

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self govern-ment for India,
- (2) Co-operation with the different communities of India with-
out prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian
Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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Review to be addressed to the Editor, THE HINDU MESSAGE,
Brianganam.

A Vision of India.

LOTUS-IV.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Like thy fair petals are Lord Vishnu's eyes.
And from the lotus of His blossomed will
Which did the void with living fragrance fill
Sprang Brahma who created Paradise
And suns and stars that shine upon our eyes.
Like thee the wonder of His moulding skill
Do shine His feet that over field and hill
Did wander when he wore a human guise,
What joy is thine to be the chosen flower
Of Vishnu and the Goddess ocean-born
Who are the deities of the universe !
God grant to me as highest happiest dower
That from the mire of my sad life forlorn
May spring the lotus bloom of God-filled verse !

With this number we commence the 3rd
year of the HINDU MESSAGE and in accordance with
the rule of the smriti तृतीये चोदम् which enjoins the
fixing of the form of the head in the third year, we
have altered the shape of the MESSAGE from this issue
forwards so that it might have a more familiar and
dignified look in future. The matter also will
be more interesting and varied and will suit all
tastes. The objects of the Journal will not be lost
sight of but the contents will be such as to interest all
sorts and conditions of men. The Journal is divided
into several sections each of which will be made to
contain much useful reading. Every month there will
be a Prize Competition Essay the subject for which
will be announced in the first issue of the month.
For the best essay among those received will be
awarded a silver Medal with the image of Sri Krishna
in gold centre. The subject for the November
competition is "THE BEST TEMPLE I HAVE SEEN".
The essays should reach the Editor on or before the
30th inst. Photographs may accompany the essay
and will be reproduced in the Journal if the essay,
which is not to exceed two pages of reading matter, is
accepted and published. Short stories also are in-
vited and will be paid for if published. Stories should
always be interesting and absorbing and should not
contain anything against our dharma. The important
publications of the month will be reviewed regularly
and in short no pains will be spared to make the
MESSAGE extremely readable.

Great Thoughts.

Wear righteousness as a robe and intelligence as
a diadem.

"Die to live" is the inmost law of the moral
world.

When you love others as well as yourself you will
be willing to sow the seed, and leave the harvest to
them. Achieve the highest and all else will follow.

The surest sciences start from assumptions, and
their most vaunted laws are but guesses and
hypotheses.

It is the light which the intellect kindles that
warms the heart, and intuition is the reward of re-
search.

Man is the richest, of all beings in marvels—
complex, ever-changing, never static—his life a growing
mystery, a web which has no infinite and Finite for
warp and woof.

Events of the Week.

No language can be too strong to condemn the dastardly murder that has been committed at Newington. It is a deliberate cold-blooded murder too horrible to contemplate. It is most revolting to Hindu instincts whose teaching is अहिंसा परमो धर्मः. In India the teacher is invariably held in religious veneration and even to think of any harm to him is considered a sin among the Hindus. Hence we need not hesitate to say that this cowardly murderer, whoever he may be, has absolutely no claim to Hindu instincts and Hindu training. It is dangerous to society to allow such instincts to grow among the younger generation of the Zemindar class and the Government would do well to seriously consider the desirability of sending these minors to ordinary public schools so that they may freely mix with the common folk and imbibe freely a sense of equality and fraternity, right and wrong and thus avoid false notions of pride due to birth and wealth. Such plebian training alone would make them realise their own true position and create in their minds a regard and veneration for our ancient teachings, the foremost of which asks us to treat our teacher as God. Though the teacher was a foreigner yet since he has imparted to us knowledge, albeit in a foreign language, it is incumbent upon us, as true followers of our scriptures, to treat him as a deity with all due respects. Instead of this, to murder him in cold blood and that deliberately!—it is quite unthinkable in a Hindu.

'Ditcher' writes in the *Capital* that "The Government of India as at present constituted have lost position and prestige not only at Whitehall but wherever two or three honest chivalrous men gathered together in India to discuss the topics of the day". On this remark the *Hindu* makes the following observation: "That the Government of India with Lord Chelmsford as its head has lost prestige and influence in the country there is abundant evidence to show. The Viceroy is to arrive at Madras on the 24th of November. The coldness of reception which awaits His Excellency in Madras has been manifested in various ways. There may be an entertainment or two under official stimulus or under a craven fear of being misunderstood and misrepresented. The general attitude of the public is one of sullen indifference or of active reprobation towards the head of an administration which has not deserved well of the people." This attitude is most unfortunate and is not conducive either to smooth administration or to the infusion of confidence in the minds of the people. We trust Lord Chelmsford would see his way to improve matters and thus regain the esteem and affection of the people.

The Senate of the University of Madras at its last meeting resolved to refer the Report of the Calcutta University Commission to a Committee of 45 Fellows. If the Senate had really wanted to adopt the recommendations made by the Commission, which is agreed on all hands to have approached the problem of education in India in a statesmanlike and comprehensive fashion, we do not think that this is the way to set about it. The setting up of such a large Committee of 45 fellows with no definite object is not the best way of expeditiously proceeding with the business. Though some of the Senators themselves admitted that the Committee was unduly unwieldy they sought to get over it by the expedient of dividing it into several sub-committees each of which would consider a certain number of related questions. This way the real danger lies. A number of sub-

committees making suggestions on various subjects without reference to other related topics cannot ensure the comprehensive survey which is the need of the situation. Hence to be candid we do not hope for much from this Committee.

The Senate meeting of the Madras University held on Friday October 23rd was remarkable for more respects than one. For the first time in its history the University had appointed three ladies, Miss McDougal, Mrs. Srinivasa and Miss De La Hey, as Fellows. Of these the former two attended the meeting. The meeting was also remarkable for the victory which Mr. Statham achieved in his long continued fight for the reduction of the English standard for the B. A. Pass course. After a keen contest "History of English Language" and "Rhetoric and style" were taken out from the syllabus of studies.

Mr. Lloyd George addressing the agriculturists in London emphasised that agriculture was the greatest industry in the country and urged the vital necessity for restoring the four and a half million acres of land which had gone out of cultivation since 1870. Of the many delusions which the war has helped to dispel perhaps one of the simplest is the delusion that manufactures more than agriculture tend to the progress and prosperity of a nation. The war has proved that prosperity is not consistent with self-sufficiency and strength which are so essential to the existence of a nation.

Parliament reassembled on the 22nd of October. The most engrossing question at present in England is the grave financial position which is "woefully deranged." Many drastic measures have been suggested to meet the situation and the most general of these is that of a Capital levy on war profits. Lord Milner replying to Lord Buckmaster pointed out that the wolf was not at the door and that there was no necessity to rush into such schemes as a Capital levy.

The next day after Parliament reassembled came the sensational news of the week about the defeat of the Government on the Aliens Restrictions Bill. Though the Government may not regard this defeat as sufficiently important to justify an appeal to the country yet the financial difficulties, unless wisely and boldly handled, threaten an immediate wreck of the Coalition Government. There is a growing indication that the House strongly resents the continued neglect of it by the Premier and that it may reassert its independence very soon.

Silver coinage has practically gone out of circulation in France and the shortage of small change has paralysed trade in Paris. A decree prohibits travellers from carrying beyond France 1000 francs in notes and small change and the millionaire Vanderbilt in doing so had 4000 francs confiscated.

A Greek official statement asserts that the situation in the interior of Turkey is becoming daily worse and that the new Cabinet is controlled by a pro-German Young Turk Committee which is determined to resist the decisions of the Peace Conference as far as possible. No doubt that the Turkish question is knotty and irksome.

The Housing problem in Madras is drawing some attention just at present. Mr. Justice Seshagiri Iyer, a keen student of sociology, delivered an illuminating lecture on the question and has provoked some interest in it thereby.

The Hindu Message

Bikanir's Notable Speech.

In closing his State Legislative Assembly His Highness the Maharaja of Bikanir made a great speech which is notable in more ways than one. The Maharaja has already endeared himself to us by his famous speech at the Savoy Hotel dinner in London wherein His Highness, after exposing in its true colours the antics of the Indo-British Association, made a bold and manly stand as the eloquent champion of the rights of the helpless millions of India. As a member of the Imperial Cabinet His Highness had necessarily to deal with questions of a political nature not excluding those relating to Constitutional Reform in India. When in 1917 His Highness, in the course of the duties which consequently devolved upon him, found out that the highest authorities in India had for some years been urging upon His Majesty's Government the pressing necessity for a declaration of British policy in India, His Highness in common with his colleagues Sir James Meston and Lord Sinha pressed the consideration not only of this declaration but also of the question of a substantial measure of constitutional reform which too was then under consideration. Accordingly both Mr. Austen Chamberlain the then Secretary of State for India and his successor Mr. Edwin Montagu "than whom India has never had a truer or more sympathetic friend" strongly championed the views and recommendations of the Viceroy and the Government of India which were finally accepted by His Majesty's government. The outcome was the memorable and highly gratifying pronouncement of the 20th August 1917. Thus for the first time we learn what important part has been played by His Highness in company with Lord Sinha and Sir James Meston in the matter of forcing His Majestys Government to make the grand enunciation of British policy in India. But even after this clear pronouncement we are told that people with reactionary tendencies were busy attempting in vain to stay the hand of the clock and when the malicious misrepresentations and harmful activities of the English Extremists—to use the phrase coined by His Highness himself—began to have the desired effect it became imperative to counteract the insidious influence at work and hence it was that three eminent men so different in temperament, training and vocation in life as Sir James Meston, Lord Sinha and His Highness thought it incumbent upon themselves to speak as they did with one voice in the name of India at all official Conferences as well as on various public occasions. Such is the genesis of the famous Savoy Hotel speech of March last of which His Highness himself says:—

No objection can validly be taken to honest differences of opinion or genuine criticism. But unfortunately no one out here can form anything like an

adequate idea of the manner in which such anti-reform and it was clear anti-Indian propaganda was carried on, to deal fully with which would necessitate a large volume. And clear evidence was forthcoming that such activities were really beginning to have the desired effect by creating suspicion and uncertainty in the minds of those, who, with the best of intentions and with all sympathy for India, were necessarily not personally acquainted with the real state of affairs in this country. It was, for instance, news to some of my erstwhile colleagues in the Cabinet that the Princes of India were not opposed to Constitutional Reform. On many an occasion at social functions I had constant proofs of the totally wrong ideas and impressions that were conveyed to people in high positions in England through such activities. Facts such as these further strengthened the conviction, which I carried with me from India that some one unconnected with politics and with a stake in the country should expose the unfairness of such a campaign and more especially so as repeated use was being made of the alleged hostility of the Ruling Princes to political progress in British India. It was on such considerations and with a full sense of duty and responsibility that, after the most deliberate and prolonged consideration, and patient and careful study of the mass of literature forming part of such propaganda, that I decided to embark on the unpleasant task of speaking as I did at the Savoy Hotel Banquet.

