

THE Hindu Message

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from the Hindu Standpoint.

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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 invited and will be paid for if published. Stories should always be interesting and absorbing and should not contain anything against our dharma.

Great Thoughts.

[FROM RUSKIN.]

Mighty of heart, mighty of mind—to be this is to be great in life.

All one's life is a music if one touches the notes rightly and in tune.

Every right action and true thought sets the seal of its beauty on person and face.

To lose money ill is indeed often a crime but to get it ill is a worse one and to spend it ill is worst of all.

The first use of education is to enable us to consult with the wisest and greatest men on all points of earnest difficulty.

Let every dawn of morning be to you as the beginning of life and every setting sun be to you as its close : Then every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

When we build let it be such a work as our descendants will thank us for and let us think as we lay stone on stone that a time is to come when those stones will be held sacred because our hands have touched them and that men will say as they look upon the labour and wrought substances of them "See! This our fathers did for us."

There is no wealth but life, life including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings ; that man is the richest who having perfected the functions of his own life to the utmost, has also the widest, helpful influence both personal and by means of his possessions over the lives of others.

THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without 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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All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision of India.

THE LOTUS—V.

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

Thou smilest in thy fair and youthful bloom

With subtle fragrance filled and radiance blest

When thy bright lord in golden garments drest

Shines in the Eastern skies dispelling gloom.

But when dark Night decrees day's hastening doom

And on thy form the sun's light in the West

Doth finger and then leaves, in thy sweet breast

The full moon for his sway doth find no room.

So may the lotus of my blossomed heart

Accept the sun of God and Him adore

And live in worship of His golden light.

And even if from Him awhile it part,

Let it in worship wait with open door,

Resisting Passion's moon's enchanting might.

Events of the Week.

The visit of the Shah of Persia to Great Britain was attended with most successful and happy results. The cordial relations which exist between Britain and Persia is a traditional one dating to remote times and the present Shah's visit was a most welcome one as strengthening the ties of the alliance. The prime object of the visit was to secure the alliance of a great power with whose help, as its foreign minister said, Persia may reform and live. The alliance is of mutual benefit. While Persia with the powerful aid of Great Britain, seeks to set her house in order and achieve great material and economic progress Great Britain herself derives no small profits for her labours. Through a friendly Persia she gains an easy access to Central Asia while at the same time she can establish law and order in the Middle East.

In the House of Commons in reply to Mr. George Terrel, who asked whether the Government contemplated protection against unfair Asiatic competition, Sir Auckland Geddes stated that a Bill would shortly be introduced embodying the Government's complete trade policy as recently stated by the Premier which might affect Japan in connection with certain proposed provisions. He pointed out that goods imported from Japan were mostly of cheaper kinds and the employment of British workmen in the manufacture of them would be less profitable than the production of high grade goods for export. This would mean that Britain does not intend to seriously oust Japanese competition. But let us wait for the proposed Bill.

The debate in the House of Commons which was occasioned by the motion of Col. Wedgwood to reduce the supplementary Army services by fifteen millions for the assistance of General Denikin and General Yudenitch was remarkable for the able defence of the Russian policy by Mr. Churchill. He said that he dissented from those who wanted Russia to be left to stew in her own juice because then either the Bolsheviks would stew us in her juice or reactionary Russia would stew in the German juice. Moral obligations too necessitate the help to Russia for as Col. Ward declared it would have been dishonourable after we had organised the Russians for our purpose to have said to them when peace came "There is now no western front, good-bye." It is very well that Russia should be helped but not in the present way we think. It neither helps her nor benefits us. The nominal army sent to her help may not be of much use to her but is a positive drain on British finance. What is wanted is a vigorous, speedy and wholehearted help which alone would quickly bring the Bolsheviks to book and restore peace and order at an early date.

In the House of Commons, Mr. Walter Long stated that the Government had not accepted the responsibility for the sinking of the German ships at Scapa Flow. The Supreme Council was still considering the disposal of the ships.

The Supreme Council has sent a Protocol to Germany reciting the list of the very grave German violations of the armistice such as the destruction of the fleet at Scapa Flow and that of a number of submarines while on their way to surrender. The Protocol declares that these cannot be overlooked and requires Germany to deliver within sixty days of its signing certain warships and other naval materials. It warns Germany that in the event of non-compliance the Allies reserve the right of taking all the military and

other coercive measures considered appropriate. Will there be many similar Protocols in the future? We hope not!

It is regrettable that no satisfactory pronouncement has yet been made settling the Afghan peace controversy. For his part the Viceroy has exonerated himself of the charge of evasion by his concluding speech at the Chief's Conference. But the main question whether the Government was right and justified in giving up its control over the foreign affairs of Afghanistan is yet to be finally answered. Lord Curzon explained in the House of Lords that the control was assumed for protection against the Russian menace which had disappeared at any rate for the present. He further said that even in spite of previous engagements Habibulla had received deputations from Germany and Turkey and had concluded treaties. This implies that any control was useless. The explanation is as illogical as it is unsatisfactory. The Government have acted in a most condescending and weak manner at a time when they ought to have been most dignified and strong. We eagerly look forward to a more satisfactory explanation.

There is quite a boom in the flotation of industries just at present in India. While the expansion of industries is most readily to be welcomed yet the warning so wisely given by the Finance member ought to be borne in mind and it should be specially seen that the present expansion does not end in an explosion. Already the bank crisis of some years ago had given a severe shock to investors and if the present boom also ends in a crash it would be a very long time before the proverbially timid Indian capital would venture out of its hiding.

The Disorders Enquiry Committee have finished their labours at Delhi and are now sitting at Lahore. But a most regrettable *impasse* has come about between the Committee and the Non-Official Enquiry Committee headed by Mr. Malaviya and others who had a voluminous amount of most valuable evidence ready to be placed before the Committee. The request of the non-officials to release for the period of the enquiry the popular leaders who are now in jail and who would give evidence has not been complied with, in a most unreasonable manner, even though the non-officials backed their request by a precedent. The non-officials have consequently boycotted the Committee and have brought about a deadlock which is neither useful nor happy. We wish wiser counsels may prevail with the Government before long and the deadlock removed.

Mr. W. M. Hailey Chief Commissioner of Delhi has succeeded to Sir James Meston's place in the Governor General's Executive Council on the enforced resignation of the latter. The Indian public while very much regretting Sir James Meston's resignation fear to repose the same confidence in Mr. Hailey especially after their recent experience of him during the Delhi riots. It is for Mr. Hailey to prove that he is worthy of their confidence.

The 11th hour of the 11th day of the 11th month was a most impressive hour throughout the world. The whole British Empire in obedience to His Majesty's gracious wish stopped all its business and traffic at that supreme hour and in the profoundest and universal silence directed its thoughts to the glorious fallen. Ah! how much more would it have been impressive if the rest of the Allies had paid a similar tribute on that memorable anniversary day of the armistice!

The Hindu Message

The War and its effects.

After five long, long weary years of the most destructive and dreadful war ever fought on earth, peace has once more returned and people everywhere are busy 're-arranging' their homes. The intensity and magnitude with which the Great War was fought were such that its effects upon human life and activity are as much deeply penetrating as they are widespread. There is almost not a single branch of human society and conduct that has escaped the grip of the War. There is almost not a single country in the world that has not felt, in however slight a degree, the shock of the conflict. Consequently the Great War has left the most varied legacy of weal and woe and these are of such a bewildering variety that it is well-nigh impossible to attempt an enumeration of all of them. Nay, some are so widespread and deep-laid that they can be felt only in the long years to come, while some again are so transient that they are only of a temporary kind almost dying with the war. We shall now briefly review the most important of the effects.

The League of Nations stands out first among the most important results of the war. War has become so destructive, terrible and wasteful that mankind is disgusted with it and is looking out for some other mode of settling international differences. No longer nations are to fly to arms on the slightest pretext or the flimsiest cause. A League of Nations has been established to act as an international court of arbitration and to decide on international questions. Mr. Woodrow Wilson, the great President of the United States may be almost said to be the creator of this new League and deserves the gratitude and thanks of the whole world. How far the present peace terms would help or strengthen this League it is impossible to say at present but it is remarkable that the War has helped to sow the first seeds in the realisation of that Utopian dream of a "Brotherhood of Nations." The sceptics who scoffed at Mr. Wilson when he advocated the League as being Utopian have to their surprise found those dreams realising themselves in fact. The great war, if for nothing else, is remarkable as having created "The League of Nations."

