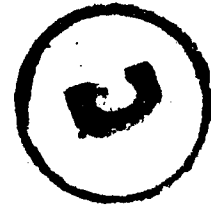


The
Bharata Dharma

vol-9

NO-2.3

May-June. 1931.



53

Registered No. 2196

THE Bharata Dharma

Magazine of Liberal Hinduism

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

17 JUN 1931

VOL. IX

MAY, 1931

No. 2



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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्गुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

PUBLISHED ON THE 15TH OF EVERY MONTH AT ADYAR
Yearly: India, Rs. 2; Foreign, 4s. Single No.: India, As. 3; Foreign, 4d.

CONTENTS

	PAGE
SHRI KRISHNA AS AMBASSADOR	23
TYPES OF WORSHIP. By T. L. Vaswani	25
INDIA AND THE WORLD-FORCES. By T. L. Vaswani	27
SEVA SUTRAS	28
THE HINDU IDEAL OF MARRIAGE. By Dr. S. Radhakrishnan	29
YOUTH AND AGE. By Rajadharma Pravina Diwan Bahadur K. S. Chandrasekhara Aiyar Avl., Bangalore	32
RELAXATION. By A Student	36
GOOD BEHAVIOUR OR SUCCESS? S. R. R.	37
REVIEWS	41

THE BHARATA SAMAJA PUBLICATIONS

The following publications of the above Samaja are available for sale and can be had from the Joint Secretary.

- (i) Nityapujavidhanam. (Sanskrit Text, Translation and translation in English and Explanatory Notes.) Price As. 6.
- (ii) Nityapujavidhanam. (Sanskrit Text in Telugu characters, with meaning and notes in Telugu.) Price As. 4.
50 Copies Rs. 10.
- (iii) Abridged Hindu Daily Practice. (Sanskrit Text in Devanagari and English Translation.) Price As. 2.
- (iv) Simplified Rituals of Upanayana and Vivaha. (Sanskrit Devanagari) . . . Price As. 8.
- (v) Vedic Marriage Ritual. (Sanskrit Text and Translation into English.) Price One Anna.

AS OTHERS SEE US

Mr. H. Shrinivasa Aiyar, "Shrinivasa Ashrama," 5, Russell Street, Calcutta, writes under date 7th April, 1931:

"I highly congratulate you for the nice way in which you are conducting THE BHARATA DHARMA, . . . my prayers and best wishes for its success."

Mr. K. S. Narayana Aiyar, Vakil, Puttansandai, Trivandrum, writes under date 25th April, 1931:

"Heartly congratulations for the pictures in the March number."



THE

Bharata Dharma

(The Official Organ of the Bharata Samaja)

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

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

VOL. IX

MAY, 1931

No. 2

SHRI KRISHNA AS AMBASSADOR

AT THE COURT OF DHRTARASHTRA

SHRI KRISHNA had declared His resolve to visit the Kurus in order to try to avert the impending war. Yudhishtira at first objected to His going, lest injury should befall Him, but consented on Keshava reminding him that none could stand before him if He arose to slay; He pointed out to Yudhishtira that, as a Kshatriya, he could not continue to subsist on alms, and that while He would strive to make peace, He regarded war as certain.

Then Shri Krishna gently told him that he was all a son of his warrior race should be, but that He had thus spoken because a man would never do rightly who weighed the consequences of his action against his duty. Duty must be done, whatever the apparent result. It was in the month of Karthika that Shri Krishna set out on his momentous mission to Hastinapura.

He approached Hastinapura, and all the sons of Dhrtarashtra, save Duryodhana, went out, with Bhishma, Drona and Kripa to bid him welcome . . . Having done due homage to the King, He went to the house of Vidura. Talking that night to Vidura, Shri Krishna explained

that he had come to strive to liberate the earth from the meshes of death; He would sincerely strive to bring about peace and to serve both parties; if the Kurus would listen to His words, "words fraught with wisdom, consistent with righteousness and possessed of grave import, then that peace which is my object will be brought about." In the morning He went to the court where the Kings were assembled, a splendid array of warrior chiefs, shining with gold and gems, and all arose in respectful greeting when He, the lotus-eyed, attired in yellow like a dark gem mounted in gold, and wearing the blazing jewel Kaushtubha, entered the hall. Every eye was fixed on Him and breathless silence prevailed, until His voice, "deep as the roll of clouds in the rainy season," broke the tense stillness. "In order that, O Bharata, peace may be established between the Kurus and Pandavas without a slaughter of heroes, I have come hither." He began with pleading soothing words, dwelling on the irresistible strength which would accrue to Dhrtarashtra if the Pandavas with his own sons were the defenders of his throne. But if either were slain, where would be his happiness? Let the old love revive with which, as children, he had cherished them. The Pandavas had kept their pledge during the thirteen years of exile; let the King now keep his. Speaking in their name, He cried: "Knowing that our obedience is due to thee, we have quietly undergone much misery. Behave thou then unto us like a father or brother . . . If we go wrong, it is the duty of our father to set us right. Therefore set us on the way, and tread thou also the excellent path of righteousness." Pathetically He reminded Dhrtarashtra of the wrongs inflicted on the sons of Pandu and of their endurance and present willingness to forgive.

धर्मार्थात्सुखाच्चैव मा राजनीनशः प्रजाः ।

अनर्थमर्थं मन्वानोऽप्यर्थं चानर्थमात्मनः ॥

हिरण्यप्रसूतान्पुत्रान्निगृह्णीष्व विशांपते ।

पुत्राः शुश्रूषितुं पार्थाः स्थिता योद्धुमरिन्दमाः ।

यत्तं पथ्यतमं राजस्तस्मिंस्तिष्ठ परन्तप ॥

Udyoga Parva, Adhyaya 95, Sloka 60

"For the sake of virtue, of profit, of happiness, make peace, O King, and do not allow the earth's population to be slaughtered, regarding evil as good and good as evil. Restrain thy sons, O monarch, who have from covetousness proceeded too far. As regards the sons of Pritha, they are equally ready to wait upon thee in dutiful service as to fight. That which seemeth to thee to be for thy good, O chastiser of foes, do thou adopt."

The silver tones sank into silence, and stillness again brooded over the Assembly, the Kings thinking "within themselves that there was no man who could dare reply to that speech". At last one Rshi after another addressed Duryodhana, giving him instances of the defeat of those intoxicated by pride. Narada pleaded long with him, begging him to listen to friends who wished him well, but all was in vain. Then Dhrtarashtra begged the Lord Himself to strive to persuade his foolish and wicked son, and Keshava approaching Duryodhana, spoke sweetly to him, praising his good qualities and praying him to turn from his perverse ways and make peace. All would then be happy, and he would obey his father and mother.

रोचते ते पितुस्तात पाण्डवैः सहसङ्गमः ।

सामात्यस्य कुरुश्रेष्ठ तत्तुभ्यं तात रोचताम् ॥

Udyoga Parva, Adhyaya 124, Sloka 21.

"Peace with the Pandavas, O sire, recommends itself to thy father. Let it therefore, O Chief of the Kurus, recommend itself to thee."

कुलत्र इति नोच्येथा नष्टकीर्तिर्नराधिप ।

Udyoga Parva, Adhyaya 95, Sloka 62.

"Let not people say that thou art the exterminator of thy race and the destroyer of its achievements."

He might be Lord paramount with the consent and support of the Pandavas.

पाण्डवैस्संशमं कृत्वा कृत्वा च सुहृदां वचः ।

संप्रीयमाणो मित्रैश्च चिरं भद्राण्यवाप्स्यसि ॥

Udyoga Parva, Adhyaya 124, Sloka 62.

"Making peace with the Pandavas and acting according to the counsels of thy friends and rejoicing with them, thou art sure to obtain what is for thy good for ever and ever." [This extract from that excellent little book, *The Great War*, by Dr. Annie Besant, explains the context.]

TYPES OF WORSHIP

BY T. L. VASWANI

THERE are two types of worship: (a) worship of the Unmanifest, and (b) worship of the Manifest. Among the important Chakras which open up with the unfolding or evolution of consciousness are these

three: (1) The brain-centre, (2) the heart centre, and (3) the intuition centre. When the brain-centre is well unfolded the man becomes a logician, a thinker; and if he applies the well developed brain consciousness to practical domains, he becomes an organiser, an engineer, an administrator, etc. When the intuition centre is opened up, the man becomes a seer and is oft consciously linked up with one or more of the higher planes. When the heart centre opens up, consciousness widens into worship. Its very essence is aspiration, longing, the reaching out in emotion to the Infinite. The worship of the Unmanifest is of two kinds: (1) The negative—May I call it worship of the *neti neti* kind? The man realises that the Infinite is "not this," "not this". The Infinite is not separated from the finite or phenomenal. The Infinite is immanent in the finite. The phenomenal would cease to be if the Infinite did not uphold it. The attitude of the worshiper in the *neti neti* kind of worship is not to separate the Infinite from the finite but to transcend the finite. The Infinite in its Eternal Fulness is better than our best, nobler than our noblest, greater than our greatest. The Infinite transcends this, that, every thing on the finite plane. (2) The positive. May I call it worship of the Divine Darkness? I sometimes call it *Andhakara Yoga*. The Unmanifest is the Divine Darkness wherein move all manifested realms of Light. Not without reason is Shri Krishna named the Shyma Sundaram, the Dark-Beautiful One. The *neti-neti* consciousness brings with it a longing for the Infinite. So does the *Andhakarayoga*-consciousness. Worship of the Manifest is of three kinds:

(1) Nature worship: Nature is a great inspiration. Not without reason did the Rishis seek mountains, hills, forests, and river-banks for meditation. Some beautiful objects of nature like flowers—Nature's children—are a great help in worship. Flowers are not products of dead forces. I regard flowers as the work of artist—intelligences or nature-spirits. I regard flowers, therefore, as charged with a beautiful psychic magnetism.

(2) Worship of sub-human God: His forms are the poor; have reverence for them. Also for birds and beasts.

(3) Hero-worship: Choose one or more of the world's great Teachers and Heroes, and be attuned to them in sympathy, love and service.

INDIA AND THE WORLD-FORCES

BY T. L. VASWANI

AN interesting book, "The Degradation of the Democratic Dogma," by Henry Adams, criticises at length the comfortable dogma of the 'progressive' evolution of man. It cannot be denied that the progress of man is not straight like Roman roads; there are 'checks'; there are also 'redemptive forces' to take the nation forward. Two such forces, I believe, are the scientific and freedom-movements of the modern world. Henry Adams forgets the working of such forces in history; or he would not speak of a 'catastrophic dissolution of Society, man, earth and perhaps all creatures'. The ultimate force or energy, according to this writer, is being steadily dissipated. The ultimate force or energy, according to my theory of life, is being developed for the highest good of the world; and I pray that the Indian movement may become an agency through which the world-Shakti may work for India's amelioration and the uplift of humanity. For a free India is essential to the higher life of the human race. This thought gives me hope, gives me faith, in the midst of much that is depressing to-day.

In a significant passage and after a good deal of calculation by the 'arithmetical formulas of thermodynamics' Mr. Adams arrived at the view that a great crisis in civilization was arrived at in 1921. In that year it is true many in different parts of the country expected Swaraj. The Swaraj-in-a-year idea, as I humbly submitted even in 1921, was a blunder. Reaction set in with disappointment. Counsels of violence asserted themselves in certain quarters. It is time to re-affirm the ancient truth that the freedom worth having may not be won without the strength of Spirit. For we seek Swaraj not for national aggrandisement but for the service of humanity. I confess I do not see much change in the "psychology" of the Administration to-day.

Swaraj either as a psychological attitude or as a political fact is not in sight. One thing I feel sure of; India will not win without much wisdom and self-transformation. I am not pessimistic. I plead for India's co-operation with the World-Forces.

PHILOSOPHY OF FREEDOM IN THE GITA

The current issue of the "Dawn" has an article from Vaswani's pen discussing the philosophy of the Gita. It is a philosophy, Vaswani says, of synthesis and *shakti*. In such a philosophy the emphasis is on the individual. "Decadence," says Vaswani, "is setting in because

we emphasise quantity rather than quality, mass rather than the individual. Regeneration of nations and communities is through individuals: not in surface extension but in depths of life is the secret of regeneration." Referring to the karma, gnan and bhakti margas, Vaswani says, "We need all the three, and these three, it seems to me, are but three steps in the One Way which may well be called *Mukti-Marga*—the way of Liberation." Vaswani points out that freedom is the goal of the Gita's philosophy; he is free who is desireless. "Conquer craving—is the call of the Gita," says Vaswani. "*Trishna* is bondage: there is no freedom until the wandering ceases: the wandering of thoughts and the wandering of desires. There is no true Liberty until the tyranny of desires is broken. Travelling in the West, visiting Germany, England and other countries and seeing there the misery of the poor, the growth of greed and passion, I asked myself: 'Where is Liberty?' There is no freedom where there is the reign of desires." Vaswani shows why the Gita puts emphasis on the *atman*. "You cannot," he says, "cram philosophy out of books. Philosophy in the Hindu books is a *darshan*, a vision. And this grows out of life. The Gita calls us to communion with the *atman*—the Creative Life—the Infinite that flows into and fertilises the finite—the Eternal that makes the historic process of Time rich in meaning."

SEVA SUTRAS

(From Vaswani's recent book named "*Tears*")

SERVICE of the poor is worship of God.
 Reflect your *bhakti* in service of the broken ones.
 Turn away from shouts and shows and rejoice in little acts of humble service.
 Have compassion for all creatures.
 Through *seva* attain to self-purification.
 Serve Him in the Daridra Narayan and you will have the reward you seek—vision of the Lord of Love.
 A city is a desert in the absence of true servants of the Ideal.
 The secret of *seva shakti* is sacrifice.
 The coming religion will be a religion of service and sacrifice.
 No sympathy without suffering. To suffer is to be prepared to remove the sufferings of others.
 If you will truly serve do not put off till tomorrow what you can do to-day.