This remarkable speech has been the subject of adverse criticisms due to bias and prejudice and wrong informations. While rightly ignoring personal attacks, His Highness considers it his duty to reply to one or two of the important issues involved, since they affect the Princes and States of India generally. It had been expressly stated that in common with some other Princes, His Highness had "from time to time expressed or been persuaded into expressing" himself "as whole-heartedly in favour of the Home Rule League and all its propaganda." The Maharaja emphatically denies this baseless allegation and states:—

I have seldom seen a greater perversion of the truth. As I have publicly stated previously, I, in common with my Brother Princes, belong to no political party whatsoever. I hope I am moderate in my views. In common with many loyal Indians and Englishmen, I desire to see India once again rise to full nationhood under the aegis of the British Crown and attain the fullest autonomy as an integral and contented part of the Empire which will be a sure source of strength and not of weakness to Great Britain. But I have never been associated with the Home Rule League in any way and have no connection with them whatsoever. What is more, I have not, on a single occasion, uttered a single word which might be taken to imply that I was even partially in favour of that League or its propaganda, with the extreme views and tactics of which body I am personally altogether unable to agree. And to the best of my knowledge the same applies to my Brother Princes.

In such unambiguous terms does His Highness express his views about the Future of India—views which are in perfect accord with the wishes of all parties of constitutional Indian politicians, including the Extremists. It was insinuated by these unjust critics that His Highness indulged in diatribes "the whole tendency of which is to discredit the methods of Government hitherto employed in British

India." The absurdity of this insinuation is patent on the face of it. Passing over the frivolous charges which characterised His Highness as "an advertisement agent for the Montagu-Chelmsford scheme," the Maharaja indignantly repudiates the mean insinuation that in urging a substantial measure of Constitutional Reform he was prompted by hints from or the desire to please certain high British authorities. This says His Highness "is as much a reflection on my own independence of thought and action and my sense of duty and self-respect as it is unfair to Lord Chelmsford and Mr. Montagu." Coming now to the most important of all the criticisms viz., that the action of His Highness was an unprecedented and direct interference with the purely domestic affairs of British India, His Highness rightly considers that this charge should be dealt with more seriously, the more so as the same is levelled against the Princes as a body. Accordingly, speaking on behalf of all the Princes, His Highness says:—

The question of constitutional reform in British India is really one of Imperial and common concern and one, moreover, in which the Princes are more than indirectly concerned. The well-being and prosperity of India and the ever-increasing happiness and contentment of its people must necessarily be matters of very deep concern to every loyal Indian, whether he be a British subject or a resident within the territories of an Indian State. The vital considerations involved and the great issues at stake in regard to this question are not confined to British India. On a sympathetic, generous and bold handling of this question, depend the happiness, the loyalty and the contentment of the people of India. A loyal, progressive and contented India will be an asset of immense value to the Empire which in itself would be of immense advantage to all concerned, including the Princes and States. Not only have the Princes a very large stake and vested interests of vital importance in the country but there is a very great and real identity of interests between the British Government and themselves. And, as has been repeatedly stated by the highest Officers of the Crown, they have also their duties and responsibilities as "pillars that help to sustain the main roof" of the "Imperial edifice" and "partners" and "colleagues" of the Viceroy in the words of Lord Curzon, to share with him "the burden of rule".

Hence, His Highness considers it the duty of the Princes "to see such measures adopted as will further popularise, strengthen and preserve the King-Emperor's rule in India as also to see the ties that bind England and India together and the elements that make for sobriety, moderation and restraint strengthened and consolidated." Apart from all these weighty considerations, His Highness says that himself and his Brother Princes are most prompted, not unnaturally, by reasons of self-interest also to see such a course followed as will ensure tranquillity on the other side of their borders and thus avert serious trouble from crossing into their territories.

We reserve to a future issue our remarks on the concluding portion of this notable speech.

Notes and Comments.

In spite of the commonplace deification of democracy repeated from mouth to mouth till it has become almost nauseating, there are not wanting today some signs of a possible reaction which, we trust, will at least help the world to understand that democracy, too, has its faults and foibles and must be carefully watched and held in check in order that mischief may be prevented. Among the critics who have come forward to point out its weaknesses or defects, we have a writer whose "Musings without Method" in *Blackwood's Magazine* are always instructive as comments on public affairs. In a recent issue of this periodical, this writer mentions four important points. In the *first* place, though men who come forward as candidates make all sorts of promises and professions before the electors, they are apt, when once they gain the election and find themselves within the walls of the House of Commons, to become a prey—and a willing prey, too—to party influences and intrigues. This English writer says:—"The besetting sin of all democracies is corruption." Even members of the Government are found to make use of official information at their disposal to advance their private gains by an advantageous and timely purchase or sale of shares in companies with which Government had engaged in contractual transactions. In the *second* place, several representatives of the people are known to sacrifice their opinions and principles for the sake of office as a Minister within or outside the Cabinet. Even when they disagree with the principle of a Government measure, they are often known to compromise with their conscience and to advocate it by arguments purely specious and false. For, they do not want to lose the prestige and emoluments of office. A man like John Bright is never again likely to rise in the political atmosphere of modern democracies. Uncompromising adherence to truth and principle has become conspicuous by its absence, and no one regrets its disappearance in public life. Politicians who figure in present-day democracies only care to advance personal and party interests and to remain in power as long as it is possible to do so. Intriguing and blackmailing prevail unchecked, or are at least left without notice as if they are unavoidable evils of the political system found indispensable for the Nations as they are today and have to be in the present state of international relations. In the *third* place, politicians and officials of the State are judged only according to the standard of success, and they can indulge in any exaggeration or untruth so long as they can secure a majority in their favour. In the *fourth* place, the granting of titles, places, and honours to those who subscribe for party funds has assumed the proportions of a scandal; and it has even become one of the accepted principles of the prevailing code of public and party morality.

* * *

The "League of Nations—" or what is the same thing, the "happy trio" who settled the fate of the world at Paris by the document known as the Peace Treaty—has resolved to bring the late Kaiser to trial for his crime in bringing the "great war" upon the world and for the many atrocities against humanity perpetrated by the Huns with his sanction or connivance in the course of that war. We are of opinion that, as Great Britain claims—and is entitled to—the credit of having made the largest contribution to the efforts needed to win the war, she should also have the honour and responsibility of bringing William Hohenzollern to trial and passing judgment upon him. Moreover the civilised world

have, *on the whole*, rightly believed in the honour and good faith of the British judiciary. Even when partisanship or passion runs high in England, the judges have taken care that they should at least mingle some sense of fairness and moderation with the impulses and influences of the movement so that they may avoid eternal infamy. Our opinion is that, unless the ex-Kaiser's share in bringing about the war is fully brought about, many people will feel that perhaps he was not a free agent and only yielded to the pressure put upon him by the German ministers and military chiefs. We do not want that he should be invested with the halo of martyrdom in the present, or any future, near or remote, purely out of the desire to avoid the inconveniences of undertaking so great and unprecedented a trial. We do not, indeed, want that any punishment which may be pronounced upon him should be actually carried out. We only want that his trial should be conducted with all due solemnity and sentence duly pronounced upon him. The future interests of the human race require no less and no more than that; and England, in especial, ought not to shrink from the undertaking, after having played her great and memorable role in the war. We do not want England to undertake the duty of keeping William Hohenzollern in jail. When the trial is over, he may be sent back to his chosen place of immurement in Holland. Let the honor of guarding him be Holland's, as it is now, by her own choice. We do not care what becomes of him when once the trial is over and sentence has been pronounced on him by judges who can command the confidence of the civilised world.