The League of Nations in its turn would have a tremendous influence on international relations. One great result is that the Great Powers would be disarmed and would be allowed to maintain only a "wee bit" of their present naval and military forces. Thus it would no longer be possible for bullies to threaten smaller nations in the same way as they did till now. The lesser powers being freed from a constant menace may breathe more fully and develop their national life to their fullest extent. Again wars will be made less and less

possible and probable. Nations whose sole business was to wage aggressive wars would find their occupation gone for ever. International life would thus be rendered quiet and tolerable.

Another great result is the wide and thorough re-arrangement of territories that is going on all over the world. The enemy nations have been forced to surrender to the Allies all their foreign possessions and colonies. These would thus go under the sway of new masters whose avowed object is to free them from all the evils of their erstwhile sovereigns and to start them on a new life of equality and freedom. In Europe itself territories are being re-shuffled on a more rational basis based upon racial divisions. This, we need hardly point out, is extremely desirable as it would put a stop to much heart-burning and rancour which troubled the people of certain territories, as Alsace-Lorraine, who found themselves oppressed under a foreign domination.

Another remarkable effect is that a great wave of democracy is sweeping over almost the whole face of this world. Never before in any age has this democratic wave been so wide or so strong. The popular element has become the deciding factor in most of the states. While in some countries this democratic rising has been mild and all to the good yet in others it has taken a violent and ruinous shape. Thus though mild in the central European states it has assumed the very violent form known as Bolshevism in Russia and has thrown that wretched country into utter ruin and chaos. Countries that were till now ruled by despots have passed into the hands of democratic republics and have commenced a career of progress and prosperity. But for the moment everything is in confusion and chaos everywhere. The world has not yet "settled down" and resumed its normal course.

Closely connected with the rise of democracy is the great advance made by Labour. War conditions have helped Labour to acquire such vast powers that it has become the most potent and ultimate factor in some countries so much so that it is able to dictate to Governments on questions of State-policy. In some countries this has been still further carried and the government is composed of or dominated by Labourites. While Labour has thus been strengthened by war conditions it has no less benefited by the Peace terms. There are to be International Labour Conferences hereafter to safeguard the interests of labour throughout the world and to decide international trade questions. Again we have to note that for the moment Capital and Labour are in acrimonious conflict which the new conditions, it is hoped, would help to adjust in an amicable and satisfactory manner in no distant future.

Industries are perhaps the most affected by war. No other human activity has undergone such variations and vicissitudes as the industries of the various states. The war completely revolutionised and threw out of its course the whole

industry of the world. There was a complete cessation of the huge and world-wide business which the enemy nations and especially Germany had built up. For five years the world's market was shut to the enemies and the Allies have lost no time in taking advantage of this opportunity to capture some of the enemies' trade. America and Japan are the two countries which have notably stepped into the shoes left vacant by the enemies and profited by it. The trade of America especially has grown to such an enormous extent that most European countries are indebted to her very heavily. The chemical industries including the dye industry, the manufacture of machinery and the sugar industry may be cited as examples of some of the more important enemy industries which have now passed into the hands of the Allies. The transference of industries is thus one of the most important changes effected by the war. Equally important is the change it effected in the nature of the industries themselves. While certain industries developed abnormally as a result of the war certain others were smothered by it. For instance while those industries manufacturing war-materials had an unprecedented expansion yet the great industries of peace had an almost equally unprecedented set-back. This was but natural. Again the huge output of materials which the war necessitated has revealed the possibilities of increased production with a better organisation and a more efficient marshalling of labour. To those who neglected it the war has taught the supreme advantage of being self-sufficient and hence States which depended upon others for the necessities of their life learnt the bitter lesson not to neglect agriculture for the sake of their manufactures. The effects of the war on industries are so varied and minute that it is not necessary for the purposes of our general survey to enumerate all or most of them.

Allied to industrial dislocation is the critical financial situation in most of the European States. The shifting of industries for example to America and Japan has completely changed trade balances and has consequently adversely affected national credits and debits. Added to this unsettling of trade balances must be considered the extreme paucity of metallic currency. These together with the very heavy national debts due to enormous war expenses have placed the financial position of some states in an extremely precarious and anxious condition. One or two indeed have almost reached the verge of bankruptcy and are only being saved by wise statesmanship. We need hardly point out the influence of the financial situation on the economics of the various countries. A favourable or unfavourable rate of exchange directly affects the volume of export or import of a country and thereby its productivities also. Glaring instances of countries economically affected by the financial crisis are the enemy countries, especially Germany, and among the Allies, France, Italy and England. The currency problems of the day are so in-

volved and so multitudinous that they may form a voluminous treatise by themselves but that is not necessary for our present purpose.

Closely attendant on and coming as a result of the financial crisis is the universal rise in prices and wages. The prices of foodstuffs and other commodities have advanced by leaps and bounds and have reached a height far, far higher than they reached ever before during the worst of famines the world might have suffered from. While great 'war lords' have reaped enormous profits out of the war, the lot of the general mass of people is one of extreme suffering and penury. The abnormal rise in prices necessitated a rise in wages but this latter has not been able to keep pace with the rapid and ever-advancing prices all round. The result obviously, is again one of misery and distress. This pitiable state of Labour has resulted in industrial unrest and has very much unsettled business and industry everywhere.

All the varied work which the men who were drained away to the battle fronts were doing, devolved on the women of the country who cheerfully bore and most satisfactorily discharged their duties. The occupations to which the women were called were of the most varied type, from hotel attendants to farmyard labourers. By the way in which they carried out their work they clearly proved how well they could substitute men and how well they are entitled to share the rights of men. The war, thus gave a splendid opportunity for women to win their long-continued fight against the privileges which till now were exclusively enjoyed by men. As agricultural labourers in farms, as workers in munition factories, and as nurses in field hospitals, they have earned the undying gratitude of the world and it was but properly thought that it would be most ungrateful not to recognise their rights. Hence some of the close preserves of men have been willingly thrown open to women in most European States. Thus women have been permitted to enter some of the various branches of the executive and the administrative and it remains for Time to reveal the effects of the introduction of this new element into those branches.

The contributions of Science to the conduct of the war were infinite but unfortunately they were mostly intended for the destruction of mankind. Science made the horrors of war worse and the engines of destruction devised by it were of a most terrible and undreamt of kind. It must also be said to the credit of Science that in some cases it provided most valuable means of protection and cure. The steel helmet and the wonderful medical discoveries may be cited as examples. Of the engines of destruction which science perfected and which may be utilised for the benefit of humanity in peaceful times, the aeroplane ranks first. The difficulties of aviation are almost overcome and the machine is almost perfected that everywhere an attempt is made to build up civil aviation on a large scale. Doubtless in course of time we may see many other inventions of war utilised for peace purposes.

Another noteworthy result of the war is the change it effected in men's ideas of education and training. Men for the first time understood that it in no way added to the strength and prosperity of a nation to produce merely 'men of letters.' The aim of education is no longer to be mainly to create literary men. It is now well recognised that the system of education must be thoroughly revised so as to produce men best fitted to be citizens, and able to contribute to the economic prosperity and strength of the State. Science and art, commerce and industries, the technics and economics are in future to receive a much greater attention than they do at present. In short every art which conduces to the material advance and strength of the nation are to be more readily encouraged than those which only produce the purely literary and scholastic man. Thus education is sought to be placed on a more rational foundation and it may be safely asserted that this would only conduce to the good of the State.

The horrors of the war and the afflictions which thousands and thousands of families throughout the world have suffered have put the whole mankind into a most philosophic frame of mind and have produced an intense religious and spiritual feeling in everyone. The influence of this on the art and literature of the age is at present only very weak but it is recognised that it would make itself strong in a very short time when the world has 'settled down' a little more. All that can be said at present of its influence is that a more humane and sincere tone is visible in the writings and art of the period. While it is thus impossible to predict the effects of the war on the literature, yet its effects upon the vocabulary are one of the most astonishing nature. Many new words have been added, many old words have been familiarised, while yet many other words have acquired a completely new meaning. Some of the most prominent in "war vocabulary" are for instance, Camouflage, Gassed, Tanks, Boche, Huns, Jack Johnsons, Anzac, scrap of paper, and No-man's-land.

From the foregoing very brief and general review one can well understand how varied and complex are the results of the war. The results are extraordinary and great as the war itself was. Many sweeping changes have been introduced, many ideas have been revolutionised while many reforms are yet in contemplation. As war conditions have not yet disappeared and as the whole world has not yet recovered from the malady of war most of the great results noted above are only feebly felt at present. But when once the world regains its normal character we may be sure that the full effects of the war would completely come into work and that the world would not be what it has been till now. In its effects as in its characteristics the war undoubtedly is the greatest the world has seen.

