

THE Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

VOL. V., No. 7.]
Registered No. M. 1304.

THURSDAY DECEMBER 18, 1919.

[PRICE : 2 As.
Annual Subscription Rs. 6.

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Prize-Competition Essay.

At the request of several of our readers the time for sending in the December Prize Competition Essay is extended to the 15th January 1920. The subject is "India in 1919." There is no space limit and a full review of all the events of the year in all departments of activities is expected—of course prominence being given to the most important of them all.

Great Thoughts.

All our life from birth to death—is it not, with all its dreams, itself a dream? Does not our belief in its reality spring solely and entirely from our ignorance of any other life more real? Our earthly life is one of the dreams of another and more real life, and that other life is a dream of yet another life, and so on *ad infinitum* even to the last life, the life of God.

—Count Leo Tolstoy.

Marriage is a sacrament with the Hindus, and once done, cannot be undone. Their marriage is not the wedding between flesh, but the eternal union between soul and soul.

—Swami Bodhananda.

A policeman can see with a bull's eye lantern everybody on whom its rays are thrown, but none can see him so long as he does not turn the light upon himself. Similarly, God sees every one, but no one sees Him until He revealeth Himself to man.

—Sri Ramakrishna.

From every human heart rises the cry—how to be happy. If you like to enjoy true happiness in life, if you wish to remain unaffected in trials and tribulations, if you cherish the desire to lead a life of harmony, here is the secret—try to live unattached. The central teaching of the Gita is non-attachment.

—Swami Prakashananda.

No word has been so greatly misused as the word love, and no idea has been so grossly degraded as the idea of love. Love, which we read of in most of the dramas and books of fiction, is not love in the true sense of the word, but it is a sort of morbid attachment to the physical charms of the opposite sex.

Read the Mahabharata and Ramayana—if possible till you know pages of them by heart.

—Sister Nivedita.

To the Oriental, untouched by modern secularity, all travellers are pilgrims, and all pilgrims guests.

—Sister Nivedita.

Only the worship of God and Truth can accomplish your national ideals.

—Joseph Mazzini's dying message.

A Vision of India.

THE ROSE—II.

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

Wherefrom this Beauty's bright queen came, who knows?

Who brings the rainbow in the waiting skies
And gives us gladd'ning glimpse of Paradise?
Such is thy coming to our land, O Rose!
When friends became the great invading foes
And soon were bound to us by love's sweet ties,
Our Moslem brothers made rose-gardens rise
Where Beauty born as rose did glow and glows.
In Ghazipur thy bright and blossomed grace
Imperial shone and shines with radiance bright,
O royal queen that rules the realm of flowers!
I shall in thy sweet worship pass my days
And vision in my heart thy crimson light
And hymn the Highest for my happy hours.

Events of the Week.

The business-like way in which the House of Commons passed the third reading of the Indian Reforms Bill is an ample proof that it means well by India. There is no doubt that much was due to the untiring energy and persistence of Mr. Montagu to whom we are extremely grateful. The majority of the members too realised that nothing but danger and hatred was to be gained by delaying the measure. The whole discussion was animated with a sincerity and earnestness so notoriously absent from Indian affairs in Parliament hitherto. The Bill met with scarcely any opposition worth the name and passed the House of Commons unamended. The persistence of Mr. Montagu and the good will manifested by the majority of the Honourable members had dispelled any fears we might have felt about the 'serious' opposition from the 'Indian Saviours.' But we believed that during the discussion the Bill would be bettered as regards some essentials as labour franchise and others. Hence it is with regret that we have to note that some amendments proposed on these lines were also negatived. Though the Bill is not improved we are still thankful it is not made worse. It is particularly gratifying to note the snub which the reactionary amendments received from Mr. Montagu and the sympathies which the more progressive amendments got.

Mr. Ben Spoor moved an amendment, supported by Col. Wedgwood that all provincial subjects except law, justice and police should be transferred. He thought that there was danger of the Bill not going far enough and that the result would be the strengthening of the hands of the extremists in India. Mr. Montagu in reply said that the Bill was not in intention a concession to demand. His point was that an Indian electorate has to be created and trained to receive the trusteeship of the Government of India and that till then only such powers as Indians were familiar with could be given to it. He was however convinced that such an electorate fit to accept the trusteeship would be obtained more quickly than some thought.

Col. Wedgwood proposed an amendment to check the extension of communal representation. Mr. Montagu recognised that communal representation was a profound mistake and yet he was unable to accept the amendment as he thought it would be a greater mistake to get Legislative Councils not properly representative of all classes. He hoped that if temporary communal representation would help, it would be well worth having. But of the success of this we are not much sanguine.

Mr. Montagu has left the question of the enfranchisement of women to be decided by Indians themselves since in spite of the "overwhelming" demand and "the majority of the evidence" being in favour of it he was unable to meet it in face of the "strong opposition" to it. Another amendment which would have given us much satisfaction if it had

been accepted but which was termed "undesirable" and negatived was Mr. Spoor's in favour of the appointment of Presidents of Councils by direct election instead of being imported from England. Mr. Spoor said there were many Indians to fulfill the duties of a President satisfactorily.

Col. Wedgwood proposed a very necessary amendment to enable free discussion to take place on matters relating to the safety and tranquillity of a Province. But Mr. Montagu emphasised that the Governor must remain responsible for the safety and tranquillity of the Province and therefore must be empowered to prevent discussion on matters which if discussed would jeopardise its safety and tranquillity. We have had very bitter experience of this doctrine and the amendment was no doubt suggested by the present abuse of power. An acceptance of the amendment in a modified form at least would have given some satisfaction but its negation as a whole would undoubtedly fail to content many of us.

The concluding speech of Mr. Montagu is broad-minded, optimistic and sympathetic and one that holds out the firmest assurances for the bright future of India. He has been the chief instrument in putting "an end to the old era" and starting India on the road towards self-government. That day we realise our goal and claim equality with the nations we would proudly look back and feel grateful for all that the great man Mr. Montagu has done for us.

A serious endeavour is being made to amalgamate the three Presidency Banks into a central Imperial Bank. The attempt is partly in self-defence and partly for altruistic reasons. Which weighs more we cannot say at present. The fear of American or Japanese competition is one of the causes which force these Banks to unite. Another is the fear of the withdrawal of Government support consequent upon the establishment of a State Bank on purely official lines in response to popular demand. The Banks by uniting and maintaining a London connection seek to overcome both. The first because by uniting they would gain strength and the second because of the advantages which a united Imperial Bank having London relations would offer to the Government. The popular outcry for a State Bank has been necessitated because the existing banks do not adequately meet Indian aspirations. So though the proposed Imperial Bank may succeed in conquering foreign competition it would not succeed in allaying the outcry unless it improves its methods of business and finds some means of meeting Indian claims and aspirations.

A party under Lord Inchiquin and others who went out to shoot found themselves shot at by Sinn Feiners. Shots were exchanged and some injured on both sides. Troops were rushed to the scene but "the birds had flown." They are still at large. The recent legislation to suppress Sinn Feinism does not seem to be having much effect. Perhaps a serious attempt at suppression would produce serious consequences!

The Hindu Message

Philosophic Progress in India.—II.

By K. SUNDARARAMA AIYAR, M.A.,

We shall now refer briefly to the search after reality (Atman) which the Rishis and philosophers of India thought it necessary to take the disciple through before revealing to him the illumination of Vedic truth. The famous Indian philosopher, Madhusudana Sarasvati says:—"सर्वेषां शास्त्राणां भगवत्त्वे तावत्स्यै साक्षात्परम्भा वेति तेषां प्रस्थानभेदोऽत्रोद्दिश्यते" "All theories and systems (of philosophy) have for their (ultimate) purport to propound the (knowledge of the) Supreme Being,—either directly or as steps leading thereto, and here it is intended that they should be regarded as different systems only in this sense." Madhusudana Sarasvati first mentions six atheistic (नास्तिक) Indian systems. He says of them:—"वेदवाद्याह्वातेषां म्लेच्छादिप्रस्थानवत्परम्परायि पुरुषार्थानुपयोगित्वादुपेक्षणीयमेव" "As they are external to the Veda and are also, like the systems of doctrine prevailing among the Mlecchas, *not* useful as means (or steps) to secure the (highest) aim of human life (viz., liberation from the cycle of births and deaths), they must be disregarded." These Indian systems of atheism are those of Charvakas, of the four schools of the Buddhists (viz, Sautrantika, Vaibhashika, Yogachara, and Madhyamika), and of the Arhats (or Jains).

