

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

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

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Srirangam.

A Vision of India.

THE ROSE—III.

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

Some flowers have their home in radiant East,
And others bloom in Western hemisphere.
Some show their faces in the early year.
And others later give our eyes a feast.
Among created things some are the least
And some for size as beauty wondrous here.
Some are to sight alone by splendour dear,
Some spread sweet fragrance as in shrines the
priest.
But thy well-chosen homes are East and West,
All through the year you burn with beauty bright,
Not over-large nor over-small in size.
Thou art the queen of flowers in splendour drest.
With fragrance faint and sweet and radiance
bright.
Thou art fair Beauty's queen in blossom-guise.

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.

FROM SCHOPENHAUER.

He, who has much inner warmth of his own,
will prefer to keep out of society and will neither
cause nor suffer inconvenience.

He, whose influence is to extend over centuries,
may, as a child, as a youth, often as a man, and some-
times his whole life long, resemble all the rest and seem
no more than they; but give him time, and with time
appreciative judges—and he does not die like the rest.

Novels represent a state of things quite foreign to
actuality. They foist upon people quite a false view
of life, and arouse expectations which can never be
fulfilled.

What is the most necessary part of education?
To unlearn the wrong.

A woman's judgment is decidedly more sober than
man's; she does not see more in things than they
really contain, whereas man, if his passions are aroused,
is apt to magnify them or to add something imaginary.

He who does not frequent the theatre is like a
man who dresses without looking in the glass—but
worse still is he who forms a resolution without
consulting a friend.

No material is so durable as the word of man.
When a poet has incarnated the most fleeting of his
feelings in exactly appropriate words, it lies in these
throughout the centuries, and stirs afresh in the
breast of every susceptible reader.

Memory is like a sieve, the holes of which get
wider with time and use.

The physician sees man at his weakest; the
lawyer sees him at his worst; the theologian at his
stupidest.

Events of the Week.

One would find it hard not to admire the speech which Lord Sinha made in the House of Lords in moving the second reading of the Indian Reforms Bill. The Speech while meeting the many objections to the Bill and clearing the many apprehended dangers was yet pitched in such a moderate but nevertheless convincing tone that it could not have failed to persuade many noble Lords to veer round to the side of the champion. To those who thought that the Bill was a "leap in the dark" Lord Sinha said that the Bill was the natural and inevitable sequel to a long chapter of previous legislation for the better government in India and that it was impossible to maintain that the path to be trodden was unexplored. Lord Sinha denied as absolutely false the impression that Indians demanded the Bill as a reward for war services. He said that the Bill must stand on its own merits. Equally emphatic was he in repudiating that the demands postulated complete self-government for India at present or even weakened British authority to maintain peace and order. He was frank in saying that India was not yet fully equipped for complete self-government and boldly said that so long as the present system continued she would never be fit for self-government.

Lord Sinha said that the electorate no less than legislators should be trained and added that it was idle to suppose that Indian legislators would spring into being full-fledged and infallible. He preferred to call the system known as diarchy as a system of specific devolution. The problem, he said, was to give Representative Assemblies in India a measure of control over the policy and action of Government so that the control should be gradually increased, as those to whom it was entrusted exhibited fitness for increase, and that each increase came by an ordered and controllable process, so that process would always be evolution and not revolution. He was apprehensive that the grant of only some control immediately over the whole field instead of practically full control over certain defined fields was not practicable and would end either in a complete failure of parliamentary government or in the ousting of British authority.

The discussion which followed Lord Sinha's speech was generous and sympathetic with of course the exception of Lord Sydenham. Lord Carmichael said he would not have objected if the Bill had gone a good deal further. Lord Crewe in a sympathetic speech said he believed that it might be a generation before India possessed a form of government analogous to that of Australia for example. Lord Selborne said that if he were responsible for the Bill he would not have touched the Indian Government at all. He urged the Civil Service not to idolise efficiency too much. Lord Middleton declared that the continuance of agitation in order to obtain further concessions would be absolutely fatal to the future of India. Perhaps the noble Lord meant unconstitutional agitation and if he meant so we really fail to see the force of his declaration. Lord Meston thought that this scheme would not diminish but would in time strengthen our Government in India by making the people a party to it. Lord Curzon was of opinion that India would not be so well governed under the scheme but said that it was much more important that the people should govern themselves.