Notes and Comments.

During the great world-war recently ended the British Government took up in its own hands the management of the several industries on which the efficiency of the British army depended, and so private management ceased in them all. This circumstance has resulted in giving a great advance in popular favour to the socialistic ideal of state-ownership and state-management of industry. Especially, the question of mines has assumed an enormous importance recently,—chiefly because the interests of the miners are not cared for by those who enjoy mining royalties, &c. There are too many accidents to miner's lives, and they are made to live in houses with insufficient accommodation and insanitary surroundings. Moreover, the mine-owners care more for profits and profiteering than for the giving of a living wage to the workers or of a working day of reasonable duration which would provide sufficient leisure and opportunities of recreation to workers.

If the nationalisation of mines is conceded, other industries, too, will, in due time claim consideration, and their pressure will become irresistible. The tendency of the age under the influence of socialistic ideas is to resist private enterprise and ownership on the ground, chiefly, that the profit system of doing business now prevailing is most unjust and demoralising. "The Labourer is worthy of his hire,"—but the idler who shares in dividends and profits ought to be speedily dismissed. He stands in the way of the labourer's getting a living wage, and appropriates to himself as profits what either should not exist at all or legitimately belongs to the entire community. The motive of making profits which impels the entire mercantile world of to-day is subversive of all humanity and brotherhood in the relations of men.

It is no doubt true that, if the state-ownership of land, mines, industries, &c., is fully developed, the interests of the workers would become the paramount consideration, and would be effectively secured by means of strikes and other such measures. Even if strikes are avoided through the giving of a share in the management of industry to the workers, the workers would gradually bring so much pressure to bear on the Government as to secure the position of dominance in the management. Hence, the interests of taxpayers and consumers will suffer in the long run, and this has happened already in such matters as railway management and telegraphy.

The truth is that the big Western nations have all had to promote the working of large-scale enterprises in order to retain their place in the front rank of international competition in industry and trade. Now big business means big profits and minimum wages. But the ascendancy of industrial democracy in the domestic politics of each state and the large share that the working classes and soldiers have taken in fighting the great war have become antagonistic to the making of profits by capitalists at the sacrifice of the worker's living wage and convenience of house-accommodation. Hence the present urgency of the demand for state-ownership and management of industry with the assignment of a predominant share to workers.

There are men who propose as the new ideal the establishment of a partnership between the state and the people to the exclusion of class dominance of all kinds,—whether it be that of the capitalists or the workers. This amounts at least to a recognition that it is no longer possible to bring about an identity of interest between capitalists and labourers. The gigantic combines and trusts—which now control trade and industry everywhere in the Western world and which are effective in the promoting of efficiency

through the co-ordination of production, the economising of waste, and the unifying of arrangements for distribution and sale of products—flourish through the making of large dividends, and have thereby produced the present hostility of workmen to capitalist-combination of all kinds and the present post-war movement for state-management of industry in alliance with workers.

But the crux of the matter lies in the fact that state-ownership and management has never been known to be economical, or productive in its outputs. Moreover, it would be difficult to resist, the politicians and partisans of the moment being tempted to avail themselves of the advantages placed in their hands by their powers in the management of various industries for advancing sectional or factional aims. Even if workmen may profit through the working of the machinery of political and party wire pulling, the interests of the public at large may not be safeguarded.

There is another large question, to be considered. If this movement against capital succeeds to the fullest extent, it will work effectively against the working of that private interest which leads to the making of large fortunes and the possession of share-capital in considerable amounts by rich men in various enterprises. To this the obvious reply is that the workmen will themselves be the shareholders and the dividend-earners in all enterprises. But, then, this means the concentration of capital and labour in the same hands, and in due time this would lead unflinchingly to inequalities of possession and the recurrence, in future, of social feuds based on inequality. The one advantage will be that the state will dominate the industrial situation, and will be in a position to prevent industrial conflicts. But all the defects of state-management above pointed out will remain, and the interests of the consumers and tax-prayers will be neglected while workmen's interests will alone prevail. The community at large will have to suffer the evil consequences of failures through state mismanagement. Finally, the movement in favour of the state will effectively shut out the present opportunity which exists for private effort and private interest to stimulate invention and enterprise.

Lastly, will not the glorification of the state as the only great agency of public improvement result in the losing of faith—however slowly—in private endeavour of all kinds aided by the possession and accumulation of private property? If state-management or ownership prevails, we can easily conceive that the public mind will get slowly educated towards a movement which is opposed to the possession of private property of all kinds, and this is only the beginning of Bolshevism in the society and the state, now so much in disfavour in the West of Europe.

The unrest of labour has been a predominant feature of society in the West for nearly a century past, and it has produced or encouraged the movement in favour of socialism, syndicalism, state-ownership and management in industry, and, finally, Bolshevism. The general tendency at present is to magnify the importance of the state and its machinery as an effective means of putting down all attempts to individualism and isolation in the individual, or on the part of coteries among the people. This last state, when it attains its full development, will certainly be a good deal worse than any earlier epoch of history. Only in ancient India was this evil of deifying the state perceived, and care was taken to place the state itself under the control of Dharma as interpreted by its lawful guardians and custodians in accordance with the divine revelation regarding the true objective and purpose of creation. "God's all, man's thought" says Browning.

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.

(Continued)

श्रीभगवानुवाच—

वह्नि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५ ॥

The Blessed Bhagavan said :

Many have been my past incarnations and many also have been thy births. I know them all but thou knowest them not, O Conqueror of foes.

NOTES :

1. Nilakantha says that the Lord mentions His सर्वज्ञत्व (omniscience) to make Arjuna realise the eternity of the Lord's form. His incarnation is not like human birth—varying, helpless, dependent—but changeless, self-revealed and independent.

2. Arjuna had two doubts : 1. Did the Lord, incarnate in another body, teach the Sun-God ? If so, how could he remember that while he (Arjuna) could not remember his past actions ? 2. If the Lord, incarnate in this very body, taught the Sun-God, how could this body have existed at the beginning of creation ? The present verse contains the solution of the first doubt.

3. The Jiva is तिरोभूतज्ञानशक्तिः and hence cannot remember the past births. His body is due to Karma (कर्मवत्त). The Lord is अत्रिदितज्ञानशक्तिः and to him the Past, the Present and the Future is one Infinite Present. His incarnation is due to His mercy and not due to any Karma.

4. The Lord uses परंतप to show that Arjuna may be a vanquisher of enemies but it is more difficult to vanquish the inner enemy.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामिच्छायै संभवाम्यात्ममायया ॥ ६ ॥

Though I am unborn and am of eternal nature and though I am the Lord of all beings, self-controlling mine own Prakriti, I incarnate through my Maya.

NOTES :

1. The Lord's incarnation is not due to any desire. आत्मकामस्य का सृष्टा । लोकवतु लीलैकैवल्यम् ।

2. The Lord's Auspicious Form is Eternal. नित्यैव सा जगन्मूर्तिः ।

3. The Lord's Incarnation is unlike the Jiva's reincarnation. The former is due to His unfettered Mercy ; the latter is due to Karmic compulsion. Both are however eternal.

4. The Lord, though master of Prakriti, is through His Maya, born by his gracious wish to be embodied in Prakriti to save erring humanity. अजायमानो बहुधा विजायते—says *Sruti* (scripture).

5. God's Immanence and Transcendency and His omniscience and omnipotence are in no way inconsistent with His gracious incarnation.

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णं स्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

6. The doctrine of Incarnation is the sole possession and peculiar glory of Hinduism.

7. There are पूर्णवतार, (like Krishna) and also *Amsavatara* (अंशवतार).

8. A beautiful stanza in the Bhagavata says that the Lord's birth as son to human beings is like the birth of the full moon in the Eastern sky—an occasion and not an effect.

देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।

अविरासीयथा प्राच्यां दिशिन्दुरिव पुलकः ॥

(X, Skandha, 3rd Adhyaya, Verse 8.)

9. God uses Prakriti to disclose human manifestation. But He is the lord of Prakriti while the jiva's human embodiment is due to the power of Prakriti.

10. The three Indian schools of thought quarrel over the reality or the apparent character of the incarnation and the significance of Maya. But the fight is more apparent than real. In relation to the Cosmos the Lord has various दिव्यमङ्गलविग्रह. Apart from such relation to the world He is Sacchidananda. Emphasis on either aspect brings about the quarrels of logicians. But the scripture is clear enough on the point. Whether the embodiment is called शुद्धसत्त्व or अप्राकृत, the fight is mainly one of words and not one of facts.

