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Ahalya's Shapa-Vimochana.



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No. 4

THE FRONTISPIECE

AHALYA RESTORED TO FORM

As they Shri Rama, Lakshmana and Visvamitra approached Mithila, they came to an empty hermitage, once the home of Gautama, and learned how Gautama's wife, Ahalya, was dwelling there invisible, as penalty for crime committed, awaiting the coming of Rama, who should restore her to the visible world. And on his coming, she appeared again in body, and was re-united to her lord.

विश्वामित्र वचः श्रुत्वा राघवः सह लक्ष्मणः ।
विश्वामित्रं पुरस्कृत्य तमाश्रमं अथाविशत्
दर्शं च महाभागां तपसाद्योतितप्रभाम् ।
लोकैरपि समागम्य दुर्निरिक्ष्यां सुरासुरैः
प्रयत्नाभिर्मितां धात्रा दिव्यां मायामयीमिव ॥

शापस्यान्त मुपागम्य तेषां दर्शनमागता ।

पुष्पवृष्टिर्महत्यासिद्धेव दुन्दुभि निस्वनैः
गन्धर्वाप्सरसां चापि महानासीत्समागमः

THE PATH

The Way to Him?—you ask!
Is not the Way, too, He?
The Goal, the Guru and the Path,—
The Three in One, the One in Three!
Else would the Way unending be,
And soul ne'er meet the Infinite!

(2)

What avail your many Books
When your heart with unfaith aches?
What avail your rites and creeds
When your life revileth Love?
What avails your worship every day
When your desires so madly chase the world?

(3)

What avails your clever mind?
O lift what lamp you will!
The lamp is not the light!
The Night remains!
The Light streams from a Hidden Source.

(4)

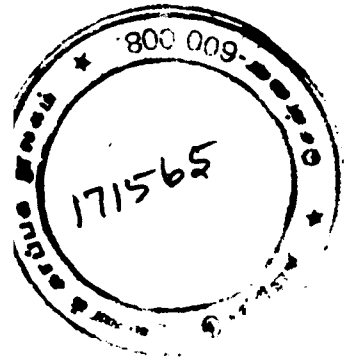
Separate yourself from separateness,
And rise above the fear of forms and death!
Rejoice in Beauty and renounce the flesh,
And plunge into the deep,
Singing in the dark the Name of Love:—
And you will tread the Path of God!

(5)

O ye that have dived into the Depths
Ye are the Heroes of a New, Divine Humanity!
Ye have heard the Silence
Calling you to the Narrow Path
Beyond the noises of the world!
Ye have seen the Bulbul and Rose within!

T. L. VASWANI.

(Dawn)

THE DHURVA--SPIRIT IN
EDUCATION

Vaswani addressed on Wednesday evening a crowded meeting in the Besant Hall. His address was meant for students and young men: but many of the elderly people also attended. Examining different educational ideals Vaswani said the word "Vidya" appealed to him better than 'education' or 'knowledge'. Each one of those two words was suggestive; but the word "Vidya" reminded us of the truth that life's quest was "Light", More Light! Vaswani said he would put up on walls of schools and colleges the words from the ancient prayer of the Rishis:—"Tamaso ma jyotir gamaya" "From darkness lead me into light!" Education should lead us into light. Which light?

Appetite for knowledge was keen; schools and colleges had multiplied. It was necessary, Vaswani said, to sharpen the intellect more and more. Old authorities were crumbling down. Students and young men were no longer in the mood of obedience; they believed in non-conformity. The secret of the intellect was to put questions. Newton put questions to nature and discovered the Law of Gravitation. Einstein, regarded today as the great set Jew since Jesus, put questions and arrived at his Theory of Relativity which had displaced Newtonian Theory of Gravitation. It was necessary to put questions, but questioning intellect had a tendency to strengthen cults of separateness. Modern life with all its scientific appliances of co-operation, was being more and more smitten with cults of separateness. Education should lead us into light? Which light?

Light of the head was necessary but was not adequate. Light of the heart was needed. Light of the head must be blended with light of the heart. Out of the marriage of head and heart would be born a new mind,—the Mind Synthetic. It was our urgent need if the broken world was to be re-integrated into a new beautiful whole. The Synthetic mind was the Dhruva-light. The story of Dhruva, Vaswani interpreted, as a beautiful symbol of the right spirit in education. Dhruva's mother was named Suniti and that word was significant. Suniti meant Good *neeti*. Narrow-mindedness was a sin; so was evil-mindedness. The word "Dhruva" was derived from *dhru* to be firm; also the word meant Vishnu, the Good. The firm mind was the good mind. Evil was fickle. And Dhruva had nature as his teacher. Fellowship with nature was essential to educational advance. And Dhruva was out in quest of "one having greater *Shakti* than a king". Knowledge was *Shakti*. Krishna whom he sought was the greatest *shakti*, for Krishna was love. Dhruva was further asked to worship Krishna with water. Water symbolised purity. Students should be pure, should be *brahamacharis*. Water, also, symbolised tears. There was sorrow in the world; and they must worship the Universe with the

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tears of love. They must study in order to prepare themselves for service of the poor, broken, bleeding ones of humanity. The end of knowledge was the service of man.

T. L. VASWANI.

SHILA

S. R. R.

(Concluded from page 56.)

Abstention from injury of any kind in thought, word or deed and love and goodwill for all beings with consequent freedom from fear to oneself or to others thus constitute Shila, Good Conduct.

It is worthy of note that अद्रोह, अनुग्रह (or दया भूतेषु) and दान (अभय) form, three of the important 26 virtues declared by Shri Krishna in the opening Shlokas of Chap. XVI of Shri Bhagavad Gita as the divine properties leading to liberation विमोक्षाय.

It may also be noted that दान (charity) is enjoined as one of the three purifiers of the intelligent which cannot be relinquished and which has been declared to be the conclusion arrived at by the Lord Shri Krishna.

CHAPTER XVIII.

4. Hear my conclusion as to that relinquishment, O best of Bharata ; since relinquishment. O tiger of men, has been explained as threefold,

5. Acts of sacrifice, gift and austerity should not be relinquished, but should be performed ; sacrifice gift and also austerity are the purifiers of the intelligent.

6. But even these actions should be done leaving aside attachment and fruit, O Partha ; that is my certain and best belief.

Dana has been classified into three kinds, Satvic, Rajasic and Tamasic. The best Viz. Satvic Dana is,

CHAPTER XVII XX.

(20). That alms given to one who does nothing in return, believing that a gift ought to be made in a fit place and time to a worthy person, that alms is accounted pure.

While it is so, the highest dana as explained in the above Jajali—Tuladhara Upakhyana in Maha Bharata Shanti Parva is अमयदान or affording security from fear of any kind to all beings.

It was said the other day that as Dharma is the key note of Hinduism, Shila is the key note of Buddhism. The Pancha Sila is the cardinal foundation of Buddhism.

They are (1) non-killing, (2) non-thieving, (3) non-adultery, (4) non-lying (5) non-taking intoxicant. To which have been added as corollaries the descriptives of (6) non-eating after seasonal hours (mid-day) (7) not taking part in dancing, music theatres, etc., (8) not using high and broad beds (9) not using garlands and (10) not using gold and silver.

In the famous Maha Mangala Sutta of the Lord Buddha explaining the points of the Greatest Blessing, the reference to अद्रोह non-injury may be found in "The Knowledge of Noble Truths" "Right desire in the heart" and not to be weary in well doing." अनुग्रह may similarly be seen in "Self Control and Pleasant Speeches" and 'contentment and gratitude' and 'whatever words be' well spoken and दान to bestow alms and live righteously.'

Shila thus obtained is hard to maintain throughout especially at the initial stages of growth. It is easily destroyed in wicked company. Bartruhari says "Shila" is lost by evil companionship.

शीलं खलोपासनात्

The character of a wicked (un-righteous) man is forcibly brought out in the shloka.

विद्या विवादाय धनं मदाय
शक्तिः परेषां परिपीडनाय ।
खलस्य साधोर्विपरीतमेतत्
ज्ञानाय दानाय च रक्षणाय ॥

While the righteous use their learning, wealth and power, to wisdom, charity and protection of the weak, the wicked use the same respectively for vain discussion, pride and oppression of the weak.

They are the warnings to avoid the pitfalls and keep to the path of righteousness.

TIAGAYYA'S KIRTANS

Ragam—Purnashadjana.

Talam—Rupakam.

PALLAVI.

Lavanya Rama ! Kamulara Judave

ANU PALLAVI.

Sri Vanita Chitta Kumuda Sitakara Sata Nanyaja !

CHARANAM.

Ni manasu Ni Sogasu

Ni dinusu Vere,

Tamasa-mata daiva-mata ?

Tiyagaraja virunta !

Lavanya Rama.—

Lovely Rama !

Sri Vanita Chitter Kumuda Sitakara.—Oh moon ! before whom blooms
the Kumuda flower of the mind
of Lakshmi !

Sata Nanyaja (lavanya).—

Beautiful as a hundred Man-
mathas.

Kamulara judave.—

Deign to look at me.

Ni manasu, Ni Sogasu, Ni dinusu vere.—Unique are your mind, your
beauty, your ways.

Tiagaraja virunta ! Tamasa-mata daivamela.—O ! Lord of Tiagaraja
(i.e., worshipped by Tyagaraja)
why these deities conceived by
Tamasu cults ?

O ! Lovely Rama, Delightful as the moon to the blooming Kumuda
flower of Lakshmi's mind, and entrancingly beautiful as a hundred Man-
mathas (Manmatha the God of love), bless me (your worshipper) with the
vision and your divine mind, your superb beauty and your unique quality.
Of what use are the deities which are the objects of worship set up by the
cults projected by religions that are born of (satisfy tamasic qualities.)

Absorbed and living in the Sublime presence of the one who is beauti-
ful, the seer singer pours forth in the expression of delight at Rama, the
beautiful object of his worship. He addresses them as the Lord of Lakshmi
(His consort) whose mind is ever delighted with his presence as the
Kumuda flower blooms always in the presence of the cool moon (Manmatha
the cupid of Hindu mythology) gives delight to every being. Sri Rama is
lovely as a hundred (many) manmathas. Tiagaraja prays for vision of
His Divine mind, superb beauty and unique qualities. What is the use, he
cries, of following lesser devas, specially those that commonly please the
tamasu minds of those resorting to religions of tamasic nature.

Shri Krishna says the same of worship by the tamasic people

प्रेतान्भूतगणांश्चान्ये जयन्ते तामसा जनाः (Bhg.) XIII (4)

भूतानि यान्ति भूतेज्याः यान्ति मद्याजिनोपिमाम् । Ibid IX (25)

कामै स्तै स्तैः हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः । Do. VII (19)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देव यजो यान्ति मन्त्रक्तायान्ति मापयि Do. VII (23)

"The dark folk worship ghosts and troops of nature Spirits"

To the Bhutas or nature spirits of those who sacrifice to the

Elementals ;

But every worshipper comes unto me.'

"Thy whose wisdom hath been rent away by desires go forth to
other Shining ones'

' Finite indeed the front that belonged to thou who are of small
intelligence.

To the Shining ones to the worshipper or the Shining ones,
but thy devotee come unto the.'

Thus also Shri Shankara addresses to Lord in his conception of the one as
Shambhu or Shiva.

सर्वज्ञं वर्तन्ते

Such is the appeal always to the Supreme one by the true worshipper
of the True, the Good and the Beautiful at all ages and in all Climes.

REVIEWS

Sandhyavandana with the Bhashya of Vedanti Sitarama Sastri.—By
Dewan Bahadur T. R. Ramachandra Iyer and Mr. C. Sankararama Sastri.
Printed and Published by the Sri Bala Manorama Press, Myslapore.

The publication of this book is a timely spiritual service of the first
magnitude. For among the priceless heritages of the Hindu Race there is
none more unique than the "Gayatri". And none which deserves and
needs to be kept more constantly before the public mind. The initiation
into this mantra during the years of infancy constitutes the second birth
of the twice-born classes. For them it is an indispensable sacrament, the
greatest of all the sacraments by which the sanctification of their life is
renewed from stage to stage. After receiving this initiation they are under
an imperative duty during the rest of their life to invoke the power that
is behind the mantra by repeatedly reciting it every morning and evening.
Its regular recitation however is not intended to bring them any personal
merit. But its non-recitation for a specific period entails a forfeiture of
the spiritual privileges of their second birth. Daily invocation of the
Gayatri is as it were the primary law of their being.

The source of this mantra is lost in the mists of antiquity. We only
know that for centuries it has been a mighty river of life from which
countless generations have drawn their spiritual strength. As we trace its
course backward through the dim corridors of time we reach the mind of
the great Rishi Viswamitra through whose spiritual vision it was first
revealed to the world. Reverencing tradition has sought to preserve its
sanctity and power by enshrining it in a magnificent enclosure of minor
rituals, which only add to its beauty and potency.

But time has not spared the mantra from its ravages. Its profane
hands have clothed even the great Gayatri in unattractive exterior. The
words and phrases both of the principal mantra and of the surrounding
rituals have become 'polarised'. Few persons care to understand their
meaning, fewer still understand their full significance and place in the

scheme of daily life. The mantra has ceased to enthuse the heart and to evoke deep emotional response. It calls up no powerful images in the mind of the average worshipper. The hold of the mantra on the spiritual allegiance of its votaries has become loosened. They are content with offering it with a lip loyalty. In an age of materialism which discounts non-physical values and in which experimental validation of faith has driven tradition and authority into the back ground, the appeal of the Gayatri to the main body of its worshippers has steadily diminished.

The present publication is therefore a welcome and praiseworthy enterprise to popularise the knowledge of the Sandhya so that Gayatri may once again be installed in its legitimate place in spiritual life of the nation. The commentary which bears the mark not merely of erudition and scholarship but also of devotional zeal, brings out clearly the implications and the importance of the mantra and the relevancy and the beauty of the minor observances, in a manner that ought to appeal to the questioning mind of the present generation. It should help to render the unknown into the known and to transform blind allegiance and superficial conformity into effective worship based upon understanding and faith. The preface is an illuminating document written by one the sincerity of whose convictions imparts an invigorating freshness to its contents. It has the ring of personal experience which lends it an additional charm. The public are under a deep debt of gratitude to Dewan Bahadur T. R. Ramachandra Iyer and Mr. C. Sankararama Sastri who have helped in bringing out this publication.

Bharata Dharma.—My experiences as a legislator: Dr. Muthulakshmi Reddy:—

This Book is an interesting record of the work done by Dr. Muthulakshmi Reddy during the short period, she functioned as a member of the Madras Legislative Council. It reveals what a woman of vision and capacity can achieve in under legislature. It discloses the great need for representation of women's Points of view in the Proceedings before the council and the great scope that there is for really competent women to render national service both by way of initiating legislation and by agitating for the removal of social abuses and advancing social welfare. Dr. Muthulakshmi Reddy is a Pioneer in the field of women's work. In this book, we see in page after page the proofs of her broad and sympathetic Vision her tireless energy and of her fearless Championship.