According to the Charvakas, the senses are the only channels of gaining a knowledge of reality; and hence the only objects we know are the four elements, viz., earth, water, fire, and air. The gross body is formed by the admixture of these elements in due proportion, and intelligence is simply the resultant property of the body so formed,—coming into existence along with the body and disappearing with it at death. Hence the body is the one reality (Atman), and we rightly refer to the body as the self when we say, "I am black, white, &c." The welfare of the body is the only Heaven (स्वर्ग) possible, and bodily ailments the only Hell (नरक). The King who wields power on earth is the only Isvara we know, and freedom from subjection to others while living here is an intermediate state of the same.—This doctrine of the Charvakas—the extreme form of Indian materialism—has been subjected to severe criticism. We can only mention two or three points. (1.) If all men's bodies are similar in material composition, how are we to account for the differences in the manifestations of intelligence and the experiences of happiness and misery which we meet with among men? Moreover, some are happy from their very birth, and others unhappy; and these differences cannot be accounted for by any differences in their conduct occurring *after* birth. (2.) We cannot understand how the combination of the four elements becomes transformed into

the body (of man) unless it is to be put together like a car or house out of its component parts by an intelligent person who is to make or utilise it. (3.) It is wrong to hold that, as Chaitanya (intelligence) can be seen only with the aid of the body, it is a property of the body formed out of the four elements. For, the body composed of the four elements lasts even after death, but does not then continue to exhibit intelligence and power of perception. It is, also, wrong to say that, because intelligent perception of forms is seen only when there is a physical body, therefore it is a property of that body. For, such intelligent perception requires not only the aid of the physical body, but also needs *aloka* or sun's light, and so we shall have to hold that it is also a property of the sun's light. Numerous criticisms of this kind have been advanced to disprove the materialistic theory of the Charvakas. There is no need to continue the discussion.

A section of the Charvaka school holds that the gross body consisting of the four elements mentioned above is *not* the Atman, for there is no intelligence in a dead body. According to them, some one of the senses (or all of them conjointly) must be accepted as the Atman,—for we say "I see," "I hear," &c. Moreover, the eye is a far higher source of happy experience than the ear. In the absence of the eye, the ear is the Atman, and so on.—The question first arises,—whether any one of the senses is the Atman, or all of them together. If the first alternative is to be accepted, then there will be so many Atmans in the body, and so there will be no unity of perception, resolve, or activity,—each sense dragging the body towards its own objects and thus bringing about a conflict resulting in the resolving of the body into its primeval atoms. We have also no means of determining which of these senses is the chief one to which all others are subordinate.—The *second* alternative lands us also in similar absurdities. For, if *all* the senses *collectively* form the Atman, then if the eye or the ear is lost, the Atman (in the collective sense just understood) must cease to exist and so death must follow. Hence, no blind or deaf people can be found living in the world. Again, under the first-named view, it would be impossible for the organ of speech (*vag-indriya*) to inform others what is seen by the eye, or *vice versa*. For, as the senses are different persons or Atmans, what one Atman or person has seen or heard, another cannot be in a position to know. We have also no means of knowing what the collection of all the senses is,—whether it is the same as, or different from, the witness or person common to all. Furthermore, in the states of dream and sound sleep, all the senses are in a condition of dissolution, and so they cannot, in the absence of a seer, have any experience at all. *Lastly*, the distinction between sleep and death will practically cease, and therefore all will have

the same fear of sleep as they have of death. For, in sleep (as in death) all the senses get dissolved in the mind, and so each of the Atmans severally, and the collective Atman, too, will have ceased to function.

(To be continued.)

Notes and Comments.

There is a growing feeling in England and perhaps elsewhere—that the old governing classes can no longer cope with the problems of administration, and that a ministry of Labour leaders alone can save the situation. Men hoped for a new heaven on a new earth as the result of the war, but the dearth of living, the magnitude of the war debts, and the weariness following on the special efforts to win the war have made life intolerable. The heroes of the war-epoch are no longer the demi-gods they once seemed to be. They want to go back on several of the principles and policies they were the means of introducing during the progress of the war, and hence the present Ministers and the old governing classes which they represent are everywhere becoming unpopular. The people want more of State Socialism and State Control and would banish private enterprise and economic freedom to the distant places to which they had been largely relegated during the war. They want the increased State regulation of rents, wages, and prices, the larger subsidising of industries, the artificial stimulation of production and exchange in all possible ways. The cry everywhere is for the nationalisation and socialisation of industries. The old issues of public policy are dead, and new ones have taken, or are about to take, their place. It has become impossible for Governments and leaders to support any vested interests or to keep marking time while carrying on the old methods and traditions of Government.

In India, too, our Congress leaders want to see a Labour Ministry in power in order to be able to gain their support for the introduction of a truly liberal measure of Self-Government. Several Labour leaders have made liberal promises of support, and have also put forth noteworthy endeavours to amend the provisions of the Indian Reform Bill just passed in the House of Commons. How a Labour Government will treat India is a matter of which we can at present form no idea. Whether the Labour Party can form a Ministry seems to us at best doubtful. We must not also forget that the ranks of the Labour Party contain many moderate men. Besides, men change rapidly when they are entrusted with the burdens and responsibilities of government. We think that India should not trust to the political chances and administrative changes of public life in Great Britain, but carry on steadily her own efforts to strengthen the forces making for unity in India. If we build any extravagant hopes and expectations on the promises of the British leaders of Parties, we shall be doomed to disappointment in the end.

For, we do not believe that, in Great Britain at least, the conservative spirit of the people has spent itself and is about to surrender itself to the demon of Bolshevism. Even among the working men of England there must be many who can prick the bubble of mere names and catch words and penetrate to the core of reality and truth underlying the science of economics and the laws of social welfare which are true for all times and peoples. Profiteering "might

be a crime against civilisation, but capital furnishes the source of wages and is entitled to its due reward as such. Capital is the result of saving"—a process which precedes the function or labour while engaged in production and therefore renders production possible. Workmen, therefore, while engaged in production, must live on the capital previously saved and devoted to production. Hence capital is wanted and renders the greatest service to the labouring class. Of course, it is easy to say that the State may save capital and devote it to the function of production, and so there is no need to have a distinct class of capitalists to tyrannise over the labourers. This means that all industries are to be carried on by the State, and that the labourers are to receive their wages from the State as employer. Moreover, as the new State is to be ruled by the representatives of labour, the labourers will both be employers and employed.

In theory, all this is well enough. But, until the whole scheme is worked out, it is difficult to obtain a clue to its difficulties and dangers. There is yet no example of the successful working of State-Socialism in actual practice, and the prospect of an experiment is incalculably remote. The only example we have is Bolshevism in Russia, and we know that Bolshevism is nothing short of the reign of anarchy, ruffianism, and immorality.

If what we have written so far is true, we think that our great national institution of the Congress and all its leaders together with the rank and file of Congressmen should devote themselves earnestly to the task of raising the people of this country in all the elements of greatness so that they may achieve their own destiny in the future. It is not only necessary to avail ourselves fully of the advantages conferred on us by the new Reform Bill, but to maintain the endeavours to develop the National Unity and organisation of the Indian people so as to secure responsible government in full measure at no distant date. His Excellency Lord Willingdon assures us that "the Bill when it passes will give India an opportunity to take a big step forwards towards responsible government" and that, with its help, the "ship of State will arrive in the calm waters when she may sail on rapidly until she arrives safely in the harbour of full responsibility for your country." Let us hope all this prophesying will come out true. His Excellency is gracious enough to promise his own help in the following words ringing with the soul's flow of sincerity and sympathy:—"I am anxious to help you forward to your goal. I am perfectly confident that the Madras Presidency will give the lead to the attainment of full responsibility." If these hopes are to be fulfilled, we feel that all sections of the people must co-operate in harmonious endeavour towards the attainment of the end in view.