11. It has been well said.

देवानां कार्यसिद्ध्यर्थमाविर्भवति सा यदा ।

उत्पन्नेति तदा लोके सा निष्ठायाभिधीयते ॥

12. If He who is beyond the planes of mind and speech and sight can come into the plane of mind, is there anything to obstruct His coming into the plane of speech or the plane of vision?

13. The following verses are beautiful and reveal to us beautiful aspects of the same truth:

कृष्णमेनमेवेहि त्वमात्मानमखिलात्मनाम् ।

जगद्धिताय सोऽयत्र देहीवाभाति मायया ॥

अहो भाग्यमहो भाग्यं नन्दगोपप्रजैकसाम् ।

बन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥

(*Krishnakarnamrita*)

14. The two words प्रकृति and माया relate to the same truth. माया तु प्रकृति विद्यात्. They are both used here to indicate the material and the power. देवात्मशक्तिस्वगुणैर्निगुह्याम् । Sri Sankaracharya says in his Sutra Bhashya: स्वात्मरमेश्वरस्यापीच्छावशान्नायामयं रूपं साधकानुग्रहार्थम् । Sri Ramanujacharya says that माया means संकल्प. Sri Madhvacharya says that it means ज्ञान or इच्छा. Sri Venkatanatha objects to this. But in the light of what I have stated above it is clear that these meanings are not in vital conflict with the proper advaitic conception of *Maya*—distinguishing between *Maya* in relation to the Cosmos and *Maya* in relation to Brahman.

(To be continued.)

The "Karma Marga."

BY N. K. VENKATESAN, M.A.

(continued.)

These Nitya Karmas cover practically the whole range of our Karmakanda, as laid down in the Veda. Many who have not troubled themselves with the exact nature of these Nitya Karmas may think that the performance of Sandhyavandana or one karma or another like it is all that is called our Nitya Karma. Such people talk of the Jnana Marga as opposed to the Karma

Marga. The truth of the matter is that the Jnana Marga travels exactly along this route of the Karma Marga. The Naititika Karmas, i.e., the Karmas done when causes for their performance arise and the Kamya Karmas which involve special desire for special fruits form a minor portion of our Vedic Code.

The last two have reference to very special and individual cases. In these cases the obtaining of fruits desired does not deter from the value of the Karmas—on the other hand they show the power of the Vaidika Karmas even to obtain desired fruits *within our view*. But the most important part of our Vedic Code relates to Nitya Karma. This Nitya Karma is done without desire for fruit. The Veda says, however, that Karmas like agnishtoma &c., lead to svarga.

"अग्निष्टोमेन स्वर्गकामो यजेत" and so on.

The same Veda says, "य एव वेद" again and again.

There are thus three factors involved in the performance of Vaidika Karma: (1) the performance of the Karma, in accordance with the Vedic Injunction (2) the prāpti or obtaining of svarga, or life in the Divine World (3) the knowledge of the meaning and the significance of Karma. As for the first, no explanation is needed. The third point has been dwelt upon at length already. The part to be explained therefore is the connection of svarga with karma. Let us leave the other point aside for the present, for it is easy to understand and is quite clear, that the performance of Karma directs so much of one's time towards sat-karma and diverts one from the worldly activities, good, bad and indifferent, and thus prepares one for approaching the path of jnana and the Divine Light. It is also clear that when so much bodily trouble, mental concentration, and financial relief is involved in the performance of Karma, the performer of Karma must slowly proceed on the path of self-sacrifice, which is what is called *Sama*. The performance of Vaidika Karma leads to *Sama*, which leads to *Sattva-Suddhi* and on and on to *Jnana*, as has already been said. Several now apply all this argument to *laukika karma* or worldly activities and throughout follow their thread of argument. As our doctrine is that the quality of *laukika karma* is always merely derived from that of Vaidika Karma, we attach value only to Vaidika karma. If that is perfect and blemishless *laukika karma* must follow suit. We can never be one thing inside and one thing outside, unless we make up our minds to be hypocritical. Our external acts in society take their colour from our internal mental quality and so the aim of Varnasrama-Dharma is to build up the internal man, and it leaves the external man to take care of himself afterwards, just as the stage manager prepares an actor and sends him out to the stage to act, according to his previous preparation and capacity. So *laukika karma* and its consideration need not be allowed to interfere in our interpretation of the word *Karma* and in our discussion of *Vedic Karma*. A learned gentleman, an F. T. S., spent, or shall I say wasted, a great deal of his energy in interpreting the whole of the *Darsa-Purnamasa-Ishti*—the first part of the Yajur Veda, with this aim in view and in trying to fit in all the mantras with our Hindu marriage ideals and so on. In one sense I must express my joy that he so wasted his energy and time, for as he was not an *adhikari* for the study of the Veda or the performance of Karma, as laid down in the Veda, it was a great fortune that he so directed his energy as to leave the Veda in its own place, even after all his efforts. Similar efforts to interpret and act on the Vedic texts have so far met with no such decided success, as to make us despair of Varnasrama-Dharma in the future. The six schools of philosophy in India have yet to be added to in material points, and they have always yielded strength to the Vedas and Vaidika Karma, instead of undermining them to any extent.

(To be continued.)

Religion and its real function.

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

(Continued)

Whereas, the Western systems of philosophy originated from an intellectual craving, the Eastern systems had their origin in the higher spiritual craving. The Western systems are more or less theoretical and based on pure reason, the Eastern systems base their discoveries on practical observations, while no doubt taking in reason as their guide, though not the uncontrolled guide. The Eastern systems are synthetic and definite. They begin with a clear statement of the fundamental principles and sources of knowledge and then they are elaborated in a clear and lucid manner. The questions tackled with by the Eastern philosopher are not intellectual and idle speculations but questions of supreme importance for the solution of man's goal and destiny. So, the Eastern philosopher is careful to carry out his principles to their logical consequences in practical life. The Naiyayika, the Sankhya and the Vedantin etc., are all earnest in their attempts and all begin their systems out of a desire for liberation. They don't say or suggest that their systems are idle speculations but that they are of practical importance and utility. Whoever goes through the systems will appreciate the perfect candour and earnestness underlying them. The result of their researches corresponds to the first principles from which they start. Their aims and the methods they suggest are instructive and uplifting. The originators of these systems are considered as great sages and even revered as the incarnations of God, as Kapila, Buddha etc., This principle of sincerity and practicality in the handling of metaphysical problems is seriously lacking in Western metaphysical systems. Observes Count Keyserling in a lecture on the East and West: "The thinkers of the 18th century denied the existence of anything beyond the senses; they denied the existence of anything except the outside world. It seemed for a while as if the soul was lost for ever." After proceeding to show where Kant and his followers erred, he says "The curve has been steadily ascending for the last 30 years. We have already realised what science can do and we have learned what it cannot do. We begin to see ever clearer and clearer what is the real root of both Ethics and Religion. And the moment we obtained a clear glimpse of the reality within ourselves, lo! there dawned upon us the understanding of the ancient wisdom of the East."

Philosophy, in its true sense, is difficult to be separated from religion unlike as in Western speculations. For instance, the Vedanta is a system of philosophy, but at the same time is the crowning synthesis of the Vedic religion. In the East, philosophy is only an incidental product of religion and not an intellectual theory meant for its own sake. Philosophy proper (mere abstract philosophy) is only for the intellect and cannot of itself lead to planes of religious realisation. Nevertheless, it is essential for protecting the real spirit of religion from the dangers surrounding it and also from degradation arising from blind belief and failure to grasp the principles. This necessity for vindicating the true spirit and purpose of religion gave rise to various systems of philosophy. Logic for its own sake is thus condemned in literary works: 'अधीत्य गौतमो विद्यां सागरीं योनिमाचुयात्', studying the Science of Gautama i.e., logic, a man betakes to the womb of a jackal.

In one of the previous volumes of the "*Vedanta Kesari*" there appeared an article on "Intellectuality versus spirituality" and the life of Tarkavaridhi narrated therein clearly indicates how intellectuality is nothing compared to practical progress in realisation. If intellect were the key for freedom from bondage then more than 99 per cent of humanity would not be what they are now.

Our Hindu conception of progress is not based on how much a man has extended his dominions, what various means and instruments of pleasure man has manufactured for himself, how far he has multiplied his

wants and is engaged in trying to satisfy these self-multiplying wants—our conception of progress is not based on these; but it is based on what the ethical and spiritual capacity of man is, how far he has succeeded in controlling the temptations of the senses, how far he has realised the vanity of following the mirage of worldly ambition and pleasure, how far he has sacrificed his lower (selfish) self and how much of his higher and true divine nature he is manifesting and how much of peace and self-realised joy he is radiating round him.