"The Upanishad" by G. R. S. Mead and I. C. Chattopadhyaya (T. P. H. Adyar, 1930).

This is a reprint of the English translation of the Isa, Veesa, Viala, Prasna, Mundaha, Mandukya, Taitrya, Ailieya, and Swaterwara Tara upanishads by two scholars well known to Theosophists, the first print of which appeared thirty five years ago. The translation when it first appeared was at once recognised as a great improvement on what was till then available. It was less literal than what mere Sanskrit had done and revealed the translators' appreciation of the spirit of the texts. This

reprint shows that there is a demand for such translations. The book keeps the high reputation of the T. P. H. for the form which it gives to its publication.

C. V. N.

The Twelve Principal Upanishads Vol. I. (T. P. H. Adyar, 1931.) Price Rupees 4.

This is a well printed edition of the wellknown upanishads whose value has long been recognised. It contains the Text in Devanagari, and translation with notes in English by Dr. E. Roer from the commentaries of Sankaracharya and the gloss of Anandagiri. Professor Manilul N. Divivedi has written a short and clear preface explaining the philosophy of the Upanishads. The book is cheap at the price fixed and should be welcome to those who want a well got up and accurate edition of one of the principal scripture of India. The translation and the notes, are however rather old and much water has flowed under the bridge of Upanishadic knowledge since they were written. Would that the T. P. H. would turn its hands also to an edition of the Upanishads which gives the student some notes synthesising not only the teachings of the three great occultists who have commented on them but what Theosophists and occultists of later days have said on those profound utterances which gave such "solace" to even non-Hindu saints and scholars like Schopenhaur.

C. V. N.

The Flame of Youth, by C. Jinarajadasa. (T. P. H. Adyar, 1931.)

"Bro. C. J." as those who know him well love to call Mr. C. Jinarajadasa, M. A., Cantab, sometime Vice-President of the Theosophical Society and now its Deputy President, and a writer and lecturer of international fame, is an adept in presenting the highest ideals and ideas to the young mind. His latest in that direction "the Flame of Youth" fully sustains his great reputation. In this tiny and beautifully got up volume he discourses with his usual felicity of phrasing on "Making Good", "Nature Craft" "Great Actions" and "Crown of Olive". We would specially invite the readers' attention to page 60 wherein he describes how a young boy or a maid can do great actions at home, and to the great message in page 102 that "not only under the Bodhi tree or on mounts in Palestine does God give us his many gospels of life but that he teaches on the river and in the playing field". The book should be in the hands of every young-lad and lass.

C. V. K.

THE PHENOMENON OF DEATH

The death of the body is an interesting phenomenon to watch. (We can say this without being accused of heartlessness; for if we are firm in the belief that this death spells, not extinction nor misery but rather the close of a long day, followed by a period of rest, and only too often, release from a tortured body, we can afford to consider it as a scientific phenomenon, quite apart from its human and dramatic aspect). At one moment, there is the sense that here before us is somebody alive, an entity; then, a moment later, a subtle change has come, and one feels that what is left is no longer a person, nor even a corporate whole: it is simply a shell, a husk, something comparatively unimportant, since "the silver cord is loosed" which bound it to the person whom we knew: it is like a garment which has just been cast off and laid on a chair, which, although it may still be warm and carry some slight perfume and imprint of the wearer's personality, is nevertheless not the wearer, who has gone elsewhere.

In the presence of death, it is the fact that the beloved one has left us without the solid comfort of his physical presence, which casts a gloom over our thoughts; moreover, there may be an appearance that he has left tasks unfulfilled, that much effort has been wasted by him since he cannot now bring it to fruition. And so we mourn and feel an aching void. This is but natural; but what is neither natural nor logical is to speak in terms of sorrow of the one who has gone on; and especially so if we believe that that going on has led into a fuller life: clearly our grief is not for the dead one, but for ourselves, because we feel that we are cut off from conscious contact with him.

Whatsoever our creed may be, whatever our belief as to the details of what happens after death, while we are in the physical world, and all around us others seem to die and leave it, we have much to learn with regard to our own attitude towards the subject. Among the uneducated and unintelligent, a death usually means a magnificent opportunity for an orgy of emotional outpouring, such as cannot often be found, and, which therefore makes of a funeral something most gratifying and satisfactory to all concerned. Moreover, the near relatives find on undoubted solace in becoming the centre of attraction, in receiving condolences; in short, in being for the moment the most important members of their circle of friends.

All this is puerile enough, and often amusing to the onlooker; but it is not of great importance. There is, however, another type of reaction to death which has far more of pathos and tragedy in it. This is where the survivor feels that with the death of his companion, the mainstay of his life has broken, that present and future hold nothing more for him. In short, he dies, if not physically (and death from grief is a very rare thing), then psychically: he is dead to the stream of events and life

which go past him, and dwells amid the shadows of the past; not able to let the dead bury the dead, he must continually unearth them, re-living fragments of a life long past. Such derelicts of life are a tragic sight, and should be to us a solemn warning against the kind of love which attaches itself to the transient and perishable body, rather than to the immortal and eternal person who, for a time, is the tenant of this body.

On the other hand, if we are firm in the conviction that the universe is governed by an ordered scheme, and one where perfect justice reigns, we shall realise that, no matter how seemingly tragic the death of a person may be, it is but an event in his growth—and, since he is a part of the life in the world, of the whole world; that whatever lesson he had to learn for himself had been learned, that whatever part he had to play, however apparently insignificant, in the drama of mankind, he has played, and has now been called off the stake until he receives his next cue.

Thus, death will no longer seem to us to be a dreadful thing which hangs over us all and hunts us with a doom more certain than any other, and we shall learn to be able to face it calmly and strongly when it comes to us or to those about us, certain that all that happens is ultimately for our greatest good.

So shall we be well advised to consider this question of mortality, whence we come to enter this world through the narrow gateway of birth, whither we go through the wide portal of death, so wide that by whatever road we travel through our span of life, that road is bound to pass between its pillars. And having looked into the matter, we must then look to our relationship with our fellow men and women, to ascertain whether our love for them is one that strengthens or which weakens us or them, whether through it we are learning to stand firmly and alone, or whether we are merely weakly leaning on them for support.

As we have said before, the learning of the lesson of loneliness, the lesson that the man must be able to stand alone and unsupported, even by his God, is perhaps the supreme achievement of man. We have all of us far to go before we can accomplish that stupendous feat; and yet, "the night is far spent, the day is at hand," and we cannot begin too soon to prepare ourselves to face it.

L. J. BUNDIT.

NOTES OF A SOUL DIARY.

K. N.

(Continued page).

25—4—1931.

I am Amrtham, and madhuram, and Divyaprakasam—(अमृतं, मधुरं and दिव्यप्रकाशं). I am, of vitality, Sweetness, and Illumination, all compact. And in thus being (अमृतं, मधुरं and दिव्यप्रकाशं).

I am most helpful to the world, For I am one with all those who have in the past—become thus (अमृतं, मधुरं and दिव्यप्रकाशं). Consciousness: and one with that (अमृतधन, मधुरधन and दिव्यप्रकाशधन) that (सत्धन, चित्तधन and आनन्दधन) which is the Divine Spirit, the Purushoththama that forms the ground and support of all the worlds and all the lives and souls therein. This is indubitable knowlge—not merely inference or belief, like unto the knowledge that I am the same I today as I was yesterday and as I shall be tomorrow.

What a comfort! what a profound Satisfaction—a Satisfaction as vast as it profound, as stable as it is intense—to know that My Joy is so much Power, so much Vitality to the whole world of feeling souls and sentient lives wherever they are and in whatever grade and condition! For the universe is Organic and One.

* * * * *

The brave kind spirit, the heart of sympathy the soul of Benediction is not only THE HIGHEST in quality among the forces of the universe but also THE MIGHTIEST and THE MOST PREVAILING in magnitude. This being known, and thoroughly verified in Experience, there is no more perturbation or doubt or hesitation; i. e. no more doubt in thought, perturbation in feeling, or hesitation in act. Use is there resolute kindness, calm deliberate unbroken gentleness of Benediction, His calmness and gentleness produce an immediate quieting Effect in crises of all kinds; and with confidence in the Infinite Divine, Eternal Mercy and Blessedness which cannot fail, all will be well: or all is well. For I am POSITIVE JOY, POSITIVE VITALITY, POSITIVE LOVE. And these conquer negative conditions in the same simple inevitable manner in which Light, entering, simply filled up to the place of darkness or twilight, and swalloweth it up in its own brightness, which alone remaineth:

* * * * *

26—4—1931.

Holiness implies not only goodness and love, not only benediction and communicable joy, but also a magnetic vitality, a healing power, a wholesome physical enavation that cleanseth and vitalizeth, and penetrating inside, harmonizeth and calmeth. Physical and mental pass into

each other, and the borderland that separateth these two areas of Experience is of the thinnest and most impalpable. They are but aspects of one life.

* * * * *

30—4—1931.

It is not Enough merely to be a good and righteous man according to the ways of the world. It is not Enough to be truthful and kind, and dutiful and selfsacrificing, and scrupulously meticulously, exact in the discharge of all duties. Great and small; and the performance to the last detail of all tasks laid upon one by Dharma. What more then, is necessary to attain Rapture? What further condition hath to be fulfilled before the soul could pass into the condition of blessedness? It is necessary to win God, and win God quite over, and thereafter to live in Him and abide in Him until the chiththa (चित्त) is flooded in and out, and through all its length and breadth and depth with the waves, of His Divine Harmony and Affection, His Divine Charity and Benediction, and all reactions of mind and heart alien to these are rendered impossible. And then gradually the light of rapture grows and grows; and body and mind and heart and soul, without losing their powers and faculties, aye with vastly added accessions of power and exaltations of energy, become thoroughly attuned and emit not anything but music, the music of joy and love, Bliss and Benediction—ever. The tragedies of life evoke magnificent melodies which quench them with the might and superiority of their own healing and unlifting influence. The world's recognition is no longer necessary nor even the recognition of the beloved ones who are the immediate subjects of blessing and uplift in the circumstances and opportunities of daily life. Such help and encouragement was necessary before when the soul had not yet become sufficiently breathed and trained in inward strength and endurance, but now its gracious exercise of its own beneficent vitality is sufficient happiness and no further recompense is assured for: though, if such satisfactions should come, as indeed they frequently do, they would be additional coruseations of the light of rapturous content. There be souls indeed—and these are of a divine order—who are incapable of sorrow because there is no condition of pain which they cannot alleviate, with their magnificent and endless and inexhaustible resources of vitality, and Illumination and love and youth, they have such command of amrutham (अमृतं) and prakasam (प्रकाशं), thejas and ajas, and that all—winning thing love—strong love—that they are over serene and victorious; as the sun is serene and victorious that finds in the evening clouds but an extense and opportunity for a milder tenderer glory than usual, and a richer display of beauty and power. The Brahmic light is eternal, mild, persistent, penetrative, and never consumeth but ever healeth and cleanseth and with soft gentle genial action extended through cycle after cycle continuously, and with

consistent sympathy and love openeth in full the petals of the unfolded flower of the Spirit.

The soul is original, positive, creative and full of meaningful eternal worth. But the body, be it physical or psychical (स्थूल or सूक्ष्म) indriyaic or manatic, is secondary, derived, passive plastic and changeful i.e., phenomenal. It hath no meaning of its own and its worth is only so far as it hath been made worthy by the Soul's acceptance of it and use of it. Karma is the constraint that the old and the past exercises upon the present. But then to him that knows, the past is past and dead, and can never prevail over the present and the living. The present contains all the energy and all the power and all the vitality and all the force that there is, and only as much of the past as it selects and chooses, as it uses and calls up, for its present purposes of joy and love, of help and benediction, shall be animated and made to do its work. The rest shall lie in the limbo of quietness and rest even as Rama's weapons given to him by Viwamithra were allowed to lie somewhere in the sky regions by him until they should be summoned for use and service.

Even the coarsest animal functions such as digestion and circulation depend ultimately upon the soul, that is the Will, the well-to-live. So that when the Soul in deeply satisfied and rapt in the superior Bliss of Union with the Lord, the sub-conscious will not being hustled and harassed, and embarrassed and ordered about and credulous mind in all sorts of perverse and inconsistent ways, is able to do its assigned work of looking after the organic functions with unhindered energy and ordered efficiency. And in a few months all poisons are cast off from the system, and all moodinesses and morosenesses all evil vasanas, from the organic memory or chittha. (चित्त).

Thus the conditions of habitual and confirmed clarity of vision, sweetness of temper, and a serene blessedness of soul are provided by the very animal functions which before were considered as so inimical to soul-progress. The body (स्थूल and सूक्ष्म), becomes purified in its *dhatu's* or ultimate elements. The very cells now know their work and normal consummation. And *jeevan-mukthi* (जीवन्मुक्ति) is assured by the interforces of the universe, including the gamut of *thathva's* (तत्त्व) the "matter" of the several planes and Kosas. And the bright and blessed Spirit of the Enlightened One moveth nimbly, joyously and auspiciously from plane to plane and is ever at peace with its own divine self and all other selves,—Baddhatmas, Bharthathma's, Mukthathma's, Nithyatma's, and the Paramathma.

Every one of its free and benevolent volitions becomes impressed upon its own intimate use (शुद्धतत्त्व) body, and these impressions send down by the divine power of the divine prakrathi, appropriate vibratory to the

Kosa-matter from the ananda-kosa downwards, and fulfil and effectuate themselves.

A firm handling of moods, a courageous killing out of vague fears and gloomy forebodings, a deliberate turning of the mind to love and affectionateness and cheer, and save frank enjoyment of present life rooted in purity and innocence—these constitute right conduct of life on the inner or mental side. There is nothing which is denied to the Loving Soul, the Gracious Heart, the determinately joyous Spirit that is in other words, to Kamadhyava.

It is not enough to conquer vice and the grosser passions and indulgences, the coarser sins and cruelties. It is necessary that melancholy should be got under feet, that despondency should be steadily fought inch by inch and given no quarter, whatever; that fear be laid once and for all. This can be done only by Rama Dhyana.

(सखिदानन्दरूपोऽहं and आत्मारामोऽहं) The habit of exalted cheer nay of rapture of soul should be acquired thoroughly by Atmabhyasa or Brahmabhyasa.