We do not see why every country and people should be brought into the vortex of international strife and embarrassment. An English writer on Indian history—Mr. Hutton—says:—"The Thibetan Expedition (of 1904) was a remarkable and romantic one. If Lord Curzon had remained in India, doubtless it would have led to an opening of the country. But darkness has now settled down again upon the mysterious land." The opening of Asiatic countries to Europeans has not brought much good to them so far, often the evil done has preponderated over the good. But, apart from this circumstance, why should not Thibet (or indeed any other country) be left to live its own chosen social and national life, so long as it does not meddle with outside matters? A clever Chinaman once summed up his country's relations with Europe as follows:—"First the missionary, then the consul, then the general." It is Western missionary and mercantile enterprise that has brought about the ruin, social and political of America, Africa, and also of the Asia of the ancient and true religion,—the revealed faith, in the only intelligible sense of the word. The so-called civilisation of today means nothing but systematic aggression and exploitation ruthlessly practised upon peaceful communities which want to live for the highest and holiest of all purposes. Europe has contributed to the discovery of many of the great secrets of nature and those remarkable mechanical inventions which have had a great influence on human society and the world's international relations. But all this increase of knowledge and achievement has not made men in the West one whit better or wiser than before. Material prosperity brings with it increase of power and population to some people but it also brings vices in its train which more than make up for the advantage thereby gained. It may be that the English people have gained by the new spirit and its fruits. But Germany has lost by the same, and France would have been nowhere but for the intercession of Great Britain. The future of Russia is wrapped in impenetrable mystery. Such are the bitter fruits of

civilisation even in the West. As for India, we know well what has been the outcome of our being inducted into the whirlpool of civilised life, and the present and the future are full of evil possibilities. If we are to be saved from danger, both Government and the so-called leaders of our people would do well to stop their present competition with each other in forcing Western institutions and ideals down the throats of Asiatics. Even if India cannot be saved, let Thibet at least be saved. The very name *Thibet* (cf. *तिब्बत*) is redolent of glories and joys in the past which can have no rivals again in our nation's life. Thibet itself has degenerated, in all likelihood, but that is no reason why it should be left to develop its future according to its own inclinations. Lord Curzon gained nothing either for himself or for India by his policy of bluster and disturbance in Thibet. The policy of empire-building and expansion has been so successful so far and so profitable for Great Britain that there is no chance of a hearing for those who counsel moderation and restraint. Men like Lord Curzon are apt to look down with contempt on the policy and counsels of those who, like Burke and Bright, have counselled their countrymen to limit their imperial responsibilities and ambitions. Lord Curzon once declared that the Indian peasant had been "in the background" of all his policies and measures. The same claim is put forward by all British leaders and rulers in India and elsewhere. We do not deny that some good has, or may have been, done. Still we are, we believe, right in our belief that it is European aggression either among themselves or against others that is the cause of much of the world's trouble to-day. Let us hope that another and higher conception of truth and righteousness will dawn upon the minds and consciences of Europeans, and that they will learn the wisdom of what is known as the policy of "live and let live." It is easy to get certificates of approval in any number from "a nation of coolies," as the people of India have been properly called, for the policy of Viceroyism like Lord Curzon. We can only regard as a delusion or folly his boast that he had gained the approval he most valued when he received "simple letters of gratitude from the score or more of humble individuals whom he had saved from ruin." The trail of his narrow mind and policy is writ large in the thoughts and memories of the present generation. Let us hope that the Great War has once for all opened the minds of thinking Englishmen. Let us hope that the policy of blustering imperialism will cease, and that Indians will, in due course, be left to determine their own future course among the communities of the Empire and the world. We are glad that Thibet has been permitted to sink into her accustomed quiet and isolation. If this is not possible for India, let us at least be permitted to settle our own internal condition in the way most suitable to our own conception of our needs and our relations with the rest of the Empire. We can always be easily ready to help the Empire, as we have been in the past. But, in order to ensure this aim, our confirmed idea and conviction is that we must be permitted to determine the ordering of the Indian system of government and its internal affairs without interference of an unnecessary kind. Every other Asiatic country stands, more or less, in a more or less similar position of uncertainty and embarrassment, and it is time that the world's peace should be followed by assurances regarding the future which will put an end to all fears of disturbance and discord due to interference and aggression like those which followed in the wake of Lord Curzon's policy of meddling and mischievous intervention in Thibetan affairs.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA IV.

श्री भगवानुवाच—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वानमनवे प्राह मनुर्निश्वाकवेऽब्रवीत् ॥

The Blessed Bhagavan said :

I told this Eternal Yoga to the Sun-God; He taught it to Manu; and Manu taught it to Ikshvaku.

NOTES :

1. The topics dealt with in this chapter are thus described in Sri Yamunacharya's Gītārtha Sangraha :

प्रसङ्गात्स्वस्वभावोक्तिः कर्मणोऽकर्मतास्य च ।

भेदाः ज्ञानस्य साहात्म्यं चतुर्थेऽध्याय उच्यते ॥

2. Sri Sankaracharya says that the Lord has summed up His gracious doctrine and now gives up its blessed genealogy to show that it is वेदार्थः । योऽयं योगोऽध्यायद्वयेनोक्तो ज्ञाननिष्ठालक्षणः सत्सन्ध्यासः कर्मयोगोपायः यस्मिन् वेदार्थः परिसमाप्तः प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च, गीतासु च सर्वोच्चयमेव योगो विवक्षितो भगवता अतः परिसमाप्तं वेदार्थं मन्वा-नस्तं वंशकथनेन स्तौति श्रीभगवान् ।

3. The topics described in the verse above quoted are further clearly detailed in Sri Ramanujacharya's introduction thus:

तृतीयेऽध्याये प्रकृतिसंरुद्धस्य सुसुखोः सहसा ज्ञानयोगेऽनवि-कारात् कर्मयोग एव कार्यः ज्ञानयोगाधिकारिणोऽप्यकर्तृत्वानुसंधानपूर्-वककर्मयोग एव श्रेयानिति सहेतुकमुक्तम्, विशिष्टतया व्यपदेशस्य तु विशेषतः कर्मयोग एव कार्य इति चोक्तं । चतुर्थेनैदानीमस्यैव कर्मयोगस्य निखिलजगदुद्धारणाय मन्वन्तरादिवोपदिष्टतया कर्तव्यतां दृढाधित्वा अन्तर्गतज्ञानतयाऽस्यैव ज्ञानयोगाकारतां प्रदर्श्य कर्मयो-गस्वरूपं तद्वेदाः कर्मयोगो ज्ञानास्यैव प्राधान्यं चोच्यते । प्रसङ्गाच्च भगवद्वद्वारायाथात्म्यमुच्यते ॥

4. Sri Madhvacharya says with a brevity that is quite consistent with thoroughness :

बुद्धेः परस्य साहात्म्यं कर्मभेदो ज्ञानसाहात्म्यं चोच्यतेऽस्मिन्न-ध्याये ।

5. Narayana is thus not merely the causeless first cause of the Universe but also its आदिगुरु. The familiar stanzas “यो ब्रह्माणं विदधाति पूर्वम्” and “नारायणं पद्ममुचं वसिष्ठं” show this.

6. Some pseudo-scholars have seen in the genealogy some significant omission of Brahmin teachers. There are different lines of teaching as there are separate beams from the central Sun. The teaching must be given only to *adhikaris* (those fit for initiation). These will lead other fit persons to the truth. “स्वयं तीर्णः परान् तारयति”

7. The Yoga is called *Aryaya* as it gives the eternal fruit of Moksha.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

The royal seers knew what it was they handed down in uninterrupted succession. This yoga, by long lapse of time, has declined in the world, O slayer of foes.

NOTES :

1. The importance of uninterrupted transmission of knowledge is stated in this verse.

2. The yoga declined because it came into the hands of those who were not strong of soul. दुर्वलानजितेन्द्रियान्प्राप्य नष्टं योगं (Sri Sankaracharya).

स एवायं मया तेऽयं योगः प्रोक्तः सनातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुक्तमम् ॥

The very same eternal Yoga has been declared to thee today by me, because thou art my devotee and my friend ; it is the supreme secret.

NOTES :

1. The knowledge has to be conserved and imparted to good men : The Scripture says:

“विद्या ह वै ब्राह्मणमाजगाम गोपायमाशेषविधेऽहमास्मि । असूक्यायानृज्वेऽव्यतया न मा ब्रूया वीर्यवती तया स्या ।”

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna said :

Your birth was recent, the birth of the Sun-God was ancient. How can I know that you declared this at the beginning ?

NOTES :

1. The old controversy as to whether Arjuna knew the divinity of Sri Krishna or not and why he put the question is not of much interest. We may take it that he put it to know the full truth from the divine lips and to make his question a means of enlightening humanity for all time.

(To be continued.)

Sandhya Upasana.

BY RADNUS B. DIVARD.

Sandhya—The way to health.

In the preceding article it was shown that Sandhya is a way to longevity; but longevity in the absence of good health can be expected to serve no useful purpose. Health is the keystone of life's structure. Health is the only beacon-light on the coast of the sea of suffering. Health is hope, health is life. A life without health is fire without heat, sun without light.

Once upon a time there lived a powerful King in a big and impregnable fortress. He had an enemy who wanted to conquer him and to take his fortress. Several times he attempted to take the fortress, but in vain; for he was always beaten back by the formidable men in command of the King's forces. Finding that open fighting was of no avail he resorted to a stratagem. He pretended to repent his past folly and said that he longed to be friends with the King. The latter, against the wishes of his councillors, accepted the hand of friendship proffered by the enemy, who thereupon sent a clever ambassador to the King's Court. This man by his repeated acts of cunning succeeded in prejudicing the mind of the king against his veteran councillors and in getting them removed from office. Thus the king was alone and without friends; and finding him in this plight, the wily ambassador proceeded to prosecute his nefarious designs. The king was in his trap and the ambassador asked his master to sieze the king and his fortress thus passed into the hands of the enemy and he found himself a prisoner. What is the moral of this story? The body is a big fortress which is owned by the soul, the king. The various maladies, to which the body is subject, are the forces of the enemy, death. The laws of nature are the king's friends who fight with the enemy, and beat him down. The enemy, then, sends his ambassador, Pleasure, to ensnare the king who

falls a prey to temptation and discards his friends. The enemy's forces, Diseases, easily succeed in getting an entrance to the fortress and usurp all authority and consign the owner of the fort, the soul, to the lot of a felon. He cannot move at pleasure, cannot act at pleasure; freedom forsakes him entirely, for friends he has only poignant anguish. His enemy holds him in bondage. A body which becomes the stronghold of various diseases is hell in life.