This conception of progress is wholly misunderstood and therefore not appreciated by Western nations generally. But if we take care to analyse and trace to their source the aims of the other different religions which many only formally profess to follow, we can easily find out that our conception is not altogether foreign to them though it might not have been so clearly and emphatically dealt with.

The aim of all the religions is to kill the 'animal' in man. That is why all the ethical principles and precepts are based on religion. It must be realised that this aim of religion cannot meet with any measure of substantial success if wholehearted devotion is not bestowed on religion. Religion must not be regarded as something like an incidental diversion from the active, materialistic, ambitious life in this world.

That lukewarm attitude towards religion and morality is the cause of many untold hardships, as for instance, the terrible war that recently raged in Europe, which like a hideous monster threatened the very rudimentary principles of civilisation. If religion really governs and controls the aims and ambitions of nations, then there cannot be any outburst of the 'tiger' and 'savage' in man with the dangerous and destructive instruments of Science to spur it on.

Anyhow, there must be a definite and recognisable relation between science and religion. Many are the blessings and comforts which science has bestowed on us but the benefit depends largely on the use to which it is put. We all see how serviceable fire is and how without it even the existence of man is impossible, but yet if it comes to the hand of a child, fanatic or incendiary, think of the incalculable harm it is capable of doing.

So, before men appreciate the value of Science they must learn how to use it best and for the benefit of mankind. Without learning the proper method of use, it is not at all safe to handle such a dangerous weapon as science. Rather may men remain in ignorance of Science. On the other hand, if man learns the rules of humanity, forbearance, and ethical and spiritual ideas, the very same science can be used for removing the many hardships and economic difficulties of nations and countries. (To be continued.)

Hindu Sociology.

By K. SUNDARARAMA AIYAR, M.A.

I. The Indian Man.

1. MAN. An eminent European writer has said that man "is a soul masquerading as an animal." This makes as near an approach as possible to the Indian conception of man. According to the Hindus, man is neither the body with which he becomes associated even before birth, nor is he to be identified with his mind, senses, or breath of life, all of which are regarded as following him in his career of incarnations in various parts of the material universe,—but the साक्षी (Sakshi) or the spirit which witnesses his career in whatever world his lot may be cast. His mind or reasoning faculty which enables him either to soar like an angel or to creep like a worm and to adapt his environment to his aims and ideals of all kinds is, we hold, in a state of more or less suspended animation,—i.e., it degenerates into instinct when the soul has to incarnate in an animal or vegetable body. But its acquisitions in the past remain with him as hidden potentialities and are re-manifested and renewed for further evolution on the occasion of a future entrance into a human body. It is the manifestation of reason in varying degrees that distinguishes the various gradations

tions of life existing among men and even animals.

2. THE FOUR KINDS OF MEN. Sri Krishna declares in the Gita,—“The four *Varnas* were created by me according to the division of *guna* (material composition) and *karma* (the functional tendency);”—developed and surviving in the organism out of the activities favoured in previous births. (*Bhagavad-Gita*, IV. 13). In Gita, XIV. 5, Sri Bhagavan says:—“*Sattva* (equipoise), *rajas* (activity), *tamas* (inertia) are the *gunas* (substances) which arise from the differentiation of primordial and undifferentiated *Prakriti*, and they bind down the indestructible soul in the body” This differentiation of primal matter gives rise to four *varnas* or kinds of men;—(1) that in which *Sattva* largely preponderates over *Rajas* which is next in importance and amount while the *Tamas* element is insignificant; (2) that in which *rajas* preponderates over *sattva*, also combined with *tamas* in insignificance; (3) that in which *rajas* preponderates over *tamas*, with *sattva* in subordinate amount; (4) that in which *tamas* preponderates over *rajas*, with *sattva* in subordination to both. In XIV. 4, Sri Bhagavan speaks of “the bodies which are born in all the different kinds of wombs.” Ramanuja explains this to mean “the bodies composed of various limbs and organs which are born in all kinds of wombs, such as devas, pitris, human beings, cows, beasts, etc.” It is thus clear that the fourfold division of *varnas* exists throughout the universe,—that on earth not only men, but even birds, beasts, trees, etc., are divided into four *varnas*—, that these four divisions correspond to the nature of the corporeal substance which preponderates among the *gunas* (substances)—and that the preponderant *guna* exists as a physical tendency which characterises the body and is sure to manifest itself in various external forms when the time for incarnation is ripe.

This division of *varnas* (or kinds) among men was brought into existence by the Supreme Being, at the time of creation, (as the Gita says) in accordance with their ripe *karmas* in the preceding world-order or cycle and with the material composition and endowments of the bodies they had thereby earned. The Purusha speaks of the same four *varnas*, and also in the same connection—i. e. in a context (*prakarana*) which treats of creation. There are some ingenious modern Brahmins who want to explain away this division of *varnas* as an allegory which lays down that men fall into four natural divisions—thinkers, fighting men, business men, and labouring classes. But this device to advance the cause of what is called reform proves a sham and delusion. For the Purusha-Sukta speaks also of the creation of the sun, moon, animals of all kinds, etc. in the same context. Moreover, we must not forget the circumstance which, as above pointed out, is mentioned by Ramanujacharya—viz., that these four *varnas* are to be found among animals, trees, etc., and that the distinctions exist in nature.

These four divisions among men are still preserved in India only, and not elsewhere on earth. For, here alone we have fully appreciated and guarded the function of heredity in transmitting mental tendencies and physical endowments. Sri Krishna says that, as the Supreme Lord of the universe, He himself introduced the division at the Creation itself; and so the ever-faithful and pious Hindu people have not ventured to disturb it, and their leaders—the Hindu lawgivers and rulers of India in the past—have endeavoured their best to preserve it in the face of the greatest obstacles and discouragements. In other countries, the inhabitants and their leaders have failed to, act up to the divine injunctions or even to perceive the value of the principle of heredity implied in the divine dispensation and ordering of *Varna-Vidhaga* at the time of Creation, as they passed under the influence of Non-Hindu ideals and faiths. The original distinctions were effaced, and that mixture of them (*Varna-Sankara*)—which has always been guarded against in India as a sinful disobedience of the divine dispensation and command was accomplished ages ago.

(To be continued.)

Literary and Educational.

Morning in Gokul.

By V. SARANATHAN, M.A.

I. THE CALL OF THE COW HERDS.

The Dawn is on our foreheads lit,
The Dew on these our garments fit;
The ashes of our household fire
Are white in garden-pits and mire;
The mango-leaves are cold on earth,
Yellow and green, for young calves' mirth;
The little pools are sleepy yet,
Though dark flowers tremor in the net
Which waters weave around their beds,
As morning whispers o'er their heads,—
Whispers of wayfaring desire,
And wandering sound of a light lyre
Playing under the waters mild,
And on sweet petals growing wild,
Come, Krishna, O sweet friend, with sounds
Of Heaven broke loose! Come, where abounds
The purple, gathering sunshine—fruit,—
Red dream and white joy, like thy flute
When brightly thy rich lips do feed
The maiden music of that reed!

II. THE CALL OF THE WOODLAND-SPIRITS.

Come unto the Morning's feet,
Dewy and lovely to meet,
With your eyes to capture and hold
The green leaf, and water, and hold
Clear gaze of the morning road.
Come with delights to abide
Of peacocks and motherly cows,
And wanton flowery rows
Of white calves gazing East,
And waiting for the Winds' feast
When, setting tails, they would run
To kiss the glorious Sun
Come unto the yearning space,
Where the bees swim or pace
The heavy-balméd air
Of their summer-haunted lair
In the green trees devouring
Desire and holy offering
From winds and vapours warm
As day rides on Morning calm.
O come, and wake the storm
And seasonable alarm
Of this ripe Earth in joy
Of Her mystery, O splendid Boy!

On the Chaturthi Day— The Trichinopoly Rock.

By V. SARANATHAN, M.A.

Pilgrims pass up the sun-burnt steps in fire
Of August's light, when air as element
Of hungry heat earth-borne, seems fiercely bent
To scourge our bravery of devotion,—lyre,
And lamp, and adoration, and attire
Of loves all weak, and worldly commandment;
While in dark kingdoms strives our sires' lament!
Lofty shrine excellently reared! Desire
Of stars in strange nights hovers o'er thy white,
Immovable destiny, while all round hard,
Untamed, inflammable rock, lies old rite
Of passionate builders great, in wall and ward,
And fountain's hoary steps, mid Time's despite,
Unnatural twilight wars, and emblems marred.

The Study of Sanskrit.

BY 'GANAPATI' DASA.

(Concluded.)