The Times is continuing to provide scaring and sensational news. It is nothing if it does not make people's hair stand on its end. The latest of its scares is its authoritative disclosures which foreshadow the possibility of the Bolsheviks ultimately abandoning European Russia and establishing themselves in the heart of Middle Asia. It contains reports that hundreds of Hindus have been trained in Bolshevik propaganda and that some are already journeying to India supplied with considerable Bolshevik gold. In its leading article *The Times* points out that the effect of defeat of the Denikin and Kolchak would be a diversion of the Bolshevik host to Afghanistan with its ultimate aim of driving the British out of India.

If these authoritative disclosures are true and if the Bolsheviks are really spreading their contagion to the East and attempting to drive the British out of India we can only say that a woeful failure awaits them. We doubt very much whether Bolshevik influence in India would spread very much beyond the borders of Afghanistan. The millions and millions of our people are to the core lovers of order and worshippers of authority and Bolshevism which works directly against these cannot find any warm sympathy from us. Indian soil is not the one for Bolshevism to strike root rapidly and flourish.

But we must not shut our eyes to any possible dangers. The attempt though certain to fail may yet leave its own share of ruin and waste before it fails. It is only against this possible and passing danger that we have to guard ourselves. No one can fail to realise that Bolshevism is indeed spreading, though imperceptibly, in most of the Western countries. They are nearer to Bolshevik influence and their conditions of life and society are such that Bolshevik propaganda would find a more sympathetic hearing there than in our own land. Indeed the latest telegrams have revealed that the Bolshevik followers are spreading very much in England. There the possible dangers are more real and intense and widely affecting. It is this threatened extension of the Red army that makes it highly necessary and supremely important to assist more vigorously and effectively Denikin and Kolchak who are fighting "the Empire's battle" and who would nip the movement in its bud. It should not be held that British interference in Russia is an interference in private affairs. The non-intervention policy resulting from this idea would only spell the Empire's ruin.

The visit of M. Clemenceau to England has given rise to a wonderful crop of guesses as to what his visit means. Mr. Bonar Law has officially denied the negotiations for a separate Anglo-French Treaty for the defence of France but the papers continue to attach much importance to the visit and refuse to be quieted by the official answer. The prime object of M. Clemenceau's visit is said to be about France's grave financial and economic condition. The defection of America has left the tasks of peace to be shouldered by England and France and there is no wonder that the relationship between these two countries is daily strengthening itself.

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The Hindu Message

Philosophic Progress in India.—II.

By K. SUNDARARAMA Aiyar, M.A.,

(continued.)

Other Indian materialists hold that the life-breath is the Atman, as it is the sustainer of both the body and the sense-organs, and so is the true individual or person. The Sruti, too, supports this theory by the statements, "प्राण आत्मा" "Prana is Atman,"—"प्राणो वा अमृतम्" "Prana is without death,"—"जीवापेतं वाक् किलेदं त्रियते न जीवो त्रियते" "This (body) dies when it is free from the living breath; the breath does not die." We have also the support of the story of the dialogue in the Chhandogya and Brihadaranyaka-Upanishads in which the primacy of Prana over all the senses is established.—This view of the Atman as Prana or breath is also wrong, for, (1) Prana is unintelligent as being material in composition; (2) the Prana is tied to food-taking as its unfailing support; (3) even while a person is asleep, the life-breath is seen to be moving; and when the life-breath is constantly moving about, the intelligent person feels that he is unchanging and steady. It is this intelligent person who is the true Atman, and to him the living breath belongs while he is alive. The breath is spoken of as living, because he lives; it rests on him as its support and sustainer, and leaves the body when he leaves it.

Another school of Indian materialists holds that the mind is the Atman,—not the body or the senses,—on the ground that it alone has freedom of action among the organs of the body, and, without its concentration on the object without, no knowledge of the external world is possible. Sruti also ascribes desire, resolution, &c., to the mind in the famous passage, "कामस्त्वं कल्पो विचिक्त्वा श्रद्धा श्रुतिरश्रुतिर्होषीर्भिरित्येतत्तव मन एव" "Sruti also says directly, "मन एवास्यात्मा" "mind only is the Atman of this." The Prasna-Upanishad (IV. 4) likens mind to "यजमान" (the doer of a sacrifice) on the ground that in deep sleep all the senses (and their objects) cease to function and are, as it were, dissolved into the prana, and that, as the doer of the Agnihotra sacrifice is taken to Svarga, so manas is daily taken to the Brahman himself ("स एनं यजमानमहर-द्वर्द्ध्वा गमयति") The Prasna-Upanishad, IV. 5, "अत्रैव देवः स्वप्ने महिमानमनुभवति" also says that, in the state of dream, when all the sense-organs cease to function, the mind attains the glory of being transformed into various objects and the seer of them all.