1—5—1931

The Divine Rama by offering himself as food for my joy increaseth my capacity for joy, that is, my capacity to enjoy Him. And as He is Himself endless and inexhaustible, and full of सर्वशक्ति (अपार, अगाध, प्रेम, करुण) my capacity to enjoy Him is bound to grow more and more, and unlimitedly. As time hath no end even so hath joy and satisfaction, delight and sweetness no end. As far variety, variety in our sense shall not be needed. The sense-bound intellect craveth variety. But Amrita the grand vital intuition, does not. But if it should be needed, the Universe, ever-new Universe, with the ever fresh configurations thereof, is there ever available for enjoyment and possession *in love*: for enjoyment and possession without labour, the travail, the burden of care in the maintaining. For it is maintained by its own souls to whom my store of vital Bliss and Illumination which is exhaustless is ever helpful:—helpful to vivify cleanse up, to exalt and hormonize, to lighten up and beautify. So my Bliss in Benediction to them. As the freshness and fragrance and vitality of the Lotus is self-enjoyment into the Lotus and Beauty to the beholder. And a thing of beauty is a joy for ever. So am I ever more a Bliss into myself and a Beauty and a Benediction to the world even as Sree Rama was, if, and shall be for ever and for ever. I am (पुण्यस्वरूप) the very Form and Figure, the very substance of "Good"—good unto-self and good unto all selves. I am Love: my presence is (पुण्यसन्निधि) calming to the passionate and grief-laden, cheering to the sad, comforting to the afflicted, brightening and beautifying to the already loving and good. I make

the joyous more joyous, the gracious more gracious. As all these take place in the realm of the spirit, and by the medium of the Pure Will or (शुद्धसत्त्व) nothing in all the worlds *can* intercept or weaken it even if anything or any entity world. But then this 'world' is an obvious impossibility. For who would resist Joy and Love and Health when such Joy and Love and Health would gladly communicate itself and have gracious participation?

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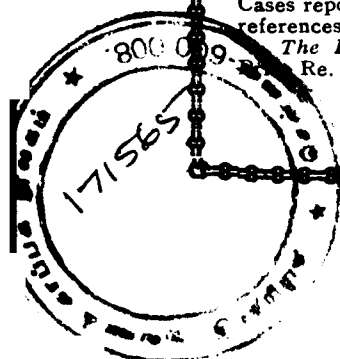
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Magazine of Liberal Hinduism

Joint Editors: Mr. S. Raja Ram
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VOL. IX

AUGUST, 1931

No. 5



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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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AUGUST, 1931

No. 5

THE FRONTISPIECE

AVATAR OF SHRI KRISHNA.

॥ श्रीः ॥

श्रीमद्भागवते

दशमस्कन्धे

॥ तृतीयोऽध्यायः ॥

श्रीशुक उवाच—

अथ सर्वगुणोपेतः कालः परमशोभनः ।

यहोवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ १ ॥

दिशः प्रसेदुर्गगनं निर्मलोद्गणोदयम् ।

मही मङ्गलभूयिष्ठ पुरग्रामव्रजाकरा ॥ २ ॥

नद्यः प्रसन्नसलिला हृदा जलरुहश्रियः ।

द्विजालिकुलसन्नादस्तवका वनराजयः ॥ ३ ॥

वधौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।

अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥ ४ ॥

मनास्यासन्प्रसन्नानि साधूनामसुरद्रुहाम् ।
जायमानेऽजने तस्मिन्नेदुर्बुधुमयो दिवि ॥ ५ ॥
जगुः किन्नरगन्धर्वास्तुष्टुः सिद्धचारणाः ।
विद्याधर्यश्च ननृतुरप्सरोभिः समं तदा ॥ ६ ॥
मुमुचुर्मुनयो देवाः सुमनांसि मुदाऽन्विताः ।
मन्दं मन्दं जलधरा जगर्जुरनु सागरम् ॥ ७ ॥
निशीथे तम उद्भूते जायमाने जनार्दने ।
देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ॥
आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ ८ ॥

तमद्भुतं बालकमम्बुजेक्षणं
चतुर्भुजं शङ्खगदार्युदायुधम् ।
भ्रीवत्सलक्षं गलशोभिकौस्तुभं
पीताम्बरं सान्द्रपयोदसौमगम् ॥ ९ ॥
महार्हवैदूर्यकिरीटकुण्डल-
त्विषा परिष्वक्तसंहस्रकुन्तलम् ।
उद्दामकाष्ठ्यङ्गदकङ्कणादिभिः
विरोचमानं वसुदेव ऐक्षत ॥ १० ॥
स विस्मयोत्फुल्लविलोचनो हरि-
सुतं विलोक्याऽऽनकदुन्दुभिस्तदा ।
कृष्णावतारोत्सवसंभ्रमोऽस्पृश-
न्मुदा द्विजेभ्योऽयुतमाप्नुतो गवाम् ॥ ११ ॥
अथैनमस्तौदवधार्य पूरुषं
परं नताङ्गः कृतधीः कृताञ्जलिः ।
स्वरोचिषा भारत सूतिकागृहं
विरोचयन्तं गतभीः प्रभाववित् ॥ १२ ॥

Sri Suka said :—

1. Now came the time of all favourable aspects and most auspicious, when it was the star of Rohini under which Prajapati was born, when all constellations, planets and stars wore peaceful aspects;

2. When all the directions were peaceful, when the sky was covered with countless clusters of stars shining unobscured; when in the cities, towns, villages, hamlets and other places the earth swelled in her rejoicings with auspicious observances;

3. When the rivers flowed with crystal waters and pools shone lustrous with beautiful lotuses; when rows of trees in the woods bore clusters of flowers with hovering swarms of humming bees and singing birds;

4. When the wind blew delightful to the sense of touch, pure, and wafting welcome fragrance; when the smouldering fires maintained by the twice-born then burst into flames;

5. When the minds of the good bent on the fall of Asuras grew serene, when in the celestial regions celestial drums were being beaten at the approaching Avatara of the Unborn;

6. When Kinnaras and Gandharvas sang, Siddhas and Charanas offered praises and Vidyadhara women along with Apsara damsels, danced;

7. When filled with joy the sages and the gods let fall flowers in showers, and the clouds, while the sea roared, rumbled at a low pitch.

8. At mid-night, in the thickest darkness, Vishnu who dwells in every heart, revealed Himself, in His full glory like the full moon in East, in His own supreme divine form, out of Devaki who was like unto a goddess, at a time when the people were being put to greatest afflictions;

9. That most wonderful child of lotus-like eyes, of four arms bearing aloft Sankha, Gada, and Chakra (and other weapons), having the mark of Srivatsa (on his breast) with Kaustubha hanging graced by the neck, clothed in golden cloth (pitambura) and shining like the rain-bearing cloud;

10. With profuse locks of hair bathed in the bright rays of His crown and ear-rings set with invaluable gems; and radiantly charming with His most valuable and brilliant zone, angadas, bracelets and other ornaments—Vasudeva beheld.

11. With eyes dilated from amazement Vasudeva looked at Hari appearing as his son and transported with delight on the joyous occasion of Krishna's Avatara, bathed then and gladly, in his mind, gave ten-thousand cows to Brahmins.

12. Well aware of the greatness of the Lord who brightened the house of His birth with His own lustre, Vasudeva realised Him to be the Perfect and Supreme Person, O Son of Bharatas, and then fearlessly, and with folded hands, with a pure heart and with his body bent in humility, offered his praise.

—Srimad Bhagavadam X Canto, Adh. 3 (1-12).

[Translation of S. Subba Rao, M.A., adopted.]

S.R.R.

NOTES.

(FROM BHAGAVATA PURANA OF P. N. SINHA).

The many sided picture that Rama presented produced a spirit of enquiry, which has never been rivalled in this Kalpa. Men thought on different lines. They studied the Upanishads, which had been favoured by Rama. They could not forget also that Rama taught salvation for the performers of Vedic-sacrifices. Then there was the teaching of his own life. The light was manifold. Independent schools of thought grew up, notably the six schools of Philosophy. Each school tried to find its authority in the Upanishads and the divine scriptures supplied texts enough for all the schools. Every school found a part of the truth but not the whole truth, yet each school regarded its own part as the whole. So they quarrelled. The Mimasakas said that the performance of Vedic sacrifices was all in all. It had the sanction of time—honored texts and of the most ancient Rishis. And Jaimini supplied the reasoning by which the practice could be supported. The Sankhyas said that the chief duty of a man was to discriminate between the transformable and the non-transformable element in him, and when that was done, nothing more was needed. The followers of Patanjali said that mere discrimination was not sufficient but a continued practice was required. The Vaiseshikas studied the attributes and properties of all objects and sought by differentiation to know the truths. There were others who worshipped the Bhutas, Pretas and Pisachas so that they might easily acquire powers. Others worshipped the dwellers of svarga Loka. Some worshipped Iswara. But mostly the worship of Siva was prevalent. Gifts and Charities also were not unknown; in fact they were very extensive in some instances. But generally the object of all religious observances was self-seeking more or less.

Amidst this diversity of religious ideas and religious observances, seemingly so contradictory, Sri Krishna, the greatest of all Avatars appeared, and he brought the message of peace and reconciliation.

FROM (KRISHNA) BY SHRI BHAGAVAN DAS.

Krishna came at the junction between Dvapara and Kali, when the latter, the age of predominant individualism and competition and "struggle," was beginning and the former that of almost equal "duality," equal sin and virtue, equal competition and co-operation was coming to an end. The Mahabharata war which Krishna conducted, is typical of this age. The whole atmosphere of Krishna is far more stormy, passionate, and complex, than that of Rama. He is the typical perfect individual appropriate to this age of intense, concentrated, all round activity—great in knowledge, great in emotion, great in action, all together. The avai-

lable Scriptures and the literatures of mankind do not seem to record any life fuller and more intense than his.

When he came the people of the earth were groaning under the intolerable burdens of militarism and the abuse of power by those whose duty it was to protect and not oppress the weak. The Puranas and the Gita poetically describe the situation thus :—

एवं वीर्यमदोत्तिकैर्भूरियं तैः महासुरैः
पीडिता भृशसंतप्ता जगाम प्रपितामहम् ॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
काम क्रोधस्तथा लोभस्तस्मदेतत्त्रयं त्यजेत् ॥

"Oppressed beyond endurance by those Titans born as rulers of men, mad with the lust of power, the Earth went and cried her agony before the Lord of the Universe; for the rule of the Titan-souls, that had been born into the human form of the kings of the time, was leading the populations of the earth towards the hell of which lust, hate and greed form the yawning triple gateway.

The Kshatriya rulers were as ruthless as the Asuras and Rakshasas by which terms men of the Atlantean and Mongolian races seem to be meant who had established themselves in strong holds here and there in the country and were harassing the people. Many of these latter he slew with his own hands; others he got slain by Bhima and Arjuna. As he says in the Mahabharata

रावणेन समप्राणा मया भीमेन घातिताः

"I have had these who were of equal Vitality with Ravana himself, slain by Bhima."

BALAKRISHNA.

A POET'S APPRECIATION.

BY MR. S. K. YEGNANARAYANA AIYER.

आमूलपल्लवितलीलं अपांगजालैः आसीञ्चती भुवनं आहतगोपवेपा
बाल्याकृतिः मृदुलमुग्धमुखेन्दुर्बिम्बा माधुर्यसिद्धिः अवतां मधुविद्विषाणः ।

It is difficult to say whether Krishna or Rama has influenced the Hindu ideals of life more; but there is no denying the fact that Krishna the Child has endeared Himself most to all Hindus, young and old, men and women.

Krishna Leela or His pranks have been sung for ages in all the Indian languages; but very few have excelled Leelasuka in the art of delineating in verse correct child psychology. It is only a few great minds like

Robert L. Stevenson or Dr. Tagore that are able by imaginative sympathy to place themselves in the position of a child and view things from the child's point of view. The achievement of the author of *Krishna Karnamrita* is in no way inferior to that of the authors of *Child's Garden of verse* and of the *Crescent Moon*. I shall give just a few specimens.

किंचित् कुञ्चितलोचनस्य पिबतः पर्यायपीतं स्तनं
सद्यः प्रस्तुतदुग्धबिन्दुमपरं हस्तेन सम्मार्जितः
मात्रैकांगुलिलालितस्य चिबुके स्मेराननस्याधरे
शौरेः क्षीरकणान्विता निपतिता दन्तद्युतिः पातु नः

This is a picture of a child drinking mother's breast milk and mother enjoying the divine ecstasy of the moment and manifesting it in fondling the child. As a description it is absolutely perfect. The Child is sucking one breast after having just left the other from which milk still exudes and which He continues to stroke. His eyes are partially closed. The happy mother is fondling the Child by tickling Him with a finger below the chin. The Child smiles. The white radiance of His teeth mingles with the brightness of the drop of milk still lingering on His lips.

The Divine Thief stealing milk and curds has endeared Himself to Indians more than any 'goody goody' child would do. His exploits have inspired poets of our land and they have brought to bear on this topic all their poetic genius. Here are two verses.

पीठे पीठनिषण्णबालकगले तिष्ठन् स गोपालकः
यन्त्रान्तस्थितदुग्धभाण्डं अपकृष्य आच्छाद्य घण्टारवं
वत्त्रोपान्तकृताञ्जलिः कृतशिरः कंपं पिबन् यः पयः
पायादागतगोपिकानयनयोः गङ्गुषफूत्कारकृत्

Let us attend to the details given by the poet and re-construct the picture. The good housewives of the *Vraja* are hard put to it to put a stop to Krishna's drinking away by stealth their milk and curds. They keep the milk pots suspended from a great height which He, the young boy could not reach. They have also attached a bell to it to cause an alarm to be raised as soon as anybody interferes with the arrangement; but Krishna cleverly circumvents all. He puts a bench below the milk pot and finding it still too high He seats an accomplice on the bench and gets upon his shoulder! Now He could reach the pot! He pushes the tell-tale bell with the left hand, turns the pot towards Himself and making a receptacle of His right hand begins to drink. When, lo! in comes the housewife! Escape seems to be impossible. He was about to be caught! But the Divine Boy is very resourceful. He empties the mouthful of milk on the face of the lady and runs away before she has time to find out what has happened!

On another occasion He is actually caught redhanded. He was, as is well-known, very fond of butter. He was putting His hands in a pot and

searching for the floating balls of butter, when again, as misfortune would have it the lady of the house comes in. Seeing the Thief she puts to him the following questions and is answered thus by the clever Boy.

“कस्त्वं बाल ?”, “बलानुजः”, “किमिह रे?”, “मन्मन्दिराशंकया”,
“युक्तं तत्, नवनीत भाण्डविवरे हस्तं किमर्थेन्यसे ?”
“मातः ! कंचन वत्सकं मृगयितुं मागा विषादं क्षणात्”
इत्येवं वरवल्लवीप्रतिवचः कृष्णस्य पुष्पातु नः

Lady :—Who are you, boy ?

Krishna :—I am the younger brother of Balarama.

[Implying thereby that He has a 'Big Brother' and so should not be trifled with.]

Lady :—What are you doing here ?

Krishna :—I mistook this to be my own house.

Lady :—May be; but why do you put your hand inside the butter pot ?

Krishna :—I beg your pardon, Mother! a calf of ours is missing and I was searching for it there!!

Let such replies of Krishna to the shephardess bless us.

Here is another gem also in the form of questions and answers. The dialogue is between the Divine Child and His mother Yasoda the Blessed.