Thus the question of keeping the body in sound health is of vital importance and deserves all the care and thought one can bestow. All have something to say on this subject. The ancient Rishis also had their own views. Their untiring observations of the laws of nature gave them an insight into the principle that sustains the health of the human body. That principle is purity—mental and physical. By mental purity is meant freedom from propensities and by physical purity is meant freedom from extraneous matter. The former can be achieved by purging the mind of all unwholesome passions and the latter by the observance of sanitary principles or what is commonly known as cleanliness. What is cleanliness? Our European friends and other men of their ilk would answer that cleanliness consists in hair-cutting and daily shaving. The scrubbing on the cheeks and on the chin ought to be removed daily; it is dirt. The dress ought to be changed a dozen times at least in 24 hours. The eating plates and drinking cups ought to be rubbed and kept clean and so on. It is an irony of fate that even, on the subject of cleanliness, the Europeans should think themselves fit to read homilies to the Hindus! The European idea of sanitation is merely confined to the hair, dress and furniture; their cleanliness never takes into account the body. Rows of green and yellow mantled teeth adorn the mouths of the Europeans. Water does not touch their body as a rule daily. They generally keep their faces well shaved but do not use water for washing off the dirt issuing in solid and liquid forms from the body after the acts of urination and excretion. They never expose their skin to the sun and the air nor do they use thin clothes which might admit these to the surface of the skin. Still the poor Hindu swallows sheepishly any pill that is placed on his hand! Well, the Hindu idea of physical cleanliness is to keep the body free from dirt and contamination. The dirt can be removed only by washing the body with good water.

(To be continued.)

Religion and its real function.

By L. R. RAMACHANDRA AIYAR, M.A.

The question which has occupied and shall continue to occupy the minds of right thinking men of all ages, climes and nationalities is the riddle of the Universe. No one has any right to say that the question has been solved, or even if it has been solved by great men that those who are now in the world have fully grasped and appreciated its solution. In order to understand it or progress towards its solution we have to tackle the problem for ourselves with the help of the light thrown by the wisdom transmitted from the ancients and fully realise their methods of and attempts at solution as a preparatory step.

The whole accumulated treasury of human knowledge is transmitted from generation to generation while each generation contributes its mite towards the sum total of human knowledge. No one can lightly set aside the experience and wisdom of men of ancient times, for, as it has often times been proved, even the errors committed by men in previous ages serve as stepping stones towards truth, for those who follow them.

It is well known that 'science' is the general name given to any kind of knowledge, and it has to be divided into departments to be wielded by experts

in the different branches. The aim of science is not merely to observe facts but also to classify them according to their similarity and deduce therefrom general laws which will offer explanation for any particular fact or phenomenon. Unless this classification is done and general laws deduced, the knowledge derived is mere vague impression fleeting and without any significance. To serve any useful purpose, there must be classification and a clear understanding of general laws.

This method of proceeding from the known to the unknown by observation, experiment and deduction, is the peculiar capacity of man and proof positive of his infinite capabilities.

So far as humanity has been gifted with knowledge to the present day, what does science positively enunciate and prove to the whole world? Science goes on finding out major and more comprehensive headings and at last lands us in unity. Does not science declare to us that matter can never be destroyed, that one form may be made to take up another form and so on, but to destroy matter, it is impossible? Does not science declare to us that sound, light and electricity are but various states of the same energy and does not science emphasise the conservation of energy? Why then should there be any variation at all? The fact is that unity is the essence of the whole universe and variety only exists in the degrees of manifestation. Thus we see that science, even as understood infits restricted sense (viz., materialistic science) is helpful to us in our philosophical soarings towards the great problems of the universe.

But, Science, as it is now understood, taking its basis on the facts of sense experience, emphasises its own inability to find out the ultimate solution of the universe. For it admits that however much it may proceed it is bound by limitations beyond which it cannot pass. It accepts that man is surrounded by limitations. Those who have gone through the modern theories of light and especially Dr. Bose's lecture on the "Invisible Light" can understand the fact easily. So long as the five senses guide us, we are bound by limitations. Inventions and discoveries may be made, men may find out ways and means to communicate with other planets, but even then, the question of the universe and our goal cannot be any the nearer towards solution. Science, then would have only extended its spheres of knowledge and activity. Now, the question comes, is it at all possible for man to free himself from the ever-surrounding limitations and realise the eternal Truth and ultimate Reality? Religion comes in here boldly to answer the question in the affirmative. The very origin of religions is to be found in the instinctive desire of the human mind to be freed from limitations. Everywhere there is a fighting and rebellion against nature and all the inventions and discoveries are only the results of such a spirit. In fact the struggle for freedom is the distinguishing characteristic of the life of a living being. The study of the growth of religions gives us an idea of the harmonious development in the attempt of religions to satisfy the searching questions of the human mind. Just as science is based on practical observation and experiment, religion also has its foundation on the various experiments and self-experience of masterminds and just as scientific truths are revealed to men who devote themselves heart and soul to scientific researches, so also religious truths are grasped by those who are wholeheartedly devoted to religious truths. But one may ask, can these religious truths found out and enunciated be practically demonstrated? True, they have to be demonstrated if they lay claim to their being true. But pray, through what means do you want them to be

demonstrated? Through the test tube, and having the senses to decide as to their reality or otherwise? This can never be. For, the function of religion is to lead us out of the bondage of the senses and bring us face to face with higher experiences and show to us that the lower experiences through the senses are not conducive to real happiness and can never lead us out of the bondage of matter. To insist on those higher experiences being proved through the medium of the senses is like insisting on proving the existence of taste through the medium of the organ of sight alone. But, it may be asked, "Are there such experiences outside the range of sense experience?" The answer is, 'there are' and they have been emphasised by various religious teachers, who also point out the means by which we may come to a realisation of such experiences. But, in our mad pursuits after the objects of sense gratification we are reluctant to even think of the probability of there being other kinds of experience and are so much enslaved by the senses that we even indignantly refuse to admit the possibility of any other experience than what the senses dole out to us. We have not the strictly scientific disposition to verify by means of experiments and methods indicated by religious men, and when we have to explain, any fact which science cannot explain, we at once say 'that cannot be true for my senses say that it is impossible.' The function of science is only to gather *all* facts of experience, analyse them, arrange them and bring them under general laws. It has no business to throw overboard some facts of experience as if they are non-existent because it finds itself unable to explain them by means of its standard of explanation (sense-standard). Then science would become unscientific. Even in the West, people are beginning to realise how science cannot be relied on to explain all kinds of experience which stand in need of explanation. If science (in its restricted sense), by means of the limited nature of the materials and methods in its hands, has to confine its attention to experiences of a particular kind, then let it not scorn and deny a place to that other process whereby the enquiry into the other parts of the facts of experience is conducted by its own methods and materials. Let us understand the enquiry followed and the statements given out by this latter process which we may term as the counterpart of the Science (material etc.,) by trying to follow its methods of investigation, experiments. This is indeed the function which religion tries to accomplish. Though nowadays science (in restricted sense) has been divorced from religion, religion is one of the first branches of science (general). While science proper leads to the knowledge of the facts and phenomena of the universe in one aspect, religion undertakes to find out the ultimate source and explanation of the universe. So, these two branches are in no way antagonistic to each other, any more than the different branches of science proper are antagonistic to each other. That is why in the Hindu religion, scientific and intellectual knowledge goes by the name of *अपरविद्या* (the lower science) and the religious truths embodying higher knowledge go by the name of *परविद्या* (Supreme science). Thus the Mundakopanishad says:

द्वे विद्ये वेदितव्य इति ह स्म यद्ब्रह्मविदो वदन्ति परचैवंपरा च ।
तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिखण्डव्यो व्याकरणं
निरुक्तं छन्दो ज्योतिषमिति । अथ परा यथा तद्भक्षरमधिगम्यते ॥

(To be continued.)

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The "Karma Marga."

BY N. K. VENKATESAN, M.A.

I.

According to Sri Sankaracharya, the Karma-Marga is an essential and never-failing step in the spiritual progress of a man and the performance of Karma (Vaidika Karma, of course) is absolutely binding upon a person born in the fold of Varma-Asrama-Dharma, as that alone leads him to moksha—the final goal of the Jiva or the Atman. But one particular point in the Jagadguru's teaching requires special notice, namely his insistence on the performance of Karma, without kama or desire of phala or fruit. This insistence makes, it may be said, the Karma-Marga a sufficiently difficult one for practice. We are men and as such we can work at first only with desire of fruit and only slowly learn to give up the desire of fruit and gain *sama*, which leads us to *sattva-suddhi*; so then, it may be said, that Sri Sankaracharya's teaching refers only to a man who does karma without desire of fruits and thus practically excludes the consideration of the millions that can perform karma only with some fruit in view. Thus his teaching is virtually opposed to the Karma Marga, as we understand it popularly. It is not so.