Of one thing we feel assured and that is that the problem of the future of India is not all political. It is as much industrial as it is political, and both these branches of the problem will have to be worked out simultaneously and so as each may be helpful to the progress of the other. Hence, it is not alone the labouring classes, but also those others who have long been trained in the conduct of affairs, that will be called upon to take part in the efficient management of Indian affairs. Even in the West organised labour, remains but one section of the Nation, and as divided in opinion as the rest of the community. An English writer remarks: "Common sense is not the monopoly of one class. Conservatism is a temperament common to all conditions of life. All this is as true at least of this country as of men in the West. There are

still very few friends in the land, and none at all have yet risen to prominence among the ranks of Indian labour. It is necessary that they have to undergo a long process of training in the arts of agitation before we shall have the labour problems like those that confront the ruling classes in the West, such, for instance, as the nationalisation of mines, minerals, waterways, land, etc. Class hatred and envy are yet in their incipient stages in this land and will only get multiplied with the advance of civilisation. Till then, it is possible to maintain the old world ideals of sympathy and co-operation among the various castes and sections among our people. Let us hope that, for the present and near future at least, we shall avoid the strife, disunion, and indiscipline which our enemies are hoping to profit by so that the new reforms may fail and be in time withdrawn as unworkable in a country so diversified as ours is by its numerous divisions of races and creeds.

Let us hope that all men of light and leading in all sections of our people will co-operate to maintain and advance the interests of our ancient civilisation. There are innumerable dangers threatening us,—the chronic poverty of the masses of our population, the insanitary conditions which everywhere breed diseases and cause the destruction of our people in millions annually and the enforced idleness of countless millions of our people everywhere through the want of those opportunities of work which the rearing of numerous industries alone can provide for them. The co-ordination of our industries so that all our people may find scope for their talents and energy and utilise them for the advantage of the entire community and the creation of an atmosphere of mutual trust and peaceful co-operation are aims which are worthy to achieve by the dedication of all enthusiasm that our best and noblest men can bring to those tasks. The ancient civilisation of Bharatavarsha, rooted as it is in the enduring basis of Divine Love and Eternal Peace must be guarded and strengthened so that it may remain the source of light and inspiration to humanity for all time.

A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

A deputation of Tanjore Land-holders headed by Rao Bahadur T. Rangachariar waited on His Excellency the Governor on the 2nd of this month. The object of the deputation was the revision of the order of the Government dated 10th November 1917 providing house-sites for Panchama agricultural labourers in the Tanjore District. The difficulties and apprehensions felt by the Landholders was ably put forward by Mr. T. Rangachariar. But His Excellency Lord Willingdon refused to share in their apprehensions that if labourers were made the owners of the house-sites they would refuse work and render cultivation impossible. His main reason for this refusal was that no such consequences had occurred during the past one year the Government order had been in force. This however is not a sufficiently long time to prove either the apprehensions of the one or the assurances of the other.

Now that differences have arisen, some meetings are held at Gokhale hall, some at Soundarya Mahal, while some again on the Beach. Each place of meeting has its own speakers and its own audiences. With the return of our delegates we have every trusting place engaged one day or the other. We have our full programme of lectures and speeches and not a day passes without some one talking upon that favourite theme—Indian uplift and Indian Reforms. If we have more

lecture-halls we will have more people to lecture in. This is one of the pressing necessities of Madras!

That very useful Society, the one for the Prevention of Cruelty to Children has at last found an abode of its own which was opened by His Excellency the Governor on Monday the 8th instant. The problem of preventing cruelty to children is not so acute here in India as anywhere else. But yet in great cities like Madras the problem has to be faced to some extent. This the Society with its noble and devoted band of workers has been doing since eleven years past. The Society owe their existence mainly to a single benefactor, Dr. Varadappa Naidu. Popular support has been weak and the society sometimes even felt it hard to live. Considering the noble and creditable work it is doing this should really be not so and I hope the public would soon realise its indebtedness to the Society.

The atmosphere smacks very much of Christmas. Xmas toys, Xmas crowds, Xmas sales, Xmas sports and amusements, Xmas presents, Xmas everything. The present will give place to the future and then there will be New year presents, New year Honours, New year Diaries, New year Orlendars, New year Goods, New year everything! And so the months roll on!

Last time I wrote about the Lawyers who assembled in a Conference to better themselves and their juniors. They forgot the lot of their clerks. Poor people! Not to be beaten the clerks have now met in a solemn conclave of their own and decided upon guarding their own interests themselves. They have eschewed politics. This is but natural as they have only everything to do with briefs and clients. Extremist papers ought not to be irate therefore. Any help from sympathisers of the Clerks Association is welcome.

Social service work in Madras is getting to be more organised and earnest. A very largely attended meeting presided over by His Excellency the Governor was held at the Y. M. C. A. at the instance of the President of the Council of social service. A very useful lecture on the principles and method of social service was given by His Lordship the Bishop of Madras but the main object of the meeting was to explain to the large number of young men and students who had gathered the new scheme of training for voluntary workers engaged in social service in the city of Madras. The two main lines on which concentrated and organised work should be directed are Health and Co-operation and it gives one no small amount of assurance and pleasure to see that the scheme has already secured the help of the official heads of those two departments. The support which the Surgeon-General and the Registrar of Co-operative Societies are giving to the scheme would go a long way to make it a success. What is needed is the active co-operation as workers by our students and young men. Is it to be doubted that they will stand from enlisting in such a noble band of honorary workers? Young Men! Enlist, enlist in large numbers.

The anniversary day of the Law College which was celebrated with all its customary grandeur and mirth, served as a useful opportunity for our Governor to manifest the good intentions which he has towards us and our progress. Referring to the Reform Bill, His Excellency said "I am ready faithfully and to the best of my ability to carry out its provisions and to help you to start the ship of State on her voyage, to guide her through possible breakers, until she arrives in the calm waters, when I trust she may sail on rapidly until she arrives safely in the harbour of full responsibility for your country. I am ready to sink my own strong personal views because I have for many years held the opinion that you were ready for greater responsibility and I want to help you on your way because I feel I owe much to your country."

Social and Religious.

The "Karma Marga."

By N. K. VENKATESAN, M.A.

(continued.)

He says:—

अपुरातिलक्षणस्यान्तिकपुरुषार्थस्य तत्रासिद्धिः ।

When as the result of the performance of Vaidika Karma, अशेषपुरुषार्थसिद्धि is realised, the soul reaches the stage at which the rise of jnana is marked out by Sri Sankaracharya, as coming from sattva suddhi and yoga. The Brahma Loka is the loka in which Nitya-anitya-viveka arises in the soul and Nitya-anitya-viveka is the svarupa of jnana and jnana now leads to the अत्यन्तिकपुरुषार्थसिद्धि which leads to अपुनरावृत्ति or non-return to this world. Thus the soul attains *mukti* or liberation from births and deaths. The *uttara kanda* or the *jnana kanda* preaches the form of Brahman and the *upasana* of Brahman.

“तस्मादुत्तरकाण्डे ब्रह्मोपदेशः प्राप्तिष्वेयुष्यं प्रतिपाद्यते”

The one is the path of *krama-mukti*, the other the path of *svayamukti*. The two are closely interrelated as shown in the previous pages. Thus we come to the conclusion that the performance of Vaidika Karma *all our lives, with the knowledge of its meaning and significance, with desire or without desire* is the one way to *mukti*. The path marked out in the *Uttara kanda*, follows that chalked out in the *Purva* or the *Karma Kanda*. So to a believer in *Vara-asrama-Dharma*, there is no possible means of escape from the due and regular performance of Vaidika Karma—नित्यगमिति and काम्य। The talk of the three paths Karma, of Bhakti and Jnana as being like *different roads* leading to the home of Brahman is a sheer misinterpretation of the spirit of our texts, even like the mischievous separation of *guna* from *karma*, while interpreting the text relating to the birth of the soul in this world.

Karma, Bhakti and Jnana are the three constituents in the compound known as Evolution, and any separation of one element from another takes away the spirit of Evolution. In every Vaidika Karma that we perform, these three elements are closely combined. The Veda therefore enjoins that with Bhakti in its *pramana* and with Bhakti in the Rishis that have seen and spoken, every Karma, as detailed by the Rishis, has to be done with *scrupulous* care and precision, with regularity and punctuality, and always with the knowledge of the meaning of what we do. Hence the Veda saying again and again, “य एवं वेद” one who does Karma in this manner and with this spirit must reach the end, viz. *Mukti* or liberation from birth and death or *self-realisation*, as it is called. This is the only way enjoined by the Veda and any modification of this way suggested or preached or practised is opposed to the letter and the spirit of *Vara-asrama Dharma*. Hence says Manu —

“वेदोदितं स्वर्गं कर्म नित्यं कुर्वीदतन्द्रितः ।

तद्धि कुर्वन् यथासक्ति प्राप्नोति परमां गतिम् ॥”

Hence also says Sri Krishna:—

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥”

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिप्राप्नोति न सुखं न परां गतिम् ॥

तस्माच्छास्त्रं प्रमाणं ते कार्योपायव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाह्वसि ॥”

Hence also says Sri Sankaracharya:—

“यस्मात् विदुश्च सत्त्वस्यैव नित्यानित्यविवेकद्वारेण मोक्षसाधनज्ञान-
निष्पत्तिः, तस्मात् सत्त्वशुद्ध्यर्थं सर्वैश्वर्यसुद्धिश्च सर्वाणि वाङ्मनः
कायलक्षणानि श्रौतस्मातानि कर्माणि समाचरेत् यावद्विशुद्धसत्त्व
इहमुत्रफलभोगविरागो योगारूढो भवति ।”

Neo-Hinduism—A Dream.