“मातः !”, “किं यदुनाथ !”, “देहि चषकं”, “किं तेन ?”, “पातुं पयः”
“तन्नास्त्यद्य”, “कदास्ति वा ?”, “निशि”, “निशा कावा ?” “अन्धकारोदये”
आमीन्याक्षियुगं, “निशाप्युपगता देहीति” मातुर्मुहुः
वक्षोजांबरकर्षणोद्यतकरः कृष्णः स पुष्पातु नः

Krishna :—“Mother!”

Yasoda :—“Yes, my dear!”

Krishna :—“Please give me my milk cup”

Yasoda :—“Why?”

Krishna :—“To drink milk, of course!”

Yasoda :—“Not now”

Krishna :—“When, then?”

Yasoda :—“At night”

Krishna :—“When will it be night?”

Yasoda :—“When it gets dark.”

He closed His eyes and said, “Mother, it is night now, give me milk” and He began to importune her by catching hold of her upper garment. May that Krishna bless us!

One more verse and this excels all others in its fidelity to child psychology.

“कालिन्दीपुलिनोदरेषु मुसली यावत् गतो खेलितुं
तावत् कर्तुरितं पयः पिब हरे वर्धिष्यते ते शिखा”

इत्थं बालतया प्रतारणपराः श्रुत्वा यशोदागिरः

पायान्नः स्वशिखां स्पृशन् प्रमुदितः क्षीरेऽर्धपीते हरिः

Yasoda said to Krishna:—“While your elder brother is away playing on the sand banks of the Yamuna, you, my dear, come and drink this medicated milk. Your hair would grow thereby.” Krishna heard these words and in childish simplicity began to drink the milk. While He had drunk half the cup, He felt His hair and was delighted to find it had grown! May Lord Hari protect us.

In all the literatures of East and West that it was my fortune to read this stands absolutely unparalleled for its happy mastery of child psychology. Blessed be the name of Leelasuka the devotee poet who worshipped the Lord as a Child and blessed be the Divine Child, Bala Krishna.

WILL HE NOT COME.

BY MR. K. V. SESA AIYANGAR.

नमोस्तुते महायोगिन् प्रपन्नमनुशधिमाम् ।

यथात्वचरणाम्भोजे रतिस्यादनपायिनी ॥

*Prostration to Thee great yogin, trust guide Thou me
That all my thoughts may center round Thy lotus feet.*

With the advent of this season the thoughts of pious Hindus turn to the great event in Hindu tradition when the Lord of the Universe took human form on the banks of the Jumna. As child and boy He has claimed and captured the affection and allegiance of countless generations of human beings in this land. Whether as friend and lover or as rival and enemy, He held the same fascination over the human mind. To-day when momentous issues are at stake and the menacing clouds of conflict are darkening the horizon on many sides, our thoughts turn to Him as the great Ambassador of Peace, who strained every nerve and took every risk to bring peace where war should never be. He was the great teacher who expounded on the field of conflict the science of disciplined action and the secrets of higher Laws of Life by practising which one may reach the goal of liberation along pleasant paths. He was the Great Lord who revealed to a frightened disciple, His terrifying form as the great time-force, changing, transmuting, and evolving better life amidst the tumult, pain and suffering of a fratricidal war. Whether with the flute or with the war conch, whether on the green pastures of the Jumna gathering His playmates around Him with the melody of His tunes or on the battlefield of Kurukshetra, it is the same Lord receiving the homage of the human mind along many channels.

Along what channel shall we invite His outpouring grace, the steady influence of what we need to-day more than we did at any previous time in the annals of our land? There can be but one answer. We need Him to-day as the labourers' friend. We need Him as one who proclaimed the great gospel that reveals the significance of work in the scheme of human life. The irresolvable economic tangle of work and reward, can be solved only in the light of the Gita. “So much work done for so little of the amenities of life! Continuous daily work and continuous descent in the economic scale. How could it be! asks the labourer who finds himself doomed to spend his life in banishment from decent economic conditions. His mind can be illuminated only by the message that can tell him of the connection between action and its fruits. The labourer needs the strength and comfort that can come from the understanding that action apparently unrewarded may be rewarded ultimately in values wider than material ones. The spiritual alchemy of the Gita can transmute the labourers' life from one of fear, worry and discontent, into one of peace, strength and high purposiveness.

Indeed, it is not too much to say that in the principles of Yagna, Dana, and Tapas as unfolded in the Bhagavad Gita there may be found a permanent solution for our economic difficulties. To spend one's life in strenuous and disciplined work regardless of fruits and in the faith that such work has to be done as a necessary incident of human life, to distribute the surplus advantages of life to all those who need it, to acquire the capacity of functioning with the maximum efficiency with the minimum equipment, are ideals devoutly to be cherished.

But the great Lord is more than a teacher. He is an abiding friend. Now, as ever before, He continues to be all things unto all men. Equally accessible to the depraved and to the righteous, He brings the fructification of faith to all in the form in which they worship Him. Each one is welcomed and guided along his or her path. To those that worship Him without thought of anything else He brings all the conditions necessary for security in the path of Yoga. Now as ever before He continues to be the friend of the friendless, the hope of the distressed, the refuge of the castaways, the Great Lord who at a supreme crisis in the nations' history gave the pledge that has come to us resounding through the centuries, “Come unto me alone for shelter, sorrow not, I will free thee from thy sins.”

So Like Arjuna,

“by doubtings tossed,

Our thoughts distracted turn to Him,

The Guide, that we may counsel learn.”

MUKUNDA - MALA*

(THE GARLAND OF THE LORD)

Lord of Salvation, let me sing to Thee!

The satisfier of desires art Thou;

Merciful Lover, Giver of Liberty,

Protector and Support, to Thee I bow.

Victory to the son of *Devaki*,Triumph unto the light of *Yadav's* race;

Thou greatest, loveliest one, all hail to Thee,

Who lift'st the dark world's burden by thy grace.

Let this one boon be granted unto me,

Secretly, humbly, ardently, I pray.

When and wherever all my births may be,

In strife or peace, pain or felicity.

Let me forget not Thee—is all I say.

My worship unto Thee, O! Lord, is given,

Not wishing joy; and pain to me were naught,

Not to 'scape hell or win the joys of heaven;

But to live in Thy life with every thought.

I crave not wealth nor pleasures of this earth;

Let *Karma's* law be done as seemeth meet:

But let it be in this and every birth,

My soul shall swoon in joy at *Krishna's* feet.

It matters not how long I have to dwell

On earth, or lifted in the bliss of heaven,

Or wear my bitter days in lonely hell,

So to Thy Lotus Feet my thoughts are given.

Oh, Lord! this body is but frail and weak,

And soon will death come choking, strangling me;

So now, while yet I have the voice to speak,

Let me yield all my soul in ecstasy to Thee.

Constantly of Thy Lotus Face I dream;

My soul is haunted ever by Thy smile;

Lo! one among the cowherds Thou did'st seem,

Worshipped by *Narad* as Thou wast the while.

* This is a free rendering into English Verse of one of the best-known *Vaishnavite* hymns of India, recited in Sanscrit, in almost every household, every day, either by individuals or in domestic worship. It was composed by Sri Kulasekara of Srirangam (the most famous *Vaishnavite* place of pilgrimage in Southern India). Kulasekara, like many of the ancient kings of India, was not only a ruler but a saint and a sage—devout and learned.

As one who in an arid desert yearns
For water his consuming thirst to slake.
So unto Thee my parched spirit turns—
Thou *Hari*, art the long desired lake.

Within Thy waters let me sink and fall,
Let me drink of Thy holy waves, and then
Forgetting all my pain—losing it all—
My soul will rest—never to thirst again.

Why art thou then cast down, thou coward soul?
Why dark thy weary days with sorrowing?
These clouds of trouble on the world that roll
Shall touch us not—the servants of the King.

Waste not the precious quickly-fleeting days;
Give him thy worship, tell Him of thy pain;
The whole world's load of sorrow doth He raise—
Shall then His *Bhakta's* voice be heard in vain?

As in *Samsara's* vast unfathomed sea,
Sinking, despairing, beaten from the goal,
We drift upon the waves of destiny,
Thou only, shin'st,—the refuge of the soul.

Though black the bitter brooding sky above,
Though the waves threaten with the voice of death,
The Lord above us bends with pitying love,
And to His lovers ever hearkeneth.

Only Thy *Bhaktas* at their prayer I see,
Who bow in joy before thy Lotus Feet;
Only the stories of Thy love to me,
Told o'er again, are ever new and sweet.

Tongue, sing His praises; Hands, the offering pour;
Ears, listen to His worship; look, O! Eyes,
Consider well His glory and adore;
Feet, bring me to His temple, where before
The altar doth the tulsi's scent arise

O, Brothers, let me tell you of the balm
To heal the world by holy *Rishis* found,
Dispelling *Maya*, bring holy calm,
Breaking the bonds wherewith the world was bound.

This earth a speck before Thee rolleth on,
The ocean is a drop, the mighty sun
A dying spark, the *Deva's* power is gone:
Thou art the Immanent Eternal One.

Let not my life, O Lord, be lived in vain ;
 With head bent low in all humility,
 With joy so great it holds my heart like pain,
 O, let me offer all my soul to Thee !

When dark illusion blinds my weary eyes,
 When sorrow sears my broken heart like flame,
 Then will my wound be cured ; I will arise,
 Healed by the spell of *Krishna's* holy name.

Give me the healing draught that quenches woe,
 Medicine of the soul, water of life,
 That through the world's illusions I may go
 Serene, untouched, aloof amid the strife.

Vain are the *Vedas* chanted every day,
 Vain are your offerings, vain your generous dole,
 Futile your penance, uselessly you pray,
 Unless God dwells, Himself, within your soul.

Give me this boon, and only this I crave ;
 I dare not be myself Thy minister ;
 But let me be the very lowliest slave,
 To wait upon Thy humblest worshipper.

O, *Kama*, lord of passion, come not near,
 Tempt not my heart by stirrings of desire ;
 Rememberest thou ? Hast thou not any fear
 Of *Ishvar's* all-destroying eye of fire ?

O, let me utter forth my *Krishna's* praise
 Better than tongue can tell or mind can frame ;
 Let me express throughout my rapturous days
 The sweetness of Thy ever-holy Name.

R. N. AINGAR.

Mrs. J. D. WESTBROOK.

THE GITA AND THE NEW RENAISSANCE

In speaking to you this evening, my thoughts travel to a master-lover of the Ancient Wisdom, who lived almost a century ago. He built up a system of philosophy influenced, in no small measure, by the thought of the Gita, the philosophy of the Upanishads, and the mighty teaching of the Buddha. The name of this great one was Schopenhauer. Great was he on the plane of thought,—though not always so, perhaps, on the plane of life. He built a system of thought based on the idea of what we call 'Maya.' He uses this word in his great book, "The World as Will and Idea",—a book on which is, largely, built his reputation. And by "Will" he means the Will-to-live. The world, he argues, is a manifestation of the Will-to-live. And the Will-to-live is what the Indian scriptures call "*trishna*". There is a great thirst to multiply ; and so the world comes into existence. This world is *maya* ; whatever comes out of craving (*trishna*) is *maya*. If we are to have *atmagnan*, we must rise above the plane of *maya*, which is the plane of desire. We must conquer craving. Schopenhauer has, I believe, given us one of the profoundest philosophies of *maya*. It was this great German thinker who on one occasion made a significant remark. He said the day was coming when the wisdom of the East would flow back to the West ! He, also, said the influence of Sanskrit literature would penetrate Europe as profoundly as did the Renaissance in the 15th, century.

As centuries ago, Europe was influenced by the Renaissance, so in the coming days Europe, I believe, will be influenced by a New Renaissance,—a new study and appreciation of Hindu culture ; and I believe the Bhagwad Gita to be one of those great books which will influence profoundly the thought and life of Europe and America in the coming days. Did I say : "will influence" ? I know the Gita is influencing, in some measure, even today the thought and life of the West. Many years ago when I was in Europe, a number of Englishmen and English ladies were eager to listen to the message of the Gita. At some meetings, as I read out text after text from the Bhagwad Gita, read out verses in Sanskrit, how profound was the impression made upon some Englishmen and English ladies ! And I remember how on one occasion some at the close of my lecture, came to me and said : "we want to study that blessed language in which you read out texts from the Gita". And they proceeded to ask the name of that language. I said : "Sanskrit". And they said : "We want to study that language, that ancient language which is so melodious !". I believe the Gita is influencing the thought of some in Europe and America even today.

Now the Gita, as you know, has a very high place in Hindu literature. Why ? Why is it regarded as the "milk of the Scriptures." Why is this unique position assigned to the Gita ?

The Gita is associated with the name of Shri Krishna ; and one can easily understand why the Gita is so dear to the Hindu heart. The Hindu

looks up to Shri Krishna as the Lord of Love. The Hindu looks up to him as an *Avatar*, as one who descended from the divine heights of the superman and became a brother of common humanity mingling with the cowherds, loving the little ones, speaking to them, singing to them. The Gita is by the Hindu regarded as the Voice of Shri Krishna. Were the words which we have in the Gita literally spoken by Shri Krishna? There are controversies still as to what constitutes the original Gita. There are critics who hold that the original number of the *slokas* was a much smaller one. Let me not enter into this controversy now. Later on, I shall have occasion to dwell on some aspects of this controversy; later on, I shall have occasion to discuss my personal view as to what constituted the Original Gita. I believe there is such a thing as the evolution of the Gita. But let me not say more on the subject to-night, nor indicate how the original document has grown to its present proportions. All I wish to say at present is that, even from the orthodox point of view, Shri Krishna is not, strictly speaking, the author of the Gita. Shri Krishna is called the Lord,—the *Devata*, of the Gita, but not its writer. Who was its author, then? Shri Krishna is the *Devata* of the Gita, its presiding spirit; and true it is that the Spirit of the Beloved, the spirit of the Lord of Love, broods over the Gita. Every *sloka*, every sentence, every word is melodious with the music of the Master. While, then, it is true that the presiding spirit,—the inspiration,—the Inspirer, of the Gita is Shri Krishna, the author or writer is another, and he is referred to as Vyasa. Vyasa is regarded as the author of the Gita. And here again a question has been raised by those who would like to examine matters from an historical point of view; indeed, it would not do for us to accept mere tradition. We must, as I have said over and over again, learn to place *truth* above *tradition*. The question has been raised by scholars:—who was this Vyasa? It is difficult to believe that one man Vyasa, one individual, could be the author of so many remarkable books. A theory has been started that Vyasa, stands not for an individual but for an office. Vyasa, we are told, indicates not the proper name of a person but of an office held by a number of persons. Indeed, the word "Vyasa" means "arranger", one who arranges, compiler. I do not regard this controversy as of any great significance; for whoever was the compiler,—whether the compiler's proper name was Vyasa or not,—whatever the author's name, he was, certainly, an inspired personality. According to some students of the "Occult Science" he was a Master, an initiated one: and I can understand it; because as you go through the Gita, page after page, you begin to understand that he who wrote the Gita was, surely, a man who had a vision of the mysteries of life, a seer, a Rishi. Whoever, then, was the author, it seems to me one point is clear, that that man was a mystic, a sage, a Rishi. The Gita is dear to me, at once because it is the Voice of Sri Krishna, and because he who was the author of the Gita was a great Rishi.