In this sense it may be contended that even those who wish to study the Vedanta Shastra, with the object of getting *jnana* and obtaining *moksha* may also be said to pursue the study only with some fruit in view, liberation from the round of births and deaths. It is for this purpose that Manu says that though kama or desire is to be avoided, non-desire is also bad and that there is a sort of kama even in all Vaidika Karmas.

कामात्मता न प्रशस्ता न वैवेहास्यकामता ।

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥

So in the Karma Kanda, we must conclude that there is room for Kama or desire (of fruit). The Sruti says again and again that there is *fruit* for Vaidika Karma and that the performance of *agnihotra*, *agnishtoma* &c., gives enjoyment of desires in the *Svarga Loka*. Sri Sankaracharya recognises this aspect of Karma when he says, that karma, without desire, leads to *jnana*. When he says that a man should study the Vedas always and perform the karmas enjoined by the Vedas, he says in the *next* line that the idea of ifruit should be discarded—*कामे मतिस्स्यज्यताम्* ।

This shows that he recognises that this is a step in advance and that the earlier step is that of doing karma even *with* fruit in view. Now, what is the relation between karma done with desire of fruit and karma performed without desire of fruit? The latter or *Nishkama Karma*, as it is called, leads to *Sama* and *Sattva-suddhi*. The former or *Kamyaka karma* gives the fruit desired by the person that does the karma, when the fruit desired is in accordance with what is laid down in the Vedas. Sri Vidyaranya in his commentary defines the Veda as that from which is learnt the "*alaaukika*" means for the possession of what is desired, and for avoidance of what is bad. There is *Vidhi* what ought to be done, and there is *Nishedha*, what ought not to be done, laid down in the Vedas. One who avoids the karmas that are prohibited and performs the karmas enjoined in the Vedas, by adopting throughout *alaaukika upaya* i.e., means not worldly, but means laid down in the Vedas, gets what is good and avoids what is bad. The persons who ought to perform the Vaidika Karmas are expressly stated in the Vedas. Women and Sudras are not permitted the use of Vedic mantras for the performance of rites, other means, not Vedic, being laid down for them to obtain the same results. *Ishtaprapti* and *Anishthanivritti*—Obtaining what is desirable and avoiding what is not desirable are the common ends of all men in the world. The means to this end may differ in accordance with the nature of the *adhikari*, as we say.

(To be continued.)

Literary and Educational.

The Spirit of Vedic Ind.

By K. A. KRISHNASWAMI IYER, B.A.

A spirit broods over Ancient Ind
With Golden wings outspread;
It fills our heart with holy joy
Dispelling Fear and Dread.

India's glowing skies and flowers,
Her birds of every tint,
They mark her as the abode of Gods
Whose bounties never stint.

Her Coco Palm and mango groves,
Her fragrant Jaji bowers,
The balmy breeze from Ganga's wave,—
Draw down celestial powers.

The Vedic Gods surround us still,
Their mystic chants we hear;
Romance and fairies fill the air,
And every scene endear.

The Gayatri, of Rishis old,
And religious rites so queer,—
Who says that these can ever die,
Which all so much revere?

Usha like a just-wed bride
Can still be seen to blush;
To greet her with a kiss, the Sun
Does, fast behind her, rush.

Great Indra, thousand-eyed, around
Directs the raining cloud;
His mighty bow of heavenly hues
Declares his prowess proud.

O, Mitra, Lord,—and Varuna,
O Gods of Vedic lore;
Ye watch our lives, ennoble them
And bless us evermore.

Indra, Great Brihaspati
And Rudra, Lord of Ire—
Trivikrama,—to ye we light
Our sacrificial fire.

Who taught the world that all is one,
Distinction but Illusion;
And human pomp and power and pride,
Short-lived, though sweet delusion;

That Truth, Eternal Truth, should be
The object of our quest;
Stern path of Righteous Duty leads
Alone to Peace and Rest;

That He but truly sees who sees
The Self illuming all;
Whose heart o'erflows with love unfeigned,
Whom nothing can appal?

It was our Ancient Indian seers—
Uddalaka the sage,
And mother Gargi and her spouse
Adorning Vedic age.

Can such a faith sublime be blind
And India's Past a Dream?
O think not so, our glorious Ind
Will live for ever, I deem,—
For Blessed Ind is Brahma's Home,
Life's Essence and Joy's cream.

A spirit broods o'er Ancient Ind
With golden wings outspread;
It fills our heart with holy joy
Dispelling Fear and Dread.

Stray Thoughts on Indian Education.

By THE LATE S. PADMANABHA AYYAR . B. A.

WHAT IS EDUCATION?

"The entire object of true education," says Ruskin, "is to make people not merely *do* the right things, but enjoy the right things;—not merely industrious, but to love industry—not merely learned but to love knowledge—not merely pure, but to love purity—not merely just but to hunger and thirst after justice." Lord Avebury says:—"There are three great questions which in life we have over and over again to answer. Is it right or wrong? Is it true or false? Is it beautiful or ugly? Our Education ought to help us to answer these questions."

THE EDUCATIONAL DESPATCH OF 1854.

In building up an Educational System for India the British Government have had to meet extraordinary difficulties. India has a civilisation of her own. She has her own castes and creeds and languages and religions. She has her own literature, her own philosophy, her own science, her own medicine, her own codes of law and custom. She has also a large Muhamedan population who were the predecessors of the British as her rulers. To the India of such complex conditions, the British Government, in the middle of the XIX century, resolved to give their own system of Education. The educational Despatch of 1854 is the great charter of Indian Education. Three outstanding features of that Despatch may be noticed. The authors of the Despatch emphatically declared that "the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy, and literature of Europe, in short, of European knowledge." In the Second place, they considered it "indispensable that, in any general system of Education, the study of them (the Vernacular languages) should be assiduously attended to." Lastly, in order to prevent the slightest suspicion of an intention on their part to make use of the influence of Government for the purpose of proselytism, they made it indispensable that the education should be exclusively secular. I propose to say a few words about each of these.

WESTERN EDUCATION FOR INDIA.

The first object of the Despatch has been steadily kept in view in Indian Educational administration. Considering the as yet limited facilities and prospects of our young men their knowledge of English literature and Western science must be regarded as creditable. Some of the educated people of India have succeeded in attaining positions of eminence in life. The distinction achieved by a few is quite enviable indeed! Rabindranath Tagore has won the Nobel Prize for Literature and Prof. Bose is listened to with respect and admiration throughout Europe and America. Several other Indians have achieved a European reputation as scholars and writers in various departments of knowledge.

But have English literature and Western science spread among the people of India? Truth compels us to answer, no. It is true that a larger and larger number of persons have been acquiring the art of speaking and writing more or less bad English. But this can hardly be regarded as the spread of English literature or Western science. Even graduates and others who have had a University training (I do not at all wish to exclude myself) are unable to use their knowledge outside the professions to which they belong. And why? To them, English is an impossible medium of intercourse in home and social life and they cannot express themselves in their Vernacular on any serious subject so as to be understood by any one who is ignorant of English. They

belong to the people, yet they are strangers to them.

THE CULTIVATION OF VERNACULARS.

This leads us to the second point mentioned above in connection with the Educational Despatch of 1854, the cultivation of the Vernaculars. Fascinated by English language and English literature, the educated Indians have been culpably neglecting the Vernaculars, and, if the truth must be said the Government have been conniving at the neglect. Both the Government and the educated Indians forget that no system of education can be of permanent value to the people concerned unless they have a sufficiently developed Vernacular and are able to use it as the medium for receiving and imparting instruction and for all social and official purposes. At present we are trying to improve the state of Indian civilisation by superimposing upon it a system of Western education. This was aptly described by the late Mr. Shungrascooby, one of the distinguished Dewans and a born native of Travancore, as a process of grafting apples upon mangoes. Mangoes are good and apples are good. But what the graft will be like and whether it will bear useful fruits, or any fruits at all, are problems which the future alone can solve. It is however certain that, so far, the experiment has done little or no good to the people at large.

(To be continued.)

The Study of Sanskrit.

BY 'GANAPATI DASA.'

India is essentially the land of religion, philosophy and literature. Even from the dawn of civilisation, we Indians have been known to be a people of wonderful spirituality, keen subtlety, and acute vigour of intellect before whom the blunter Western mind stands baffled and confused. We can therefore contemplate with pardonable pride the work of our ancestors in all the fields of human activity. Look where we may, in the annals of the history of the world, no nation has displayed such originality and sublimity of intellect as are abundantly manifest from the great Sanskrit literature which they have bequeathed to us. I propose in this essay to survey the subject not so much in details of grammar and style as in details of the fundamental beauties of the Sanskrit language and literature. The former would fit in more with a class lecture. Mine is a small attempt to earnestly advocate the study of Sanskrit. Already signs are not wanting of a healthy curiosity among some of our educated people to understand and appreciate the beauties and truths contained in Sanskrit.

It was during the regime of Warren Hastings that the first English translation of a Sanskrit book appeared. In that fine introduction which the author Mr. Charles Wilkinson has prefixed to it, he has clearly pointed out the beauties of the divine Sanskrit language and the importance and usefulness of the ideas imbedded in its Literature. This laudable notice of his attracted the favourable attention of Western savants who founded the Royal Asiatic Society of Bengal to further cultivate and consolidate the study of Sanskrit in all its aspects. Added to this, the 'epoch-making' announcement of Sir William Jones that Sanskrit is the most primitive of the Indo-Germanic group of languages gave a fresh impetus to its study and secured for it votaries from the different parts of Europe. There were others too who followed in the wake of these high-souled and talented men and who did not a little to be fruitful sources of help to people who were less intellectually advanced. And no wonder that the Upanishads, the six systems of philosophy including the 'Immortal song,' the

Mahabharata and Ramayana received their just meed of praise. Professor Macdonell is therefore perfectly right when he said that the intellectual debt of Europe to Sanskrit Literature has been undeniably great.