By K. RAMANUJAN.

I dreamt I was ten years' older; that the year I found myself on the streets of Madras one fine morning was the year of grace 1930. Having finished the business on which I went to Madras by 5 P.M., I cast about within myself as how to spend the remaining two hours and a half ere I could sit to my supper. Casting aside all other temptations, I resolved to go and pay my respects to the new Acharya of reformed Hinduism, who, I knew by report, dwelt in his *Mutt* at San Thome, on the murmuring South Eastern Beach. I took a fast 'rick' forthwith from Broadway, and at about 5-30 P.M., I was at the gate of the *Mutt*.

The *Mutt* was an Anglo-Indian Bungalow to the left of the Church of San Thome facing West. Inside the gate, at its left, was a porter's lodge, from which a watchman adorned with the badge of the *Mutt*, advanced and asked me respectfully what my business was. On my telling him, that I wished to approach the Acharya, he told me that His Holiness was busy with the steward of the kitchen about His Holiness' supper, but that if I would wait for about 30 minutes, he would take in my card to the Manager of the sacred Household. I said 'yes' perforce; the half an hour passed, and, at about six in the evening a be-badged, and be-trousered menial neared me, and asked me to walk up to the spacious verandah. I did so wondering. A swarthy, medium-sized gentleman, in faultless evening dress, crop, neck tie, starched cuffs and the rest complete, received me at the steps politely, and asked me to occupy a settee opposite a round table with vases of flowers on it.* A few minutes after, I heard a rustling of the screen opposite to me, and in walked sedately His Holiness Sri Asadachidananda, Sanmarga, Sarva-Jati-Khandana, Sanatana-Dharma-Marga-Dushana, Gohatyadi-Bhushana, Akhilanda-Koti-Brahmanda-Nayaka, Sadasiva, Sada-Vishnu, Sada-Brahma, Sarva-Jana-Sevabbimana Swami, the far-famed First Prophet of the New Dispensation in Hinduism, the Reformer greater than Jesus, greater than Buddha, greater than Sankara or Ramanuja, who has by Divine Dispensation, been vouchsafed the eternal Truth underlying the Bhagavat-Gita, with which he is commissioned to save struggling Hindu Humanity from the engulfing waves of blind Orthodoxy! Though I had seen the man before me many a time before he cast off his lowly robes for the present pontifical ones, yet, as he approached me smiling, he seemed to be a different person altogether. His sharp southern features looked sleek and rounded, and the shifty eyes had settled to a steadfast light. No sooner he approached the table, than he sounded the calling bell on it, and a domestic—a *panchama*, of the type that waits on sahibs' tables—answered to the call. His Holiness ordered him to furnish forthwith iced drinks and some platefuls of cakes and biscuits. The 'boy' disappeared, and, a few minutes after, the delicacies ordered were on the table before me. His Holiness pressed me to taste a cake and drink a little of the cool drink before me. When I hesitated, His Holiness broke out at once as follows:—

“I know, I know, I do know, why you hesitate to touch things touched by a *Panchama*. Good God, how long is this kind of wild pertinacity to continue! Look here, young man: Hinduism, is not what you, and a million of your countrymen have been imagining all along. The creed of the Rishis, is no creed, but a way of life! Read your Gita well—read it a thousand times and more, and ponder over every precious word of it. One Lesson, and one lesson only, emerges from it, as bright as the Sun from out of the gold-gilt clouds of the Dawn. What is it? It is this—Action and Character before everything else! Birth, beyond providing an environment, confers on one nothing besides. If by birth one is a Brahmin, but by action, the reverse of one,

* Readers of this Review will know who he is, when I tell them that five years ago, he was the trusted keeper of the Legal conscience of a certain government.

Society must remove him from the ranks of a Brahmin, and *vice versa*. It is this glaring inconsistency between profession and practice, that is making the name *Hindu* a by-word for sham and hypocrisy. If, with the help of Bhagavan Sri Krishna, I succeed in driving this Truth home into my countrymen's minds, I will have used my life to some purpose. Please do not misunderstand me. You see me and my household dressing and living in foreign style—un-Aryan as it is called by my detractors. I am not at all in love with this kind of life. I am adopting it of a set purpose—*viz.*, to prove that, birth and diet and dress are not essential to Right Life, while Action is, Character is. As to my discarding caste, I have done it most deliberately. That the world, the *Hindu* world, may see I am a man of action, I have long ago discarded my sacred thread and, ever since I set up to preach truth to my deluded countrymen, I am eating at the hands of *Panchamas*."

"Swami" I put in here "all this is known to the world. But every one of us is in the dark, as to what place you fill in Hinduism. You have brushed aside caste thereby ignoring Karma, you have brushed aside all ceremonials, you preach vegetarianism to be a fad, you confess dress and other externals are utterly non-essential, you hold up the Individualistic basis of life of the Occident to our admiration—then, what is your place in Hinduism, and what subtle difference is there between you and a Brahmo?" "You are right in all that you said" rejoined the Swami. "I am no Hindu, and I am proud of my having ceased to be one. My dispensation has nothing to do with Hinduism. And I differ from the Brahmo only in this—that for me there is no scripture in the world other than the Gita. To a Brahmo, the Bible and the Koran are equally sacred. The Brahmo is an eclectic animal. To me the world's salvation depends on the correct understanding of the Gita, which is by no means a Revelation to the Hindus, but to the whole universe."

"Swami" I said "I confess I am puzzled. Are there two Gitas in the world? Shri Krishna's Gita is a luminous fabric wrought out of karma and caste. As we understand the Song Immortal, the Lord while insisting rightly upon action and character, insists with no less emphasis on action and character as limited by the environment in the midst of which one finds himself in any particular birth. The Lord's stern warning to the Indo-Aryans against caste-elation or caste-depression could have only one meaning—that a Sudra is as valuable a unit of the body-politic as the Brahman, and while Karma is the determining factor in the birth of a man in any particular stratum of society, the same karma righteously discharged in the present birth would entitle a soul to find a purer habitation in its next birth. This is the kernel of the Gita as we interpret it. Your Holiness' Gita with its naked assumption of Individualism, must be some other work, of which we know nothing."

"Friend," said the Swami, "you and I mean the self-same Gita, which the Lord revealed on the sanguinary fields of Kurukshetra about 4,000 years ago. In the line you take, I see you depend on the famous stanza where it is put into his mouth that He revealed that He brought into existence the four great castes. I believe this to be an interpolation by the artful Brahman; if this is proved against me, then I shall maintain that thereby He meant only the four cardinal temperaments in human life—that of the student and the meditator, that of the man of action, that of the cold-blooded calculator of profit and loss, and that of the unbrained mechanic who prefers the carrying out of others' will to exercising his own. Whatever the 'Doxies' may aver to the contrary, I shall never believe that the Infinitely Merciful One, ever meant water-tight compartments for the infinitely potential activities of the Human Soul."

"Big words, Swami, full of sound and nothing else. The body politic of any country requires several tendencies and aptitudes for maintaining its efficiency. How will this be attained unless you perpetuate the

essential aptitudes by carefully devised rules of heredity? The trouble comes in only when self-interest rears its ugly head and whispers to, say a mechanic, 'why should you drudge as a mechanic; why not you assert your claim to be a warrior or a priest? You are as good a human being as any.' The mechanic's vanity is tickled, and from that moment the idea of communal welfare is cast aside for the non-descript one of individual well-being."

"Why," cried the Swami "why not individuals seek their own perfection, leaving the community to take care of itself? How else a miner's son can become a Lloyd Gorge, and a peasant's son a Robert Burns?"