Yet all this is not enough as an answer to the questions:—why does the Gita occupy a unique position in the culture and life of the Hindus?

And why do I hold that the Gita is destined to influence the thought of the West? It is not enough to say the Gita is associated with the name of Shri Krishna. It is not enough to add the author of the Gita was a sage, a Rishi, a Master. We must know something of the inner contents of the Gita. We must try to know something of the essential message of the Gita, to understand why, through the ages that are gone, the Gita has been the Beloved of the Hindu heart.

An outline of this message I propose to submit some other day. Today there is only time to say that this ancient scripture, the Gita, has a message for the modern man. Some say the Gita emphasises *gnan* (knowledge); some say that *bhakti* (devotion) is its special note, some that *karma* (action) is the special teaching of the Lord. I regard the Gita as a scripture of *SHAKTI*. And *Shakti* is a *synthesis* of all these three,—*gyan*, *karma* and *bhakti*.

"Stand up, O Arjuna!" This is Krishna's repeated exhortation to Arjuna. In you that are young I see a picture of Arjuna. Arjuna was young and keenly intellectual. Arjuna had a questioning mind. To this young man Krishna gives a message of *shakti*:—"Stand up, O Arjuna!" It is the message of activism. Behold! the sun is up! How long will you that are young lie asleep? How long? Wake up! "Stand up, O Arjuna!"

The Gita has fascinated many in many lands; for its message is a message of life. To Arjuna the Lord said:—"Come unto Me, renouncing all *dharma*s!" What a stupendous declaration! "Renounce all *dharma*s!" Yes,—these systems and speculations which separate and divide, which stir up quarrels and strifes,—these are creeds, not Religion. Religion is Life. So Jesus said to his disciples:—"I am come that ye may have life and have it abundantly." The message of religion is a message of Creative Life.

The *shakti* to stand up and act does not come to Arjuna until after what is named '*Vishvadarshana*' in the Gita. What is *Vishvadarshana*? It is the vision of the All, the vision of God in all. And this vision of *shakti*,—this creative vision,—it is further shown in the Gita, is a vision of Life in death! What a vision! We need it piteously to-day. Death, too, is a mask of the Lord. There is no death! Life is the Great Reality. Life is the Great Law. Life,—Creative Life,—flows on! And Religion is life. We have long confounded it with creeds and rites. Creeds are broken reeds. Religion is *shakti*; spirituality is vitality.

Long, long have we worshipped customs and creeds and forms and man-made systems of theology and speculation. Be ye worshippers of Life! God is Life; and ye are sons of Immortality! Let the music of this Message sing in your hearts, and make you strong and pure and bold and fearless in the service of Truth and Love. In this new creative life is the source of New Renaissance for which East and West alike await with eyes of shining expectation.

The Dawn.

NOTES OF A SOUL DIARY.

K. N.

(Reprinted Correctly)

25—4—1931.

I am Amrtham, and Madhuram, and Divyaprakasam- अमृतं, मधुरं and दिव्यप्रकाशं. I am, of Vitality, Sweetness, and Illumination, all compact. And in thus being अमृतं, मधुरं and दिव्यप्रकाशं, I am most helpful to the world. For I am one with all those who have in the past become thus अमृतं-मधुरं-दिव्यप्रकाशं Consciousness: and one with that अमृतधन, मधुरधन, and दिव्यप्रकाशधन, that सत्धन, चित्धन and आनन्दधन, which is the Divine Spirit, the Purushoththama, that forms the ground and support of all the worlds and all the lives and souls therein. This is indubitable knowledge—not merely inference or belief: it is a knowledge like unto the knowledge that I am the same I today as I was yesterday and as I shall be tomorrow.

What a comfort! what a profound satisfaction—a satisfaction as vast as it is profound, as stable as it is intense—to know that my joy is so much power, so much vitality to the whole world of feeling souls and sentient lives wherever they are, and in whatever grade and condition! For the universe is organic and one.

The brave kind spirit, the heart of sympathy, the soul of benediction is not only THE HIGHEST in quality among the forces of the universe but also THE MIGHTIEST and THE MOST PREVAILING in magnitude. This being known, and thoroughly verified in experience, there is no more perturbation or doubt or hesitation; i.e. no more doubt in thought, perturbation in feeling, or hesitation in act. There is resolute kindness, calm, deliberate, unbroken gentleness of benediction. This calmness and gentleness produces an immediate quieting effect in crises of all kinds; and with confidence in the Infinite Divine, Eternal Mercy and Blessedness which cannot fail, all will be well: aye, all is well. For I am POSITIVE JOY, POSITIVE VITALITY, POSITIVE LOVE. And these conquer negative conditions in the same simple inevitable manner in which Light, entering, simply filleth up the place of darkness or twilight and swalloweth it all up in its own brightness, which alone then remaineth:

26—4—1931,

Holiness implies not only goodness and love, not only benediction and communicable joy, but also a magnetic vitality, a healing power, a wholesome physical emanation that cleanseth and vitalizeth, and penetrating inside, harmonizeth and calmeth. Physical and mental pass into

each other, and the borderland that separateth these two areas of experience is of the thinnest and most impalpable. They are but aspects of one life.

* * * *

30—4—1931.

It is not enough merely to be a good and righteous man according to the ways of the world. It is not enough to be truthful and kind, and honest and self-sacrificing, and scrupulously, meticulously, exact in the discharge of all duties, great and small and the performance, to the last detail, of all tasks laid upon one by Dharma. What more, then, is necessary to attain Rapture? What further condition hath to be fulfilled before the soul could pass into the condition of Blessedness? It is necessary to win God, and win God quite over, and thereafter to live in Him and abide in Him until the chiththa (चित्त) is flooded, in and out, and through all its length and breadth and depth, with the waves of His Divine Harmony and Affection, His Divine Charity and Benediction, and all reactions of mind and heart alien to these are rendered impossible. And then gradually the light of rapture grows and grows; and body and mind and heart and soul, without losing their powers and faculties, aye with vastly added accessions of power and exaltations of energy, become thoroughly attuned, and emit not any anything but music, the music of joy and love, bliss and benediction—ever. The tragedies of life evoke magnificent melodies which quench them with the might and superiority of their own healing and uplifting influence. The world's recognition is no longer necessary, nor even the recognition of the beloved ones who are the immediate subjects of blessing and uplift in the circumstances and opportunities of daily life. Such help and encouragement in the shape of outward recognition was necessary before when the soul had not yet become sufficiently breathed and trained in inward strength and endurance, but now its gracious exercise of its own beneficent vitality is sufficient happiness, and no further recompense is asked for: though, if such satisfactions should come, as indeed they frequently do, they would be additional coruscations of the light of, rapturous content. There be souls indeed and these are of a divine order—who are incapable of sorrow because there is no condition of pain which they cannot alleviate, with their magnificent and endless and inexhaustible resources of vitality and illumination and love and joy; they have such command of amrtham (अमृतं) and prakasam (प्रकाशं), thejas and ojas, that they are ever serene and victorious; as the sun is serene and victorious that finds in the evening clouds but an excuse and opportunity for a milder, tenderer glory than usual, and a richer display of beauty and color. The Brahmic light is eternal, mild, persistent, penetrative, and never consumeth but ever healeth and cleanseth; and with soft, gentle, genial action extended

through cycle after cycle continuously, and with consistent sympathy and love, openeth in full the petals of the infolded flower of the Spirit.

The soul is original, positive, creative, and full of meaningful eternal worth. But the body, be it physical or psychical (स्थूल or सूक्ष्म) *indriyaic* or manasic, is secondary, derived, passive, plastic, and changeable, i. e., phenomenal. It hath no meaning of its own, and its worth is only in so far as it hath been made worthy by the soul's acceptance of it and use of it. Karma is the constraint that the old and the past exercises upon the present. But then to him that knows, the past is past and dead, and can never prevail over the present and the living. The present contains all the energy and all the power and all the vitality and all the force that there is, and only as much of the past as it selects and chooses, as it uses and calls up, for its present purposes of joy and love, of help and benediction, shall be animated and made to do its work. The rest shall lie in the limbo of quietness and rest even as Rama's weapons given to him by Viswamitra were allowed to lie somewhere in the sky regions until they should be summoned for use and service.

Even the coarsest animal functions such as digestion and circulation depend ultimately upon the soul, that is, the will, the will-to-live. So that when the soul is deeply satisfied and rapt in the superior bliss of union with the Lord, the sub-conscious will, not being hustled and harassed, and embarrassed and ordered about, by the conscious mind, in all sorts of perverse and inconsistent ways, is able to do its assigned work of looking after the organic functions with unhindered energy and ordered efficiency. And in a few months all poisons are cast off from the system, and all moodinesses and morosenesses, all evil *vasanas*, disappear from the organic memory or *chittha*. (चित्त).

Thus the conditions of a habitual and confirmed clarity of vision, sweetness of temper, and a serene blessedness of soul, are provided by the very animal functions which before were considered as so inimical to soul-progress. The body (स्थूल and सूक्ष्म) becomes purified in its *dhatu's* or ultimate elements. The very cells now know their work and normal consummation. And *jivan-mukti* (जीवन्मुक्ति) is assured by the entire forces of the universe, including the gamut of *thatvas* (तत्त्व's), the "matter" of the several planes and *kosas*. And the bright and blessed Spirit of the Enlightened One moveth nimbly, joyously, and auspiciously from plane to plane and is ever at peace with its own divine self and all other selves,—Baddhatmas, Bhakthatmas, Mukthatmas, Nityatmas and the Paramatma.

Every one of its free and benevolent volitions becomes impressed upon its own intimate शुद्धसत्त्व body, and these *Suddhasatva* impressions

send down, by the divine power of the divine *prakrti* appropriate vibrations to the *kosa*-matter from the *ananda-kosa* downwards, and fulfil and effectuate themselves.

A firm handling of moods, a courageous killing out of vague fears and gloomy forebodings, a deliberate turning of the mind to love and affectionateness and cheer, and a sane frank enjoyment of present life rooted in purity and innocence—these constitute right conduct of life on the inner or mental side. There is nothing which is denied to the Loving Soul, the Gracious Heart, the Determinately Joyous Spirit: that is, in other words, to Rama-dhyana.

It is not enough to conquer vice and the grosser passions and indulgences, the coarser sins and cruelties. It is necessary that melancholy should be got under feet, that despondency should be steadily fought inch by inch and given no quarter whatever; that fear be laid once and for all. This can be done only by Rama Dhyana.—(सच्चिदानन्दरूपोऽहं and आत्मा-रामोऽहं). The habit of exalted cheer, nay of rapture of soul, should be acquired thoroughly by *Atmabhyasa* or *Brahmabhyasa*.

1—5—1931

The Divine Rama by offering himself as food for my joy increaseth my capacity for joy, that is, my capacity to enjoy Him. And as He is Himself endless and inexhaustible, and full of सर्वशक्ति, my capacity to enjoy Him is bound to grow more and more, and unlimitedly. As time hath no end, even so, hath joy and satisfaction, delight and sweetness, no end. As for variety, variety in our sense shall not be needed. The sense-bound intellect craveth variety. But *Amirta*, the grand vital intuition, does not. But if it should be needed, the Universe, the ever-new Universe, with the ever fresh configurations thereof, is there ever-available for enjoyment and possession *in love*: for enjoyment and possession without the labour, the travail, the burden of care in the maintaining. For it is maintained by its own souls to whom my store of vital Bliss and Illumination which is exhaustless is ever helpful:—helpful to vivify to cleanse up, to exalt and harmonize, to lighten up and beatify. So my bliss is Benediction to *them*—as the freshness and fragrance and vitality of the *lotus* is self-enjoyment into the *lotus*, and beauty to the beholder. And a thing of beauty is a joy for ever. So am I ever more a Bliss into myself and a Beauty and a Benediction to the world; even as Sree Rama was, is, and shall be for ever and for ever. I am पुण्यस्वरूप the very form and figure, the very substance of "Good"—good unto self and good unto all selves. I am Love: my presence is पुण्यसन्निधि calming to the passionate and grief-laden, cheering to the sad, comforting to the afflicted, brightening and beatifying to the already loving and good. I make the joyous more

joyous, the gracious more gracious. As all these take place in the realm of the spirit, and by the medium of the Pure Will or *गुरुसत्त्व*, nothing in all the worlds *can* intercept or weaken it, even if anything or any entity would. But then this *would* is an obvious impossibility. For who would resist Joy and Love and Health when such Joy and Love and Health would gladly communicate itself and have gracious participation?

REVIEWS

We have the pleasure of publishing in this number a neat rendering in English verse, of selected portions of "Mukundamala" a justly famed Sanskrit hymn sung by one whose devotion has given him a place in the hagiology of Vaishnavite Saints.

The hymn is a rapturous outpouring of the human heart in surrender and faith, and in the contemplation of the difficulties of life outside the intimate presence of God and of the joy and glory of a dedicated life lived in his presence. The alliterative beauty and music of the original and the antithesis in ideas and phrases with which it abounds are hard to reproduce in a foreign language so dissimilar to Sanskrit. But the authors have made a serious and, as far as it goes, a successful attempt to bring out in English verse, the devotional fervour of the original. The verses translated are fairly representative of the different types of ideas found in the original poem and though perhaps some more verses expressive of the joy of surrender would have been in place, the translators have taken care to bring in many of the finer verses from the original. It is a welcome feature that the translators have rightly taken the necessary liberty with the words and the ideas which will enable them to bring out their spirit with appropriate charm in English verse.

Mr. R. N. Aingar and Mrs. J. D. Westbrook have earned the thanks of the English reading public for the access which they have given to this unique and popular hymn.

K. V. S.

What is Swaraj? Akbar Asram Tract No. 10 July 1931.

This little brochure contains stimulating ideas on the conception of Swaraj. True to the traditions of the Ashram it attempts at a synthetic conception of Swaraj according to the three religions of the land. It has however to be said that the discussion shifts from Swaraj as the mystic ideal of the Upanishads to the conception of Swaraj as a political institution. The article on International Fellowship contains an interesting extract from Keshav Chandar Sen.

K. V. S.

The Five Laws of Library Science.—By Mr. Ranganadhan. Published by the Madras Library Association. Price Rs. five :—

In a country where Libraries 'in the real sense of the term' are yet to come into existence, a book on the laws of Library Science is liable to be thought as premature. Any such impression, however, will be speedily dispelled by a perusal of the contents of the book, which is largely devoted to an elucidation of the main principles of Library organisation and management and the unlimited possibilities of Library expansion in this country.

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- v. A Library is a growing organism.