A keen and sincere pursuit of Sanskrit helps us to understand aright the sharp and subtle intricacies of our religion. The web of our religion has been woven together by sages and seers who had attained self-realisation and God-realisation. Our religion affords plenty of scope for mental uplift and spiritual illumination. It has a universal appeal and is of un-failing interest. Men of all creeds, all callings, all ranks and even all temperaments could draw inspiration and help from it. It is like the waters of a never-failing fountain from which the measure of the water that could be taken is simply the measure of the drawing pot. It enables us to solve those obstinate questionings of the human soul heavy and weary with the weight of this unintelligible world. And it makes us conscious of our ties of relationship with

"That light whose smile kindles the universe

That beauty in which all things work and move"

Thus a study of our religion tends to satisfy all our aspirations, complete our understanding and sanctify our life. Again, to us Hindus of the present day upon whom have been enjoined the performance of the daily sacrifices, a study of Sanskrit is quite necessary and essential. The absurd, mechanical and parrot-like way in which our *mantrams* are chanted by our so-called priests, produces no joy or interest. But when they are chanted with due and sufficient regard for their meaning they will have the desired effect. As the aphorism has it,

एकः शब्दः सम्यक् ज्ञातः सुप्रयुक्तः स्वर्गलोके कामधुक् भवति ।

The moral value of the study of Sanskrit is supreme. The Ramayana, the Maha Bharata, the Bhagavata and the other Puranas and works on literature, bristle with lessons which by uplifting the imagination and cleansing the emotions, bring us in tune with the Infinite. The Gods and Goddesses of the Hindu Pantheon whose miracles are recorded in our scriptures, the heroes and heroines who figure in our Puranas and other works of art are all calculated to chasten our hearts and purify our souls. He must indeed be dull of soul if devoted wives like Sita and Savitri, ideal mothers like Kausalya and Gandhari, impartial step-mothers like Sumitra and Kunti, dutiful and obedient sons like Rama and Bhishma, truth-loving souls like Dasaratha and Yudhishtira do not solace and stimulate.

The philosophical aspect of Sanskrit cannot be too strongly emphasised. The most eminent of the achievements of the Hindus was in the realms of philosophy and poetry. The Upanishads form the Crown-Jewel amongst the many priceless literary treatises composed by the Rishis of old. "As you look through the philosophies of Germany you recognise the potent logic of Eastern thought re-appearing in Western garb." There is no study so elevating and ennobling as the study of the Upanishads and the Bhagavat Gita—books in which Schopenhauer found his greatest inspiration. Vedanta kills the giant अविद्या or 'ignorance' and emancipates our souls from the thralldom of worldliness. By realising the meaning of the words "तत्त्वमसि" as the indissoluble connection between the Jivatman and Paramatman, the avidya is destroyed as is said in the Ramayana,

ऐक्यज्ञानं यदात्पदं महावाक्येन चक्ष्मणोः ।

तदाविद्या स्वकायैव नश्यत्येव न संशयः ॥

There is therefore no pleasanter or easier road leading to the discovery of the philosophy of the Hindus than a thoughtful and intelligent study of Sanskrit.

(To be continued.)

Reviews.

“**Democracy at the Crossways**” By F. J. C. HEARNshaw—(Messrs Macmillan & Co. Ltd. 15s net.)

I

‘The world must be made safe for democracy’—was the great utterance of President Wilson sometime ago. The great war which was a life and death struggle between national democracy and imperial autocracy is now happily over and has ended in the triumphant success of the higher principle. The excellent work, *Democracy at the Crossways* by Mr. F. J. C. Hearnshaw, has thus appeared at an opportune time and is one of the best books of the time. He has thus described the scope of his excellent work: “I shall first of all discuss the general principle of Democracy, and examine the chief historic attempts which have been made to embody it in institutions. Secondly, I shall treat of its present critical position, and describe the four broad crossways, viz., Sectionalism, Socialism, Syndicalism, and Anarchism along one or other of which it is being lured towards destruction. Thirdly I shall attempt to indicate the course of the straight way which seems to me to lead progressively towards prosperity and peace. Finally, I shall venture to sketch my ideal of the goal which it should be the effort of democracy to attain.”

II

Freeman said sometime ago that “it is commonly very hard to make out what modern writers mean by Democracy.” It was Lincoln that gave us the famous definition that it is “government of the people, by the people and for the people.” Mr. Hearnshaw points out that democracy is not merely a form of government but is a form of state and also a form of society. The democratic principle works in all but microscopic societies only through representative institutions. The common sense of men has realised that democracy though it is the foundation of liberty is often the cause of inefficiency, and has resolved to entrust the task of ruling to experts and specialists in the art of government. Hence a democratic state is generally governed by an aristocracy and aims at a union of “the two great factions which above all others need to be united and reconciled in the state viz. the rule of the best and the consent of all.” Mazzini defined democracy as “the progress of all, through all, under the leading of the best and wisest.” Representative Government is generally of two types—the cabinet type and the presidential type. In the former the democracy elects the legislature which exercises sovereign control over the executive and the judiciary; in the latter “there is a separation of powers—legislative, executive, and judicial—each of the three depending directly upon popular appointment, and each remaining immediately subject to democratic control.” Though a member of Parliament is a representative and not a mere delegate, yet there looms before him that day of judgment, the general election.

The democratic society is wider than the state. Society in Western Europe is secular and national and created the modern national State as its own proper organ. But now the democratic society is “wider than the limits of any political unit” Mr. Hearnshaw says “Society tends to become democratised more readily and rapidly than the state.” Discord results when the state and the society have different ideals and concord is attained when they are approximated to each other. The heart of social democracy is its vivid sense of “the common humanity and the common divinity of all mankind.” Amidst all the inequalities of men we must realise their basic equality. Each man is an end in himself and not a mere means to some other end. Carlyle says: “All men were made by God and have immortal souls in them.” The democratic principle is in fact “an assertion of the supreme spiritual dignity and moral worth of each individual member of the human race, irrespective of accidents of birth and place, irrespective even of differences of character and ability.”

This implies equality of justice and equality of opportunity. It postulates the fundamental honesty and common sense of men in general. Lincoln said: “You can fool part of the people all the time and all the people part of the time, you cannot fool all the people all the time.” The principle of democracy implies also the solidarity of the community and the existence of a general will.

Such are the main principles of democracy. We must however never forget that equality before the law and equality of opportunity should not lead us to aim at equality of power for all. We must not level down in our frenzied worship of an imaginary equality. Montesquieu says: “Demos has, therefore, two excesses to avoid viz., the spirit of inequality which leads to aristocracy or monarchy, and the spirit of extreme equality which leads to despotism.” Lord Acton says in his *Essays on Freedom*: “The deepest cause which made the French Revolution so disastrous to liberty was its theory of equality.” Mr. Hearnshaw points out that “equality of opportunity is meaningless, if opportunity when seized and used is to be deprived of its achievements and rewards.”

The defects of democracy claim our attention so that we may avoid them and get the full benefit of democracy. In the democratic state the people have to elect the government and determine the main lines of policy. It must fulfil the primary purpose of good government, “that is to say, an administration at once strong and capable, stable and enduring, consonant alike with the common weal and the common will.” Its great danger is the demagogue. Adam Smith called the politician “that insidious and crafty animal.” Michels says that “demagogues are the courtisans of the popular will.” Further democracy has on the whole failed to lay down sound lines of policy. It suffers from indifference, ignorance, immaturity, idealism, idolatry, inconstancy, irresponsibility, immorality, irreverence, immoderation, intolerance, immovability, and self-interest. It exhibits also a tendency to excessive interference in detail and a tendency to insubordination and anarchy. Mr. Hearnshaw says well: “The fact that in a representative democracy the electors occupy the double position of master and servant, sovereign and subject, explains not only how it is that government in a democracy tends to be weak and cowardly, but also how it is that the community tends to be insubordinate and anarchic.”.....Thus the community drifts into chaos and Bolshevism. Democracy perishes by disintegration.” Democracy suffers also from a tendency to venality and corruption.

But we must remember that oligarchy and autocracy have also exhibited similar traits. Democracy is yet young and may survive its defects if properly guided. It has also a supreme ethical and educational value which no other form of government has had or can have; it alone can slowly and surely perfect the national character; and in it alone can the community obtain permanent security for good government, and the individual an opportunity for full development. Professor John Dewey says: “In conception at least democracy approaches most nearly to the ideal of all social organisation viz. that in which the individual and the society are organic to each other.....The individual embodies and realises within himself the spirit and will of the whole organism.The individual is society concentrated; he is the local manifestation of its life.....Thus every citizen is a sovereign; a doctrine which in grandeur has but one equal in history viz. that every man is a priest of God.” Mr. Hearnshaw thus sums up his ideas on the subject: “We are able to see that will and not force is the basis of the State; that the true ground of political obligation is the identification of Law with the real will of the individual; and that, however necessary monarchy and aristocracy may be in rudimentary stages of political development, in democracy alone is to be found a form of state suited to man in his full and final stage of complete self-realisation.”

(To be continued.)

Miscellaneous.

Dharma.

BY K. G. NATESA SASTRI, Vaidya Visarad.

(Continued.)