Be an instrument of God and a *shakti* will go out of you for the help of many.
 The greatest gift at the lotus-feet of the Lord is the gift of yourself.
 A dedicated life is a centre of mighty forces.
 The reward of *seva* is power for more *seva*.
 Here is a test of service—is your heart becoming purer? And are you drawing nearer to the Divine Centre?
 If you would be a true servant, have faith in God, the Builder of Destiny.
 Would you tread the path of service? Bless them that persecute you.
 Grow in the spirit of silence; and breathe out the aspiration that you may be a silent unknown servant of the Unseen.
 Stand not on summit-heights but come into cottages of the poor and be united with them in the service of Love.
 "Brother" means burden-bearer. If you would serve, lift up the burdens of others.
 He who has not learnt self-control has not learnt service.
 Let no difficulties daunt you. Believe that if your heart is pure the Earth and the Heavens and all the Devas will be your Helpers.
 Blessed are they who dry the tears of the poor and in the sufferings of the poor hear the very call of Krishna, the call of the Eternal Lover of man.

THE HINDU IDEAL OF MARRIAGE

THE HINDU VIEW OF LIFE

BY DR. S. RADHAKRISHNAN

THE second stage is that of the householder or the *GRHASTHA*. human being is not ordinarily self-sufficing. The God of Aristotle may enjoy his solitary existence, but not the men and the women of the world. These are as a rule encouraged to enter the married life. India has known for centuries what Freud is popularizing in Europe, that repressed desires are more corrupting in their effects than those exercised openly and freely. Monastic tendencies were discouraged until one had a normal expression of natural impulses. He who runs away from marriage is in the same boat with one who runs away from battle. Only failures in life avoid occasions for virtue. Marriage is

17 JUN 1931

regarded as sacred. The very gods are married. When the Hindu descends from the adoration of Absolute and takes to the worship of a personal god, his god has always a consort. He does not worship a bachelor or a virgin. Siva is ARDHANARISVARA, his image signifies the co-operative, interdependent, separately incomplete but jointly complete masculine and feminine functions of the supreme being. There is nothing unwholesome or guilty about the sex life. Through the institution of marriage it is made the basis of intellectual and moral intimacies. Marriage is not so much a concession to human weakness as a means of spiritual growth. It is prescribed for the sake of the development of personality as well as the continuance of the family ideal.

The Hindu ideal emphasizes the individual and the social aspects of the institution of marriage. Man is not a tyrant nor is woman a slave, but both are servants of a higher ideal to which their individual inclinations are to be subordinated. Sensual love is sublimated into self-forgetful devotion. Marriage for the Hindu is a problem and not a datum. Except in the pages of fiction we do not have a pair agreeing with each other in every thing, taste and temper, ideals and interests. Irreducible peculiarities there will always be, and the task of the institution of marriage is to use these differences to promote a harmonious life. Instincts and passions are the raw material which are to be worked up into an ideal whole. Though there is some choice with regard to our mates, there is a large element of chance in the best of marriages. Carve as we will that mysterious block of which our life is made, the black vein of destiny or chance, whatever we may call it, appears again and again in it. That marriage is successful which transforms a chance mate into a life companion. Marriage is not the end of the struggle, it is but the beginning of a strenuous life where we attempt to realize a larger ideal by subordinating our private interests and inclinations. Service of a common ideal can bind together the most unlike individuals. Love demands its sacrifices. By restraint and endurance, we raise love to the likeness of the divine.

In an ideal marriage the genuine interests of the two members are perfectly reconciled. The perfectly ethical marriage is the monogamous one. The relation of Rama and Sita, or Savitri and Satyavan, where the two stand by each other against the whole world, is idealized in the Hindi scriptures. In the absolute perfection we have to be content with approximations. We need not, however, confound the higher with the lower. Eight different kinds of marriages are recognized in the Hindu law books. Manu did not shut his eyes to the practices of his contemporaries. He arranges the different kinds

of marriages in an order. While marriages in which personal inclination is subordinated rank high, those by mutual choice (gandharva), force (rakshasa), purchase (asura) come lower.

The recognition of the spiritual ideal of marriage requires us to regard the marriage relation as an indissoluble one. So long as we take a small view of life and adopt for our guide the fancy or the feeling of the moment, the marriage relation cannot be regarded as permanent. In the first moments of infatuation we look upon our partners as angels from heaven, but soon the wonder wears away, and if we persist in our passion for perfection, we become agitated and often bitter. The unrest is the effect of a false ideal. The perfect relation is to be created and not found. The existence of incompatibility is a challenge to a more vigorous effort. The resort to divorce is to confess defeat. The misfits and the maladjustments are but failures.

Modern conditions are responsible for a larger number of divorces and separations. Life has become too hurried. We have no time to understand one another. To justify our conduct, we are setting up exaggerated claims on behalf of the individual will and are strongly protesting against discipline. We are confusing self-expression and self-development with a life of instincts and passions. We tend to look upon ourselves as healthy animals and not spiritual beings. We have had sin with us from the beginning of our history, but we have recently begun to worship it. It is not very modern for a man or woman who is sick of his or her partner to take to another, but what is really modern is the new philosophy in justification of it. Disguised feeling is masquerading as advanced thought. The woman who gives up her husband for another is idealized as a heroine who has had the courage to give the hypocritical moral codes and the false sentiments, while she who clings to her husband through good report and bad is a cowardly victim of conventions. Sex irregularities are becoming less shocking and more popular.

Though we have had our share of exaggerating the wickedness of women, and though we have some texts with regard to the woman as an external temptress of the man Adam, a snare of perdition, as Donaldson expressed it, "a fireship continually striving to get alongside the male man-of-war and to blow him into pieces," the general Hindu view of woman is an exalted one. It regards the woman as the helpmate of man in all his work, SAHADHARMINI. The Hindu believes in the speciality of the contribution which woman makes to the world. She has special responsibilities and special duties. Even such an advanced thinker as Mrs. Bertrand Russell allows that "each class and sect has that to give to the common stock of achievement, knowledge and

thought which it alone can give, and robs itself and the community by inferior imitation". So long as children cannot be shaken from heaven, but have to be built within their mothers' bodies, so long will there be a specific function for woman. As the bearing and rearing of children take a good deal of their time and attention, women were relieved of the economic responsibilities for the family. While man is expected to take to the worldly pursuits (YAJNAPRADHANYA), woman is capable of great heights of self-control and self-denial. The stricter code of morality applied to women is really a compliment to them, for it accepts the natural superiority of women. But the modern women, if I may say so, is losing the self-respect. She does not respect her own individuality and uniqueness, but is paying an unconscious tribute to man by trying to imitate him. She is fast becoming masculine and mechanical. Adventurous pursuits are leading her into conflict with her own inner nature.

[With apologies to the *Oriental Magazine*, New York].

YOUTH AND AGE

BY RAJADHARMA PRAVINA DIWAN BAHADUR
K. S. CHANDRASEKHARA AIYAR AVL., BANGALORE

(Continued from page 17)

It is true that ideal people of this type are rare. Mankind is very largely in the making, not but that the process might be hastened if methods were employed consciously directed and more nearly adopted to that end. One hesitates to put the question in the presence of educational experts headed by the Vice-Chancellor himself—but I put it diffidently, not as a point of criticism, but as a matter of honest doubt—whether our educational system has done all it can do to develop initiative and to foster originality. There is warrant for my doubt (among much other testimony) in Bertrand Russell's caustic observation that a certain percentage of children have the habit of thinking, but that one of the aims of education is to cure them of this habit! The professed aim is no doubt to guide and direct the pursuit of truth; but education as practised is too often content to fill the mind with quantities of ill-assimilated knowledge. There is still too much, it is to be feared, of the methods of the pump about our education. The idea seems to be (as some one has well put it) that the teacher draws from the well of knowledge and administers copious draughts

to his pupils, and when they have swallowed these, they are educated! The education of the future, on the contrary, will be like the medicine of the future: both will aim at eliciting and enlisting the powers of the pupil or patient rather than dosing them; for it is from the power within that the real learning and the real cure must come. One may, in all the circumstances, venture to doubt whether our present system of education is as well calculated as it might be to discover the real aptitudes, and to call out and discipline to the fullest possible extent the latent powers of the individual learner. 367

I wish, in any case, to emphasize, first, that a man's best teacher, when all is said and done, is himself. Others may point the way, may help with advice and facilities; but each man must make choice of what he will learn and then set to work to make what is learnt part of himself. No one else can do this for us. Secondly, true education is not mere book learning, much less the stuffing of the memory with information, however useful or interesting, which makes no permanent impression on character or talent, which adds no contribution of value to the growth of the soul. What we carry with us into after-life, and still more decisively into the lives to come, is not the memorized fragments of knowledge, but the varied qualities and powers which we have cultivated in the pursuit of truth.

Now, just as it is a somewhat common mistake to think that the education of a young person is ended as soon as he or she has passed out of a school or college, so is it a mistake to imagine that the process of gathering useful experience, of acquiring new sympathies and powers of rational enjoyment and useful service, can ever really come to an end for a well-constituted personality. Life is a continuous process of growth, not merely in a physical sense, but mentally and spiritually. We begin to decay when we cease to grow. And the condition of all healthy growth is the continued power of realization, which in the case of our higher nature implies the power to welcome new ideas and suggestions, to sympathize with new points of view, to profit by new truths and inspirations.

The lesson, therefore, for all, whether old or young in years, who wish to remain youthful in spirit, is to take a lively interest in all that goes on around, to enter right into the current of the stream of life, acquiring the freshness and exhilaration, the clear-sightedness and the power of purposeful action, which can nowhere else be had.

This means a receptive mind, which does not shut itself to anything, a mind with preferences, if need be, but no arbitrary exclusions. It means also a habitual attitude of appreciation towards all that is good, beautiful and true, of admiration for whatsoever is great, pure

and noble. It is the mark of a petty nature to be always on the lookout for faults to pick, rather than for merit to appreciate and foster. Since every man (the permanent part of him) is ultimately fashioned by what he thinks, it follows that if we are constantly thinking mean thoughts, whether true or false, whether in relation to others or to ourselves, we must sooner or later become attuned to the habitual cast of our minds. I should like to urge particularly on the young how easy it is for them, if they are earnest and assiduous, to become very much what they choose. Youth is plastic. It is "the golden period of life, when every well-spent moment is like good seed planted in an auspicious season".

A receptive mind by no means implies a blind acceptance of other people's opinions ready-made. A man's own independent and calm judgment is in the end the surest support for his convictions, provided it is not altogether the judgment of a fool. In proof that "obstinacy and heat in sticking to one's opinions is the surest proof of stupidity," Montaigne adduces a familiar example. "Is there anything so cocksure, so immovable, so disdainful, so contemplative, so solemn and serious, as an ass?" The wise man, on the other hand, while firm as a rock in matters of principle, of right and wrong, is reasonable and accommodating in things which do not matter. He is ready to make concessions in a spirit of judicious compromise in order to maintain harmonious relations with others, and to secure co-operation, as far as attainable, for common ends.

The ability to see things through the eyes and even through the prejudices and fears of other men, is a great aid to mutual understanding, and a valuable asset, particularly to those seeking to engage in public life. More mischief has been done to the greatest public causes by stupid jealousies and senseless divisions, not to speak of that arch-enemy of civic progress, religious bigotry and intolerance, than by all other circumstances put together.

A real spirit of unity is, indeed, a prime condition of achievement. It is the essence of patriotism, a much abused word, too often identified with the passions and excitements of politics. Politics has this in common with fire that, when it seizes upon the heedless or inexperienced, it consumes and destroys them. Political action, to be beneficent and effective, must be inspired by true zeal for the civic welfare; it must also be guided by wisdom and experience, and controlled by prudence and moderation. The patriotism of the young, unless duly restrained, is apt to become emotional and even violent. We see this demonstrated almost everywhere throughout the country. Collective emotion, in fact, is one of the

principal instruments of political agitation. And it is often most unscrupulously used, as when older people work on the impressionable minds and generous impulses of youth to compass their ends, inciting them to adventurous and even violent courses, at a time when these ought to be engaged with their studies and the serious business of training for life.

While I have no doubt myself that practical politics is the business of grown men, not of immature youth, I am not one of those who think it desirable, even were it possible, to keep the minds of the young away from contact with the main currents of national life. The very object of education is, in a sense, to teach boys to become men. The young student of to-day is the citizen of to-morrow. He is not yet, it is true, a full-fledged citizen. He has not enough of the experience and knowledge, born of intimate contact with the work-a-day world, to be able to act with foresight and deliberation in difficult contingencies. Nor is he in a position to assume full and final responsibility for consequences, often most tremendous in their nature, in which his acts may involve others as well as himself. But short of active and responsible participation in the conflicts of political life, there seems no particular reason to look askance at the younger generation interesting itself in things which concern the welfare of the country and human progress at large.

Apart from, and quite unconnected with, the emotional outbursts which, it is to be hoped, are but a passing phase of an exceptional situation, there is to be noticed in the world to-day, especially among its youth, a certain spirit of unrest, of challenge of accepted opinions and established institutions, which must no doubt be exceedingly uncomfortable to sticklers for tradition and authority. But if it be, as largely it appears to be, really a symptom of an intellectual ferment, of that thorough searching of heart and mind which is essential to world-progress, it is a spirit to be welcomed rather than deprecated.

