (3) of clause 12 makes all gifts and payments other than, or in addition to, or in excess of, the customary presents of vessels and apparel, made to a bride-groom, in connection with his marriage, or to his parent or guardian or other person on his behalf, by the bride or her relatives or friends, *stridhana*. If this is intended as a preventive against the demand for dowries, it will be a fatuitous attempt, for the avaricious parents of the bridegroom can easily contract out of this, and if they are not avaricious, there is no need for a clause like this because what is so given, as is often done in Malabar and among the Vysya communities in the East coast, is put to the share of the bridegroom, and he gets that in the family partition if there is a partition or gets it as the sole surviving member if he is the sole surviving member. Then his wife will practically get all that for herself.

Clause 13 is the *piece de resistance* of the bill. It declares that a female owning *stridhana* property of any description shall have over it absolute and unrestricted powers both of enjoyment and of disposition *inter vivos* and by will, subject only to the general law relating to guardianship during minority. In so far as it relates to the other classes of *stridhana*, it merely states the general law at present. Even when it applies to what she gets for her share in a partition, there will be little room for objection or controversy, at any rate from those who

agree to her getting a share. But when it deals with the property got by inheritance it involves a tremendous innovation which is practically against the general consciousness of the community at present. The same idea is involved in clauses 15 and 18. Clause 18 contemplates the estate inherited by a female being of a limited estate only in cases where she was not related to the deceased either by blood or through descent from the common ancestor or is not his widow or mother. But such succession will be so rare that the committee need not have bothered themselves about it and provided the detailed limitations and checks on alienation, in the rest of part IV. According to the scheme of the bill the female heirs other than the widow and the mother would in 99 cases out of a hundred be daughters, daughters' daughters and daughters' daughters' daughters, brothers' daughters, sisters' daughters, son's daughters, sons' son's daughters, son's daughter's daughters, daughter's son's daughters, brother's sons, daughters, etc.

Now, most of these people will have some drop of blood in common with the prepositus, and so would be related to the deceased by blood. According to clause 18 they will have full estate. Widows of pre-deceased sons, grand-sons and great grand-sons, step-mothers and brother's widows and widow's brother's male issue may not get the benefit of that clause. But such peoples' succession will be so rare that the committee need not have worried themselves about providing for such cases. On the question whether a full estate should be given to widows there can be honest difference of opinion if one's idea of a family is not to be altogether given up. What will be the practical result of this provision. In 999 out of 1,000 cases the lady will, by means of a gift or will, pass on the estate to her own blood relations, a brother or a sister or their progeny. This means that the husband's family is destroyed to enrich a wife's family. It seems to us that there is no justification for such a destruction of the ideal of a family that has obtained for quite a millennium. One can understand the view that there should be, in this matter of succession, no distinction between one's own daughter or a sister and one's own son and a brother and similar relatives. But why should a widow who has no children be enabled to take the property away from his own brothers and sisters and give it away to members of her own family? The whole anxiety to give her a full estate to a widow rests upon a desire, and a very laudable desire, to avoid the incessant quarrels that often come before Courts as to the validity of alienations made by widows and other female heirs of estates inherited from males or females. Many have been the attempts to legislate against this common class of suits. Evidently, the committee's method of dealing with them is the fabled

one of cutting the guardian knot. There will in future be no such suits, because the female heirs have a full estate and can alienate even without "necessity". It seems to us that while this has the merit of simplicity, it shakes the foundation of the family system to an extent for which I think there is no warrant. On the other hand, it would seem that the way to deal with such a situation, without causing undue disturbance, would be to (a) restrict the change to cases where the female heir is the lineal descendant of the prepositus, whether in the male line or in the female line, and (b) in the case of a widow, to property up to a certain fixed value, say the value fixed by Sec. 40, the Indian Succession Act or the English Law of Inheritance where the widow is the sole heir, and (c) in all other cases to adopt the procedure, prescribed in chapter 40 of the Civil Justice Committee's report for the disposal of such suits. If that is done the widow and other female heirs will have enough power of alienation without disturbing the equilibrium of the courts or society.