From the passages given on the two previous occasions it must be plain that the preservation of the purity of the Aryan race was early recognised by the Hindus and they have done so accordingly. As has been thoroughly expounded by the great *Bhattacharya* it is the remembrance of one's own particular *jati* transmitted unbroken through ages from father to son that is of paramount importance in determining the caste of a particular individual and not the science of *Anthropology* as is thoughtlessly maintained by the Editor of the "*Modern Review*." *Anthropology* is a science whose base has no basis except the illogical and cocksure guesses of men who pose as scientists. It is a matter of every day experience among us that we have been told by our elders that we belong to a particular class and thus we get an idea of our nationality. Our elders learnt the same thing in their younger days from their fathers and grandfathers. They in their turn, learnt the same thing from their fathers and so on. By projecting the line of ancestry backwards we come to the beginning of creation. The next question is how the first man knew that he belonged to the particular caste. It is easy to understand that the first man instructed his son of his ancestry, but the case of the former is not so easy as that of the latter. We reply that the Father of the first man instructed him of his parentage. This is *anadi*; 'without a beginning.' It is all true that man is liable to commit errors especially in regard to the relation of sexes but at the same time it is also true that he has always struggled hard not to fall into such pits. Both these are facts of history which even the highly educated Editor of the "*Modern Review*" cannot dispute. Virtue and vice have always lived close to each other from the beginning of creation. Vice always tempts men to transgress while virtue tries to protect them from being a prey to vices. This is a regular tug of war going on in the world and many are the victims that vice is able to count. Even among the other nations of the world such as the English, the German etc., we learn from history that they are a mixed race. The Anglo Saxons and the Norman French have gradually mixed with each other to form the present English race. But this history of admixture is even now handed down to them through remembrance faithfully transmitted from generation to generation and we can assure the Editor of the "*Modern Review*" that if he ever attempts to show any nation including even savages, which has not, up to the present day, remembered the origin of its nationality, he will never succeed. Hindu society may have absorbed many stocks, but it is curious how this is not remembered. On the other hand we quite remember that we have the pure blood of ancient Aryan Rishis running in our veins. In the face of these considerations it is highly ridiculous that the talented Editor of the "*Modern Review*" should thoughtlessly propound his imbecile "why not?" and conclude in his blissful ignorance that "pure blood is a myth" quoting as his authority the baseless science of *Anthropology*.

Other imbecile questions and cocksure statements pronounced both by the Hon'ble law member and his admirer the Editor of the *Modern Review* we pass over as they are unworthy of being considered. We shall next revert to our main topic the interpretation of the Vedas.

Olla Podrida.

So we are beginning a new year of work for the HINDU MESSAGE. That is all right for the Editor and others who work. But what is it that I am doing? I am an idler, a rambler, a spectator, and a tatler. But they also serve who stand and see and smile.

The world has been a funny place from the time of its birth, if it was ever born. Only some times are more funny than others. But I bet that our age—especially the present age in India—is the funniest of all. Humbugs, cranks, faddists, and snobs of all dyes are out by the hundred and hence the soul of the Scrutator rejoiceth. He may not be able to compose a Dunciad but he can laugh and enjoy himself.

Let us now take Babu Bhagwan Das. A strange Bhagwan this! He said in his Presidential address at the U. P. Social Conference at Saharanpur on 19th October 1919: "In all the extensive pantheon of the Hindus, the only exclusively and wholeheartedly learned and literary bluestocking is Saraswathi, and she remains an unmarried miss to this day, contenting herself with her books and her vina by which she justifies her reputation, for otherwise she would surely have made herself, her husband and her babies miserable." And yet this man passes for a scholar. How does he justify his reputation? Bluestocking indeed! What rubbish! He calls Saraswathi a miss. Surely he is amiss! Something is rotten in the state of Denmark.

This is not all. See this next gem from the same precious utterance. "To tell the truth, this avoidance of family responsibilities and bothers, which is wise for very literary ladies, is also wise for bookworms, gentlemen. And accordingly the venerable Brahma also, the author of Vedas and upavedas and all other primal works on all the sciences, now unfortunately, is also unmarried. This is indeed originality with a vengeance—as original as it is profane.

There is however no use in quarrelling with all this. Such is the way of modern scholarship. Life is being re-gilt everywhere and every man pretends to be wiser than he is and wiser than all others are or seem.

The *Daily Herald* draws our attention to a new modern craze—the craze for drugs and medicines. "Some nauseous liquid or powder the patient will have, and if he will not order it, the patient will seek some other physician who will." Benjamin Franklin says: "He is the best physician who is aware of the worthlessness of most drugs." A wise physician says: "If all the drugs in the pharmacopœa were thrown into the sea, so much the better for man and so much the worse for the fishes." But who cares for all this? Modern humanity is proud of its achievements and drinks its medicines confident of conquering death? We wish it every success.

The *Hindu Missionary* announces that a Hindu Church of Christ is going to be founded. So we see the cloven foot clearly.

The *Indian Social Reformer* gives an extract from a recent speech of Sir Donald Mclean where he referred to a high American official having told him about Americans having gone dry not on ethical but on business grounds. So man is a trading animal first and everything else afterwards.

SCRUTATOR.

Correspondence.

Dear Sir,

In the "Musings from the Maharatta Capital" your valued correspondent bemoans the change in the time-honoured customs and manners of even the conservative Madrasees. It is a matter of very grave concern to many an orthodox parent that school-boys are getting rebellious and out of control in several ways. Not only Madrassé colonists behave rather loosely in places far away from home, even many a stay-at-home, provided he has once come under the influence of manners prevailing in English schools, does affect other men's dress, manners and ways of eating and thinking.

To my mind, the phenomenon is now largely due to want of self-control and self-respect among many a so-called educated Hindu. Our polite manners, simple and elegant dress and plain living have been and are highly spoken of by all right-minded men of even Europe and America. I know many Europeans too do not like the aping manners of the 'progressive' Hindu. A wave of misguided patriotism based upon a false notion of democracy is now sweeping over the land and the educated Hindu is a victim of a hallucination that if he gives up everything characteristic of a Hindu, he will have political freedom at once and the whole world will be under his feet. He has come to believe that nothing is too sacred for being sacrificed to secure this fancied panacea of political greatness. Some intellectuals among us, use their high position in society and official favour, to cry down caste and Sanatana Dharma as a barrier to political greatness and to create a neo-Hinduism with nothing obligatory to perform but granting all indulgence to any kind of transgression. Their opinions are being zealously advertised and sung by a chorus of newspapers whose sole object appears to be a malicious pleasure in creating a sensation and disturbance in the existing social order which has served well from immemorial times. Is it any wonder then, that the average Hindu, be he an official, a professional man, or school-boy, who takes to reading newspapers as he takes himself to coffee, finds it easy to accept such advertised opinion as his own and tries to imitate such great men with impunity and perhaps with some material profit, being sure that he has the support of the great and influential people?

To neutralise the work of such influential, pernicious and poisonous teachings, is not an easy task. There is organised attack against Hinduism, from several quarters; even the Christian missionaries pale into insignificance by the side of the internal dissenter and pseudo-orthodox among the Hindus. Time was when conversion to Christianity had some social and economic value. Perhaps now agnosticism and social rebellion short of conversion have some material value.

One great draw-back with many an educated Hindu who still believes in orthodox Hinduism, customs and manners and even tries to practise the Dharmas against many solitudes, is that he is self-satisfied, does not desire to sacrifice his personal gains for the sake of the well-being of the community and does not persevere in any movement he is so quick in bringing into existence in the mere emotion of the moment. Hinduism has never produced organised mission bodies. How can it succeed against organised bodies with its disorganised forces? The only mission that has done some work on Western model and has had some continuity of action and policy has been the Ramakrishna Mission. We have Sadhus and Sannyasis by thousands. But they are not an organised band.

Well, I will not dilate upon this subject but will conclude by suggesting a few proper and righteous remedies against dissent and denationalisation.

(1) First and foremost, our Acharyas and Matadhipatis, are the guardians of our religion and education and we would humbly and respectfully suggest to them to found an active, self-sacrificing Brotherhood of sanyasins and laymen, under a religious obligation to

take up the work of preaching and teaching and set apart a portion of their annual income for the purpose.

(2) The several English schools under the management of Hindu gentlemen, should form a confederacy of Hindu Education, settle a policy of religious and educational work for the Hindus, meet periodically to compare notes, form and ventilate their opinion on Educational matters and make their voice heard in the shaping and working of Educational policy of the Government and the University and guard zealously the interests of the Hindus.

(3) The managers of schools should make a proper selection of teachers for the young. Headmasters of schools should be of strict orthodox views and observance as well as every teacher in schools. Teachers have the greatest power in them for good or for evil. Parents must insist on managers employing men of proved good conduct and right religious views as teachers. Parents must watch the proper behaviour of their children and try to correct their transgressions then and there more by example than by precept and where they are unable to do so, must seek the aid of teachers. Most of the physical vices and bad manners and intellectual and moral depravities to be observed largely in the educated Hindu is the result of parental fondness, promiscuous and uncontrolled congregation of boys of all characters, teachers' indifference, and governmental professed neutrality. The only remedy is that education of Hindus must be under the vigilant control of Hindus of orthodox persuasion.

(4) The several religious sabbas, should form a solid confederacy under the leadership of the All-India, Hindu Socio-religious Association at Benares known as the Bharat Dharma Mahamandal, which has been doing very useful work under very influential auspices for the last 17 years, and which has provincial Sabbas in almost all provinces of India. We may take a lesson from the Christian Missions in this matter. The Roman Catholic, the Protestant, the Non-Conformist and a hundred other different sects have only one common object in their Indian work and are united in that purpose. Unless all our Sabbas unite the work must be futile and of no effect.