So far as India is concerned, everything of consequence will probably come into the melting pot in the years ahead. Her political institutions, the tangled web of inter-caste and intercommunal relations, the rational basis of social customs, the economic structure of the life of the people, the machinery and methods of national education—everything, in fact, which has a close bearing on India's future destiny, must sooner or later come in for thorough scrutiny at the hands of those to whom India's permanent interests are their first concern. It will necessarily be an era of excitement, of heated controversy, even perhaps of bitter struggle, foreboding stormy weather, more or less disturbing to elderly constitutions and placid tempers. But that

very fact will make it all the more attractive to youthful and enthusiastic natures. For it promises abundant scope for the pioneer spirit which is not content to trudge along the beaten, barren road, but is bent on striking out new paths to progress, to throw itself into fresh channels of creative activity.

(To be continued)

RELAXATION

THOUGHTS CULLED FROM UNITY TEACHING

BY A STUDENT

THOUGH Service be our watchword, man was not created to be a beast of burden, nor expected to heap burdens upon himself and to think of himself as a bearer of burdens. While burdens are primarily mental, they eventually become physical. The person who carries mental burdens soon finds he stoops under the weight of them. Worry and anxiety have done much to increase disease and financial failure. The world takes on a new aspect when the Marthas cease being anxious and fretted about the affairs of the world and learn to relax the mental and physical tension in which they are accustomed to live.

If to the idea of relaxation is added the idea of setting free any imperfect idea that holds any portion of the body, it also becomes a great healing process. Freed from worry and strain we can let the inner spiritual forces do their perfect work toward rebuilding our body and establishing harmony in our mind and affairs.

In a booklet on meditation Mr. Ingraham points out that "this relaxing of mind and body is a part of the process by which we receive and appropriate the gifts of God and incorporate them into our being. Nothing ever becomes ours until we receive it, because acceptance is the first requisite of ownership. Any amount of wealth may be ours potentially, but until we lay hold of it, we do not possess it for any practical purposes."

The most potent factor in attaining relaxation is the consciousness of the Presence of the Spirit of God. To realize that God in the midst of each individual is All-in-All, greater than all else in the Universe. A state of anxiety and tension arises when we think of external things or people as having greater power over us, or our lives, than we ourselves have through our consciousness of the indwelling God. Our bodies become tense with the idea of strife and strain and need to be trained

to relax. Much of the benefit of sleep is lost where mind and body have not first been freed from tension.

Relaxation is not complete unless we erase from the mind, what we would erase from the body. Man can lay hold of that power which breaks down limitations and unfetters the mind by the realization of such an affirmation of truth, as "There is but one Presence and one Power in the Universe, the Good Omnipotent. In Omnipotent Good, I live and move and have my being".

It is sometimes found advisable at the beginning of a period of relaxation to quiet the body by speaking to it the word of peace, "Peace, be still". Since there is no absence of life, substance and intelligence in any atom of our bodies, the intelligence residing in each atom responds to the word of command spoken by Divine Intelligence through the conscious mind. Or relaxation may be induced in the body by giving quietly and confidently the word of command "Relax, relax" to each part in turn; beginning with the head, then taking the face, shoulders, body and limbs in the turn. Since the sub-conscious mind has been impressed for years with the idea of ceaseless striving, time and practice may be required before it responds readily to the injunction to relax.

To derive most benefit from a period of relaxation it must be remembered that it is also a time of renewal. It is not only to free mind and body from tension, but to bring them to a state of receptivity to the free flowing life of God that each may live in the consciousness that God's Life is our very life and resume our daily work in the full assurance that "God is my Strength and Power; and He maketh my way perfect".

From *The Liberal Catholic Church*.

GOOD BEHAVIOUR OR SUCCESS?

S. R. R.

GOOD behaviour is a more important thing than success, some people think: Success, happiness and prosperity depend on it. What is Good Behaviour or *Shila*? It is often defined as character, good or right conduct, virtue, etc.

Chapter 124 of Shanti Parva of Shri Mahabharata has an illuminating story illustrating the value of Good Behaviour—

SHILA

Yudhisthira, the eldest of the Pandavas, asked the Warrior-Teacher Bhishma, prostrate on the arrow bed, but inspired by Shri

Krishna to give out great truths, how that greatly valued virtue of Right Conduct (good behaviour) can be acquired. Bhishma then related the story which Dhritarashtra told his self-willed son, who was tormented with jealousy at the prosperity of the Pandavas.

Bhishma said to Yudhishtira:

पुरा दुर्योधनेनेह धृतराष्ट्राय मानद ।
आख्यातं तप्यमानेन श्रियं दृष्ट्वा तवागताम् ॥
भवतस्तां सभां दृष्ट्वा समृद्धिं चाप्यनुत्तमां ।
दुर्योधनस्तदा दीनः सर्वं पित्रे न्यवेदयत् ॥

Previously Duryodhana, son of Dhritarashtra, addressed his father, having been tormented at having seen thee in possession of prosperity and having also witnessed that wonderful Hall of inimitable splendour which made him miserable.

Dhritarashtra asked Duryodhana:

यदा त्वां महदैश्वर्यं प्राप्तं परपुरंजय ।
किंकरा भ्रातरः सर्वे मित्रसंबन्धिवान्धवाः ॥
आच्छादयसि प्रावारान्भासि पिशितौदनम् ।
आजानेया वहन्ति त्वां कस्माच्छोचसि पुत्रक ॥

When you are yourselves endowed with great wealth and prosperity, oh! chastiser of foes! and blessed also with dutiful and devoted brothers, relatives and friends, why should thou grieve?

Duryodhana replied:

दश तात सहस्राणि खातकानां महात्मनाम् ।
भुज्जते रक्मपात्रीभि युधिष्ठिरनिवेशने ॥
दृष्ट्वा च तां सभां दिव्यां दिव्यपुष्पफलान्विताम् ।
अधास्तिसिरकलमाषान्नानि विविधानि च ॥
दृष्ट्वा तां पाण्डवेयानामृद्धिमिन्द्रोपमां शुभाम् ।
अमित्राणां सुमहतीमनुशोचामि मानद ॥

Tens and thousands, oh! Father, of great souls and religious householders are being fed at the residence of Yudhishtira in golden vessels! I grieve at that excellent hall of the Pandavas replete with divine flowers and fruits and served by many-hued horses, and full of valuable precious stones. It distresses me to see my enemies in the enjoyment of unequalled prosperity like Indra.

Dhritarashtra, the King and father, said:

यदीच्छसि श्रियं तात यादृशी सा युधिष्ठिरे ।
विशिष्टं वा नरैश्च शीलवान्भव पुत्रक ॥

शीलेन हि त्रयो लोकाः शक्याजेतुं न संशयः ।
न हि किंचिदसाध्यं वै लोके शीलवतां सताम् ॥
एकरात्रेण मान्धाता त्र्यहेण जनमेजयः ।
सप्तरात्रेण नाभागः पृथिवीं प्रतिप्रेदिवान् ॥
एते हि पार्थिवाः सर्वे शीलवन्तो यशोन्विताः ।
ततस्तेषां गुणक्रीता वसुधास्वयमागता ॥

My child if thou desirest equal or greater prosperity than the Pandavas, you must be of right conduct. The whole earth came under the sway of Mandhata in a night, of Janamejaya in three days and of Nabhaga in seven days. Those Kings were of good conduct (shila) and illustrious. The earth came to their possession as if bought by their conduct.

Duryodhana enquired:

कथं तत्प्राप्यते शीलं श्रोतुमिच्छामि भारत ।
येन शीलेन संप्राप्ताः क्षिप्रमेव वसुंधराम् ॥

How is that shilam secured? I wish to hear, oh! Bharata, of the good conduct by which those kings obtained their sovereignty over the earth.

Dhritarashtra then related the ancient story of how Prahlada of the Daitya line and of renowned devotion and right conduct, wrested the kingdom of the Devas from Indra, their chief, by sheer merit of his excellent behaviour. He brought all the three worlds under his sway. Indra then sought the advice of Brhaspati, his preceptor, of great wisdom, as to the attainment of the highest felicity. Brhaspati taught him Jnana—True Wisdom—ज्ञानं नैवेद्यसं परम् which alone could give one the highest felicity. Indra asked if there was anything higher than what was given him. Brhaspati then referred him to Ushanas of great spiritual splendor and the preceptor of the Daityas. Indra waited upon him, asked and received further knowledge. Not satisfied, however, he asked if there was anything higher to be known. Ushanas referred him to Prahlada as possessing greater knowledge. Indra, disguising himself as a Brahmana, went to Prahlada and asked for instructions as to the means of the highest felicity. Prahlada was very busy and could not attend to the Brahmana pupil for some time. Meanwhile, the pupil (Indra) ingratiated himself into the king's (Pahlada's) favor by faithful service, and when a favorable opportunity occurred, he asked Prahlada how and by what means he was able to secure his sovereignty over the three worlds.

Prahlada then said:

नासूयामि द्विजान्विप्र राजास्मीति कथंचन ।
काम्यानि वदतां तेषां संयच्छामि वहामि च ॥

धर्मात्मानं जितक्रोधं नियतं संयतेन्द्रियम् ॥

समासिञ्चन्ति शास्त्रज्ञाः क्षौद्रं मध्विव मक्षिकाः ॥

I do not feel any pride in having the position of a King. I follow the counsels of the wise, following the teachings of the Great Ushanas (Shukra, Bhargava). I am always rightly guided by those high souled ones, who know me as open to counsel, dutiful, uninfluenced by wrath, humble and self-controlled. It is this conduct that gives me the greatest felicity, that I know of.

यदि राजन्प्रसन्नस्त्वं मम चेदिच्छसि प्रियम् ।

भवतः शीलं मिच्छामि प्राप्तुमेष्वरो मम ॥

Indra begged that the merit (Shila) of the King (Prahlada) might be given to him.

Prahlada stood to his word.

एवमस्त्विति स प्राह प्रह्लादो विस्मितस्तदा ।

"Be it so." Said Prahlada smiling. Immediately after, Prahlada became anxious and he sat brooding and uncertain.

तस्य चिन्तयतस्तावच्छायाभूतं महाद्युतेः ॥

तेजो विप्रह्वत्तात शरीरमजहात्तदा ॥

Then a shadow but splendid form issued out of himself. Prahlada enquired who he was. The form replied: "I am Shila. Abandoned by you, I go to the person (Indra) to whom you have given me." So saying it disappeared and entered Indra.

Then another form of a similar nature came out, and asked by Prahlada, replied that it was Dharma (Righteousness) and was going after Shila, as Righteousness dwells where Shila remains. (यतः शीलं ततोऽहम्.)

Then Truth (Satya), Good Deeds (Vritta), Prowess (Bala) and the Goddess of Prosperity (Lakshmi) came out, one after the other, and having answered Prahlada that they were moving out with Shila, deserted by him, disappeared and joined Indra.

Then Lakshmi said:

शीलेन हि त्रयो लोकास्त्वया धर्मज्ञ निजिताः ।

तद्विज्ञाय सुरेन्द्रेण तव शीलं हृतं प्रभो ॥

धर्मः सत्यं तथा वृत्तं बलं चैव तथाऽप्यहम् ।

शीलमूला महाप्राज्ञ सदा नास्त्यत्र संशयः ॥

By Shila were gained the three worlds by thee.

Having known this, Indra secured it from you.

Righteousness, truth, Conduct, strength and

Myself are rooted in Shila always.

Thus, at the loss of Shila, Prahlada lost the other virtues, which joined Indra, who had acquired Shila. Indra thus regained his sovereignty.

Having related this to his son, Dhritarashtra explained briefly the means of getting Shila:

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।

अनुग्रहश्च दानं च शीलमेतत्प्रशस्यते ॥

यदन्येषां हितं न स्यादात्मनः कर्मपौरुषम् ।

अपत्रपेत वा येन न तत्कुर्यात्कथं चन ॥

तत्तु कर्म तथा कुर्यादेन श्लाघ्येन संसदि ।

शीलं समासेनैतत्ते कथितं कुरुसत्तम ॥

एतद्विदित्वा तत्त्वेन शीलवान्भव पुत्रक ।

यद्यप्यशीला नृपते प्राप्नुवन्ति श्रियं क्वचित् ।

न भुङ्गते चिरं तात समूलाश्च पतन्ति ते ॥

Abstention from injury in thought, word and deed, compassion and gifts are the true means of securing Shila. You must not indulge in activities, which will not conduce to the welfare of others; nor should you take to actions of which one should feel ashamed. You should use your energies in a praiseworthy manner. If people happen to be prosperous sometimes without these qualities of Shila, you may take it that it will not be long standing and they will soon fall. So learn to acquire Shila.

(To be continued)

REVIEWS

The Scout's Red Book of Good Turns, by "an obscure scout," is a commendable piece of work. It brings together within 36 pages much that should form part of the ethical equipment of every young person, whether he is a member of the worldwide scout movement or is outside it. The principles and practices inculcated are as old as civilization, and, in the olden days, boys and girls in India got them as part of their school pabulum from such books as *Athichoodi* in Tamil and *Vemana Sathakam* in Telugu, by memorising their contents. Modern methods of education have for some inscrutable reason discarded those ancient aids. So books like the one under review have become necessary. The "obscure scout" has omitted no department of a young one's activities to cull occasions wherein he can make himself useful to others around

him, not only positively by doing a useful turn but also negatively by not omitting to do what will be helpful and pain-saving. We are particularly glad to see that necessary insistence is placed on those good turns which may not bring the young one public applause. One aspect of the Scout movement which has excited caustic comment is the lime-light in which its activities are always alleged to be carried on. It is often said that most join the movement for its colourful uniform and for its enjoyable picnics and parades under the auspices of those on high. That it is not all colour and *kudos* but that a Scout has to do many things in which he has to draw on his patience and spirit of sacrifice is made clear in the book. The movement is not a new adventure as some critics of the movement imagine. It is only the daily duties of the brahmachari of the ancient Gurukula dressed in modern garb. The book is cheap at as. 4 a copy, and the printer and publishers (The Indian Sunday School Union, Coonoor, South India) have dressed it well. It should be in the hands of every youngster. Perhaps of even those much older. We would specially draw attention to the part of the "Foreword" by Sir F. Nicholson wherein he insists on the importance of the *spirit* of service, without which a mere habit of doing good turns is not of much use.