Part 5 of the bill deals with the question of maintenance of women relatives. We find that the committee has introduced "a step-mother" in the list of persons to be maintained by a person. If he had got the property of his father, there is nothing wrong in this. But if he had not, one does not see the justice of the change. Suppose a person divides from his father who afterwards wastes his share, or he has no property to divide with a father, and the father chooses to marry against his wish, why he should be burdened with the maintenance of his father's wife is not clear. It would seem according to the drafting of clause 24, that he has to maintain her even when the father is alive for there is no distinction made between a step-mother and a mother; and the mother is bound to be maintained even when the father is alive. Then he is asked to maintain, whether he is possessed of property or not, his unmarried sister, until she attains majority. If she chooses to remain unmarried for a long time, this will be an exceedingly onerous burden upon a man, and if "sister" includes a step-sister the burden becomes even more intolerable. Take again, the case of a widow of his predeceased son. Suppose a young scapegrace of a son goes and marries against the wish of his father, why should the father be made liable to maintain his wife. This will only encourage improvident marriages. It seems to us that these have been unnecessarily added. Again, the drafting of clause 24 requires considerable attention. It is stated that "a Hindu male *whether possessed of property or not* shall be bound to maintain the following female relatives". If he is not possessed of property how can he maintain them; and from what? Suppose he is able to get just enough to keep his

own body and soul together. Has he to be put in jail for failure to maintain the others.

Then clause 25 deals with the cases where the wife is entitled to separate maintenance. The committee has to be congratulated on several of the provisions in that clause, as where the wife is given the right to refuse to live with her husband when he is suffering from any venereal or loathsome disease, more so when he keeps a concubine in his house or when he habitually misconducts himself with other women, or when he marries a second wife. The clause is good so far as it goes. But it leaves a great deal of room by vagueness for litigation, even taken with clause 27 which deals with the amount of maintenance. One would like, at any rate in the case where the wife refuses to live with her husband because he keeps a concubine in his house or habitually misconducts himself or when he marries a second wife, that she should be entitled not merely to maintenance from him but to claim a share of his property and income. In such a case I would go so far as to say that the wife should be entitled to claim a third of the property which the male has at that time, and that the term "property" should include income which that person gets. Such a provision would put an end to reckless second marriages and the flouting of the wife by introducing stranger woman into a home—very much more effectively than leaving it to be a case merely for maintenance. Taking a concrete case, suppose a person marries a second wife without the consent of his first wife and for no legitimate reason, and the first wife refuses to live with him, and suppose his income is a thousand rupees a month no court in the land, if it is merely a question of maintenance, would give her more than Rs. 50 or Rs. 60 a month. On the other hand if she is entitled to claim one-third of that income and one-third of the property that he then has, he would think a thousand times before taking a second wife. We are glad that in the case of a female entitled to maintenance the committee makes reasonable provision for her *educational and cultural needs*. Here again, the only objection I would take is the vagueness of the phrase "needs". Take for example a case, which is likely to become common in the near future, where a son dies leaving a young widow, with plenty of ancestral property in the hands of the father. Suppose this modern girl wants to train herself for a profession, say that she wants to take a course in medicine. Will this clause give courts the necessary power to give her enough money for that. One cannot say that it is a *need*, as that term is now understood. It would be well if all this is made clear. Clause 28 makes maintenance a charge, but it leaves a great many loop-holes. Cases are common in which, for example, a family engaged

in trade sustains losses, with the result that all the female members of the family are practically made destitute; for, whatever their rights to maintenance may be, an alienation made by the manager of a joint Hindu family for family purposes is to have priority over their rights. It will be very difficult to prove that alienations made for trade, for example, are not such legally binding alienations. And why should a wife's right to maintenance be deemed to be a charge upon all property and interests in property possessed by the husband only when the claim is made in writing and the writing is registered under the registration regulation? Which decent Hindu wife will make such a claim and in such a form? It should be made to arise from the date of her marriage just as the birth of a son gives him a right to share as from the date of the birth. Similarly, in the case of the rights of other female members also. These female members are not usually allowed to share in the direction of the family affairs in practice, and they cannot therefore prevent the loss of property by the indiscretion (to put it mildly) of the males. It seems to us that the position of women will be as precarious as it is at present, unless it is held that their right to maintenance becomes a charge on the property liable for maintenance the moment the relationship which creates the right to maintenance comes into existence. In the case of property acquired by a husband or father or son even where it is not inherited by him, the moment the acquisition is made, the charge should attach to it. This may in a sense curtail the power of the male members of the family to alienate. We think that that is much less inconvenient a situation than that the female members should be left adrift because the male members choose to be inefficient or wasteful managers of property.