"Softly, Swami, softly; a Nanda was lifted to Brahminhood by an admiring nation, as also a Thirupanalvar. Kampan and Kannappa were deified even in their life time. These are only exceptions that prove the wisdom of the rule. Individualism is the parent of strife and competition. Lloyd George's struggle to attain to the headship of politics, has benefited neither politics nor the nation to which he belongs. Bitterness has followed him right through his remarkable career, remarkable for its sheer audacity. The miners of Wales have lost a colossal leader who would have benefited them, when the latter deserted them for doubtful political eminence. He has, spurred on by individualism, ousted from their rightful station men more fitted by birth and training for the task he has usurped. It is getting late, Swami, and I wish to leave your presence with a sense of thankfulness for your kindness towards me. For reasons inexplicable to us all you have been a most bitter opponent to Brahmanism. Yet, History tells us in clarion tones how it was the Brahman that saved Aryavarta from becoming a prey to soulless Buddhism in the early centuries of this era. Kalidasa, Chanakya, Varahamihira and Gunadhyaya, all Brahmins, have won for this land of ours deathless renown. It is the Brahmin-led Yasovarma that freed this great Continent from the curse of the Hun, 1,300 years ago. It is a Brahman again, the renowned Vidyaranya that set up an Empire in the South which for 300 years held the rapacious Turk and Tartar in stern check. It is the Brahmin Peshwas who only yesterday made it possible for the earth-colored flag of the Maharattas to woo the breeze high on the battlements of Imperial Delhi. Thanks to renegades, India is on the high road to chaos. The Brahman ideas of co-operation alone will save this ancient land, and not your un-Brahman ideal of strife, competition and non-discipline. I can only pray to Baghavan Shri Krishna, that He be no more wroth with us poor Aryans, and that He permit us once again to be what we have always been in History—the unremunerated Leaders of Humanity!"

Essays on Bhagavad-Gita.

BY THE HON'BLE V. K. RAMANUJACHARIAR.

(Continued.)

(c) AS THE DIRECTOR OF ITS MOVEMENTS.

This is stated in various places in the Gita:—

"Every one's movements proceed from me" (X. 8)

"I am seated in the hearts of all beings as their Atma (controller)— (X. 20)

"I am seated in the heart of every one; from me memory, knowledge and its absence. (XV. 15.)

"Isvara (the all-controller) dwells in the hearts of all beings causing the beings seated in the wheel of bodies to revolve with the help of *Maya* (XVIII. 61.)

The term *atma* in the second of these verses means that which directs, as the Self does the body. The Lord is seated in the heart, which is said to be the region from which all knowledge causing movement or cessation of movement springs. The last of the four verses compares the Lord to a potter; the

body is the wheel on which the Self is placed; and *maya* is the rod with which the potter makes the wheel revolve. *Maya* is not illusive power, as translated by some; it is *prakriti* (matter) and material things which draw the Self and make him move. All these verses show that the Lord directs the universe; and as they are sentient beings, He moves them by influencing their minds.

This is stated in the third of these verses; and the idea is amplified in Chapter X, verses 4 & 5:

Reason, wisdom, disappearance of delusion, forgiveness, truth-speaking, restraint of the senses, restraint of the mind, pleasure, pain, elation, depression fear and its disappearance' (*Ibid.* 4.)

'Harmlessness, equal treatment of friends and foes, pleasure in seeing all beings, diminution of sense enjoyment, giving to others one's own means of enjoyment, fame, and obloquy—these states of mind of beings so different from one another come from me only.' (*Ibid.* 5)

The terms enumerated refer to the various states of mind, and should be interpreted with reference to this dominant idea. For instance, *satyam* rendered as 'truth-speaking' is the state of mind which leads to it, and so with the rest. The fact that the Lord directs sentient beings by influencing the mind assumes that the Lord has given them choice and free-will. As Sir Oliver Lodge observes, they might be kept right by main force: but perfection as of machinery would be too dull, and low an achievement. The creation of free creatures who in so far as they go right do so, because they will, not because they must, that is the ideal. Free will does exist. The Universe is not a machine subject to outside forces, but is a living organism with limitations of its own. The laws which govern it are not limited to mechanical, physical and chemical laws. If free will were absent, what are we to think of the commands issued from time to time 'Go this; abstain from that.' The Lord himself confirms the existence of free will by leaving Arjuna to do as he pleased; for in verse 63 of Chapter XVIII, He says 'having reflected on it fully, then act as you please.' Free will does not conflict with the Lord's power to direct. He directs us in many ways for the carrying out of his great plan. He sends souls into earthly bodies again and again, in one land to learn one part of the lesson, in another a second. He guides them to be born now as men and now as women. He surrounds them with opportunities. He thus prescribes certain limits; but within them he leaves us free; otherwise how can we learn any lesson? In this respect we may be compared to a bird in a cage. It cannot get out; but within it it is free to do as it pleases. So are we.

(d) DIRECTION OR CONTROL OF THE LORD.

This is exercised also through Agents:

'The Seven Rishis of the past *manvantara* coming from the mind of *Brahma*, and the four Manus think with me and follow my will, they from whose descendants this race has been generated.' (X. 6.)

These Agents co-operating with the Lord have guided the world in accordance with His will; and we may presume that they have had sub-agents of various grades. The verse should be understood as merely illustrative. There are intelligences of various grades who also serve as his channels. We ourselves should be among them. In the human body each white corpuscle is a living creature endowed with the powers of locomotion, of assimilation, and under certain conditions of reproduction by fission.

(To be continued.)

Literary and Educational.

Kalidasa.

BY V. SARANATHAN, M.A.

He holds a magic deep as stars,
Of Night in soft array;
He wields a sword which fashioned wars
And kingdoms made of Day.
He sings a glory shining high
On banners of a race
Whose valour, wisdom, close did lie
On Beauty's streaming face.
He dreams, of a god's forehead stilled
In penance for a world
Whose waters roll over him filled
With peace from heavens hurled;
Of Warrior-God and Uma's Vow,
And streets of Alaka;
And clinging sweetness and the brow
Like daybreak of Sakuntala.

From the Raghuvamsa.

The Minstrels to Prince Aja.

The Night hath left, O wisest One,
Leave thou thy couch; for division
Of Earthly burden, God hath made
In two-fold share: thy Sire allayed
Of slumber, wields one side of Awe,
Whose other foot-hold Thou! In law
And rule of slumber held, her love
Forsook, while thou her heart didst prove
As woman's heart in jealousy,
Sweet Brightness played with him so free
Who now to heaven's end clinging yields
Thy face's lustre he in fields
Of night usurped,--this Moon! May charm
Unfold, with instant sweetness warm
From Her, on eyes whose throbbing grace
Is rivalled where the bee doth pace
Within the lotus! Ah, the Wind
Of morning steals what flowers unbind
From clusters loosened on the trees,
And mingles with the breaking peace
Of lotus-buds in morning light,—
So fain of thy sweet breath, to sight
In other virtues, what is rare
Of nature! And the dewdrops fair
As pearl of purest chain, that lie
On reddening sprout by fortune high,
Shine as on rich lips sits thy smile
O'er white teeth lightly parted! While
The Sun, that Splendour hath not gone
Forth, Darkness flies his offspring Dawn;
And while thou, Warrior, tread'st the van
Of battle, why should thy Sire him man,
His foes to quell? Of sleep shook free
From side to side, their chains in glee
The elephants clanking, all uprise,
Whose ivory without all price,
(On which the young sun shining close)
Like mineral mountains cloven shews!
O lily-eyed, these horses thine
Of Persian country in long line
Of yards that lodge, from sleep arise
And with warm mouths distain their slice
Of crystal's medicinal! Flowers fade
And garlands loosen for worship made,
And clustering beams from lamps aflutter
Are quenched; thy bird doth utter
In soft tones after us the Word
Which wakes thee, from his prison heard.

University Ideals—with particular reference to Tagore's views on Indian Culture and Education.

BY S. AMUDACHARI (FINAL YEAR HONOURS.)

(Continued.)

Much emphasis was laid in the opening introduction to show that a national outlook ought to be brought to bear upon the question, and it was only with that object, that the views of such a great man as Tagore were focussed upon the subject. We shall resume our discussion,—first with considering what a University has to be, and secondly as to the ideals it has to fulfil before it can claim to be as such.