Tract No. 7 of Akbhar Ashram of Karachi is a Mahatma Gandhi, member, and contains two appreciations of the Mahatma's life, by A. H. Jaisinghani and M. K. Spencer. Nothing new can, now, be said of that apostle of ahimsa; but there cannot be too much written about him, in praise or in analysis of his activities, for he is the one leader of Modern India whose activities attract all who are interested in this country. "Righteousness exalteth a nation" is an ancient apothegm. But the answer of the modern world has been that "one cannot govern a people on the principles of the Sermon on the Mount". That it is possible to do so has been the main contribution of the Mahatma to modern political life. Mr. Jaisinghani has rightly laid emphasis on this. Sarojini Naidu said some years ago—we believe in an introduction to a collection of Mahatma Gandhi's writings—that India alone knows how to understand and honour a naked Saint. Mr. Spencer draws attention to the more personal qualities of the semi-naked saint whose influence over the masses of India is the wonder of the comfort-loving politicians of the west. The pamphlet of 27 pages is well printed and is well worth the as. 2 for which a copy can be had from the Akbhar Ashram, Karachi.

C. V. K.

Printed by A. K. Sitarama Shastri, at the Vasanta Press, Adyar, and Published by the Secretary, Bharata Samaja, Adyar, Madras.

THE BHARATA DHARMA

Subscription per annum :

India and Ceylon	... Rs. 2 }	Single Copy.	As. 4
Foreign	... Sh. 4 }		

The rates of advertisement in THE BHARATA DHARMA are as under :

	(Payable in advance)		
	SINGLE INSERTION	FOR HALF A YEAR	FOR ONE YEAR
Full page	Rs. 10	Rs. 55	Rs. 100
3rd Cover page	10 per cent extra (net)		
4th Cover page	15 per cent extra (net)		

For quarter and half pages proportionately.

SADHANA AUSADHALAYA DACCA (Bengal)

Branch : Shyambazar, CALCUTTA (Near Tram Depot)

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

Formerly Professor of Chemistry, Bhagalpur College

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

Catalogues are sent free on application.
On describing the nature of diseases, prescriptions are given gratis with great care.

PURE CHYAVANPRAS

It is a sure remedy for catarrh, cough, consumption, asthma and other diseases of the chest and lungs and all sorts of debility. Those who habitually suffer from cold may use this Rasayan. It can dispense with the use of Cod Liver Oil. Rs. 3 per seer.

SARIBADI SARSA

A wonderful, infallible medicine for Syphilis, Mercurial Poisoning, Gonorrhoea, urinary troubles and all sorts of blood impurities. Rs. 3 per seer.

SUKRA SANJIBAN

It is a very powerful medicine for sexual debility, thinness of semen, impotency, night-pollution, debility in general. Rs. 16 per seer.

ABALA BANDHAB JOG

A great remedy for all female diseases as leucorrhoea, white, yellow or dark discharges, pain in the waist, back or womb, irregular monthly courses, sterility, etc. 16 doses, Rs. 2. 50 doses, Rs. 5.

THE HEALTH ALBUM

VOL. II, 1930

A superb collection of fine illustrations, dealing with matters of Health and Hygiene. All about Air, Water, Food, Childhood, Motherhood, Manhood, Dirt, Disease, First-Aid, Physical culture, Nursing, etc., can be learnt by every man, woman, and school-boy and girl, at a single glance of the pictures. Kept in the Drawing-room, School-room, School and Public Library, it will serve as a good guide, friend, and philosopher, in times of physical and mental disease and distress.

Is a fertile source of emulation and inspiration to those who desire to be hale, healthy, stalwart, and strong. It is no luxury, it is a sheer necessity in every household, Association, Club, School and Library.

The first Vol. published in 1925 was soon exhausted and several were disappointed. Make haste and book your orders early.

Price Re. 1

Special concession to subscribers to The "HEALTH" Annas 12. also to be pre-paid.

Apply at once at:

THE MANAGER, "HEALTH,"

323. Thambu Chetty Street, G. T., Madras.

"LONGEVITY"

Triplicane P.O., Madras

Health and Long Life monthly magazine

EDITED BY A MEDICAL BOARD

(Published for the maintenance of a recognised Free Medical Institution)

Welcome Messages and Appreciations received from His Excellency the Governor-General, His Excellency the Governor of Madras, Eminent Doctors, Judges, Collectors, etc., etc.

Articles of eminent Doctors, Scientists, Food Specialists, and notes from High Class periodicals, can only find a place in Longevity. Readers in all parts of the world is the shining feature of Longevity.

Limited number of copies are only published. Payment in advance or by V. P. P. only. No specimen copy, please.

Annual Subscription ... Rs. 3.4 only
Life Subscription ... " 50
Patronage ... " 100

Read

the Best Health Magazine

MEDICAL TALK

for the

HOME

The official organ of the Nature Cure Institute, Muttra. It would save you the heavy doctor bills and put you on Nature's Royal Road to Health, Success and Happiness.

Annual Subscription Rs. 3

Specimen Copy sent free

Write to:

Medical Talk Publishing Co.
Muttra (India)

Vaidyaratna Pandit D. Gopalacharlu's

JEEVAMRUTHAM

(Registered)

In use since 1898 to give

HEALTH and STRENGTH

To the Weak, Depressed and Rundown

whatever be the cause.

Rs. 3-4.

Available

Literature

a bottle.

Everywhere.

free.

AYURVEDASRAMAM

151 Govindappa Naick Street,

Post Box 287, MADRAS.

THE HUMANIST

A High Class English Monthly published by the Humanistic Club, Jaya Bhavan, Bangalore, S. India. Publishes full texts of Lectures delivered or Papers read under the Club's auspices, and also Articles on Religion, Philosophy, Sociology, Psychic Phenomena, etc. Contributed by learned persons or extracted from other Journals.

Annual Subscription: Rs. 5; Sh. 10 or Dol. 3.

Apply to:

THE EDITOR.

BROADCAST

Your Business Message throughout Southern India including the Indian States of Mysore, Travancore, and Cochin.

"SWARAJYA"

The Popular National Daily of South India

Is the Surest Medium for securing the widest market.

FOR FULL PARTICULARS REGARDING Rates please write to:

The Director-in-charge,
Advertisement Department,
"SWARAJYA,"
40 Broadway, Madras.

FEDERATED INDIA

AN ALL-INDIA WEEKLY

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

Subscription: Rs. 5

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

For contract rates apply to:

MANAGER,

FEDERATED INDIA,

Tondiarpet, Madras.

"YOGIC PHYSICAL CULTURE"

By Sjt. S. Sundaram, Bangalore

A Self-Instructor and Guide-Book on Yoga-Asanas, Pranayam and Yogic cure. All the poses are illustrated with Photo-plates printed on Art paper.

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

POSTAGE As. 4 EXTRA

Available from the Brahmacharya
Publishing House

KENGERI—BANGALORE**THE INDIAN EDUCATOR, MADURA**

AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

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

Annual Subscription Rs. 2 only

Sample copy As. 3

For use in Schools, Colleges, Clubs
and Libraries

—Best Advertising Medium—

Send M. O. to the Manager,
The Indian Educator, Madura.

THE FIJI SAMACHAR

The weekly organ of the Fiji Indians

Yearly Subscription Rs. 7

INDIAN MERCHANTS!

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

THE FIJI SAMACHAR,
SUVA FIJI.

"THE MADRAS CRIMINAL CASES"

A monthly Legal Journal reporting ALL the reportable Criminal decisions
of the Madras High Court and the Privy Council.

Highly spoken of by the Bench, the Bar and Law Journals.

Annual Subscription: Rs. 4 only.

Back Volumes from 1928 are available: Unbound Rs. 4; Bound Rs. 5.

All India Criminal Digest, being a complete digest of ALL the Criminal Cases
reported in ALL the Legal Journals of India and Burma with parallel references
from 1927: Re. 1-8, per year.

The Indian Evidence Act with all amendments incorporated till 1930. Price Re. 1.
THE MANAGER,

THE MADRAS CRIMINAL CASES,
NUNGUMBAKAM, MADRAS.

THE HOLY ORDER OF KRISHNA

A Course of 24 Lessons Based on The
Teachings of the Bhagavad-Gita
Practical Instructions in Occultism
(Yoga)

The Order chooses individuals for at-
tainment and draws men up to Krishna.
And of the Practices leads to Perfec-
tion, to God.

It does not matter at all to what reli-
gious beliefs the students subscribe to
The students who join the Order owe
no duty to the Order

Works Through:

The Latent Light Culture
Tinnevely, India.

No Educated Home Should Go Without

The Scholar

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

Annual Subscription: Rs. 3 only. For
Students Rs. 2 only.

Foreign: 6 Shillings. Single copy As. 4.
For advertisement rates write to

The Manager,
"THE SCHOLAR," PALGHAT

THE STUDENT:

CHINGLEPUT, S. I.

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

Annual Subscription Rs. 2

Single Copy against As. 3 in Stamps

Free Copies Positively no

Send M. O. to the MANAGER.

NO V. P. P.

BHARATA SAMAJ

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

So does

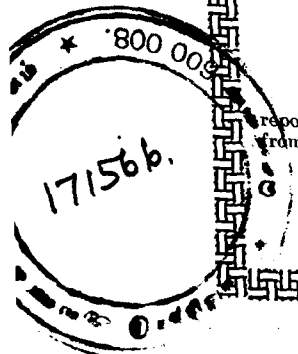
THE
ONLY
CURE



TO
BE
SURE

Amrutanjan

Depots: BOMBAY & MADRAS



VEGETARIAN FOODS

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

CEREAL FOODS (Breakfast)

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

CEREAL FOODS (Various)

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

DRIED FRUITS

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

HONEY

Various, with or without comb.

SYRUP

Golden and Maple.

JAMS AND MARMALADE

Various, best English Brands.

BISCUITS

Various, Huntley and Palmer's, etc.

FRUITS IN SYRUP

Apricots, Peaches, Pears, Pineapples, Greengages,

FRUITS IN SYRUP (contd.)

Strawberries, Cherries, Fruit Salad, etc.

BEVERAGES

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

MARMITE

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

VEGETABLES

Asparagus, Tomatoes, Green Peas, Corn, Succotash, Vegetarian Baked Beans (containing no meat), Mushrooms, Parsnips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Australian, etc.

CHEESE

Cheddar, Dutch, Cream, etc.

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

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

215

Registered No. 2196

THE Bharata Dharma

Magazine of Liberal Hinduism

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

VOL. IX

JUNE, 1931

No. 3



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

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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

PUBLISHED ON THE 15TH OF EVERY MONTH AT ADYAR
Yearly: India, Rs. 2; Foreign, 4s. Single No.: India, As. 3; Foreign, 4d.

CONTENTS

	PAGE
THE FRONTISPIECE	43
THE SPIRIT OF THE SHAKTI ASHRAM. By T. L. Vaswani	46
YOUTH AND AGE. By Rajadharma Pravina Diwan Bahadur K. S. Chandrasekhara Aiyar AvL, Bangalore	48
WISE COUNSEL. By H. W. B. Moreno	53
GOOD BEHAVIOUR OR SUCCESS? S. R. R.	54
THE MYSTERY OF FIRE. By Percy Pigott	56
A PHILOSOPHER LOOKS AT DEATH	59
RABINDRANATH TAGORE'S NATIONAL ANTHEM	60
REVIEWS	61

THE BHARATA SAMAJA PUBLICATIONS

The following publications of the above Samaja are available for sale and can be had from the Joint Secretary.

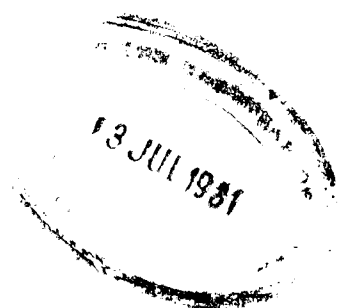
- (i) Nityapujavidhanam. (Sanskrit Text, Translation and translation in English and Explanatory Notes.) Price As. 6.
- (ii) Nityapujavidhanam. (Sanskrit Text in Telugu characters, with meaning and notes in Telugu.) Price As. 4.
50 Copies Rs. 10.
- (iii) Abridged Hindu Daily Practice. (Sanskrit Text in Devanagari and English Translation.) Price As. 2.
- (iv) Simplified Rituals of Upanayana and Vivaha. (Sanskrit Devanagari) Price As. 8.
- (v) Vedic Marriage Ritual. (Sanskrit Text and Translation into English.) Price One Anna.

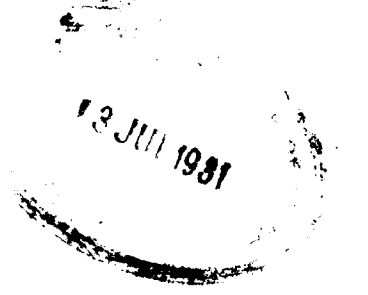
AS OTHERS SEE US

Mr. A. J. P. L. Nooteboom, Zandvoort-schelaan 117, Heemstede, (Haarlem) Holland, writes under date April 1931.