The reply to all this argument is as follows. The mind is not the real Atman, for, (1) it is accepted by all as included among created (and so transient and unreal) objects, and so is not the truly permanent reality we are in search of; (2) Like the eye, ear, &c, it is clearly one of the organs of perception. For, when we are absent-

minded, we do not see the objects before us; (3) The Chhandogya Upanishad also says: "अन्नमयं हि मनः" "mind is only a product of food" (4) Sruti also says, "आहारशुद्धौ सत्वशुद्धिः" "the purity of the mind depends on the purity of the food." Hence, mind is purely material in its composition, and so cannot be the true 'Self or reality, eternally pure and unlimited; (5) Mind is only the material instrument of the soul's bondage and release, according to the famous Upanishadic passage which says, "मन एव मनुष्याणां कारणं बन्धमोक्षयोः" Hence also it is not the true person or Self; (6) In the state of deep sleep, the mind, also, ceases to function along with the sense-organs and the life-breath, and it is therefore said to be dissolved into the Atman which alone is the witness of that state and is thus the one permanent Self beyond all physical states or conditions, the one changeless Self which realises its personal identity in all of them. Hence, the mind is not the real entity or Atman.

Is Man a Rational Animal?

A certain group of economists, says *The Scientific American*, of whom Jevons may be taken as the representative, have developed a system based on the fundamental principle that man seeks so to arrange his affairs, his productive activities, and his sales and purchases, as to derive maximum amount of pleasure therefrom. Another group, who perhaps may be typified by the name of Veblen, insists that this principle is fallacious, that man is not the rational creature assumed by Jevons and his followers, that so far from calculating at every step the profit and loss, the pleasure and pain, which will accrue to him from the various courses of action open to him, he is very largely a creature of instinct, and that a very large proportion of his actions are based, not at all on a careful weighing of consequences, but on wholly non-rational instinct. So Veblen points out, some men work for the mere love of their work, and if their circumstances permit, they will count neither cost nor profit; while others go on amassing wealth for the love of pomp and show and not at all from calculating motives which should strike a nice balance of credit and debit in pleasure and pain.

There is probably something to be said for each side in this dispute. The Jevons school reports that it has by no means overlooked the instincts to which Veblen attaches so much importance. These very instincts determine the pleasure which a man derives from a given course of action, from the consumption of a given set of economic commodities.

On the other hand it is probably true that un-reasoning instinct plays a much greater part in human affairs than is commonly supposed. Psychologists tell us that we have an inveterate habit of deceiving ourselves as to our true motives. The slacker who is afraid for his skin, pretends high philanthropic motives and calls himself a "conscientious objector;" and we, if we are honest with ourselves, will often find ourselves similarly hiding our true motives under a paint of some more attractive hue. And so, the reasons professed for our actions are often not the true ones; on closer inspection it is commonly found that where we pretend to be guided by reason we are in truth following the more or less direct promptings of a fundamental instinct.

If our instincts were always opportune, there would perhaps be no disadvantage in non-rational,

instinctive action. But man, with all his boasted superiority is still very far from that state in which either his instincts or his reason are perfect guides. Very aptly Professor Stephen Leacock has drawn attention to the strange spectacle which a human community would present to some disinterested spectator, viewing it, say from another planet.

Notes and Comments.

That Mr. Tilak is a sincere friend of the people of India he showed in his address to the labourers of Madras. No Indian of our time combines better the love of justice and democratic equality with the conservative instincts characteristic of all those truly great men who hate shams and fads and would not, for all the world, indulge in Utopian dreams or for cut-and-dried formulas in order to earn a cheap popularity. How different are those South Indian sages and prophets who constantly proclaim their attractive creed of universal "equality of wealth and position"?