Sanskrit helps the social reformer in more ways than one. Social reform in India can be effected easily and without much friction if it be made the corollary of the historic and traditional past. There is a fatal hiatus between the modern man's conception of society and reform and his orthodox brother who clings tenaciously to scriptural authority. Various social subjects such as widow-remarriage, early marriage, foreign travel and the like are discussed and some of our leaders of the extreme radical wing are making frantic and almost farcical attempts at legislation. In order to arrive at a final opinion on these matters, without offending our sacred books, we have to appeal to *Sastras*. No social reformer can ignore completely the religious ideal of a people when he proposes any change in their social system for the Hindus know no dividing distinction between what is social and what is religious. He must see how far the *Sastras* are, or are not, in favour of his proposed reforms. For this he must give the right interpretation to the *Sastras* and this he can do only if he has a sound knowledge of Sanskrit.

And the last but not the least claim of Sanskrit upon our attention is that it helps us to know more of the past history of India. A study of this language has enabled eminent historians like Vincent Smith, Radhakumud Mukherjee and Brajendranath Seal and Narendranath Law to reconstruct the early history of India. Much research work has yet to be done and without a knowledge of Sanskrit nothing like success can be achieved. A study of this ancient language will "breathe life into drying and decaying forms which perish in mouldering temples, in limless statuary, in fading pictures, in misunderstood music and in misinterpreted dancing."

My survey has been brief and rapid. But yet I think I have made out a case in favour of the study of Sanskrit. The importance and usefulness of Sanskrit have been acknowledged by all and sundry. But the number of persons who have actually applied themselves to the noble task of reviving the study of Sanskrit is handful. This, I take it, is due to the present anti-national and godless system of education.

Whatever blessings the present system of education has conferred upon us the fact must be told that it has done little or nothing to make us realise in practice the true pathos and sublimity of life. It has impoverished and emasculated us. It has sterilised our minds to religious thought and emotion which alone can and will interpret life for us and sustain us through fair weather and foul. Then again the present system has proved so intoxicating in its effect that we have grown to overstate the importance of Western literature and consign heartlessly our Sanskrit to the limbo of forgotten things. This frame of mind is obviously unbecoming in the extreme. And unless we de-hypnotise ourselves out of the belief that the English language is the only repository of knowledge and wisdom and that the divine Sanskrit literature is but the babbling of infant humanity, the chances are nine to one we shall become nationally obsolete. As if the present lamentable lack of interest shown by ourselves were not enough, our Universities too have been wilfully conniving at the neglect. The short shrift which they have given to Sanskrit cannot but be detrimental to progress. It is unfortunate that an Indian is labelled and ticketed a graduate although he is ignorant of the very Sanskrit alphabet. Even Sanskrit *patasalas* are becoming thinner and thinner day by day. Ceaseless efforts should be made to make the

study of Sanskrit compulsory in all schools and colleges and to adopt rational up-to-date methods for teaching it in a short time. If every Muhammadan gentleman knows Arabic and can read the Koran why should we alone fight shy of our glorious Sanskrit. Let us therefore resuscitate the study of Sanskrit and reseat it in its ancient seat of glory. No one who has come under its spell has ever been backward in praising its glories. Sanskrit is the feeder of the numerous Indian Vernaculars. It affords the best means of getting an insight into the manners, the customs, the civilisation and the ideal of life prevalent in ancient India when so many of our revered sages lived and flourished. Sir William Jones says that the Sanskrit tongue is of a wonderful structure, more perfect than the Greek, more copious than the Latin and more exquisitely refined than either. Its peculiar appeal and fascination lie in its affording ample room for verbal beauty and vital expression of ideas. Principal Bain of the Fergusson College claims for it "a sort of verbal sheen, a by-play of allusion, a prismatic beauty, of which no other language can convey the least idea." Let us therefore work away diligently at this "treasury of precious stones" and so equip ourselves as to deserve the name of Indians. Let us find consolation in its study as Wordsworth found in Nature.

"The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart and soul
Of all my moral being."

Let us above all remember that the dominant note of Sanskrit is spirituality which alone can take us to the heights of hope, victory, and progress and bring to our minds

"A tone
Of some far off world
Where music and moonlight and feeling are one."

Stray Thoughts on Indian Education.

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

(continued.)

NECESSITY GENERALLY RECOGNISED

The necessity for moral and religious education seems now to be felt everywhere. We have the Moral Education League in Europe with branches in the countries of that Continent and in India. Some of the local Governments in India are trying to tackle the problem by appointing Moral Education Committees. The authors of the Sixth Quinquennial Review of Progress of Education in India, which was issued last year have had to deplore that today "the danger of irreligious education has been made manifest". But the attitude of the Government of India, although it is now one of sympathy, is still an attitude of neutrality. Even after 60 years, they say in their Resolution of Feb. 1913, that, while keeping the matter prominently in view, they are content to watch experiments and leave it to enlightened opinion and accumulated experience to provide a practical solution to what they admit, is unquestionably the most important educational problem of the time.

We can hardly blame the Government of India for their attitude towards religious and moral education. But religion and morality, no less than daily bread are vital concerns for individuals and nations. Those who neglect religion and morality in education whether individuals or nations, are doomed to suffer in the long run. History will bear out this statement. If Government will not provide moral and religious education on broad lines for our young men in schools

and colleges, we should ourselves take the task in hand and try to do it.

WHAT IS RELIGION

It may here be useful to indicate what the term religion means. To a religious man, religion essentially consists in the belief in the existence of super-physical beings and in the faith and hope that he has in such beings for promoting his spiritual welfare. Spiritual welfare is the welfare of the soul as distinguished from the mind and the physical body. By soul is meant the real man, the being who speaks of himself in the first person, who feels that he never dies on the death of the body, and who uses the body and all the organs and the mind as his own instruments. He is their master, though like some weak masters, he is sometimes the slave of his servants.

As thus defined, Religion must be a science which it is according to the Indian Rishis and which they have called the Science of the Soul. According to competent authorities, the chief religions of the world are but different presentations in varying degrees of completeness of the one Science of Religion. It is also a fact that systems of morality based on different religions are essentially alike. The true spirit in which religion should be taught is one of humility and tolerance and is, I take it, indicated in the following passage from Marie Corelli, which is imagined to be spoken by a Catholic priest to his brother of the Church Protestant: "Let us be men, you and I! Let us bravely confess that neither of us are at all sure whether we are strong enough or pure enough to save any soul, and so in our different ways of teaching, let us do our little best without quarrel! It is quarrel that makes all the mischief, quarrel that again nails our dear Lord to the cross!" We must not grudge one another our very small victories.

SUGGESTIONS FOR TEACHING RELIGION

If these principles are borne in mind, a plan may be suggested for giving our young people some moral and religious instruction by private effort. Each village should engage the services of really competent men and arrange for periodical lessons, lectures, and conversations on religious and moral subjects. Parents and Guardians should see to it that their children duly perform their daily prayers. What is even more important, they themselves should show in their daily life that they have a living belief in morality and religion, so that the children may not only hear precepts but also see examples. The late Sri Sankaracharya Swami of the Sringeri Mutt used to advise some of our Brahmin officials who complained to him that they could not find time for the proper performance of their daily meditation and worship that it would suffice to devote to them five minutes in the morning, five minutes at noon, and five minutes in the evening. The Swami did not rebuke the gentlemen who placed before him an honest difficulty. He persuaded them to revive a habit that had long been given up. We may well do likewise in introducing our young men to morality and religion. Our method should be to interest and persuade them and not to denounce them as lost sinners.

(To be continued.)

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(Continued.)

IV

Mr. Hearnshaw then deals with Democracy at the Crossways and points out how the enemies of modern democracy are sectionalism, socialism, syndicalism, and anarchism. Mr. G. Lowes Dickinson stated thus about sectionalism in his Development of Parliament: "The working class is ranging itself against the owners of land and capital. The nation is dividing itself into two antagonistic sections." The enlargement of the franchise is inevitable in modern civilised states. As Mr. Hearnshaw says: "The development of the newspaper, the growth of the habit of public meeting, the spread of ideas even among people technically illiterate, the organisation of the artisans in societies and unions—all these features of the nineteenth century marked its near and necessary advent." The formation of the Labour group marked, however, "the initiation of that most fatal of all conflicts, the class-war." The old parties in England were the conservative party of order and the liberal party of progress. Both however were national and patriotic parties. The new labour party has come in as a new and disturbing factor. Mr. Hearnshaw says about Trade Unions: "Trade Unions originated in England. They are among the most remarkable and creditable of the creations of the English genius for self-government and self-determination." The Labour party bid fair to become a group attentive only to labour interests and not to become a national party. But the Great war prevented the triumph of sectionalism and gave to the Labour party a national outlook and passion of service.