(5) Lastly, our countrymen must try to cultivate the faculty of recognising merit in religious workers and humble their own pride, be prepared to follow a proper leader and also loosen their purse-strings for social and religious work. Much powder and shot are wasted in mere war of words, controversies and assertions of pride. Nothing succeeds in these times as money. The Mahamandal requires considerable strengthening in its work of training preachers. It wants money. Let every Hindu try to help it with some money however small. Its work will radiate far and wide and its influence will be felt in every village and home. It lies with our countrymen to make it strong to be successful. It is ever ready to answer correspondents, and to send out preachers. It is publishing a magazine in Tamil every month, the *Arya Dharma*, under the distinguished patronage of the Jagadguru Sri Sankaracharya Swamijis of Kumbakonam and Sringeri.

(6) In so far as our funds permit, we are prepared to provide free board and lodgings for such Sannyasis and retired Grihasthas who are willing to work with us under our direction.

I trust your valued correspondent may consider my suggestions as some kind of remedy for the ills he complains against and will be willing to co-operate with me by trying to organise a Sanatana Dharma Sabha even in the heart of Poona, which is a stronghold of Hinduism and where amidst a microscopic, though influential minority of social reformers, there still shine very great men of Vedic learning and observers of Dharma, who will be able to help the Sabha and reclaim the new-mannered Madras colonists also.

Trichinopoly.
29—10—1919.

T. V. SWAMINATHAN,
General Secretary,
Dakshina Bharata Dharma Mandalam,

Indian Tales Retold.

Valmiki, The First Poet.

By M. S. NATESON.

I

In olden times, there dwelt in Sala Town, a Brahmana of the clan of Sri Vatsa, Stambha by name. With him abode his beautiful spouse Kantimayee, a model of wifely virtues and whole-hearted devotion. But his past karma so ordained that his wayward heart turned away from her. He installed in his home a harlot, whose bewitching smiles made him forget himself, his manhood, and the duty he owed to the lady who had the misfortune to be his wedded wife. Though outraged in everything that a woman holds sacred and dear to her heart, Kantimayee, beautiful devoted Kantimayee, swerved not from the path of virtue. She remained loyal to her husband, all unworthy though he was. She was most assiduous in attending to the comforts of the man and of his paramour. She anticipated their least wishes, supremely content with serving her husband and the lady he held dear, hoping some day if possible by the grace of God to win back his love.

Years passed away and there seemed to dawn no earthly chance of Kantimayee's hope being fulfilled. Stambha was attacked by a cruel disease that made his days and nights one long agony, and the wretch suffered the torments of hell even before he reached it. The woman whose bewitching smiles owned him body and soul, robbed him of what wealth he had and sought a more congenial companion to her iniquities. Stambha came to know of it and bitter remorse wrung his heart. He called down upon her the deadliest curses—the base betrayer who had so meanly deserted him. He beat his own head for having abused his Kantimayee's loyalty and love. Cried he in despair: "I stand alone in the world. None is there to help me. I have wilfully destroyed every chance of deserving any kindness or sympathy at the hands of my wife. My treatment of her was simply abominable. I placed the harlot in the sacred seat of the wedded wife. I rejoiced to see the pure hands of my life's partner serve meekly the unclean animal my wickedness had taken to my heart. Cruel were my words to her and crueler still my behaviour. From the scriptures had I learnt that the husband who wrung the heart of a loyal wife must expiate the crime by leading for seventeen lives the miserable existence of a eunuch. The finger of scorn will ever point to me. The tree had I cut and leant upon a reed. Even that has been broken and my heart is pierced with grief." But the ever-dutiful Kantimayee lifted hands of prayerful entreaty to him and spake: "Lord of my heart! Your handmaiden is ever at your service. She is yours to command,—then, now, and for ever. You shall not lack for any sympathy or service that this poor body can render. While life lasts, never shall the slightest shadow of resentment darken my heart against you. As for what you deem the cheerlessness of my life, do I not know, and have you not taught me, that I only pay back what I owed in a previous birth? I made my bed and lie I must upon it. When has a dutiful Hindu wife been known to be otherwise than loving and loyal to her wedded lord? Feel not shame-faced to ask any service of me." The wretch was deeply pained at these words; but his only consolation was she. At her good counsel, he permitted her to speed to her parents and get from them the where-withal to provide for his wants and necessities.

But his disease was incurable. It slowly ate into his vitals and he became delirious with pain. One hot day in June, Devala the sage passed along and heard his groan. He crossed the threshold of the humble pair and requested hospitality. Here was an opportunity, thought Kantimayee the ever-virtuous, of doing at least a single act of merit. She turned to her husband and

said: "This holy man is a master physician. He will certainly relieve you of the pangs of this cruel disease." His intense vanity and selfishness were gratified and he was unconsciously persuaded to welcome the sage and offer him hospitality. She washed his feet with cool water, placed a seat for him, fanned his weary limbs, and when he had rested awhile, entertained him with the best food her miserable hut could afford. The water that washed the sage's feet she took to her husband and gave him saying that it was a patent medicine that never failed to effect a radical cure. At which he eagerly drank the whole of it.

A few days went by and the incurable disease claimed its victim. The man was seized with terrible convulsions and expired biting off the little finger of poor Kantimayee who at that supreme moment was trying to gulp down his throat some medicine she had procured. But when he was dead and she was left helpless, she sold what was left to her of her ornaments and jewellery, bought fragrant wood with the money thus obtained, raised a funeral pyre, placed her unworthy husband on it and set fire to the same herself lying by his side in sweet content and supreme peace of heart. The mighty Lord of fire took her to her place in the house of glory.

The dominating tendency of his life had finally asserted itself and speechless though he had become in the last days of his mortal life on earth, of the harlot was his last thought. Her image ever haunted him and he again hoped to regain her, if possible, in a future life.

The wheel of karma kept on turning and he was again born a hunter—the natural foe of the birds of the air and the beasts of the forest. His partner in iniquity was born among the hunters and became his wife.

II

Now there lived on the shores of lake Pampa a Brahmana of the name of Sankha. One day, while he was journeying through the pathless woods that lay on either side of the holy Godavari, a fierce-eyed hunter—the Brahmana Stambha—sprang on him and in a few moments transferred to himself the clothes, the water-pot, the leathern sandals and everything else that the unfortunate Brahmana possessed. It was midday and the midsummer sun was high overhead in the heavens. The pitiless solar rays beat down with all their force upon the head of the poor Sankha. The hot sand scorched his tender feet to the very bone. He folded the rags that the cruel mercies of the hunter left him and stood upon them, while the forest solitudes resounded with his screams of agony. At his cries, the iron heart of the hunter softened and he said to himself, "I did right in depriving the poor fellow of what he had. It is but in the honest exercise of my duty and of my hereditary calling. But the poor Brahmana seems unused to such suffering. Let me therefore lay by some merit by giving him my old sandals." When the gift was actually made, the Brahman blessed him saying, "May all good go with you. Verily, it is some good karma of your past life that put into your head the idea of making to me a present of a pair of sandals, old though they may be, and that at a time when a poor wayfarer is most in need of it." The hunter was strangely touched by the words of the pious Brahman. He grew eager to know the history of his past life. "Good Sir," he said, "May I know the exact nature of the merit that I have laid by in my previous incarnation?" "Alas!" replied the Brahman, "fierce sun almost melts my poor body. Hungry am I with long journeying and my tongue cleaves to my mouth with dire thirst. Is this the time and this the place for making an enquiry of this kind? Lead me to some cool shady spot where I may quench my thirst and rest my weary limbs. If God wills, your curiosity will be satisfied."

The cruel hunter was overcome with pity for the suffering Brahman. Without loss of time, he took him to the cool waters of a lake near by and Sankha plunged into its welcome depths. Finishing his bath, he performed his midday prayers and offered meet worship to

the gods, the sages and his fathers. In the meanwhile, the hunter procured for his guest sweet fruits and roots. Sankha partook of the repast and quenched his thirst at the limpid lake. The two then repaired to the leafy shade of a hospitable tree. Seating himself in an easy posture, the Brahman opened his lips and revealed unto him the story of his past life, all inglorious though it was.

Continued the Brahman: "Mighty hunter, since you consented, though unconsciously, to entertain the sage Devala, a ray of pity, a flash of something noble, crossed your dark heart and induced you to relieve me of my sufferings and make a gift to me of your old shoes. The holy water that washed the feet of the sage and which your loving wife forced down your unwilling throat has purified you and therefore were you privileged to hear from me the tale of the past. Since you bit off the finger of your faithful wife, you now live upon the flesh of slain beasts. Since you died upon your bed, the hard earth is now your only bed. Nay, more, I shall reveal unto you what will befall you hereafter."

The Brahmana opened the eyes of the hunter to his next birth, instructed him as to how he should prepare for it by spending in proper manner the holy month of Vaisakha and prepared to depart. The repentant hunter gave him back his property and led him safe out of the pathless woods. He spent the remaining days of his life according to the Brahman's directions.

(To be continued.)

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3. The Essays should be handed over to the Secretary on or before 30th November.

4. The results will be announced about the 2nd week of January, and the prizes two in number, consisting of books of the value of Rs. 20 and Rs. 15, will be awarded to the first two best essayists at the Bharata Dharma Mahamandal Conference about the 3rd week of January. The exact date will be announced later on.

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