" . . . I take this opportunity to express my gratitude for the existence of your beautiful teaching and the comforting periodical as whatever and however I may be born, my heart of hearts confesses to Hindu creed and yearns for Hindu wisdom."

363





THE
Bharata Dharma

(The Official Organ of the Bharata Samaja)

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

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

VOL. IX

JUNE, 1931

No. 3

THE FRONTISPIECE

“GIVE ME RAMA ”

ONE day as King Dasaratha sat among his counsellors, the great ascetic Vishwamitra was announced. With joy the King hurried out to meet his revered guest, and offered him the Arghya in due form, and brought him into his palace.

Then he eagerly asked what service he could do him to show his devotion: “What is nearest thy heart? What shall I do for thee? I will in everything do thy will; thou art my God.” Thus without reserve he pledged himself, unthinking. Then answered Vishwamitra smiling:

यत्तु मे हृदयं वाक्यं तस्य कार्यस्य निश्चयम् ।

कुरुष्व राजशर्दूल भव सत्यप्रतिश्रवाः ॥

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ ।

तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ ॥

स्वपुत्रं राजशर्दूल रामं सत्यपराक्रमम् ।

काकपक्षधरं शूरं ज्येष्ठं मे दातुमर्हसि ॥



Vishvamitra asking for Shri Rama.

Printed by
Gita Press, Gorakhpur.

शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा ।
 राक्षसा ये विकर्तारस्तेषामपि विनाशने ॥
 श्रेयश्चास्मै प्रदास्यामि बहु रूपं न संशयः ।
 त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति ॥
 न च पुत्रकृतस्नेहं कर्तुमर्हसि पार्थिव ।
 अहं ते प्रतिजानामि हतौ तौ विद्वि राक्षसौ ॥
 अहं वेद्यि महात्मानं रामं सत्यपराक्रमम् ।
 वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः ॥
 यदि ते धर्मलाभं च यशश्च परमं भुवि ।
 स्थितमिच्छसि राजेन्द्र रामं मे दातुमर्हसि ॥

Ramayana, Bala Kanda, Chap. 19.

"Mayst thou be as firm in promise as thou art ready in speech." And he told him how he was celebrating a sacrifice and was disturbed by two Rakshasas, Maricha and Subahu, who poured blood and flesh on the altar, polluting it, and thus hindered the completion of the ceremony. "Give me, then, Rama the first-born, this heroic youth, for he shall be able to destroy them, and he alone can do it. For ten nights only need he be there, and all will be well. He is of age and full of valour. Grant me then Rama O Mighty King!"

King Dasaratha :

इमे शूराश्च विक्रान्ता भृत्या मेऽस्त्रविशारदाः ।
 योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि ॥
 षष्टिवर्षसहस्राणि जातस्य मम कौशिक ।
 दुःखेनोत्पादितश्चायं न रामं नेतुमर्हसि ॥
 चतुर्णामात्मजानां हि प्रीतिः परमिका मम ।
 ज्येष्ठे धर्मप्रधानं च न रामं नेतुमर्हसि ॥

Ibid., Chap. 20.

When this most unexpected demand fell on his ears, King Dasaratha was so taken aback that for a while he sat speechless. Hastily, brokenly, his words poured forth; but Rama was dearest to him of all his sons, all born to him in his extreme age; he could not part from Rama. And who were these Rakshasas, and by whom supported? Then sounded out on Rama's listening ears the name of His great foe: Ravana, son of Vishravas, mightiest of all Rakshasas, conqueror of the three worlds, not deigning himself to mar the sacrifice, sent Maricha and Subahu as his agents. "Against Ravana," cried the King, "I

cannot fight. None may stand against him in battle, for none may face him and live. And Rama! This my son is a boy, though beautiful and strong as an Immortal; I will not part with my son."

Maharshi Vishwamitra :

पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि ॥
 राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः ।
 यदीदं ते क्षमं राजन् गमिष्यामि यथागतम् ॥
 मिथ्याप्रतिज्ञः काकुत्स्थ सुखीभव सबान्धवः ।
 तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः ॥
 चचाळ वसुधा कृत्स्ना विवेश च मयं सुरान् ।
 त्रस्तकृपं स विज्ञाय जगत्सर्वं महानृषिः ॥

Then Vishwamitra answered sternly: "Having first promised, thou dost now renounce thy promise. Unworthy is this of Raghu's descendant, evil is this for thy house. Behold I go hence to my place. O King, false in promise, mayst thou find happiness among thy friends."

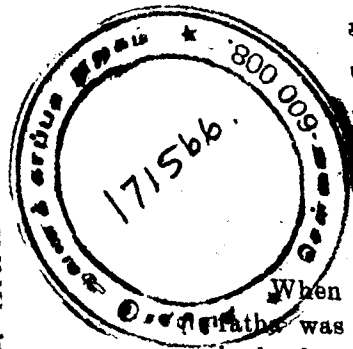
The grave displeasure of Vishwamitra, the mighty, alarmed the sages and the worlds, for it is ill done when the Great Ones are refused aught They ask. For They ask not for Themselves, but for the welfare of the worlds, and all They ask is good.

Maharshi Vasishtha :

नृपतिं सुमतो धीरो वसिष्ठो वाक्यमब्रवीत् ।
 इक्ष्वाकूणां कुले जातः साक्षाद्धर्म इवापरः ॥
 धृतिमान्सुव्रतः श्रीमान् धर्म हातुमर्हसि ।
 एवं वीर्यो महातेजा विश्वामित्रो महायशः ॥
 न रामगमने राजन्संशयं गन्तुमर्हसि ।
 तेषां निग्रहणे शक्तः स्वयं च कुशिकात्मजः ॥
 तव पुत्रहितार्थाय त्वामुपेत्याभियाचते ।

Ibid., Chap. 21.

तथा वसिष्ठे ब्रुवति राजा दशरथः सुतम् ॥
 प्रहृष्टवदनो राममाजुहाव स लक्ष्मणम् ।
 स पुत्रं मर्यादाप्राप्त्य राजा दशरथः प्रियम् ॥
 ददौ कुशिकपुत्राय सुप्रीतेनान्तरान्मना ।
 ततो वायुः सुखस्पर्शो विरजस्को बबौ तदा ॥
 विश्वामित्रगतं रामं दृष्ट्वा सजीवलोचनम् ।



पुष्पवृद्धिर्महत्वासीद्देवदुन्दुभिनिःखनैः ॥
शङ्खदुन्दुभिनिर्घोषः प्रयाते तु माहात्मनि ।

Ibid., Chap. 22.

Thereupon Vasishta interfered, reminding the King that a pledged word might not be broken, and that he must therefore give Rama to Vishwamitra, but consoling him by telling him that Vishwamitra could defend his own sacrifice were it necessary, and only asked for Rama for Rama's own good. Then Dasaratha gave Rama to Vishwamitra.

THE SPIRIT OF THE SHAKTI ASHRAM

BY T. L. VASWANI

THE Rajpur Shakti Ashram is an important centre of the Yuvak Sangha and seeks to unify, simplify, purify and re-vitalise the life of Young India. What young men—and indeed the whole nation—need is strength, vitality, Shakti. Youth is shakti. India was strong in the long ago. The secret of her strength was drawn from a life truly simple and spiritual. The Shakti Ashram, Rajpur strives to be a home of the simple life. Students and young men not prepared to live a simple life will do well not to seek admission. The Bharat Yuvak Sangha or Union of Young India has a five-fold programme explained in my recent book named "Young India and the Coming Renaissance". The Shakti Ashram seeks to work out this programme in a modest measure. Body-building is nation-building. Periods of national decline coincide, historically, with periods of degradation of physical energy. Young men at the Ashram are trained in a system which combines ancient Indian physical culture with that of the modern West. Special attention is paid to character-building. Hero-worship is essential to the development of good strong character, and at the Ashram one day in a month is set apart for celebrating the memory of some great hero. Indeed, the spirit and history of modern movements are best taught through the lives of great men of shakti.

The education imparted in the Ashram recognises the claims of body, mind, emotion, will and action. The value of manual work is recognised, and emphasis is put on seva or service of the village-folk.

The courses of instruction include lectures on Indian ideals, comparative literature, modern movements and the Bhagavad-Gita which I regard as the world's great scripture of shakti.

The Ashram aims at converting knowledge into service of the poor and awakening ethical and spiritual instincts. Shakti grows when energies of the heart are blended with energies of mind and body. And the day at the Ashram opens with worship in the dawn and closes with worship at night. Readings are given from the scriptures of different religions. In a union, not elimination, of different communities and diverse faiths, is the hope of this broken, bleeding nation.

A Bharat Hymn is, also, sung every day. The Yuvak Sangha seeks to build brother-hoods of service, service of the poor, service of the nation.

The nationalism of the Ashram is inspired by reverence for humanity and the Indian ideals of life. Current education. What a gulf divides the college undergraduate from the poor peasant! The Shakti Ashram will render a real national service if it can help young men to change this gulf into a bridge—a bridge of brotherhood.

I earnestly hope that among students and young men at the shakti Ashram, this year may be found some whose hearts may glow with the aspiration to be trained in a school of the New Culture which emphasises simplicity and self-restraint, brotherhood and service of the poor. The groups of such young men I look for the fulfilment of the dream of my aching heart—the dream of a New India, great again and strong again and free again for the service of humanity.

FROM DARKNESS INTO LIGHT

In the course of a discourse in the dawn, Vaswani said: "From darkness lead me into light!" So prayed the ancient Rishi. *Tamaso ma Jyotir gamaya*. There is but one darkness. It is the darkness of desires. Why is man unhappy? On account of craving. Cease craving if you will attain to Happiness. See how desires make us blind! A girl covets money, and kills her own brother! A wife covets money, and poisons her own husband! A man is mad after a woman, and kills her husband! A millionaire is in a fit of anger, and kicks a servant to death. A man swayed by pride or passion loses the right proportion of things. Desires disturb the vision of the values of life. Desires are darkness. And what is light? Aspiration! It is the energy of the heart. Watts, the great artist said: "I have no riches, my one treasure is aspiration." Look up—if you will enter into light.

Look up to nature and great souls! Look up and be beautiful! Look up and be bright! Look up to the mighty ones of the spiritual kingdom, and there will shine a light in your face. From the darkness of desires lead us into the light of aspiration! In this prayer breathes the very soul of worship.

NEW CIVILIZATION

In his talks on the "Types of Civilization," Vaswani stressed the value of reverence for national advance no less than for true personal progress. This reverence, he says, is threefold—(1) Reverence for the *Atman* or God; to lose faith in God is to lose the dynamic of life. (2) Self-reverence; and this means that one should avoid *bhoga*. *Bhoga* is violence. Modern life suffers much from irreverence to the body. It is a temple of the Spirit. In a sacred Upanishad, we read that the body is a "city of the Brahman"—a city of God. Irreverence to the body means decline in vitality. *Bhoga*, luxury, saps the foundation of life. Greece perished in her pursuit of pleasures. (3) Reverence for the poor; India suffered much for being irreverent to the poor. The world's great need is a new religion of reverence: and a new civilization will be built in a new fellowship with the poor. A new civilization must be inspired by a new conception of brotherhood. And who is a brother? A burden-bearer. Blessed is the man whom the poor accept in their service. They who share with the poor their burdens are among the builders of a new social order, a new civilization.

YOUTH AND AGE

BY RAJADHARMA PRAVINA DIWAN BAHADUR
K. S. CHANDRASEKHARA AIYAR AVL., BANGALORE

(Concluded from page 36)

ALL that one must plead for is, first, that there is a period of preparation and training which must precede the period of responsible participation; and next, that there are various other outlets for constructive energy, which though not perhaps so spectacular or exciting as political activity, are at least as important and desirable, and are equally available to patriotic youth in the critical years that lie in front.

There are a large number of beneficent movements for the promotion of health, material comfort, and general enlightenment and progress, which must appeal to every conscientious citizen, young or old, but which now suffer for want of zealous and energetic prosecution. I will mention just one instance in passing, that of the eradication of social evils and injustices. A true patriot cannot tamely acquiesce in the perpetuation of injurious customs and practices in the society to which he belongs, merely because they may have come down to him from the times of his forefathers, or because he is told they represent the will of God, or have behind them the authority of revelation. Evil is evil whoever supports it and however long it may have flourished; it cannot possibly have a divine sanction, any more than it can have a rational basis, for its continuance. And when it grows, as some social institutions have grown, into a veritable bar to further progress, a serious menace to health and happiness for millions, a source of actual or potential danger to national stamina and efficiency, and hence to national existence, a true patriot will no more hesitate to extirpate the evil than a surgeon will to remove a tumour in order to save his patient's life.

There is, one cannot help suspecting, a certain degree of moral cowardice behind the attitude which seeks to put off social and economic reform till after political freedom shall have been fully attained. People sometimes argue that various objectionable customs have existed for so many hundreds of years that they can be endured for a little while longer—an argument which does not speak well either for the head or for the heart of those advancing it. That these and similar evils have persisted unchecked and for so long is all the more reason why they should not be tolerated for an instant longer than can be helped. Even our political freedom will be immensely helped by our social and economic regeneration. For, one main reason why we at this time are a feeble-bodied, disunited, subject people, is that our racial vitality and grit have been undermined for hundreds of generations by unwholesome practices and conditions of life, and that as a people we have not had the sense to adjust our customs, institutions and standards of living to changing needs and conditions, that we have been culpably blind to the trend of evolution.