It cannot be said that Carlyle's statement that the true University in these days is merely a collection of books is quite an uncontested one. It is true that books, i. e. to say, 'The litera scripta' are one special instrument in attaining true culture and knowledge. But the University, more than anything else has to be a living thing, where students have to live, not in closets and libraries, but in close association and intimate contact with human nature, and feel all the realities of human life. Books do contain a vast mass of learning. They are the shrines of great men,—morally and intellectually great,—living voices entombed in them, speaking forth to us through the dust and dim of ages and long-past centuries: To talk of the English Literature alone, Shakespeare and Spenser, Bacon and Ascham, Addison and Swift, Johnson and Burke, Wordsworth and Tennyson, all speak to us from behind the panels of the shelves with their clear voices, each ringing forth his own individuality of purpose and of life,—setting forth grand and worthy ideals to men of posterity. True we gain an immensity of knowledge, and a theory of the artistic side of life—but is that after all human life? Is it human experience to sit in seclusion and go from cover to cover. Is true culture learnt from books?—or is it from a large contact with human association? These are some of the questions, which must be solved before attempting to gain a glimpse into the true state of a University life.

A University in its ancient design had for its object 'A Studium Generale'—where all classes of students and professors met together for the discussion of various problems, both literary and scientific. It was a brilliant coterie of intellectual men assembling for mutual education and mental refinement. Problems rare and scientific that were often of utmost value to the world were brought within the four walls, for a complete examination and inspection. But above all, the object which brought them together had a subsidiary issue, which had to be made the more prominent, in latter light, and that was the large influence of developing and moulding human nature, and human character,—by the intimate association which followed as a result. Thus, later on, it cultivated in the students themselves, an amount of courtsey and civility, and a better understanding of human nature, in their behaviour towards their fellow students,—so that the idea of a University as properly conceived comprised of both the intellectual and the social outlook.

None will dispute with Newman when he says, that mutual education, in a large sense of the word, is one of the great and incessant occupations of human society carried on partly with set purpose, and partly not. One generation forms another; and the existing generation is ever acting and reacting upon itself, in the persons of its individual members.

In a greater degree, have been realised the benefits of a corporate and harmonious existence of the various constituents in a University. Thus the University became a place, where the intellect safely ranged and speculated, inquiries were pushed forward and dis-

coveries verified and perfected,—and which in short, became a seat of wisdom and a light of the world! Thus a University, as it stands today becomes a place of life and learning; but the particular outlook on life that students generally in any University have depends to a large extent upon the conditions and ideals of life in that particular country. This fundamental principle is often forgotten by the enthusiasts in the craze for a perpetuation of the 'present' University system. The Student of an English University, not merely attains the high breeding while at University, but also the qualities of statesmanship, and a knowledge of the political affairs of the State, preparatory to a parliamentary life. He discusses with great men on political and social problems, and has access very often to the speeches of different parties. In short he prepares himself so thoroughly for the 'State' citizenship—that it may be said that he has begun his worldly career, even at University.

Not merely that, he deports himself as a perfect gentleman, quite in need with his social demands, observes the various forms of etiquette, and in short makes himself a real and useful member of the community to which he belongs. Rabindranath, laid the finger on the true spot when he said 'we forgot that the European Universities were living in organic parts of the life of Europe.' Their association was so intimate with their life. When the principle is lost sight of, it is no wonder that the 'English' University in this country becomes intolerable. It is the application of the principle that is the most important, and where it is not properly applied there is always disruption and disharmony.

(To be continued.)

The Eternal is in the Present.

By S. VEDANTAM IYENGAR, M. A. L. T.

(concluded.)

This unity is realised on three different levels which may be distinguished but not separated. On each level morality is realised through system and system is brought about by the reign of the morally higher and the submission of the morally lower. In this, goodness lies; in the opposite, evil. In the first or the individual level, goodness consists in the suppression of sensualism towards spiritual ends. The next or the social level when the individual is considered as a member of society, goodness consists in the suppression of selfishness. But again a life simply absorbed by society cannot be said to be a perfect unity. Both man and society are factors in an universal order and their perfection cannot be independent of the purpose of this order. When the consciousness of it fills man's life morality is merged in religion.

In its golden ages, religion satisfied all the spiritual needs of man including his thirst for knowledge. But where an independent science has arisen there exists a mode of understanding or of explaining, other than the religions; and the question then arises as to whether these two interpretations can be harmonised. Such a harmony is sometimes secured by patient comparative research into the fields of particular sciences and religion. Even granting, it is possible that the new scientific explanation may gradually supercede the religions as regards particulars it is not applicable to existence as a whole—to what are usually called first or last questions. In spite of this, it has been very seriously doubted whether religious ideas contribute any explanation at all either to the whole or to the parts of a nation. Even if we allow them to be confirmed in their doubt, we must ask the further question what significance these ideas possess. If religious ideas are supposed

to have lost their value as knowledge, any value that they possess, must lie in their power of expressing some side of the spiritual life other than the intellectual. In its innermost essence, religion is concerned with the valuation of existence and religious ideas express the relation in which actual existence as we know it stands to that, which for us invests life with its highest value; for the core of religion consists in the conviction that no value perishes out of the world. This we may call the conservation of value in analogy to the conservation of energy. This faith appears in all popular religions, especially in the higher forms in broad and easily recognisable features. The same conviction may also animate the breasts of those who stand outside all these religions, although in such cases it will not have assumed any definite shape.

Thus we see that just as the conservation of energy is the fundamental axiom in the material sphere, the conservation of value is the characteristic axiom in the spiritual; and hence also in religion. Value denotes the property possessed by a thing either of conferring immediate satisfaction or serving as a means to procuring it. Value therefore may be 'mediate' or 'immediate'. Where immediate value is given we seek to preserve it, where not given, to produce it. Between the mediate and the immediate values there are all sorts of transitions and when motives are re-adjusted the former passes over into the latter, so that finally what originally we had value only as a means, becomes valuable as an end. Cf. *karma* with the same as *svayamprajana*, (स्वयं प्रयोजन) It is the nature of motives and the method of readjusting them, that give its character to any religion, for the greatest importance of religion is as a motive for action in moral matters. It supplies these motives by setting up ideals before our mental eyes for us to pursue. The value of having ideals for our conduct cannot be over-estimated. This stern wish to have the ideal always in view and not to fall away from it in any way under all circumstances—temptation or threatening of foes and advice of friends—has been so beautifully illustrated by the great sage Valmiki in his picture of Sita in the *Asoka* forest.

“नैवा पश्यति राक्षस्यः नेमान् पुष्पफलद्रुमान् ।

एकस्थदृष्ट्या नूनं राममेवावुपश्यति ॥”

सकल्पदृष्टसंयुक्तैः यान्तीमिव मनोरथैः

Compare also her answer to Hanuman.

“मां नयेद्यदि काकुत्स्थः तत्तस्य सदृशं भवेत्”

The value of the ideal does not lie merely in its realisation, but is also seen with equal force even in our failures to reach our ideal. Hence is Browning's familiar paradox, that life's success lies in its failures and that the divine verdict in contrast to the world's is passed not upon the paltry sum of a man's deeds and attainments, but upon the visions of goodness which were his own despair.

“What I aspired to be

And was not, comforts me”

It is from such ideals present and operative in man's life that we draw our criterion of value. Thus we have to estimate the comparative worth of religion from the nature of the ideals propounded therein. It has been already asserted that the essence of religion consists in the conservation of moral values. The distinction between lower and higher religions will then depend on, whether religious values appear 'mediate' or 'immediate.' The transition from lower to higher forms as in other spheres takes place by means of a re-adjustment of motives and values. Such re-adjustments are of the utmost importance within the religious sphere. The continuity of the religious development of mankind is largely due to them. The

transition from the ancient Judaic worship to the belief in God as Father was effected by a great process of re-adjustment re-inforced by important historical and personal events. The history of Hinduism from the earliest hymns to the highly developed sayings of Upanishads shows this re-adjustment in all its different stages. In the hymns of the *Atharva* where the seer prays for averting evil:—

“नमस्तेऽस्तु विद्युते” etc.

in the *Rig-vedic* hymns where he prays for food cattle etc.