Labour has yet to prevent its passing under the thrall of socialism. Karl Marx said in the socialistic manifesto: "We make war against all the prevailing ideals of State, of country, of patriotism." Mr. Hearnshaw points out how socialism is the child of the Industrial Revolution. He says: "The Industrial Revolution of that period—which caused manufacture to supersede agriculture, made town dominant over country, established the factory in ascendancy over the home, converted the master-craftsmen into employers, and workmen into 'hands'—produced a more rapid and profound change in the social condition of Western Europe than had ever occurred since the incursion of the barbarians and the break-up of the Roman Empire." Wealth came in a flood; but it was very unevenly distributed. The doctrine of free trade and industry led to the triumph of capital over labour. Reformers tried to use political action to remedy this evil; socialists wanted to supplant individual liberty by communal will; while Anarchists wanted to end the whole thing as rotten beyond redemption. Socialism has done good in that it has depicted the evils that afflict the industrial community and improved the condition of the poor. It has broadened the current conception of the State, "so that it is no longer regarded merely as a night-watchman, protective of person and property, but is recognised as the general promoter of the good life for its citizens." But it has been leading peoples slowly into class war. Mr. Hearnshaw says: "More than any other system of false doctrine it has tended to destroy the unity of the nation, to acerbate sectional passion, and to hamper the cause of genuine social reform which, in order to be stable, must be effected by the general good will of the whole people."

E. Pouget said of Syndicalism: "Syndicalism and Democracy are the two opposite poles which exclude and neutralise each other." It is a development of trade union theory and organisation. Mr. Hearnshaw says: "It is a proletarian revolt, economic in its nature, and virtually limited to manual labour in its scope. Its

purpose is by violent assault to expropriate the possessors of labour and capital, to seize the means of production, and to employ them for the benefit of the expropriators." It is an insurrection of a conscious minority; and "it is dominantly anarchic and nihilistic." It uses strikes as the means to the desired end. Its value is in its protest against the corruption of modern politics. Mr. Hearnshaw says: "It is an appeal against both the bureaucratic overcentralisation of the modern State and the capitalist over-organisation of the great industries of the present day. It demands a return to a simpler communal life with more local autonomy and with less interference with individual initiative." It aims at a reconversion of "hands" into men and women. But its evil is that it aims at anarchy, spoliation, rebellion, and revolution.

Anarchism is the negation of all rule and is a bitter foe of Democracy. Mr. Hearnshaw says that it is an extreme type of Syndicalism as Syndicalism is an extreme type of Marxian Socialism. The anarchist in theory objects to force in any form: the anarchist in practice is a relentless terrorist. Dynamite is to him what the strike is to the Syndicalist. "For him everything is moral that favours the triumph of the revolution."

(To be continued)

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Miscellaneous.

Olla Podrida.

We learn that the Eskimos when they come into contact with civilisation (?) begin to dwindle and disappear. Dr. Stefansson says: "These people should be protected from our Western food, clothes, houses, and diseases. Our civilisation cannot offer benefits in excess of evils to this race. In fact our civilisation, with all its blessings, means decay."

He replied when he was asked if the Eskimos were superstitious: "Let us first of all define a superstitious person. A man is usually superstitious when he does not believe just exactly as we do. Is not that so? Granted that from our own point of view, which may not always be infallible, the Eskimos are superstitious, yet the remedies we provide, through the missionaries, for the cure of Eskimo superstitions are far worse than the disease itself." He is further of opinion that the native religion of a country is better than a foreign.

Sir Harry Stephen has deposed before the Joint Committee that Brahmin judges prefer Brahmin litigants and that "a person desirous of entering the bar found it difficult to do so unless he was a Brahmin." A Daniel come to judgment! Yet this man was a judge! Unhappy is the land that has such judges!

Erode has started Krishna, Hanuman, and Shivaji troupes of scouts. Happy Erode!

We are now in a position to know from advertisements that an assistant professor of Indian Economics and two readers in Indian Economics are going to be appointed by the University of Madras. Will the professor also read or merely profess (to read)? Is it all economic or economics? The plural is more singular than the singular.

At Tinnevely a lecturer who has seen all the world (?) has announced that he is starting "an all-Indian Social information bureau." So we are having new non-official bureaus and bureaucrats! A Tinnevely journalist—all honour unto him—at once volunteered at great self-sacrifice to run a Tinnevely branch of the bureau!

N. I. vs. H. Do you know of this big case? Read the Hindu and New India during the week from 6th November and you will then understand. How edifying!

How funny the world is! What an admirable place for the enjoyment of "laughter holding both his sides"? Quite recently two religious (?) parties, quarrelled about the flag carried in a religious procession and some genius proposed that both flags be dropped and that the Union Jack be carried in their place. It is a matter for congratulation that in that way at least union was attained!

The Von Hindenburg wooden statue is to be taken down for fuel! Shakespeare said: "Imperial Caesar dead and turned to clay Might stop a hole to keep the wind away: O, that that earth which kept the world in awe Should patch a wall to expel the winter's flaw." But living Hindenburg has a more wonderful fate than dead Caesar!

Meantime the Asaris (Acharis?) are up and doing with a heart for any fate. The Viswa Brahma Mahajana Central Sabha, Trichinopoly is bombarding the Earl of Selborne with memorials for franchise and for what is more important, the change of 'Asari' into 'Achari.' Shakespeare asked what is there in a name? The Viswa Brahmas ask, what is not there in a name? Shakespeare is no doubt a universal poet. But so are the Viswa Brahmas equally universal. What are we to do when such people differ? It is a perplexing problem.

* *

A Hindustani Brahmin whom a sensation-loving newspaper correspondent writing to New India on 11th November 1919 calls a superman, is, it seems, eatingslive coals and iron nails and holds nitric acid in his hand. So we have got fire-eaters among us. Very good indeed!

* *

The third Fantastics are performing. "On the light fantastic toe"?

SCRUTATOR.

Musings from the Mahratta Capital.

(FROM OUR OWN CORRESPONDENT.)

Meetings of Great Guns.

The early part of the current month has been eventful indeed. Poona, as the reputed old capital of the ancient Maharashtra, always holds its position of pre-eminence. It is a political centre, it is the land of Gokhales and Tilaks. In social activities and propaganda on modern reformed lines, the Women's University and similar institutions connote the nature and extent of practical work that is being turned out. It is not wanting in the orthodox and really religious population versed in Vedic lore and ancient culture. Nor is there a lack of English-educated Orientalists of renown and repute. Recently Poona was the scene of a Conference of Orientalists who had assembled from all parts of India for the first time, it is understood, with a view to discuss and decide as to the necessity for continuously carrying on Oriental research and the lines on which the same has to be conducted in a spirit of continued co-operation and earnestness. A good deal of useful work seems to have been done and great results are likely to follow as a result of the deliberations which may in future become an annual function in some important centre or other in India, and perhaps in Europe also: Movements like the above are indeed as patriotic as they are laudable and clearly desirable, provided the deliberations are always characterised by a genuine Hindu spirit and actuated by a desire to unearth the hidden treasures which will and must disclose and justify India's ancient enlightened culture and civilisation and should further help in compiling a history of real India of the past. There seem no reasons, however, how the deliberations could be otherwise. The credit of organising and conducting such praiseworthy movements has always attached to other parts of India than the Southern Presidency which, in this sense, perhaps deserves the appellation 'benighted.'

What do we see in Madras just about the same time as the Orientalist's Conference in Poona? Great guns—luminaries of the Bench and the Bar—meet together in solemn conclave in an atmosphere usually associated with Mutual Admiration Societies with a view to discuss and decide on the lines in which the Hindu Society can be rooted out and raised aloft—a purpose of decidedly superior import to that of the Conference at Poona! One wonders why these great and good men should worry the public about matters which do not interest any but themselves! Yet, the fact remains they make a loud noise and create a nasty disturbance among the unruffled minds of the overwhelming

majority of loyal Hindu-Hindus: Ha! Verily I am writing blasphemy!