After all, in matters like these it is not supposed popular sentiment, which is often nothing more than the inertia or the prejudices of the unthinking crowd, that should dictate change or set the pace of progress, but the opinion and example of men and women of culture, sympathy and breadth of vision. We have among us far too few of the type of real leaders who will mould and guide, if not create, public

opinion, and far too many of a counterfeit type who can only "think by proxy and talk by rote". It must be confessed, with shame and regret, that the older generation as a whole has fallen far short of its duty and its opportunity in this respect. Too many of that generation are narrow, callous, or pessimistic. Too many of them illustrate the besetting proclivity of age by indiscriminate disparagement of the present in comparison with the years gone by. In this they but justify the noteworthy observation, attributed to that progressive, though unlucky, ruler, ex-King Amanullah, that in matters of reconstruction one boy is worth ten men, because a boy can be trained, whereas a grown man is only fit for the scrap heap! Too often, indeed, the reputation and authority of the old stand as a formidable obstacle to progress. The problems of the present can only be solved by a new spirit of hopefulness and idealism, such a spirit as is animating the Youth of other countries, helping them to regenerate and reconstruct, where the older men have failed woefully to rise to the occasion.

When one observes what the Youth Movement is accomplishing in a country like Germany, one feels deeply impressed with the possibilities of the movement for our own Motherland. One cherishes a hope that an ever-increasing proportion of the younger generation of India will be fired with the true spirit of social and national service, will eagerly respond to the call of the highest in them, meeting all problems with an open mind and a courageous heart.

In this connection I may mention an experience which struck me much at the time. Several months ago, in Bangalore Cantonment, I had occasion to meet a batch of German students—fine sturdy youngsters all of them, in age from 16 to 25 years, with clean limbs and cheerful faces—who were out to see the world and gather experience. They had little with them in the shape of money or things, but plenty of resourcefulness and pluck, on which it was that they mainly relied to carry them through. Looking at these young fellows, one would not think that they belonged to a nation crushed to the dust by disastrous defeat in the greatest of world wars. They seemed, rather, to be representatives of a race and a temper which would not admit defeat even the most overpowering as irrevocable, which would not surrender its independence of spirit even though all else were wrested from its hands. No wasteful regrets nor vain longings for a vanished past, but the enkindling vision of a greater and more enduring future, to be built up by silent, steady, determined work of reconstruction—it is this which is the inspiring force behind that new Movement of Youth to which Germany (like other countries now and in the past)

owes the wonderful resurgence in process of accomplishment before our eyes.

Has such a phenomenon no lesson, no inspiration, for the youth of our land? Every country, it is true, has its own problems, which it must work out in its own way, in the light of its past history and present conditions. We cannot merely copy the methods of other nations whose circumstances may be very different from our own. But we can and must learn from their experience and example, even from their mistakes.

As a matter of fact, we in India have to contend with many peculiar difficulties. Some of them, like our climate, we must obviously put up with. But there are others, such as impaired vitality and inadequate conditions of living, which are either of our own making or the result of our sufferance, which we *must* get rid of before we can establish ourselves as masters of our own destiny. We have a bewildering diversity of races, creeds and communities, which can only be reconciled, if not removed, by the growing realization of common interests, helped it may be by the sudden impact of an insistent, an engrossing ideal. We have, besides all these, various alien interests interposed athwart the path of self-determined progress, which, given good sense and mutual goodwill, ought not to be insuperable.

These, and other difficulties like these, are the factors of the problem of India's future. The task of reconstruction, of building up a self-conscious, self-governing nation out of the existing discordant elements, is undoubtedly a formidable one. But it is not necessarily insurmountable. It has been done before. And it may be done again, if there is the will, the wise design, and the patient, persistent energy. Things which look most formidable in the mass often yield to co-ordinated attack in detail.

Our concern, however, at present is with the objective, rather than with the route by which it is to be reached. That objective, I take it, is nothing less than the laying of a strong, stable and spacious foundation, on which to rear a new and a better civilization, one which, among other things, will represent the blending of the existing racial and cultural fragments into a single concordant, comprehensive, entity.

This, surely, is a worthy, nay, a glorious, prospect, bound to attract the old and the young alike. But its achievement lies chiefly in the hands of the younger generation, though the older must not shirk its part. The future is with the young, who have the time and the opportunity, if they have the will and the capacity, to mould that future to the measure of their ideals. The best that age can do is to

- JL
RL 1002-1 12280
H31.9.2

utter a word of advice, of encouragement, and of hope, leaving youth free to find its ultimate solutions for its own peculiar problems.

I would urge those of you who are yet in the period of pupilage, the stage (if I may so call it) of your apprenticeship, not to allow yourselves on any account to be distracted from your primary task of qualifying, by study and self-discipline, for the serious business of life. Strive as much as you can to acquaint yourselves with basic facts and principles, those especially which lie behind all economic and political progress. But do not plunge into premature action, or rush into imprudent and violent courses which, if they do not lead to personal disaster, may incapacitate you for that full and effective service of the Motherland to which you ought from even now to stand dedicated.

Rule yourselves, in your unions and debating societies and playgrounds, as if they were States in miniature; there is ample scope there for initiative, for tact and temper, for firmness, for business organization. Cultivate leadership, which consists, not merely in physical, but even more in moral and intellectual qualities, which expresses itself not so much in ready speech or debating ability as in inner reserves of individuality and strength of character.

At the same time, however, do not take too much thought about worldly prospects while you are yet in the stage of preparation. It is not useful occupation which will be wanting to the spirit of youth but, it may be, places of profit and power. What if the avenues of profitable employment are becoming more and more restricted? Are not the avenues of public work and social service open to all who will be content with a moderate share of the world's goods? The real fruit of a service is the service itself, not the mere size of the reward. True nobility and even happiness depend essentially on the quality of the life we lead, and very little on the possession and enjoyment of wealth and ease. From this point of view it were well if we Indians of to-day held a little more closely to the ancient Indian ideal of simplicity, if we kept further away from the encroachments of wasteful luxury and enervating indulgence.

Youth is verily the time of idealism, and idealism is the most potent of motives. So, cultivate by all means the highest ideals you can reach. But do not keep your ideals in the clouds, or imagine they are wings which will lift you by themselves into the upper air. Bring your aspirations down to solid earth; plant them on the firm soil of fact; water and manure them through study and reflection; prune them by the application of moderation and prudence, when they show signs of undue exuberance; train them by vigilance and exercise to grow tall and straight and strong. And then you will have a giant tree

whose protecting shade will dominate the landscape of your career, a vantage ground from which to compass in safety the attainable ends you may have set before yourselves. Your brightest dreams of individual achievement and of national greatness will thus be realized; the fair vision now so distant will have become the duly accomplished goal.

WISE COUNSEL

BY H. W. B. MORENO

SITTING at the Teacher's feet, raising folded hands,
The meek disciple hears these words, high and great commands;
"Wisdom seek, where'er thou be, from the lowest wight,
Practise thou unblemished living, be it dark or bright;
Give respect to pious women, be they mean or low,
Lend thine ear to counsel wise, though children tell thee so;
Learn the line of conduct true, though thy foe should teach,
What if he should break the law, himself he makes the breach;
In right thoughts and words and deeds, thou shalt gain command,
These the Sages taught as precepts, by these truths they stand;
Quell the organs of thy senses, calm thy mind and pure,
Lower passions' wiles eschew, though they long endure;
Flee from lusts of flesh and doubt, all perplexity;
Truth for all time stands thy guide, mounts eternity;
If a cup of water cool, thy neighbour give to thee,
Give a goodly meal in turn, that satisfied he be;
If a stranger nod to thee, on the King's highway,
Bow in reverence, turn aside, a kindly word to say;
If a copper coin be flung thee, pay thou back in gold;
If from stumbling thou be saved, thy life do not withhold;
The enlightened realises, he and they are one,
Love alone shall all things, vanquish, good for evil done";
Thus the Teacher preached his gospel, wandering day by day,
Golden precepts, silvern tenets, never lead astray.

GOOD BEHAVIOUR OR SUCCESS?

S. R. R.

(Continued from page 41)

SHILA (RIGHT CONDUCT)

SHILA (right conduct) has been defined as comprising (1) absence from any injury in thought, word and deed, (2) compassion, and (3) gift. They constitute good conduct and one who wishes to practise Shila must therefore reflect these virtues in daily life in all his relations with others. They are further explained in Chap. 268 of Shanti Parva in the famous Tuladhara's story.

Tuladhara, as the name signifies, was a merchant at Benares holding always the balance, righteous in his dealings and reputed and respected by all for his right conduct and revered as a great saint and philosopher.

Jajali was a brahmin forest dweller, a great ascetic of austere penance and known merit. He could travel freely in the air. He was becoming pleased with his ascetic merits and achievements and gradually pride entered him. He began to feel conceited of his powers and when he once was expressing himself satisfied of his *tapas*, he heard a voice that Tuladhara a merchant at Benares excelled him (Jajali) in his achievements and never expressed himself in the way Jajali did. Jajali became soon jealous of the reputation of Tuladhara and went to meet him at Benares when he was engaged in his business. On seeing Jajali, Tuladhara divined his temper and his object, and welcomed him stating that he knew why he had come to him. Jajali seeing that he was so easily discovered, asked Tuladhara as to how he came to possess his great wisdom and powers.

Tuladhara, explained the details of his life.

अद्रोहेणैव भूतानामल्पदोहेण वा पुनः ।

या वृत्तिः स परोधर्मस्तेन जीवामि जाजले ॥

सर्वेषां यः सुहृन्नित्यं सर्वेषां च हिते रतः ।

कर्मणा मनसा वाचा स धर्मं वेद जाजले ॥

नानुरुध्ये विरुध्ये वा न द्वेषि न च कामये ।

समोऽहं सर्वं भूतेषु पश्य मे जाजले व्रतम् ॥

तुला मे सर्वभूतेषु समा तिष्ठति जाजले ।

नाहं परेषां कृत्यानि प्रशंसामि न गर्हये ॥

आकाशस्येव विप्रेन्द्र पश्यँल्लोकस्य चित्रताम् ।
यथावद्वर्तमानानां वृद्धानां पुत्र पौत्रिणाम् ॥
अनुवर्तामहे वृत्तमहिंसाणां महात्मनाम् ।

THE LIFE OF AHIMSA

A conduct in life by which no injury or as little as possible is done to created beings, that is of great virtue. I live by that maxim. He who is ever a friend of all and intent always in their welfare in action, mind and word, he follows dharma (righteousness) O' Jajali. I follow no one, nor do I oppose any. I hate no one nor desire any. I view equally all beings. See my definite path of life! My balance is accordingly even in all cases, Jajali! I do not praise others' actions nor blame them. I am calmly viewing the wonders occurring in the world as I see the wonderful changes in the sky owing to clouds. I follow the conduct of the great ones who always observe law, who are elderly and possess sons and grand-sons and who injure none.

THE LIFE OF ANUGRAHA (LOVE, COMPASSION)

कृपा मे सर्वभूतेषु समातिष्ठति जाजले ।

यदा चायं न विभेति यदा चास्मान्न बिभ्यति ॥

यदा नेच्छति न द्वेष्टि तदा सिध्यति वै द्विज ।

यदा न कुरुते भावं सर्वभूतेषु पापकम् ॥

कर्मणा मनसा वाचा ब्रह्मसंपद्यते तदा ।

यस्मादुद्विजते लोकः सर्वे मृत्युमुखादिव ॥

वाक्कूदण्डपुरुषात्स प्राप्नोति महद्भयम् ।

I give equal love to all creatures, having given up likes and dislikes. So love and hate have been put away. Know me thus, O intelligent Brahmana! When a man does not fear any nor when no one has to fear from him, when one desires nothing and hates nothing, he attains perfection. When one does not entertain evil or injury to any other in thought, word or deed, he attains to Brahman (the Supreme). He whose harsh words and cruel punishments the world abhors and trembles as in the mouth of Destroyer, he involves himself in great fear. He from whom, O' Learned one! no one has at any time, anything to fear, he has nothing to fear from any body at any time.

A LIFE OF DANA, GIFT (CHARITY)

तपोभिर्यज्ञदानैश्च वाक्यैः प्रज्ञाश्रितैस्तथा ।

प्राप्नोत्यभयदानस्य यद्यत्फलमिहाश्नुते ॥

लोके यः सर्वभूतेभ्यो ददाय भयदक्षिणाम् ।
 स सत्ययज्ञैरीजानः प्राप्नोत्यभयदक्षिणाम् ॥
 न भूतानामहिंसाया ज्यायान्धर्मोऽस्ति कश्चन ।
 यस्मान्नोद्विजते भूतं जातु किञ्चित्कथंचन ॥
 सोऽभयं सर्वभूतेभ्यः संप्राप्नोति महामुने ।
 दानं भूताऽभयस्याहुः सर्वदानेभ्य उत्तमम् ॥
 ब्रवीमि ते सत्यमिदं श्रद्धास्व मम जाजले ।

The merits that come of austerities, sacrifices and gifts and words of wisdom will be secured by (*abhaya-dana*) affording freedom from fear. He who secures freedom from fear to all creatures gets the merit of sacrifices, of truth. No dharma is greater than the dharma of non-injury, of abstention from injury to any being. He of whom no creatures trembles in any way on any account or at any time, he secures, O' Jajali, freedom from fear of all beings. They say that the gift of security (freedom) from fear or fearlessness is the greatest of gifts. I tell you the truth, believe me, O' Jajali.