Mr. Ranganadhan Aiyar has brought to bear in the treatment of the subject not merely the result of his own personal experience as Librarian of the University Library but also his wide knowledge of the actual working of the Library movement in those countries of the West, where it is functioning as a great scheme of adult education. The book itself may be said to be a propagandist book in this sense, that it is intended to further the objects of the Library Association. There can be no doubt it will achieve this object to a considerable extent. The Library Association has under the leadership of Mr. K. V. Krishnaswami Iyer and Mr. S. R. Ranganathan, done in a few years a volume of work which not many other associations have accomplished. It fills a wide and real gap in the public life of the country. This book which is the second of a series in which more are to follow, ought to find a place in all institutions either possessing libraries or desirous of possessing one. The appalling ignorance of the rural masses and the dead weight of intellectual inertia that impedes the progress of this country can be lifted only by providing some widespread and effective system of library service.

The index is exhaustive. The printing and get up by the Madras Law Journal Press add attraction to the publication.

K. V. S.

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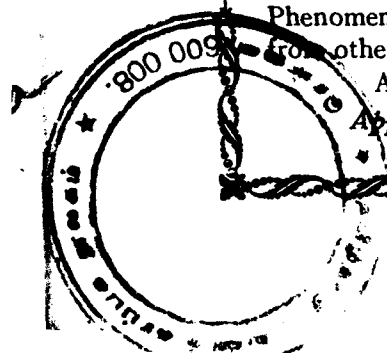


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THE Bharata Dharma

Magazine of Liberal Hinduism

Joint Editors: Mr. S. Raja Ram
Mr. K. V. Sesha Ayyangar

Vol. IX

SEPTEMBER, 1961

No. 6



On the front page of THE TEMPLE OF LIGHT, Vol. 1

चित्रं वदतगमूले वृद्धा दिश्या गुह्युवा ।
गुह्यस्तु मौनं व्याख्याने शिष्यास्तु लिखमंशयाः ॥

At the center under the Banyan tree, there is the Teacher, a youth, the disciples, and the teachings. The disciples' doubts are dispelled.

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Sadhu T. L. Vaswani writes: "The 'Bharata Dharma' is precious to me for its noble aspiration to interpret the ancient wisdom in the light of the modern spirit. Great is India's destiny and great the mission of the Hindu Dharma in the new age. May you and your work be ever increasingly blessed in the service of *Satyam Sanatanam!*"



THE Bharata Dharma

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All communications should be addressed to: THE MANAGING EDITOR, THE BHARATA DHARMA, "Moryalaya", Royapettah, Madras.

VOL. IX

SEPTEMBER, 1931

No. 6

THE GOD GANESA.

जेतुं यस्मिपुरं हरेण हरिणाव्यजादलिं वधता
स्रष्टुं वारिमवोद्भवेन भुवनं शेषेण धर्तुं धराम् ।
पार्वत्या महिषासुर प्रमथने सिद्धाधिपैः सिद्धये
ध्यातः पञ्चशरेण विश्वजितये पायात्स नागाननः ॥

The Hindus worship many a god. Ganesa is one of the chief among them. His worship precedes every other, at every religious ceremony. In modern days the worship has degenerated a good deal. The external ceremony is all that now remains and that in a very crippled form. It is but seldom that the real truths underlying the ritual are understood and explained. It is therefore worth while to discuss the nature of the god, and his place in the evolution of the human race.

The god is represented as having the form of a man, with the head of an elephant. To an outside observer this appears to be a very ridiculous conception of a god; and the Hindus are branded as rank fetish worshippers, and the most ignorant class of semi-civilized savages.

A little consideration will however show that the physical appearance of Ganesa is merely a representation—a deliberate one—and nothing more. The most incongruous elements have been jumbled together, with the object of telling the student that he should not rest satisfied with the form, that he should at once see that there is a meaning behind, and this he should try to understand.

The elephant's head on the body of a man is the chief mark which distinguishes the god Ganeśa from all other gods, and this discloses the nature of the god. Ganeśa is the power of thought in action—the powers of the head and the hand together. The power which thinks out the best means of acquiring any desirable object, and then at once carries out the conception, and works it up to success, is named Ganeśa. The business of the world is largely carried on by the head conceiving and the hand carrying out. If either of these powers were missing, where would the world be, as we see it now? The possession of this power is the *sine qua non* of success in all human affairs. The head would be useless without the hand to carry out its behest, and *vice versa*. A man may have the best intentions and the finest intellect; yet if he has not the pluck to put them into action he is but a useless dreamer. If, on the other hand, he has the power to do but not the intellect to direct, he may possibly succeed in making some mischief, but can put his power to no good uses. It is therefore of the highest advantage to humanity, both collectively and individually that the powers of conception and execution—represented by the head and the hand respectively—should both be present. Any one who would succeed in life should try to evoke this dual power in himself. In the world both these powers are seen working in one place in the elephant only. His proboscis, called in sanskrit *hasta* (hand) is a part of his head. Hence the elephant's head has been placed on the human body. The elephant's head represents the powers of conception and execution acting in unison, and this union, in Ganeśa is represented as guiding the human being and leading him up to success.

Desire and grasp, conceive and execute—these are the chief characteristics of this power. The appropriate name which suggests these characteristics is *gajanana*—the elephant headed.

Another name which suggests another important characteristic of this power is *lambodara*, meaning one who has a large stomach. Technically it means one who digests everything. The power thus shows itself to be one that desires, takes and utilizes anything to the best advantage.

Another characteristic of this power is shown by the allegory that the vehicle of this power is the rat. Is there any place in anybody's house, where the rat may not go without his knowing it, or for all that he may do to keep him out? The rat has been given as a vehicle to this god, simply to show that his conceptions are the boldest and the most far-reaching and his executions the most heroic. Nothing checks him. Wherever the object of desire may be, this power will reach it, grasp it and digest it.

The four hands represent the four quarters of the globe, and this shows Ganeśa to be a power which from its place will extend its operations all over the world.

The eight female attendants are the eight well-known *siddhis*, *anima-* They are always the handmaidens of the divine power

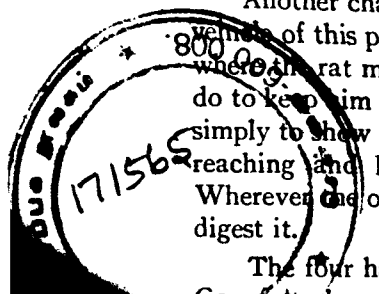
of bold conception, and undaunted immediate execution. The lotus posture signifies the firmness of an unshakeable resolution to succeed.

This then we see is the power of *Ganeśa*—the boldest conception, the most unflinching resolution, the most undaunted execution, the surest success, and the world-wide scope.

All these qualities are the elements of success in life—physical, intellectual, spiritual. The god *Ganeśa* may therefore briefly be called the *god of success* in life.

Does, such a god actually exist? This opens up a wider question. Does any god exist? Are the *devas* a fiction or a reality? There are many ways of looking at the question. But the most important problem to decide first is, Are there any worlds in this universe other than that which the ordinary man sees? What is this world which the ordinary man sees? Every man can take his stand on the undeniable idea of the 'I am'. This no one ever thinks of denying and no proof is required to make it intelligible to anybody. Now it is the 'I am' which becomes through the five senses, conscious of a world without. He becomes conscious of the 'I am' changing into various appearances, putting on as it were various garbs, and he infers that this is due to a world without.

According to Indian philosophy the gross—the *Mahabhautic* world is made up of five states of matter—the *prithivi*, the *apas*, the *tejas*, the *Vayu* and the *Akasa*. Each of these as ordinary observation shows is a compound of five kinds of minima grouped together in various numerical proportions—the minima of sound, touch, vision, taste and odour. These are the five *tanmatras* of Sankya Yoga philosophy. As the gross atoms appear from these *minima*, the *tanmatric* state of the matter is evidently separate from them and exists independently of them as their cause. Then there evidently exists the force which groups these minima in various forms and gives also the various forms to the *innumerable* groups of gross atoms. These are the powers of action known as the *Karmendriyas* in the Sankya philosophy. *Vak* gives circular motion—the sound vibration. *Pani* gives spherical motion, the *Vayu* vibration. *Pad* gives the quadrangular—the *prithivi* vibration. *Vayu* gives the semicircular motion—the *apas* vibration. *Upastha* gives the triangular motion—the *Agni* vibration. The commingling of all these motions in various proportions gives birth to the *tanmatric* and thence to the gross forms. This evidently presupposes the existence of another force, which commingles these forces in various proportions. That other force is named the idea—the *manas* of Sankya. The powers of *manas* are described as *Sankalpa*, putting together, and *Vikalpa*, putting asunder. Out of the *tanmatric* material it makes forms, and destroys them on the pattern of its own conceptions—the *ideas*. And the ever new forms it makes are carried to it by the five "*Jnanendriyas*" the powers of sensation that it may see and judge them with a view to future changes. Thus in order that the gross world should exist, it is necessary that the



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Tanmatras, the *Karmendriyas*, the *Jnnendriyas* and the *Manas* should exist. These in fact are the objective, instrumental and subjective appearances of the subtle *Tatvas*. The instrumental modification is variously known as *Karma* or desire principle. The *manas* is the power of intellect. These three—the subjective, objective, and instrumental modifications are all manifestations of the *Ahankara* the principle of individuality, the “I am” pure, and then above it we have the world of pure Being, *Satva*.

This brief statement of the line or thought to be followed is principally meant for those who may not have studied theosophical books up to this time. Theosophical students are of course convinced, and any other student who may dispassionately follow the lines of study suggested, will certainly be convinced very soon of the fact that the “I am” is surrounded by many worlds, that the Universe is not a barren heath but every point is full of divine life and that the emotions and intellect of man are quite independent of the gross world; that man lives first in the world of intellect, then in the astral world and last of all a very short time comparatively, in a physical garb.

Now in considering the nature of gods we are principally concerned with the relatively subjective world of the emotion and the intellect—the astral or *tanmatric* and mental or *manasic*. Just as the physical world is full of physical bodies these subjective worlds are full of astral and mental *bodies* or forms. Some of these forms represent the forms of the Devas as gods. They are constantly influencing our lives through the astral and intellectual portions of our body. They have all an individual *tatvic* appearance and each appearance has the capability by the very nature of its existence, of influencing the physical world through its astral and mental counterparts.

Every power that man puts forth is mental and astral in its origin, as everybody now knows, or at least can know, by very little study; and as the students of “Nature’s Finer Forces” know, every power is the appearance of the five *tatvas* in various proportions. Which is the same thing as to say that all the powers that man shows forth are individual existences of the astral and mental worlds. As the sun is the source of heat and light and all physical life, so there is an individualized power in the astral and mental worlds from which rays proceed to every human being, evoking in him the powers of sensation and action in innumerable degrees, as also the powers of thought, intellection, conception, judgment, contemplation, imagination etc. To a thoughtful student of the Upanishads this statement will appear to be a truism. A student of Theosophy will never think of denying it. But any other man must turn to the study of either of these with an earnest desire to see the truth. Then he will see that very power that shows itself in man comes from the astral and mental worlds and that in the astral and mental worlds these powers exist as individualized *tatvic* appearances appropriate to those worlds. To him who sees, the whole world is full of Gods—divine appearances of the powers of the Logos, clothed in the *tavic* garbs of the astral and mental worlds. And such a God is *Ganesa*.

A full discussion of the subject from all points of view is not possible in a single paper. But a few words may be added on the worship of this deity. As already remarked, he is worshipped at the beginning of every religious ceremony. The object is not difficult to see. It is to evoke in the sacrificer the power of achieving success in life—the power of clear conception, immediate execution and unflinching resolution—by devotion. Devotion is that state in which the mind and astral body of the sacrificer are placed in a state of *tatvic* receptivity by the power of will, or by the effect of a *mantra* or the power of music or by contemplation of the qualities of the deity worshipped, or by a recitation of stories illustrating the working of those powers. To a beginner, mere physical symbols are of great help. To a more advanced student the symbols are explained. A more great student may do away entirely with physical symbols and their explanations. To him a study of the names of the deity, and an intelligent recitation of hymns will serve the purpose of putting him *en rapport* with the deity. And while thus gradually are evoked in the sacrificer the highest powers, which render him more and more of a God in human shape, he is led on to see ultimately Him whose manifestations all the deities are, and in whom ultimately, every one must seek for eternal rest. Surely the best way of reaching HIM is by an intelligent and detailed enquiry of *how* HIS divine work goes on, rather than by an unthinking and blind assertion that HE is Omnipotent, and Omnipresent.

With acknowledgments to The Theosophist (1905) October.

RAMAPRASAD.

SOME ASPECTS OF A GREAT EXPIATORY MANTRA.

K. V. SESA AYYANGAR, B.A., B.L.

In certain communities of Southern India there is a traditional practice to recite a number of times on the Sravanam day¹ the Mantra, कामांस्कार्पयन्मनु रकार्पयन्मनमः (what has been done) has been done through passion or through anger. I make obeisance to Thee. The number of repetitions is either 108 or 1008 depending upon local or sectarian usage. Though the recitation is supposed to be an expiation for the omission to perform the ceremonies ordained for the termination of Vedic chants and studies, it has obviously a larger import. It is gone through even by those who have not studied or chanted the Vedas in the year of recitation or even at any period of their life. The Mantra is also recited once as part of the daily worship in the *Sandhya Vandana*.

As most of us have to steer our daily course through 'a deluge of dark passions and destructive sins,' as our moral resistance collapses many a time before the onslaught of temptations, it may be interesting to enquire into some aspects of this formula and its relationship to the principles of repentance and forgiveness. Can we reconcile it with the belief in moral responsibility? How is it related to the problem of evil? What are the spiritual implications of the Mantra? What positive contribution can it make to spiritual growth?

To students of the Bhagavad Gita the Mantra brings constantly before the mind the familiar passage in which Sri Krshna answers the question of Arjuna.

"Yet tell me, Teacher, ! by what force doth man,
Go to his ill,² unwilling, as if one,
Pushed him that evil path?

And Sri Krshna answers:

Kama it is! Passion it is! Born of the Darkness
Which pusheth him. Mighty of appetite,
Sinful and strong is this!—Man's enemy.

The spirit indeed is willing, but the flesh is weak, and every transgression is the result of excessive pressure of evil upon an unwilling and resisting soul whose will is not strong enough to control the frail flesh. Of the power and the hidden resources of these dark forces with which man has to contend we learn more when we are told that

The wise fall, caught in it, the unresting foe
It is of wisdom wearing countless forms
Fair but deccitful, subtle as a flame.
Sense, mind and reason——
Are booty for it; in its play with these
It maddens man, beguiling, blinding him.

With such resources and such operation it is not a surprise to read of the rapid descent in the spiritual scale of one yielding to temptation, who does not put on the brake in time.

"From attraction grows desire.
Desire flames to fierce passion, passion breeds
Recklessness; then the memory all betrayed.
Lets noble purpose go and saps the mind.
Till purpose, mind and man are all undone.

Thus the wages of sin is death in the East no less than in the west. Nor should it be a wonder if those who are able even while in this body to withstand the surging onrush of anger and desire are on the happy path

* 1. The fullmoon day in July or August.

2. Literally, sin.

of Yoga, and that the Joy and Peace of the Lord comes unto those who pass their days free from lust and wrath.