So far I have indicated the lines on which I think the bill drafted by the committee can be improved, to achieve more effectively the object they have in view. One had to be brief considering the space at his disposal. Perhaps, I might elaborate some of these points on another occasion if it is wanted. I offer my congratulations to the Mysore Government and the members of the committee for tackling a very pressing problem in a way full of sympathy for those dear daughters of India in whose economic welfare every Indian worth the name cannot but be interested. I trust that this committee's report will not share the usual fate of the reports of committees and become an object of interest to the antiquarian, but that, on the other hand, the Mysore Government will implement it into an effective statute, in the near future.

REVIEWS

Special New Year Number of Health, January, 1931.

The New Year Number of *Health* for January, 1931, marks the commencement of its 9th year and contains many interesting and instructive contributions from eminent health authorities in India and extracts from health publications in all parts of the world.

The frontispiece exhibits one of the famous hill-temples of Southern India, viz., Tirukalukundram Hill.

The Editorial describes the advantages of hill climbing from the health point of view. Mountain climbing for health appearing elsewhere in this number scientifically confirms our ancient Hindu ideal of hill climbing as a health promoting exercise and may profitably be read along with it.

"Health News and Notes" deal as usual with varied topics of interest on health. The vigorous condemnation, by the 'American Medicine' of the social problems of America is another interesting note and a fitting answer to Miss Mayo by her own kinsman.

The journal is profusely illustrated and though enlarged by the addition of 12 more pages, is priced the same amount, viz., As. 2 per copy. It deserves to be in the hands of every one who cares to preserve his or her health. The annual subscription to this well-got-up journal which is published in Tamil, Telugu and Canarese also is Re. 1-8 post paid for any edition. Publication Office: 323 Thambu Chetty Street, G.T., Madras.

Hindi Books and Booklets from the Gītā Press, Gorakhpur.

I. *Bhakt-Bālak* with illustrations. By Hanūmānprasād Poddār.

Five charming stories, simply told, about devotional young ones, having that spontaneous outflow of devotion which calls forth a response from the Beloved, and not the bargaining, with prayers or sacrifices, for objects of desire.

II. *Sapt-Mahāvrat*. By Mahātma Gandhi.

A Hindi translation, from Gujarati, of seven out of the many statements by way of instructions given (vows recommended) by Gandhiji from the Yerravada Jail, for search after Truth, to the dwellers in his Āshrama. Highly spiritual advice—with the key-word of Satya or Truth—of daily use to ardent seekers of Truth.

III. *Shrimad Bhagavad-Gītā* in big type.

The author and publisher has done good public service by bringing out a cheap edition (price As. 8) of the Gītā with an easy Hindi translation and an index explaining the subject matter in each chapter.

IV. *Swāmi Magnānandjiki Jivni our ūnké Pad.*

The verses, like those of many advanced souls, sing of spiritual truths, absorbing the mind of the singer and lifting his consciousness into an inner world of reality.

V. *Ek Santkū Anūbhav.*

Experiences of a holy man, Shri Nārāyana Swāmiji, through acquirement of good qualities, especially through Truth, Meditation, Kindness and Charity, the four pillars of religion according to *Shrimad Bhāgavata* Practical advice for the life of a mystic.

VI. *Āchāryaké Sadupdēsh.* Compiled by Gurāṇḍittā Khannā.

Good-spiritual--advice by way of commentaries by the present Shri Shankarāchārya while giving discourses on the *Bhagavad-Gītā* recently at Amritsar. Notes as taken by the admiring writer and corrected by the original speaker are compiled into the pamphlet. The terse, short statements on spiritual matters are worth reading.

VII. *Vēdānt-Chhandāvti.* By Swamiji Shri Bholébābaji.

A collection of inspiring songs, useful equally to all aspirants of higher life—men and women of all castes and classes—by instilling into their minds the quality of desirelessness.

VIII. *Bhakt-Nāri* with illustrations. By Hanūmānprasād Poddār.

This is the second series of Bhakt-Charitra-Mālā, of which *Bhakt-Bālak* is the first one, and which like the latter contains five stories of whole-hearted, uttermost devotion and self-renunciation by Bhakt-Nāris. Truly is it said herein by Rabiā that only the ignorant worship God through fear of hell or desire for heaven.

IX. *Samājsūdhār.* By Hanūmānprasād Poddār.

The pamphlet suggests many good points for civil reforms and improvement of Hindu society.

X. *Shrimad Bhagvad-Gītāké Kūchh jānné yogya Vishaya.* By Jayadayāl Govindkā.

The author gives his own version of several subjects worth knowing in the *Bhagavad-Gītā*.

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