THE MYSTERY OF FIRE

BY PERCY PIGOTT

(From *The Liberal Catholic Church*)

THE ancient Persians were avowedly fire worshippers. In Greek mythology Prometheus lighted his torch at the sun and gave fire as a gift to mankind. Vulcan was perhaps even more closely associated with fire. If Thor held a hammer in one hand he held a flint in the other. Ukko, the Esthonian god, struck his sword against his nail and produced the fiery babe. Among the Romans of old the perpetually burning lights in the temples were constantly tended by vestal virgins. There is some reason for believing they were similarly tended in the temples of ancient Egypt. Fire forms the crucible of the alchemist, and in astrology the sign Leo, the fixed and fiery sign, is the sign of the sun and the symbol of gold.

Fire is very prominent in the sacred traditions of the Hebrews. After the expulsion from Eden the cherubim who guarded the Tree of Life were possessed of a flaming sword. The sins of Sodom and Gomorrah were purged by fire. When Moses first heard the voice of God it proceeded from fire. The Lord went before the children of Israel in a pillar of fire to guide them by night. Later they sent their offerings to

God by placing them on an altar and consuming—or transmuting—them with fire. The test which demonstrated the God of Elijah to be the true Gods, and the gods of the priests of Baal to be false gods, was that the former sent fire from heaven and the latter failed to do so. Later Elijah himself was transported to heaven in a chariot of fire. Shadrach, Meshach and Abednego were cast into a burning fiery furnace and among the leaping flames was seen one like unto the Son of Man.

Fire is the most terrible of the four elements. Most of the world's great cities have felt its destructive power. The great fire of Rome was said to have roared continuously for eight days. The damage to property in Paris caused by the fire of 1871 was estimated to have been over thirty million pounds. Twice in Saxon periods and again in Norman, London was almost destroyed by fire. Then there was the better known fire of 1666. Dresden and Venice have both similarly suffered. Volcanic eruptions, earthquake upheavals and the fierce lightning are all manifestations of fire. Water will at least yield up the corpse when it has devoured the life. Fire does not even show this consideration for its victims.

Yet it is also the most beneficent. Indeed if there could be degrees of indispensability we should certainly regard it as the most universally necessary. Without fire there would be no sun and no stars. More than this, there would be no light, for all light proceeds from fire. By means of fire man warms his body, and, in a hundred varied ways, he cooks his food. With fire again he produces steel and brass and moulds all the metals to his use. With fire he causes the wheels to whirl in his factories, propels his locomotives and his steamships and by means of an electric spark, a minute flame, the airman now flies over seas and mountains.

Thus though fire scorches, consumes, destroys, annihilates and devours, it also warms, purifies, transmutes, enlightens and reveals.

Fire again is the most beautiful of the elements. Consider the form of a simple candle flame. Or throw a little salt on the embers in your hearth and note the orange, red, violet and green which you thus immediately summon out of nowhere. The colours of the flowers, the green of the fields, cannot equal these. Earth may produce its living colours, but those of the flame are luminous. The flames of a great conflagration are as beautiful as, and far more varied than, the solitary charms of Earth's mightiest mountains. They are also more awe-inspiring. It is because the destructive power of flames invokes fear that we often fail to respond to their beauty. This is the

case with lightning, one of the grandest of natural phenomena. Many who can be lost in admiration over a sunset, also produced by fire, fail through fear to appreciate the lightning flashes. When there is no fear, when we know the fire to be controlled, the word Beauty fails to express our feelings. Thus we generally speak of the glory, rather than the beauty, of the sun. And glory belongs to heaven.

And fire is the most mysterious of the elements. Is it matter? The flame has no weight. If it has substance no chemist has analysed it. He may give it names—state of combustion, etc.; but this does not solve the mystery nor reduce our wonder. The flame comes out of nothingness and disappears into nothingness. Does it occupy space? As we watch a flame momentarily manifesting, then vanishing, appearing and disappearing over the coals in our hearth we almost doubt it. Yet, like God, fire is everywhere. It is within the rock and the tree, it is even in water in the form of heat. While the other elements gravitate naturally earthward, fire as naturally leaps heavenward. Earth and water again are hidden by darkness, but the darker the surroundings the clearer the glow of the flame.

Fire is also more rich in symbolism than the other elements. We speak of the flames of passion and say that love grows cold. Consider the camp fire and the hearth of the home. We cannot disassociate them from love, comradeship, union, fellowship and comprehension. It is in the embers of our home fires that, without any degree of psychic development we see all manner of beautiful moving faces.

It is a significant fact that man alone among known living things can control fire. Animals are either afraid of or fascinated by it. A gorilla may use a rough weapon, but where is the gorilla that can kindle a fire? Or where is the man so primitive that he cannot.

Now we solve our mystery. Now we know why fire invokes such reverence and wonder, why so many religions, from remote to modern times, have assigned to this element a significance denied to the others. With these considerations before us it seems natural that fire should be at once the most destructive and the most beneficent of nature's forces.

For since the dazzling beauty of fire is such that we can only express it with the word glory, since it is so mysterious that we know not whether or no it is a thing of substance, whether it even occupies space, since it is possessed of the power to dispel darkness, since indeed it is itself the source of all light, and since it is to be found everywhere, always disdaining the earth, always, like an exile longing for home, striving to reach the skies, we realise that it belongs to heaven, not to earth. Fire is Divine.

And man alone among living beings can control fire. The fierce flames which melt the rocks, turn oceans into deserts, or destroy cities are subdued by the hands of man. What, can a mortal control the immortal? Nay! Only a god can accomplish this. Thus fire, which reveals the divine to man, reveals to man his own divinity.

A PHILOSOPHER LOOKS AT DEATH

[The following extremely human document from the pen of an Indian of deep culture, about the death of a near relative must interest many who have had similar partings. It puts eloquently the correct way of looking at what is popularly called death. One who can look at the "crossing of the bar" from such a standpoint can well exclaim with the Poet "Oh Death! where are thy horrors". It also shows how Indian womanhood, which the modern world would scarcely call educated, has that true culture which enables it to rejoice where the ignorant would mourn and fear.—ED.]

ON Monday at 3 p.m. expired Sowbhagyavathi Janaki by fever, leaving a nine-day old male baby.

And so this bright angel-bird who sang songs of holiness about Sri Rama the livelong day, and moved about the household like a sunbeam, full of patience and sweetness, and a versatile intelligence, full of a wisdom and piety of disposition far beyond her age, is gone: Gone where? To a more joyous place I am assured. How she won all hearts! How bright and clear her smile! How gentle her manner and speech! She thought ill of no living creature on earth: And yet she was no dull one. For she had a sound moral judgment and understood grades of human worth and all the steep inequalities therein, quite as well as older ones who are popularly credited with a monopoly of shrewdness and sagacity in appraising character-values.

And on the burning ground, just in the gloom of the evening what divine smile lit her face!

A sight never, never to be forgotten. A most singular phenomenon, and one that impressed me with the profoundest depth of significance. I am convinced with an unspeakable clearness of conviction that she has passed into the arms of Affection and Love: and entered upon a stage of existence, different from this life in physical framework, it is true—but fundamentally similar to this in meaning and value—and a perfect continuation of the inward affections and dispositions that constitute 'character' here.

The divine creature knew not she was dying until perhaps the last moments when fever overcame her vital forces and she collapsed. But even then as I, who sat with her from 12 midnight on Sunday to 3 p.m. on Monday, recited close to her ear 'Slokas' with which, holy sthothrams which were her daily companions in a loud

voice she responded with her lips. And then I shouted continuously Rama Nāma and Rama sthothras for near two hours from 1 p.m. when alone I lost all hope, though others had lost it long prior to that. And then the death struggle seemed severe so far as one could judge from outward appearances, but quickly unconsciousness supervened. But I do not know by what it was, and how it was, that her face assumed a gladness and a rapture so striking by the time the body reached the burning ground at about 6 p.m. So may Sri Rama still and for ever be her unfailing companion whatever state of existence she might pass into! and may her soul know more and more of gladness and joy until the Divine and Everlasting Rapture of His Bhaktha's is attained!

How much have I gone through within the last three days! and how hard I have been put to it to console Janaki's mother and young brothers. How much indeed I wish I were able to put into their mind the conviction which animates mine in respect of Janaki's life and destinies in the other world: *i.e.*, the world beyond death! But faith comes very slow and requires practice and persistence in introspective thought—*i.e.*, *मननम्* and *निदिध्यासनम्* after good auspicious *श्रवणम्*. How hard to get rid of old ideas! how hard to get acclimatised to new ideas! But the God within is never balked; and therefore sooner or later faith does come and the soul is freed; and entereth into the larger love; and eventually into unimpeded joy. And so may Sri Rama, dweller in the Lotus of the Heart, help us all!

RABINDRANATH TAGORE'S NATIONAL ANTHEM

[Rabindranath Tagore's Bengali poem, *Janaganamana-Adhināyakajaya* *he Bhārata-bhāgyavidhātā*, has become popular in many places in India as a kind of National Anthem. The Poet has recently translated all the five stanzas of the song into English, and the translation appears in the *Modern Review*. It is given below.—From *New India*.]

THOU art the ruler of the minds of all people,
Thou Dispenser of India's destiny.
Thy name rouses the hearts of the Panjab, Sind,
Gujarat and Maratha, of Dravid, Orissa and Bengal.
It echoes in the hills of the Vindhya and Himalayas,
mingles in the music Jamna and Ganges,
and is chanted by the waves of the Indian Sea.
They pray for thy blessing and sing thy praise,
Thou Dispenser of India's destiny.
Victory, Victory, Victory to thee.

Day and night thy voice goes out from land to land,
calling Hindus, Buddhists, Sikhs and Jains round
thy throne and Parsees, Mussalmans and Christians.
Offerings are brought to thy shrine by the East and West
to be woven in a garland of love.
Thou bringest the hearts of all peoples into the harmony of one life,
Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

Eternal Charioteer, Thou drivest man's history
along the road rugged with rises and falls of Nations.
Amidst all tribulations and terror
Thy trumpet sounds to hearten those that despair
and droop, and guide all people in their paths of peril
and pilgrimage.
Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

When the long dreary night was dense with gloom
and the country lay still in a stupor,
Thy Mother's arms held her.
Thy wakeful eyes bent upon her face,
till she was rescued from the dark evil dreams.
Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

The night dawns, the Sun rises in the East,
the birds sing, the morning breeze brings a stir of new life.
Touched by the golden rays of Thy love
India wakes up and bends her head at thy feet.
Thou King of all kings, Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

REVIEWS

New Life.

The Manager, "Sant Mala" Office, Krishta Kunj, Hyderabad (Sind), writes:

Nava Jeevan ("New Life") is the name of a new book in Sindhi by Vaswani just published. This beautifully printed book, which does credit to the Lakshmi Job Printing Works, has on the cover a fine portrait of Sri Rama Krishna Parama-hansa with a saying of the saint: "Call on God with tears in your eyes!" In the body of the book is a fine photo of the late Seth Satramdas Djalomal.

In a brief foreword, Vaswani explains how man is in quest of New Life. The secret of the New Life, he points out, is in self-control and silent service fulfilling themselves in God-consciousness. In another brief note "Offering," Vaswani pays a high tribute to Sri Rama Krishna Parama-hansa as the saint of the nineteenth century who had reverence for all religions, all scriptures and all prophets. There is also, a Sindhi Poem by Vaswani named "Message". It closes on the note: "Accept the treasure of the dust of the feet of the broken ones, and thou wilt behold the glory of the Beloved. Renounce creed and caste; and thou wilt see the star of Love!" The main chapters of the book are named: "Hidden Service," "Life Ray," "A Yogi of Japan," "Ranwal the Prince," and "Build the Bridge"! The book is of the "Sant Mala" series, the Manager of which promises a fortnightly book in Sindhi by Vaswani.

The Personality of H. P. Blavatsky, by C. Jinarajadasa. (T. P. H., Adyar, 1930.)

There has been and perhaps there can be two opinions about the correctness of many things that she wrote or did; but there can be but one about the greatness of the personality of her whom the world knew as Helena P. Blavatsky in her last incarnation. It is a pity that she has been misunderstood, so much, not only by those to whom anything superphysical is anathema, but even by those who have not a double dose of the sin of materialism. But the fact is that she was more than ordinarily misunderstood. Perhaps it was due to the strangeness of her teachings and methods at the particular period of world's thought when they appeared. Perhaps it was her freedom from convention. More probably it was her indifference to the opinions and preconceptions of those around her. Any presentation of the true H.P.B. as her admirers love to refer to her, is welcome and when that comes from one like Mr. Jinarajadasa whose acquaintance with the archives of the Theosophical Society of which she was the spiritual founder is unique, it is thrice welcome. The brochure which Mr. C. J. has written will be found valuable, specially in view of the forthcoming centenary celebrations of that great occultist which the Theosophical world would celebrate in August next.

C. V. K.

Islam—The Religion of Humanity, by Syed Abdur Razzaque, with a foreword by C. Jinarajadasa. (T.P.H., Adyar, 1930.)

Mr. Syed Razzaque's presentation of the real Islam must be interesting to all students of comparative religion. Islam's beauties have been little known, at any rate to Hindus, not merely because she is, as

Mr. C. Jinarajadasa says in his foreword, the youngest of the great religions, but also because, in the course of Indian history, the inconsiderate activities of some of those who professed it have been directed in a large measure to the pulling down of Hindu temples, the desecration of Hindu idols, and the slaughter of the cow which all Hindus hold sacred. To the ordinary Hindu mind, the Mussalman is a particularly unmerciful person when it comes to a question of a fight for religion. That true Islam does not justify either has long been known to students of religion. Mr. Syed Razzaque has done a great service in bringing this knowledge in an easily understood form to the general public. To be told, as he does tell, that though Islam is a missionary religion in theory and practice, according to the Holy Koran, there should be no compulsion in religion, and that Bismillah—the merciful should be a constant mantram in the mouth of the devout Mahamadan, will be welcome news to many. The book is full of good gospel and should be in the hands of all interested in the study of religions. It is specially welcome now that the great problem of Hindu Muslim unity is engaging the best minds of India. Religion is the language of the soul, and unless the souls of the Hindu and the Muslim understand each other's language, not all the political pacts of the world can bring them really together.