The necessary implication of the Mantra is that deviations from the path of Dharma are due to the pressure of the forces of repulsion and attraction illustrated by lust and wrath. It is assumed that but for their impact the straight course would have been pursued. It is assumed that the inner self which is pure and good forms its resolutions on the right lines, that the rights and wrongs of a position are discernible by the individual and that they have been discerned. The desire of every one to do the right and the recognition by him that it is his duty to strive to do the right is also implied. In these circumstances failure is interpreted as part of the day's adventure and signifying no more than that the forces of evil have gained a temporary victory against the striving soul, owing to some weakness either in the perception of the duty, in the earnestness of the resolution, or in the resistance of the will. Or perhaps the forces making for aberration have been unexpectedly strong for the time being.

(To be continued.)

ARJUNA,—A SYMBOL OF YOUNG INDIA

SADHU T. L. VASWANI.

The Bhagavad Gita is to me an endless study; the Song of the Blessed One is a ceaseless inspiration. These 20 years and more I have meditated upon it, again and again. These 20 years and more;—and yet I feel the treasure of this Ancient Scripture is inexhaustible. To me the Gita is a Holy Scripture, as to me Hindusthan is a Holy Land, in spite of our weakness and prostration and subjection through centuries. This ancient land of Shri Krishna,—this Krishna-Bhoomi is to me a *Punya-bhoomi*. And the Bhagavad Gita is to me more than my words can ever tell.

Yet speaking to you, young men! I desire to eliminate, as far as possible, my personal sentiment and take an objective view of the Gita. I desire to speak to you of the Gita as a human document. I wish to take note of the difficulties of the young, their questioning spirit, their many doubts. Indeed, I am not sorry that several young men in India to-day have their doubts concerning the Bhagavad Gita. Arjuna, too, had his doubts about the teaching of the Gita: and Shri Krishna did not snub him. Shri Krishna encouraged the questioning spirit of Arjuna. And I desire that you who listen to my talks night after night, I desire that you may take in my words in a critical, questioning spirit; I do not want that you should accept what I say on trust and authority. I want you to

examine and then accept the things which may appeal to the nobler impulses and the spirit of reason within you.

Last night I was considering with you certain aspects of Arjuna the Hero. India needs heroes, heroic men, heroic women—sons and daughters of *shakti*, who would stand up for truth and righteousness, nor think of popularity or social applause. To night let me invite your attention to another aspect of the character of Arjuna,—his questioning spirit.

It is true Arjuna was a *bhakta* of the Lord; he was a disciple of Shri Krishna; but not on this account did Arjuna give up his questioning spirit. To question is, also, spiritual. Often we are told that spirituality is obedience. Let me tell you that spirituality is conquest of doubts,—conquest of defects of will,—conquest of disorders of affection. Spirituality is a conquest; I am trying to interpret this ancient scripture in the light of the philosophy of *shakti*. And India's urgent need, to-day, is *shakti*, more *shakti*,—vitality, more vitality. Therefore, I say, spirituality is a conquest. If doubts come to you concerning Shri Krishna, let them; to doubt is, also, to touch the Temple of Truth. No man who passively receives an idea can really be spiritual. Spirituality is a conquest. And so Arjuna has his doubts concerning the teaching of the Gita,—the teaching of Shri Krishna.

Note one thing in this connection. You find that the method of the Gita is the method of dialogue. Shri Krishna does not come and give a long lecture to Arjuna. This modern lecture-method has its value but is unsatisfactory; often the lecturer is active, but they who listen are passive. India and Greece were cradles of culture in the long ago. And in ancient India, as in ancient Greece, the sage's method of teaching was the method of dialogue. This method of dialogue, is essentially, a method of questions and answers. It was the method followed by Socrates when he taught young men in Athens. Socrates would go out and call the young to himself, and he would take them to some temple-corner. There through questions and answers, mind would act on mind and Socrates the sage would impart his teaching. The method of dialogue stimulates thinking. How stimulating, for instance, are the books embodying the Socratic teaching and named 'Plato's Dialogues'! Shri Krishna follows this method of dialogue. He gives the teaching; and Arjuna sets forth his doubts. He puts questions. Krishna is not impatient of them. Krishna teaches Arjuna by easy stages. Krishna's method of teaching is a method of questions and answers: may I call it the method of *Prashnotara*? And this I regard as a very effective method.

Arjuna is a symbol, to my mind, of Young India. I see Arjuna in you. Why?

(1) Young men in India have a number of questions to ask; Arjuna-like they have a questioning spirit. (2) But note, next another characteristic of Arjuna, which you that are young share with him. Arjuna is emotional. Arjuna, you find, has not at any rate, in the opening chapter of the Gita, built up a strong will-power. Arjuna has *bhakti*, has beautiful

emotions, has patriotism, has scholarship; but when the time for action comes Arjuna drops down his weapons. And is this not true of many young men? Here you are young men!,—in this beautiful little spot; here under the influence of beautiful emotions, you say to yourselves:—'oh! we are going to do something.' You go home, you forget everything! When a man is swayed by mere emotion, he becomes weak. Emotionalism is a form of weakness. Shri Krishna wants Arjuna to be rational and dynamic, and not merely emotional. Shri Krishna easily sees that the weak point in Arjuna's character is,—emotionalism. You know the first chapter in the Gita is named 'Arjuna Vishad Yoga',—'Arjuna's Despondency'. Seeing before him the armies, the heart within him fails; he cannot make up his mind to act. And India's malady has been this:—her lack of *shakti*. We talk much; many meetings, many conferences, many paper-resolutions; but when the time for action comes the result is,—zero! I wish every young man in India to study the Gita and understand its fundamental message, because I believe that in the Gita you are told how to overcome this malady of weak will. India, today, suffers from weak-will. India has scholarship, India has intellectual endowments, but India is weak in will-power. So it was with Arjuna in the long ago.

And we shall find, as we proceed in our studies in the Gita, how Shri Krishna builds up in Arjuna a strong will-power. Here is one function of the true teacher. What a difference between the average conception of a guru and that of ancient India! To-day we call him a guru who is an instructor,—who in school or college gives information; and, certainly, it is good to know what is happening in the modern world; but information is not enough. A guru according to the ancient conception, is more than an instructor. A guru is a purifier. A guru is he out of whom goes a holy influence; a guru is one who brings the pupils in a pure atmosphere. How many of the teachers of today can be said to be purifiers? Several of the teachers of today are scholars, are instructors, but of how many of them may it be said that they move in a purifying atmosphere? Of how many of the teachers in modern schools and colleges can it be said that they have kept true to the ideal of *brahmacharya*? Note, also, that the guru was a builder of the pupil's personality. The ancient Ashramas had gurus of the true type. And I shall indicate to you later how Shri Krishna builds up in Arjuna a new will-power. Shri Krishna opens a new centre of consciousness in Arjuna,—a new *chakra*. And Arjuna wakes up,—a new man, and therefore a strong man. A new man, and therefore a *shakti*-man: a new man and, therefore a man who has the courage to stand up and fight as a soldier of the Eternal,—as a servant of Truth and Love.

From *The Dawn*.

OUR HERO

HANUMAN

The greatest devotee and servant of the Lord

By S. R. R.

मनोजवं मास्तुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥

"Swift as the mind, powerful as the wind, with senses controlled, the best of the intelligent, born of the Wind God, the chief of the Vanara hosts, Shri Rama's messenger—to him I bow my head in salutation."

The above is the well-known (*Stotra*) praise uttered by all Hindu devotees whenever they take up the reading of Ramayana or think of Hanuman. Hanuman comes first to mind even before Shri Rama, his Chief and Lord. An examination of the qualities enumerated will give us a good conception of the virtues that go to adorn this Ideal Servant, clear to think and ready to execute.

He is swift as the mind in enthusiastically carrying out the commands of his master, space and distance failing to come between him and his duty. This qualification reveals also his perfect mastery over his physical body. He is full of rushing energy and power, mighty as the Wind-God. The name Hanuman itself immediately conjures up before our mind's eye his familiar figure in the pose of rushing forward with a hill on his palm—the carrying of the Sanjeevini mountain of medicine from the side of the Himalayas to Lanka where his Lord lay prostrate under the spell of the Brahma-weapon aimed at him by Indrajit, Ravana's son. In the inspiring words of Dr. Besant in 'Shri Ramachandra'—

".....And Hanuman rushed through the air as the wind rushes, and reached Himavat and saw Kailasa and all the marvels of that famous spot, and the mount of medicines flaming in the midst, and Hanuman searched for the four sovereign remedies and found them not, and furious, tore the mountain from its base, and bore it through the air, as a whirlwind carries trees and stones in its outrush. And when he again reached Lanka, the very fragrance of those herbs healed the monkey hosts, and the wounded sat up, and the slain arose, and all Indrajit's work was undone. And Hanuman took the mountain back to its place, and returned to Ramachandra, well content."

Thus Hanuman's unexampled faith enabled him to move the mountain and save his Lord from an embarrassing situation.

Possessing great might, he is also self-controlled and serene, qualities that do not generally go together. The up-rush of energy is always associated with a good deal of disturbance of the balance, the characteristic of a controlled nature is to keep the balance amidst disturbing conditions. It

is by perfect control of his mind that he was able to leap the ocean. When summoned by Jambavan to do so, he changed his form to a huge size fit for soaring the sky and for cleaving the ocean and then concentrating his mind he mentally went to Lanka.

स वेगवान्वेगसमाहितात्मा हरिप्रवीरः परवीरहन्ता ।

मनस्समाधाय महानुभावो जगामलङ्कां मनसा मनस्वी ॥ (सुन्दर—67)

Hanuman was a great scholar, a past master in *Vyakarna* (grammatical science). He was the cleverest of counsellors. This is another rare combination—exemplary devotion and extraordinary intellect. He inherited the great qualities of his father, the Wind-God and was easily the Leader of the Vanara hosts. More than all was his trust-worthiness, the fruit of intense and selfless devotion.

If we truly admire the great, we must try to imitate their virtues in however humble a degree in the little incidents of our daily life. Let us remember and cultivate the five outstanding virtues disclosed in the above *Shloka viz.*, Speed, Power or Valour, Self-control, Keen Intelligence (understanding), and High Devotion (Trust-worthiness).

Let us next see how Hanuman was esteemed by his colleagues, superiors and friends and what other qualities shone out of him in the devoted and enthusiastic discharge of his duties under overwhelming conditions.

His King Sugriva approaching him in connection with the quest for Sita said :

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः

देशकालानुवृत्तिः च नयश्च नयपण्डित ॥

"In your expedition, speed and dexterity, you, Oh mighty one! are equal only to your great father, Marut of Great splendour. In you alone reside strength, understanding, valour and action suited to time and circumstance. You are discreet and well versed in policy."

Shri Rama himself considers Hanuman as being

"the accomplisher of the object determined upon."

Jambavan addressed him as, "Oh hero of the Vanara hosts! the expert in all sciences (*Shastras*)."
वीर वानरकांस्य सर्वशास्त्र विशारद.

When Hanuman returned joyously from Lanka with the welcome news of Sita's safety, Shri Rama said :—

कृतं हनुमता कार्यं सुमहद्भुवि दुर्लभम् ।

मनसापि यदन्येन नशक्यं धरणीतले ॥ (युद्ध—1)

भृत्यकार्यं हनुमता सुग्रीवस्य कृतं महत्

यो हि भृत्ये नियुक्तः सन्भ्राता कर्मणि दुष्करं ।

कुर्यात्तदनुरागेण तमाहुः पुष्पोत्तमम् ॥

इदं तु मम दीनस्य मनोभूयः प्रकर्षति ।
यदिहास्य प्रियाख्यातुर्नकुर्मि सदृशं प्रियम् ॥
एष सर्वस्वभूतस्तु परिर्व्वक्तो हनूमतः ।
मया कालमिमं प्राप्य दत्तस्तस्य महात्मनः ॥

“Mighty and wonderful have been the achievements of Hanuman, unattainable by others even in mind. Magnificent has been his discharge of duty—the duty of the true servant. Time has come for me to express my gratitude to this great soul and let my embrace of him be his all (full recompense).” So saying Shri Rama affectionately embraced Hanuman who had returned triumphant from his high endeavour.

SELF-CONFIDENCE. His self-confidence under extra-ordinary conditions of temptations was unique. He expressed himself as follows, when he happened to be in the midst of the sleeping beauties of Ravana's harem in the course of his Great Quest—

कामं दृष्ट्वा मयासर्वा विश्वस्ता रावणस्त्रियः ।
नहि मे मनसः किंचिद्वैकल्यं मुपपद्यते ॥
मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने ।
शुभाशुभास्वस्थ्यासु तन्ममे सुव्यवस्थितम् ॥ (सुन्दर—40-11)

“I have had occasion to look freely at Ravana's mistresses. My mind has not been shaken. Mind is the real cause of the disturbance of emotions. I have fixed it well whatever the conditions—favourable or unfavourable.”

That is true Brahmacharya and should be aimed at by every Brahmachari.

HUMILITY: Humility has been Hanuman's pre-eminent characteristic. Humility grows out of devotion and his devotion was of the supreme kind. It was the last stage in devotional evolution and the highest of the nine varieties mentioned by Prahlada, the foremost of the devotees, Viz., *Atma Nivedana*—Self surrender. Hanuman had so annihilated his personal self that he hardly remembered or called himself as Hanuman. He knew and announced himself always as *Ramaduta* or *Ramadasa*—the messenger or the servant of Shri Rama. In describing himself before Sita in captivity at the Asoka grove, he said:—

मत्तः प्रत्यक्षः कश्चिन्नास्ति सुग्रीवसन्निधौ ॥

“There is no one inferior to or weaker than me in Sugriva's assembly”. Again, “A Vanara am I, Oh auspicious one! the messenger of Shri Rama, the wise.”

वानरोऽहं महाभागे दूतोरामस्य धीमतः ॥

To Ravana seated in his splendid throne amidst pomp and circumstance in his mighty court he said: “Hear thou my words: I am

the servant of Shri Rama, a Vanara come as an ambassador before you.”

In all his tremendous achievements, his only concern was the service of his master and nothing else. His one consciousness was that he was the servant of the Lord and that was his battle cry, the *mantra* he uttered and uttering moved triumphant from success to success.

These were the words always on his lips—

जयत्यतिबलोरामो लक्ष्मणश्च महाबलः
राजाजयति सुग्रीवो राघवेणाभि पालितः
दासोऽहं कौसलेन्द्रस्य रामस्याङ्घ्रिप्रकर्मणः ॥

“Victory to the Mighty Rama! Victory to Lakshmana of great prowess! Victory to King Sugriva protected by Shri Rama! I am the servant of the Lord of Kosala, Sri Rama of unblemished actions.”

Such was the one-pointed, whole-hearted, intense devotion and self-surrender which enabled this mighty hero, to grow ever mightier in his service to the Lord. Even to-day we hear that, wherever Shri Rama's name is sung in praise, there stands Hanuman rapt in devotion with saluting hands.