“अग्निना रविमन्त्रवत्योषमेवदिवदिवे ।”

in the teachings of the *Brahmanas* prescribing rewards in the other worlds; in the *Upanishad* texts ‘यज्ञेन दानेन तपसा अनाशकेन, and सुसुधुर्वै शरणमहं प्रपद्ये, where deliverance from future births is the cherished ideal; and in the sayings of *Sounaka*

“आश्रयितव्यो भगवान् न खेव याच्यः”

Where the only value is the immediate itself, we have adjustments and re-adjustments in all their different shades and degrees. The famous passage of *Sri Krishna*,

“चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन”

आर्तो जिज्ञासुरर्थार्थी etc.

depicts the different stages and gives out the last stage as the most perfect in the words ज्ञानी त्वात्मेव मे मतम् । Thus for a *guru* actions become divine on account of the *absence* of conflict and striving as in the case of the workings of God. Such a life transcends all time and becomes eternal as it is simply the way of the Eternal Being itself. It is only here that the principle of the conservation of value within existence is at length seen to contain the highest value just because the merely mediate relation vanishes and every piece of conduct acquires immediate value. Yet it may be asserted that, though in moments of supreme elevation of our spirit that we realise such immediate values in the present, it is not always that we have such realisation. To this we answer that, even in the material sphere, we possess much that is valuable which we do not enjoy uninterruptedly. No doubt there are pauses which do not necessarily signify that the melody has ceased. The pause is itself a member of the melodic series and produces therein the effect peculiar to itself. The pauses in the world-course may last very long and only he who is able to weave them in their inner connection with what went before and follows after can understand their value and rest assured that they are something more than mere interruptions. If continuity is to be asserted in and through these pauses it can only be by the help of 'Faith'. This fact has so beautifully and forcibly been expressed by the words of *Sita* and *Satrugna*:—

एतु जीवन्तमानन्दो नरं वर्षशतदादिपि ।

The above consideration shows that nothing in the course of the world is a means or possibility, still less a mere hindrance but on the contrary, that which possesses mediate worth has always immediate value also and all hindrances are also means. This has been so forcibly put in the words of *हरिदुःखानि भक्त्यः हितबुद्ध्या करोति हि* । It is in such a kingdom of Humanity that every particular personality appears as an end and never merely as a means. If we hold fast to this idea, our conception of life will no longer be the trying and hard pursuit of the life to come, nor shall we end in any empty agnosticism. On the contrary the poet's words will hold good

“In that thou seekest, thou hast thy treasure found,”

Close with thy question, is the answer bound.”

‘The Eternal is in the present in every valuable moment, in each ray of sunshine.’ This is the true personal life where the distinction between end and

means falls away, and virtue becomes its own reward. Thus we end here in ideas which appear more or less clearly in every higher form of religion, in the Upanishads as well as in Christianity, with Buddha as well as with Spinoza. It is only in this strain that the Katha-Upanishad sings

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

Reviews.

"Studies in Literature" By SIR ARTHUR QUILLER-
COUCH Published by the Cambridge University
Press, 1919.

A new work by Mr. Quiller-Couch always raises delightful expectations and gives even more delightful experiences. This work is no exception to the rule. He says in his preface: "I must here, however, avow my belief that before starting to lay down principles of literature or aesthetic a man should offer some evidence of his capacity to enjoy the better and eschew the worse."

In the first study—*The Commerce of Thought*—he points out how the fertilisation of thought is even more secret and subtle and mysterious than the fertilisations of nature. He shows also that in the commerce and transmission of thought the true carrier is "the old, subtle, winding, caressing, omnipresent wind of man's aspiration." "For the secret—which is also the reward—of all learning lies in the passion for the search."

The next study is of *ballads*. Ballads were certainly for the people, whether written by the people or not. The self-conscious personal touch is avoided in them. "Anonymity, impersonality, permeates their form and substance." They are also characterised by extraordinary rapidity of movement. But they have not the high music or the self-revelation or the intuitive vision of the highest poetry.

The next study is of *The Horatian Model in English Verse*. It is no doubt true that bad temper "is a passion of which it behoves all man to be economical." Hence satires can never fill the whole of life or art. Mr. Quiller-Couch shows us Horace's clarity, felicity of phrase, and urbanity very well and shows further his influence on English literature.

In the fourth study he pillories the current conceptions about 'classical' and 'romantic' art. In the next study he deals with various poets of the 17th century. In it occurs the following beautiful passage: "The function of all true art, and in particular of poetry (with which we are concerned) is to harmonise the soul of man with the immense universe surrounding him, in which he divines a procession which is orderly an order which is harmonious, a procession, an order, a harmony which obey, as law, a Will infinitely above him, infinitesimally careful of him—the many million-millionth part of a speck of dust, yet sentient." The realisation of this "grand, harmonious, universal orchestral movements" is the real grace and glory of life. But it is in relation to Mind that this universe becomes full of meaning. The rhythms of Mind are even more wonderful than the rhythms of Matter. Mr. Quiller-Couch thus states the difference between the poet's interpretation of life and the philosopher's interpretation: "The poet is more modest. He aspires not to comprehend but to apprehend: to pierce by flashes, to some point or other of the great wheeling circle." Mysticism is realisation of the unity of nature and of soul, of soul and of God. It aims at a wise passiveness. Two other truths about mystics are thus well stated by him: "The first is that as a historical

fact all mystics, however diverse their outlook or outlook, have been curiously gracious and yet more curiously happy men. They have found, if not contentment itself, the way of contentment and an anchorage for the soul. They possess it in patience. They are the pure in heart and blessed because they see, or they believe they see, God. The second is that, possessed with a sense of unity in all things, likeness in all things, every mystic has a propensity to deal in symbols, to catch at illustrations which to him seem natural enough, but to us far-fetched, 'conceited,' not *in pari materia*." Herbert and Vaughan were such mystics and the author interprets them for us with true insight.

His interpretation of Meredith's poetry is the next study. Meredith's stoicism is rested on "the two pillars of Faith and Love." But the faith is consistent with agnosticism and the Love is robust and content with life's limitations. Mr. Quiller-Couch has given us also studies of Hardy's poems, Coleridge, and Matthew Arnold. He says that Arnold preached the golden mean and avoided "that emphasis which Englishmen love to a fault." Arnold's great work as a critic is well appraised by him. Arnold treated criticism as a disinterested art, "with laws and methods of its own, a proper temper, and certain standards or touchstones of right taste by which the quality of any writing, as literature, could be tested."

His study of Swinburne is the next. It is severe but not unjust. He says, "upon the literature of Victorian England he made an amazing irruption and passed." He says further that Swinburne's genius was precious and prematurely ossified. His study of *Read's* is a slight sketch and is not of much importance.

The last study in the book is *Patriotism in Literature*. He shows that true patriotism is far different from that racial arrogance that has made German patriotism such a loathsome thing. The book is thus a very fine work well worth close and careful study.

Indian Tales Refold.

Valmiki, The First Poet.

By M. S. NATESON.

(concluded.)

V

Long and deeply did Valmiki ponder over the words of the Creator Narada had but given him a bare outline of the life and deeds of Sri Ramachandra. He would know it more fully, in all its details.

Purifying himself by taking *achamana*, he sat on a mat of sacred grass and entered into meditation. Then unfolded before his inner eye picture after picture of olden times and events. And he began to sing the poem. His mighty genius recorded for all eternity the glorious deeds of the God-man.

In the first six books of his immortal epic, Valmiki described the coming down into the mortal world of the Lord Vishnu, the accomplishment of His purpose and His coronation. And in the Uttara Kanda he described the coming years of Sri Rama, His golden rule, and all about the future. The seven cantos he divided into five hundred chapters containing 24,000 verses.

Then did he cast about for some one who would commit it to memory and carry it to the ears of men. As he sat musing, there came unto him two disciples, Kusa and Lava, ascetics in dress, but princes by birth, and they reverently touched his feet.

He was their foster-father and they possessed a sweet and a melodious voice. Their memory was

marvellous. They were thorough masters of the Holy Writ. They were skilled in every art, both lay and clerical. Fittest instruments were they for Valmiki's noble purpose and to them he taught his great epic Ramayana, Sitacharita, Paulastayavahda. Sweet to recite and sweeter to sing, the story of Sri Rama gave perfect expression to every human sentiment—love and disgust, heroism and terror, pathos and fear, wonder and mirth, and calm above all. For was not Sri Rama an ideal man, the perfect man, the man-type?

They fondly cherished the treasure and under the guidance of their protector sang it to large concourses of Brahmans and Kshatriyas, sages and saints, to the sweet accompaniment of divine music. Their golden throats, their skill in the science and art of song, their thorough familiarity with diverse kinds of musical instruments, their surpassing loveliness, their faultlessness in form and feature, won for them universal applause wherever they went.