C. V. K.

The Life of Buddha, by Narada Thero. (T.P.H., Adyar, 1931.)

The T.P.H. has done well in printing in book form Narada Thero's "Life of Buddha in his own words" translated from Pali, which first appeared in the Ceylon Buddhist Annual. It was not a professed Buddhist but it was Swami Vivekanand that said that Buddha was the greatest of the Teachers of Humanity in historic times. Even the shortest account of his life cannot but be inspiring, and when it is in words which He himself uttered it has an added authority. The book describes the several paths he trod on in the pursuit of Enlightenment, and the "middle path" by which he attained it. It is a nice little volume which we heartily commend to those who want a succinct and yet authoritative account of Buddha and his ideals.

C. V. K.

Sri Bakta Bharatan or Paduka Pattabhishekam is a Tamil drama, by Sriman S. K. Parthasaradhi Ayyangar, B.A., B.L., District Munsiff. As Mr. Justice Sundaram Chetti says in his commendatory foreword "the author needs no introduction to the public," at any rate to the readers of THE BHARATA DHARMA. His previous dramas on "Sankaracharya," "Ramanujacharya," "Tirugyanasambhanda"

and "Thondaradipodialwar" have deservedly attracted attention. One of them was the subject of a very lively controversy. On this occasion the dramatist has gone to an even earlier source, viz., the Itihasas which, according to the Sanskrit writers on Rhetoric, should be the source of all good kavyas. Of all characters which embellish them none are as immaculate as Bharata and Bhishma. One can easily throw a stone at Rama. It requires a great deal of casuistry to justify his attack on Vali, and more still his unchivalrous and cruel treatment of the pregnant Sita to satisfy a thoroughly unwarranted attack on her purity. Krishna's peccadillos are the target of much ununderstanding criticism. But Bharata's great sacrifice of what, according to all ordinary stands, was his portion, and his devotion to his elder brother are *non-paril*. Any account of such a rare character must be welcomed, and when it takes the form of a drama it is sure to be a valuable means of presenting it. Mr. Parthasaradhi deserves to be congratulated on the choice of the subject. The incidents are no doubt familiar ones, but his dramatisation makes them attractive. His style is on the whole easy and graceful, though here and there one finds an attempt at spurious scholarliness which ill accords with what goes before and after. Is it due to his submitting his manuscript to Pandits who love obscurity? We commend the book. May we, however, say one or two things by way of suggestions to improve the book. There is an unnecessary adherence to old-world turns of expression, (e.g., line 7 in page 41) which one expects an author of Mr. Parthasaradhi's culture to be free from. In some places the sentiments are not such as one would associate with the speaker. (See specially the words attributed to Vasishta in page 69). We cannot pass by the incongruity of some of the songs. We belong to the school which would keep a drama a drama, and not make it an *opera*. If it is too late or difficult to do so, cannot one save the literary conscience the shock of hearing a song from a character that moralises or is righteously indignant. If songs must be had, pray keep them for a joyous outburst or a romantic situation. One more suggestion would be to utilise the songs which have become famous instead of coining new ones. Ramanatakam (in Tamil) is an easily available and a very attractive storehouse. We trust the author would soon turn his hand towards the mighty figure of Bhishma.

C. V. K.

Printed by A. K. Sitarama Shastri, at the Vessanta Press, Adyar, and Published by the Secretary, Bharata Samaja, Adyar, Madras.

Valdyaratna Pandit D. Gopalacharlu's

JEEVAMRUTHAM

(Registered)

In use since 1898 to give

HEALTH and STRENGTHTo the Weak, Depressed and Rundown
whatever be the cause.Rs. 3-4.
a bottle.Available
Everywhere.Literature
free.**AYURVEDASRAMAM**

151 Govindappa Naick Street,

Post Box 287, MADRAS.

THE HUMANIST

A High Class *English Monthly* published by the *Humanistic Club*, Jaya Bhavan, Bangalore, S. India. Publishes full texts of *Lectures* delivered or *Papers* read under the Club's auspices, and also *Articles* on Religion, Philosophy, Sociology, Psychic Phenomena, etc. Contributed by learned persons or extracted from other Journals.

Annual Subscription: Rs. 5; Sh. 10 or Dol. 3.

Apply to:

THE EDITOR.

BROADCAST

Your Business Message throughout Southern India including the Indian States of Mysore, Travancore, and Cochin.

"SWARAJYA"

The Popular National Daily of South India

Is the Surest Medium for securing the widest market.

FOR FULL PARTICULARS REGARDING Rates please write to:

The Director-in-charge,
Advertisement Department,
"SWARAJYA,"
40 Broadway, Madras.

IF YOU WANT

SWADESHI Endi Chadars, Pure Silk Sarhees and Shawls, Suiting and Shirting Cloths; Hosiery articles; **GENUINE** Musk, Kashmiri Saffron, Amber, Asafoetida, Refined Silajeet, etc.

Write for our Price List.

MEGHRAJ GUPTA & CO.
LUDHIANA, (U. India)

THE ASTROLOGICAL MAGAZINE

THE BEST EXPONENT OF HINDU SCIENCES

Published Every Month

The only Journal of its kind in the world containing the most interesting and instructive articles on a variety of subjects.

EDITED BY

PROFESSOR B. SURYANARAIN RAO, B.A., M.R.A.S., F.R.H.S.

Annual Subscription : Rs. 5 or sh. 12 or \$4.

Best Medium for Advertisement

(Horoscopic work will be undertaken on payment of reasonable charges).
For catalogue of books and other particulars apply to:

Dr. B. V. RAMAN, M. D. (Homoeos),
"SURYALAYA" P.O. BETTAHALSOOR,
(BANGALORE) INDIA.

SADHANA AUSADHALAYA Dacca (Bengal)

Branches : { Shyambazar, CALCUTTA (Near Tram Depot)
 { 213, Bowbazar, CALCUTTA

ADHYAKHA: Joges Chandra Ghose, M.A., Kaviratna
Formerly Professor of Chemistry, Bhagalpur College

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

Catalogues are sent free on application.

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

PURE CHYAVANPRAS

It is a sure remedy for catarrh, cough, consumption, asthma and other diseases of the chest and lungs and all sorts of debility. Those who habitually suffer from cold may use this Rasayan. It can dispense with the use of Cod Liver Oil. Rs. 3 per seer.

SARIBADI SARSA

A wonderful, infallible medicine for Syphilis, Mercurial Poisoning, Gonorrhoea, urinary troubles and all sorts of blood impurities. Rs. 3 per seer.

SUKRA SANJIBAN

It is a very powerful medicine for sexual debility, thinness of semen, impotency, night-pollution, debility in general. Rs. 15 per seer.

ABALA BANDHAB JOG

A great remedy for all female diseases as leucorrhoea, white, yellow or dark discharges, pain in the waist, back or womb, irregular monthly courses, sterility, etc. 16 doses, Rs. 2.
50 doses, Rs. 5.

ACCIDENTS EVERYWHERE

Are on the increase. Prompt medical attendance cannot be had always. It therefore behoves every one to know how to render to injured persons immediate temporary assistance in a scientific way, or First Aid making use of materials at hand in cases such as bleeding, broken bones, drowning, snake-bite, scorpion-bite, buras, poisoning, epilepsy, sun stroke, fainting, suffocation, convulsion, foreign bodies in the eye, ear, throat, etc., till the arrival of the Doctor or medical aid is sought. The Hon'ble Dr. U. Rama Rao's book "First Aid in Accidents" teaches you how to render "First Aid". The desire to help a fellow-creature when injured exists in most of us but people shrink from giving aid because they do not know what to do and are afraid of doing more harm than good. Many precious lives are thus lost every year which might have been saved by prompt aid had any one been near-by able to render, "First-Aid". So get a copy to-day and know how to save people from terrible agony, or injury or even life itself. Written in simple non-technical language and profusely illustrated, the book has undergone several editions and several thousands of copies have been sold. Doctors speak highly of the book. Governments, Railways, Mines, Industrial concerns, and Schools are buying largely. Published in English, Kanarese, Tamil Telugu, Malayalam.

Price As. 12

From : SRI KRISHNAN BROS., 323, Thambu Chetty Street,
G. T., Madras

" LONGEVITY "

Triplicane P.O., Madras

Health and Long Life monthly magazine

EDITED BY A MEDICAL BOARD

(Published for the maintenance of a recognised Free Medical Institution)

Welcome Messages and Appreciations received from His Excellency the Governor-General, His Excellency the Governor of Madras, Eminent Doctors, Judges, Collectors, etc., etc.

Articles of eminent Doctors, Scientists, Food Specialists, and notes from High Class periodicals, can only find a place in Longevity. Readers in all parts of the world is the shining feature of Longevity.

Limited number of copies are only published. Payment in advance or by V. P. P. only. No specimen copy, please.

Annual Subscription	Rs. 3-4 only
Life Subscription	" 50
Patronage	" 100

Read

the Best Health Magazine

MEDICAL TALK

for the

HOME

The official organ of the Nature Cure Institute, Muttra. It would save you the heavy doctor bills and put you on Nature's Royal Road to Health, Success and Happiness.

Annual Subscription Rs. 3

Specimen Copy sent free

Write to :

Medical Talk Publishing Co.

Muttra (India)

"YOGIC PHYSICAL CULTURE"

By Sjt. S. Sundaram, Bangalore

A Self-Instructor and Guide-Book on Yoga-Asanas, Pranayam and Yogic cure. All the poses are illustrated with Photo-plates printed on Art paper.

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

POSTAGE As. 4 EXTRA

Available from the Brahmacharya
Publishing House**KENGERI—BANGALORE****THE INDIAN EDUCATOR, MADURA**AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLYEditor: V. ARAVAMUDU IYENGAR,
B.A., L.T.Annual Subscription Rs. 2 only
Sample copy As. 3For use in Schools, Colleges, Clubs
and Libraries—Best Advertising Medium—
Send M. O. to the Manager,**The Indian Educator, Madura.****FEDERATED INDIA**
AN ALL-INDIA WEEKLYWith an influential circulation in
British Provinces and Indian States, full
of interesting articles on all topical affairs.Subscription: Rs. 5
per annum only. An Excellent
medium for high class advertise-
ments.

For contract rates apply to:

MANAGER,**FEDERATED INDIA,**
Tondiarpet, Madras.**"THE MADRAS CRIMINAL CASES"**A monthly Legal Journal reporting ALL the reportable Criminal decisions
of the Madras High Court and the Privy Council.
Highly spoken of by the Bench, the Bar and Law Journals.

Annual Subscription: Rs. 4 only.

Back Volumes from 1928 are available: Unbound Rs. 4; Bound Rs. 5.

All India Criminal Digest, being a complete digest of ALL the Criminal Cases
reported in ALL the Legal Journals of India and Burma with parallel references
from 1927: Rs. 1-8, per year.

The Indian Evidence Act with all amendments incorporated till 1930. Price Rs. 1.

THE MANAGER,**THE MADRAS CRIMINAL CASES,**
NUNGUMBAKAM, MADRAS.**THE HOLY ORDER OF KRISHNA**A Course of 24 Lessons Based on The
Teachings of the Bhagavad-Gita
Practical Instructions in Occultism
(Yoga)The Order chooses individuals for at-
tainment and draws men up to Krishna.
And of the Practices leads to Perfec-
tion, to God.It does not matter at all to what reli-
gious beliefs the students subscribe to
The students who join the Order owe
no duty to the Order

Works Through:

The Latent Light Culture
Tinnevely, India.

No Educated Home Should Go Without

The ScholarAn Illustrated monthly journal
devoted to Literature, Art and
Science.Annual Subscription: Rs. 3 only. For
Students Rs. 2 only.Foreign: 6 Shillings. Single copy As. 4.
For advertisement rates write to**The Manager,****"THE SCHOLAR," PALGHAT****THE STUDENT:**

CHINGLEPUT, S. I.

(The only All-India Magazine
for High School Students)Annual Subscription Rs. 2
Single Copy against As. 3 in Stamps

Free Copies Positively no

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

NO V. P. P.

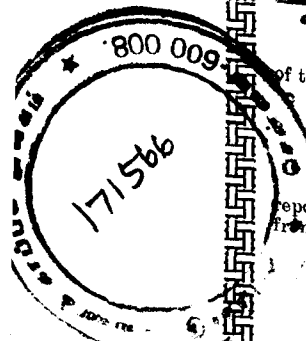
BHARATA SAMAJ

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

So does

THE
ONLY
CURETO
BE
SURE**Amrutanjana**

Depots: BOMBAY & MADRAS



VEGETARIAN FOODS

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

CEREAL FOODS (Breakfast)

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

CEREAL FOODS (Various)

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

DRIED FRUITS

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

HONEY

Various, with or without comb.

SYRUP

Golden and Maple.

JAMS AND MARMALADE

Various, best English Brands.

BISCUITS

Various, Huntley and Palmer's, etc.

FRUITS IN SYRUP

Apricots, Peaches, Pears,
Pineapples, Greengages,

FRUITS IN SYRUP (contd.)

Strawberries, Cherries,
Fruit Salad, etc.

BEVERAGES

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

MARMITE

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

VEGETABLES

Asparagus, Tomatoes, Green Peas,
Corn, Succotash,
Vegetarian Baked Beans (containing
no meat), Mushrooms, Parsnips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Australian,
etc.

CHEESE

Cheddar, Dutch, Cream, etc.

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

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