यत्र यत्र रघुनाथ कीर्तनम्
तत्र तत्र कृतमस्तकात्मलिम्
बाष्पवारि परिपूर्णलोचनम्
मारुति नमत राक्षसान्तकम् ॥

Brahmacharya is the key note of Hanuman's strength and greatness; the power behind his self-control and the fire in his supreme devotion and self-surrender.

EXTRACT, FROM A SOUL-DIARY

(K. N.)

23-7-1931.

(Grief) शोकम् under any circumstances is an unadulterated evil, and must be conquered. It is the worst form of cowardice which nobody ever recognises except as pure evil. Also, (delusion), मोहम् which means, the infatuation that fancies that permanent joy can issue out of impermanent things, the infatuation that imagines that unintelligent things can ever give satisfaction to intelligent beings, is also unmixed evil, and must be purged out from the soul. Firmness, rock-like firmness, hath to be cultivated if sorrow and the liability to sorrow is to be overcome.

Also clearness, open-eyed clearness, strong dry-eyed clearness, is a blessing which is only appreciated with increasing age and the perception of the inevitability of certain of the tragic elements of human life. At the same time, the possibility of creating for each one a new body, a soul-body, a Suddha-Satva body, constructed out of the pure elements of goodness, strength, clearness, and pure resolves, should be recognised, believed in, abided in, and realised. This requires steady effort, an uninterrupted and faithful persistence in *abhyasa* or practice. In brief, Yoga. There is a yoga-sarira; there is a Suddha-Satva body. Verify it. Do not merely argue about it. But, I say, verify it. Dare. Love. Then strength will come, and joy, from the divine depths of the spirit. The constant meditation of, the mental abidance in, God the self effulgent joy-benediction, the all-transmuting, all-winning Love-Bliss is the powerfulest thing in the world: and to it everything else bends; and of it, everything else makes itself the willing minister and servant. This, verify for thyself, not by argument, but by practice. An ounce of success in this practice will help you to continue the practice more than tons and tons of the finest philosophies and *oupanishadic* poems in the world. The divine in thee is real. The *parama guru*, the super-personal ever-blissful God is also real. But an arbitrary God there never is, though there may be arbitrary personalities like you and me, but enormously more powerful, in any number.

The Wise Man, the Enlightened Soul, the Gracious One, the Blissful Heart, the Athmarama—He is the Eswara, and no other. The Guru is the Eswara, not an arbitrary monarch, nor a wilful despot, nor a worker of all sorts of spectacular thaumatargic feasts as might be fancied by the shallow reader of the puranas and the puranic literature of all ages and countries. The soul unpurified by thought and suffering, by Dhyana and by Tapas is unfit to enter upon that path of inquiry and introspection which alone would lead to final truth, to bliss, to Freedom and Enlightenment. To such a soul, the *puranas* form a sort of preliminary training ground, providing discipline in serious analytical thought as well as in the positive, synthetic contemplation of the divine which is the Eternal Reality underlying all phenomenal changes and configurations in the unending time-stream of evolutionary life. Those who have not yet realised the need for *vairagya*, firm and utter self-abnegation, clear self-control, even in the innermost regions of thought and speculation have to be encouraged to love the Ideal through the association of power and influence, of even a mechanical political kind with the higher qualities of love, mercy, self-restraint, peace, and harmony—thereby leading the mind to perceive that the two sets of qualities are not necessarily incompatible with each other and later on even to see that the latter set of qualities form the true foundation and lasting basis of all real power and influence even in this life. When this stage is reached, the aspirant is fit to enter upon *Tatvarichara* and reach, by careful guidance of the Guru and by intimate daily communion with the Blessed Perfected, Enlightened Ones, to the Vision Beatific: The Cosmic Consciousness: the Brahmic Illumination.

24—7—31.

Not only do I *do* good, but also I *am* good. The former is interrupted, spurtive, occasional, waiting upon instrumentality. But the latter is incessant, unbroken, spontaneous, and exhaustless. It is perpetually self-renewing in its energy and resource. In other words, I am divine with the power and unfading freshness of the divine spontaneity, the Sudhasatvam of Vishnu. This is *not faith but fact*: not *belief* but *knowledge*: not *hoping* but *living*, not picturing in the future but gloriously enjoying and blessing in the present: HERE and NOW, in this body.

Where is *pain* located? where doth *sorrow* abide? In consciousness. Where is dissatisfaction? Where is desire's residence? In consciousness. But if the consciousness should be filled with joy already, if it is perpetually pre-occupied by Brahmic Bliss, if it is drowned in a quenchless rapture, then how can pain thrive? How can sorrow live? Wherein can dissatisfaction reside? Wherefrom could even the rudiments of these spring from? Especially to the persistent practiser of the Brahma Abhyasa? The faithful liver of the life of Christ? When everything is floated up in the Bhumananda flood, then doth all pain cease, all un-peace die out.

27-7-31.

This vesture of thought, this mental body of ideas, beliefs, purposes, memories, hopes and fears, that constitute the Sukshma investment to the soul, should be capable of being put on and put off at will. Then alone can Yoga be said to be perfected in the Sadhaka.

योगारूढस्य तस्यैव शमः कारणमुच्यते ।
यद्वा हि नेन्द्रियार्थेषु न कर्मस्वनुसज्जते ।
सर्वसंगल्पसंन्यासी योगारूढस्तदोच्यते ॥

It is only when the soul is swallowed up in a superior joy that the submergence of the ordinary mental self is rendered possible. No violent or forceful suppression will here avail. It would indeed prove to be worse than useless as experience hath shown. Unless, the सुखमात्यन्तिकं यत्तत् बुद्धिप्राप्तमनीन्द्रियम् is tasted, this consummation cannot be reached. To be drowned in Samadhic Bliss, that is, in the joy of the union with the Lord is the only authentic way to conquer the old, the Prakrithic, the fear-sorrow-laden, self.

पशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः ।
मनस्संयम्य मत्चित्तो युक्तआसीत मत्परः ।
युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
शान्तिं निर्वाण परमांस्तस्यामधिगच्छति ॥

This old old self would never permit itself to be effaced from consciousness by any fraudulent or outrageous procedure, such as, opium, cocaine,

or alcohol or crude and rude asceticism. Often its reactions are terrible, and many a tragedy in life could be traced to attempts made in this sense. But to bright clear, enlightened, calm, superior, serene, gracious, *Character* it yields. When such a strong, brave, blessed personage comes across the scene, as Krishna did to Arjuna at an important crisis, and invites it tenderly to abandon its fear and distrust and competitiveness, and enter into love into dis-interestedness, into strong, serene joy, and also backs up such invitation by a reassuring personal touch or embrace or other mark of utter affection, *then* is this old, old cunning, covetous, careful calculating, all-too-prudent self, willing to efface itself, as the father is willing to retire from business and custody of the iron-safe provided the son shows himself both competent enough and affectionate enough to comfort and compose him unto a quiet peace, a subdued harmony of joyous existence, Then is the *santhi*, the restful state obtained, and a deep divine content of the soul. Then, by such Brahma Abhyasa, can the soul, the I, the Aham-consciousness, be slid into and slid out of, the physical and mental body, by a gentle process of focussing or emphasis of volition and attention. This is the Yogic Will. Love, truth, equanimity, cheer, light pure diet, light pure sleep, light pure exercise, bright pure thought, are the accessories and preliminary conditions that make the practice possible and easy. Such is Yoga in method. Such is Yoga in result.

SREE SANKARA AS A BHAKTA.

By S. K. Y.

There is a common belief that the great Sankara is exclusively a Philosopher appealing to the intellect and sometimes he is contrasted with Sree Ramanuja who as the exponent among others of *Bhakti-marga* is supposed to appeal to our emotions. People long to see that ideal combination of "the Intellect of Sankara and the Heart of Ramanuja." This contrast almost takes for granted the absence of emotional appeal in Sankara's works and of intellectual appeal in Ramanuja's works, a statement which has only to be made, to be condemned. Sree Ramanuja is popularly known as Bhashyakara, the illustrious author of Sree Bhashya on the Bramha sutras and it is his *magnum opus*, a monument to his gigantic intellect. Nor is Sankara like the Divine Sankara a Yogin plunged in eternal Samadhi, sitting on the snowclad peaks of the Silver Mountain. The great Acharya who is reputed to be the champion of *jnana-marga* has composed many beautiful *stotras* or devotional hymns for the use of the ordinary run of mankind and has given to the world by this means his deep convictions on *Bhakhti-marga*.

I shall take up for illustrating the above remarks only one of his many *Stotras*, the great *Sivanandalahari* and even in that work I shall confine myself only to a few verses to indicate in broad outlines the views of the Teacher on the path of Devotion.

The following verse defines what true *Bhakti* is

अङ्गोलं निजबीजसन्ततिः अयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लताक्षितिरुहं सिन्धुः सरिद्धलभम्
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयम्
चेतोवृत्तिरूपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते.

"That is *Bhakti* when mind is able to reach the lotus-feet of the Lord and remain there." Being a great poet as well, the Philosopher drives home his meaning by means of similes. "As the fallen fruits of *Ankola* gather together at its foot (such is the common belief) as the needle is attracted to the magnet, the chaste wife to her husband and the river to the sea" so also the mind must give up other objects of attraction and with *Ekagra* (or one pointedness) reach the Lords' lotus-feet. To think of the Lord amidst the multitudinous distractions of the world is no easy thing; but to establish occasional contact will not do. The mind must be trained to dwell there. That this is no easy task at all was recognised by Arjuna who said to curb the mind was as difficult as curbing the wind; but as the Lord said we have to train it by constant practice and determination (Gita Ch. VI).

That such a *Bhakti* accomplishes much is expressed in the following verse.

मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
गण्डूषावुनिषेचनं पुररिपोर्दिव्याभिषेकायते
किञ्चिद्भक्षितमांसशेषकबलं नव्योपहारयते
भक्तिः किञ्चकरोत्यहो! वनचरो भक्तावतंसायते.

This is the story of the great Saivite saint known as Kannappa Nayanar or the Saint of the Eyes, the famous forest dweller Dheera associated with Kalahasti.

If the path of devotion be supreme how to practise it would be the most natural question. Who can follow the path or who are the *adbikarins*? What are the things necessary or the *samagri*? What place is best suited for it? These questions are answered by the Acharya with a directness and boldness which is startling.

नरत्वं देवत्वं नगवनमृगत्वं मशकता
पशुत्वं कीटत्वं भवतु विहगत्वादि जननम्
सदात्वत्पादाब्जस्मरणपरमानन्दलहरी
विहारासकं चेत् हृदयमिह किं तेन वपुषा?

Let one be born a man, god, mountain, forest, animal, mosquito, cow, worm or bird. If the mind be ever bent on enjoying the supreme bliss resulting from the contemplation of Thy Lotus-feet, what does the body matter?

वदुर्वा गेही वा यतिरपि जटीवा तदितरो
नरो वा यः कश्चिद्भवतु भव किं तेन भवति?
यदीयं हृत्पद्मं भवति भवद्दीनं पशुपते
तदीयस्त्वं शंभो भवसि भवभारं च वहसि.

Let one be a Bramhacharin, householder, sanyasin or a vanaprastha. Let him be anything. What does it matter, O Lord? He whose mind is subordinated to you, You became his and bear the burden of his life on Your shoulders.

These two verses indicate that every one including the so-called inanimate objects is entitled to think of God and become His devotee. There is no restriction about *adhikara* except a real desire on the part of the aspirant to reach the Lord.

Should we make fuss about the place of worship, the locality where we get the proper 'atmosphere'? Hear the Acharya.

गुहायां गेहेवा बहिरपि वनेवाऽद्विशिखरे
जले वा वह्नौ वा वसतु वसतेः किं वत फलम्?
सदा यस्यैवान्तःकरणमपि शंभो तवपदे
स्थितं चेद्योगोऽसौ सच परमयोगी सच सुखी.

Let one dwell in a cave or in a house; outside, in a forest or on the top of mountain; in water or in fire. What does abode matter?; If one's mind be concentrated on Your feet that is the real Yoga. Such a person is Yogin and he alone enjoys bliss.

Sometimes people attach too much importance to outside accessories and not to the really essential thing, the proper attitude. Gurudev corrects them as follows.

गभीरे कासारे विशति विजने घोरविपिने
विशाले शैले च भ्रमति कुसुमार्थं जटमतिः
समर्प्यैकं चेतस्तरसिजं उमानाथ भवते
सुखेनावस्थातुं जन इह नजानाति किमहो.

The fool plunges into deep waters and wanders in lonely forests or ascends huge mountains, all in search of flowers. He does not know, poor fellow, to offer the single lotus of his heart unto You and be happy. What a pity!

One more verse to show the superiority of devotion to other methods of approaching God, especially the dry intellectual method which sets so much of importance by Logic.

घटोवा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः
पटोवा तन्तुर्वा परिहरति किं घोरशमनम्?
वृथा कण्ठक्षोभं भवति तरसा तर्कवचसा
पदांभोजं शंभोर्भज परमसौख्यं व्रज सुधीः.

You indulge in logic chopping and talk of the pitcher, the ball of earth and the atoms, of smoke and mountain, of cloths and thread. [In certain standard forms of syllogisms these terms are often used.] Does it in any way help you? All Logic is only waste of breath. Worship the Lotus feet of the Lord and attain supreme bliss.

Having thus grasped Sankara's ideas on certain fundamentals of Bhakti let us see how he approaches the Lord and appeals to Him for Divine Grace to save him.

(To be continued).

THE RELIGION OF THE NEW AGE

NOTES OF ADDRESSES.—BY SADHU T. L. VASWANI

Addressing a large meeting of men and women in the Das Garden on Sunday, Vaswani commended the idea of open-air worship and felt happy that such a large number of persons had assembled there for worship away from the shouts and clamour of crowds in the city. Proceeding, he pointed out that in every one was a hidden force, an *Atmashakti*. And one of the ways in which it was drawn out was *Seva* or fellowship with the poor. Religion must not be confounded with rites and ceremonies. The great God was not in temples but in Cottages of the poor. Religion was life; and life was enriched through service.

Whither? :—Addressing a meeting in the Guru Sangat Vaswani pointed out that the Happiness they all were seeking was not in pleasure. In this connection he referred to the recent tragedy of Barton, the famous caricaturist, who wandered from pleasure to pleasure, running after women and excitement and at last committed suicide. He tried to escape himself; he found when it was too late that pleasure could not give him that he wanted. "Wake up" Vaswani said, "from the sleep of the senses!"

Woman-Martyr of Persia :—Addressing a meeting of men and women in the Brahmoo Mandir, on Sunday evening, Vaswani narrated the thrilling story of Quratil,—the gifted woman who died a martyr to the cause of woman's emancipation in Persia. She was a true patriot, penetrated with a deep spiritual purpose of life, and the message she passed on to her people was a message also for Young India. She said:—"Why are you asleep? Awake! The sun is shining! Why do you drown yourselves in a sea of materialism? Behold the new Light! Listen to the voice of the new age!"

BHARATA DHARMA

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