"What charming music! what sweetness and melody of verse! And then, the vividness of the narration!" thus spake the people to one another.

The twins themselves felt the sacred thirst for fame and in their highest pitch sang away the hearts of the listeners.

This rare and noble epic, marvellously sung by prince-ascetics, beautifully adapted to vocal and instrumental music, most charming to the ear, of honeyed verses and faultless diction, the first of its kind, an unapproachable ideal for all eternity, the best model for all future poets, the distilled Essence of the sacred Scriptures, the giver of health, happiness, length of years and prosperity to all who read it or listen to it, Bharata the brother of Sri Ramachandra one day chanced to hear. Informed by him of it, Sri Rama invited them to the palace, gave them due worship, seated them on a gem-crested throne of gold, and gazed long and affectionately on the sweet faces of the boys—who were His exact images. "Like gods than men," exclaimed He; "let us listen to their song."

Then Sri Rama addressed himself to his counselors and said, "Rare singers are these and possessed they are of mighty energy. Their very sight gives solace to my troubled heart, now reft of my beloved." And he brushed away a tear that glistened in His eye.

The youthful hermits were then directed to commence; and they sang in melodious strains with voices of perfect accord and entrancing sweetness. Such was the marvellous power of their song that an indescribable sense of bliss gradually stole over the audience, while Sri Rama himself was drawn from His lofty throne to take His seat among the hearers that He might the better hear the gifted twins.

And this grand epic, the Ramayana of immortal fame, sings the lives and deeds of those mighty God-men of old. The devout reader or hearer thereof secures the four aims of life,—righteousness, wealth, happiness and liberation.

Gems from the Sanskrit.

Who was Sri Krishna?

पितामहा मे समरेऽमरं जयैर्दिवव्रताद्यातिरथैस्तिमिङ्गिलैः ।

दुरत्ययं कौरवसैन्यसागरं कृत्वा तारत्नक्षपदं स्वयम्भवाः ॥

द्रौपद्यस्त्रविभुष्टमिदं मदङ्गं संतानबीजं कुरुपाण्डवानाम् ।

जुगोप कुक्षिगत आत्तक्रो मातुश्च मे यः शरणं गतायाः ॥

Thus spoke Parikshit the King.

—श्रीमद्भागवतम्-१०-१-५, ६.

Correspondence.

Dear Mr. Balasubrahmanya Aiyar,

I received the copy of "THE HINDU MESSAGE" of September, containing reprint of my pamphlet "Why not a League of Religions."

Since that date we have made headway with the movement, and on Wednesday last, November 5th, I attended a Conference at Caxton Hall, London at which the Bishop of Kensington took the chair. The Conference then elected a Council, of which I have the honor of being a member. I enclose particulars of this meeting, the Bishop's opening speech, the names of the Council elected; and a leaflet in connection with the movement.

In your remarks on page 347 of the HINDU MESSAGE you appear to be doubtful of the effectiveness of a League of Religions on the ground that the Chicago Parliament of Religions was but a nine days wonder. Personally I regard that great gathering as the germinating idea ready to spring forth and clear away some of the darkness and intolerance of human thinking, directly the race consciousness is ready to develop and receive it. Our present movement I regard as the first step in this direction; and much as we must all deplore the misery and strife that humanity suffers under, yet general conditions are governed by the level at which race consciousness is expressing itself, and rulers and laws represent the sum total of human thinking at every point of its slow and painful evolutionary processes. Therefore we feel that the only hope for real progress is by introducing a truly spiritual note into human affairs, that it may govern and purify them. The League of Religions surely stands as the expression of demand and supply in this direction. The knowledge that there is but One God operating behind and through all religious Faiths, and reflected in every creature who seeks to express divine Good, must surely help to bring men closer together, and give them clearer perceptions of the claims and needs of each other, and a wider sympathy and understanding for all.

We cannot deny the fact that the law of evolution is just as active in human affairs and operates upon man's understanding and his perception of spiritual facts, as surely as it does in nature. Hence I think we may claim this step we are taking as a definite epoch in the upward climb, and welcome it for the Message it may unfold to the world.

England, }
14-11-19 }

Truly yours,

KATE SIMMONS.

League of Religions Conference.

Held at Caxton Hall, London, England.
Nov. 5th 1919.

By KATE SIMMONS.

A Conference extremely significant of present day ideals, aims, and progress, and upon a subject already dealt with in our paper, was held at Caxton Hall, London on Nov. 5th. This Conference was called by the Provisional Committee of "The Society for the League of Religions for the Promotion of World Peace." The promoters hold that a League of Nations needs as its spiritual counterpart a "League of Religions," and suggests that all the religious communions throughout the earth should join in a common propaganda for this purpose.

The Bishop of Kensington occupied the chair and said in his opening speech that "The League of Nations can do nothing, the government can do nothing, excepting the right spirit exists among the people."

"What" he said "is to be done? We know that the inspiring force must come from the spiritual and not the material, and apart from spiritual support the League of Nations will remain a dead thing."

"Man has always claimed to find a sanction in religion for doing what he wants to do. This has been a libel on religion. There is only One Mind God, and we must not find from our own minds the justification of our own thinking. Our aim must be to see what represents the Divine Mind, and as this Mind is expressed in love, we must manifest in action this love."

"It is our concern to put ourselves in the stream of the One Spirit. To do this we must reconstruct our thinking, and think from the centre of the divine mind in which we can all be guided and swayed by this One Spirit, the spiritual consciousness where existence is perfect harmony, and thus bring harmony into the lives of men and nations."

Bishop Bury followed, giving it as his opinion that a League of Religious movement must be absolutely free from the taint of compromise; and just as a good patriot is more able to understand the patriotic spirit in others, than those who lack such a quality, so also the Christian, Jew, Mohamedan or other religionist should be better men in practising their own faith by joining up with such a movement as a League of Religions.

The meeting then discussed resolutions dealing with the aims of a League of Religions, and a draft was adopted and passed. A Council of ladies and gentlemen were then elected, from which an executive is to be formed to carry out the work of the League.

Miscellaneous.

Olla Podrida.

We have learnt the following topsy-turvy truths from the new theory of space:

1. Space can no longer be regarded as indefinitely extending in all directions.
2. Euclidean straight lines have ceased to exist and have become curved, so that if they travel far enough they regain their starting point.
3. The centre is not equidistant from all the points of the circumference.
4. The sum of the angles of every triangle is not always two right angles.

I am glad that Euclid has been smashed. But is the Super-Euclid correct? I see that one thing is true: straight things are becoming curved now-a-days.

The times are so quickly and so much on the move that I am out of breath in running after them. Racing round and round in a circle is no doubt movement. But is this all?

The Order of Brahmacharis is to the fore. The secretary urgently wants information about Brahmacharis. Is it because Thai is near?

Meantime the matrimonial advertiser has reappeared in *New India*. He says: "Wanted a fair and accomplished wife of any Brahmana sect to marry a rich young Brahmin of high social status. No objection to virgin widows."

So goes the world. In the meantime the patriots have all returned and the Congress is drawing near.

We are all right in many respects. But when are we to recover our social sanity and our individual composure and serenity of spirit? More anon.

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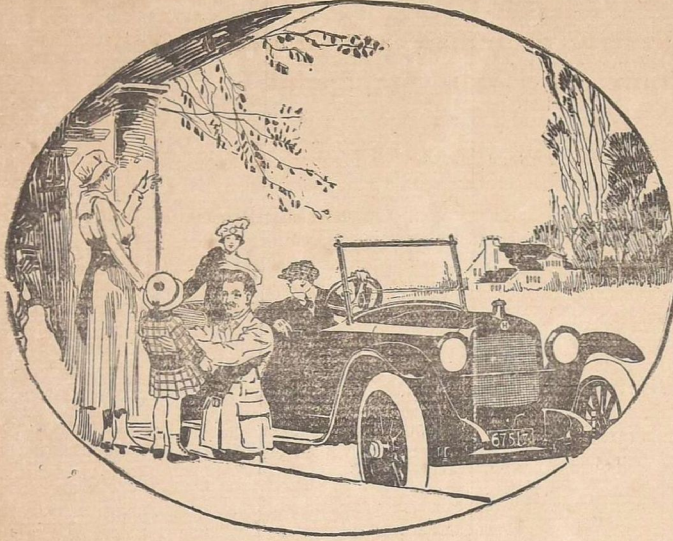
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