I have always tried to find out who the aggrieved parties were and are that have laid forth their grievances categorically, before these 'good samaritans' for redress, and I have tried in vain so far. Some diseased and interested imaginations created at first baseless grievances where there were and could be none and in a continued diseased state of mentality have been finding out cures which have not a bit succeeded so far, which are of the nature of remedies worse than the supposed malady and which can never succeed; The only reason that can be advanced for such a parade of unrighteousness in the public platforms is that unrighteousness prevails elsewhere in the modern civilised world, and that India as part of the world must move on and on with the rest, if she avoids being retained in a state of solitary righteousness! There is change elsewhere and India must necessarily change. That is all; not that change is necessary because India feels acutely her isolated position and wants a change, but because others change she must change in spite of herself. This is the position of our social reformers and sociological rebuilders: But the modern Indian world mostly having an inherited education of its own—which is second to none in worth is shrewd enough to estimate the sayings and doings of public men in their true perspective and at their real worth, whatever be their station in life and influence and affluence surrounding them. In the words of a great man "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." All sermons on social reform must be viewed in this light. Any number of modern westernised 'Sishas' may join together and sing their chorus, but a thousand blacks cannot make one white, and as long as their preachings and harangues are the outcome of mistaken and mis-informed notions of Hindu ideals, no sane Hindu who owns allegiance to the ancient Aryan Rishis would care to afford any hearing to them. This simple truth if realised, would save these preachers and the unnecessarily disturbed public a good deal of time and trouble on purposeless pursuits.

A perusal of the lecture on 'Hindu social organisation' referred to reveals certain absurdities in a very conspicuous manner, and it ought to prove useful to expose them lest the innocent and loyal Hindu world be led astray because of the high sources connected with it.

a. "All men are equal in the eyes of God." This theory is as impracticable as it is meaningless. It is against the Law of Nature, against universal Law. One can understand the theory of *unity* but not of *uniformity*. If this theory passes for muster, then words like 'high and low, great and small, good and bad, king and subject, master and servant, preceptor and pupil, etc. etc. must be deleted out of the dictionary and in actual practice. In the same lecture, there is a feeling of wounded respect given expression to, because of impoliteness shown by students to elders on some previous occasions. Theory of *equality* has no place for *humane virtues*. Why then is this paradox? Evil doctrines when sown must yield corresponding harvests which must be reaped with patience. Lord Acton in his 'Essays on Freedom' is reported to say: "The deepest cause which made the French Revolution so disastrous to liberty was its theory of equality."

b. 'Hinduism as an Institution is differentiated from that phase of Hinduism which is solely concerned with religion.' This is absolutely at variance with Aryan Hindu ideals and sacred scriptures. There is no phase of a Hindu's life and activities which has not got a tinge of religious sanction and significance. No argument is necessary or possible in regard to statements born of a misreading of ideals of the Hindu race at the very outset.

c. Hinduism has always been progressive and has adapted and adjusted itself to varying conditions from time to time, from the Vedic period down to very recent times, and the laws and codes which sufficed in the days

of early Aryan settlement could not suit and serve for all time. 'They never intended their directions to be law for all time to come.' If the last mentioned statement is to be accepted, then there is no such thing as 'Sanatana Dharma' with which all Hindus are familiar and which means 'eternal law' and under this law comes a direction—स्वयमे निघनः श्रेयः परधमी त्सुखितात्.....परधमी भयावहः ॥ Stick to your own Dharma, howsoever low and unprofitable, uncomfortable and disagreeable, rather than practise better, any Dharma other than your own. This devoted attitude leads you to bliss and prosperity in the end. How is this passage reconciled, if it is accepted, as indeed it must be, by any professing himself to be a Hindu Manava? Laws and codes have been framed for a Hindu's conduct for all time by the Rishis of old who were *Trikalagnanies* with a thorough knowledge of the human nature and after a deep study of universal laws. A wanton neglect of their injunctions is responsible for what we are now and nothing else. Scriptural codes and laws and *Sishtacharam* alone are our guide and are had in abundance. No *sistas* of modern types are called for at all.

d. 'The times are gone which enabled a few to dictate to the many. Kings and Emperors have their constitutional limitations. The aristocracy ceased to be the sole law-givers.....' The whole passage is a steady development of one main mistaken idea. No aristocracy or monarchy or empire framed laws in India. The penniless but disinterested *Rishioocracy* (Rishis) dictated laws to the king and emperor, oligarchs and aristocrats, autocrats and democrats alike. This essential feature of Hindu Legislation is often forgotten by our modern critics and savants, and hence results a series of blundering statements.

e. Speaking of the Gita and the writings of Sri Sankara, 'I do not know whether they have laid down that castes must be observed inflexibly.' On the other hand one might wish to know whether they have authorised the abolition or commingling of castes. The only authority in the Gita warns the Hindus of the dangers and demerits, of the family and social ruin and ruin of racial purity that should follow in the wake of *varnasankara*. But why is this seeking for an authority when one is not prepared to accept it and is determined to ride rough-shod over it? Authority is only for those who have a capacity and willingness to observe and respect, and not for those who are convinced of their infallibility and perfect soundness of self-reasoned views and not in need of any extraneous authority. While on this subject of caste and its distinctions, it seems to me that all the trouble arising from the caste inequalities among the Hindus might be obviated by introducing a system of *inter-caste dances*, and I would make a present to our social reformers, of the article styled, "Dancing as a destroyer of caste distinctions," which is reported to have appeared in an English paper "Daily Chronicle," and printed in 'the Hindu' of about a week ago.

f. The lecture says that the spirit of arrogant exclusiveness and a sense of superiority on the part of higher classes are responsible for the constantly occurring depletion of Hindu population embracing other faiths. The only answer is that these discontented renegades do well to give up the Hindu fold rather than remain in it and defile it. Black sheep are everywhere and Hindu community is no exception. The conversions are not confined to lower strata only but great and well-educated men of higher castes also embrace alien faiths. Where is the question then of superiority and intolerance? The conversion is purely a commercial affair and is supposed to be a means of battering one's material prospects, whereas in several cases, conversions are miserable failures. The Hindu Society ordained, as it is, on a spiritual basis with a spiritual ideal, cannot take into account these unworthy defections and must find its solace and solution in the *Karmic Hindu doctrine*.

The Chairman concludes his remarks with a threat that he will cease to call himself a 'Hindu,' if within

the next quinquennium Hinduism does not mend its ways and become a proselytising creed. The Hindu world must be up and doing to save the race from the disastrous effects which must inevitably follow the vow if actually carried out. There is no time to lose on the part of that section of the Hindus who are averse to Hindu social progress and development. Beware!!

Another member of this brotherhood while proposing thanks, expresses himself as follows: 'The vain idea that one class or party of people alone could bring salvation should be dispelled and every one must contribute to the national advancement and must work in a spirit of co-operation for the common good.' If it is possible that a few temporal representatives of a people in a state can undertake the task of political government and bring temporal (and temporary too) political salvation to all the people, there is no reason why similarly a select class of spiritually minded people from amongst a community can and should not bring spiritual salvation to all the members of the whole community by devoting themselves to a series of spiritual exercises and undertakings and ministering to the spiritual needs and comforts of all. This sort of mutual co-operation on the part of all the four orders of the Hindu society for the temporal and spiritual needs of the whole, each doing its function from its allotted place for the common weal is the underlying essence of the Hindu social polity, just in the same way as the belly and the other members of the human frame work each in its own way from its assigned place for the upkeep of the whole system. If this identity of Hindu social build with the nature's scheme is recognised by all concerned, with patience and in a spirit of calm investigation and enquiry, all the unnecessary and unpleasant wrangling which now mars the Hindu activities and makes them the laughing stock of the outside world will cease.

Correspondence.

"College Day" Celebrations.

The present "College Day," institution is a mere farce. The old boys rarely mingle with the students. They shake hands with the Principal, do scanty or no justice to the refreshments, look on shyly at the day's sports, attend the meeting and then take themselves off, for another year. Such 'angel's visits few and far between' will not engender *esprit-de-corps*, which is the fundamental object of the "College Day." Some of the old boys when they blossom forth into 'big' men, with big titles, drawing big salaries, assume a stiff touch-me-not air. Even in the sacred precincts of their *Alma Mater* they exhibit their officialised ways. Peons make way for them in the press of students, dance attendance on them and show their humble, tumble-down servility before these Tin-Gods! The old boys, however high a rung on the official ladder they might occupy, must cast off their mighty airs and mix fully and freely with the students. They could occasionally drop in at the ordinary college meetings, preside over or deliver lectures in them. They could 'referee' at cricket or 'umpire' at football matches. They could make good use of the college library. Some of them who roll in wealth could institute scholarships and prizes, step into the classes, put intelligent and 'catchy' questions to the students and generously and graciously give away prizes to the deserving. I earnestly and wholeheartedly appeal to the old boys of our colleges to unreservedly and heartily mix with their younger brothers. Then the feeling between them will grow more and more deep that they all are the dear children of one Loving Mother!

Trivandrum, }
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