While he invited the labourers of Madras to agitate for "a decent living" and "a fair living," he also insisted that "the capitalist is entitled to a decent rate of interest." He also pointed out that "our ancient and economical system was never designed in favour of the capitalist." In the West, there has been ceaseless struggle between capital and labour, and efforts are now being made to get rid of the capitalist altogether. We shall say something presently about that matter. We want now to point out that the Indian "social and economical system" has this great merit that it has never encouraged the selfish growth and aggressive preponderance of capitalism. As Mr. Tilak pointed out, "every trade had its own guild which regulated the wages and tried to remove the disputes between the members of the guild." Mr. Tilak called himself "a democrat of democrats," and that is what every true Hindu has been under what he called "our ancient social and economical system." Mr. Tilak said also:—"you will find this state of things recorded in Manu, Yajñavalkya and other ancient Shastras. This is not a new doctrine." And yet several of our sage reformers and super-wise prophets of South India constantly attack "our ancient social and economical system" and the sages who proclaimed this ideal system in their Smritis, and want to establish their new and unheard-of gospel of absolute and universal "equality of wealth and position"!

In order to make the output of industry the greatest possible and thereby confer the greatest benefit on the labouring class, it is necessary to attract brains and capital to industry. It is necessary, also, to secure the good-will of labour, and, therefore, it is necessary that those who have capital and brains in the combination needed for enterprise must get themselves reconciled to the fact of their "being entitled to a decent rate of interest" (to use Mr. Tilak's words) and no more. What economists call *profits* is nothing but what Mr. Tilak calls "a decent rate of interest;" and "decent variation" must necessarily, like wages, vary with the variation in the output of industry, with the proviso that when we speak of wages, we always mean that which Mr. Tilak spoke of as calculated to secure "a decent living" for the labourer. Where there is no restriction on supply and no monopoly of any kind, capitalists can never indulge the odious human propensity to "profiteering" by sacrificing the interests of both consumers and labourers and pursuing only their own interests.

If Europe had a social and economical system like the Indian—a system which is a *truly* democratic system—there would not have arisen the present agitation for nationalisation of industry by state aid or for Syndicalist control of industry through what has come to be called "direct action."

Those who, in this country, constantly and foolishly agitate for the destruction of our social system have shown that they do not comprehend the evils of an economical system like what prevails in Europe. It is that system which has brought about the constant conflicts of capital and labour and the new aspirations of the industrial democracy there after syndicalist control and socialisation or nationalisation of industry. We must not forget that, if these proposals are carried out, industry will fall on evil days and finally fall into decline and ruin.

All men have not the same gifts of intelligence and power of work, and it is the nature of man to insist on a due proportion between effort and reward. If these truths are forgotten, the machinery of industry will be dislocated, and the future condition of labour will be a great deal worse than that which now exists. All that labour can rightfully demand is what Mr. Tilak called "a decent living." Similarly, capital is only entitled to what Mr. Tilak called, in equally happy phrase, "a decent rate of interest."

It is absurd to suppose that the distinction between capital and interest will ever be got rid of, or *can* be got rid of, without dislocating industry and diminishing its output. It is also absurd to suppose that all distinctions between men in regard to brain power and capacity for work will ever cease. So long as such distinctions exist, there will be no such thing as absolute "equality of wealth and position." All those truths have been fully recognised by the Rishis of India in devising the "ancient social and economic system" of the Hindus. It has lasted for untold ages, because it is a truly *natural* system of society. If it has degenerated, the effort must be made to restore it to its ancient strength and purity, not to eradicate it by destructive or unscrupulous assaults in season and out of season.

We have referred above chiefly to the economic aspects of our ancient fabric of society. For, we live in an age which is characterised by economic aims, ideals, activities and aspirations. Moreover, many Western writers are of opinion that it is the economic efficiency of social systems that can preserve them in strength and health. But the present age is also one of many-sided aspiration. A writer in "*The Nineteenth Century and After*" has recently written as follows:—"To-day the deepest part of the world's desire is set upon one thing,—the knowledge of the permanence of human personality, of individual energy, of memory, of love, beyond the appalling silence and darkness and death." Europe has lost its faith in "the permanence of human personality" and with it necessarily also its faith in the love of God. Hence, its fabric of society and its ethical ideas are based upon internal conflict and foreign exploitation. Hence it is no wonder that—to use the words of an able Western writer—"human society has become a Maelstrom strewn with the wreckage of many institutions and traditions, and threatening shipwreck to many more." The same writer also says:—"In many lands settled government is giving place to anarchy, and the semblance of prosperity to the reality of misery and want. Even in those which are more fortunate the turmoil is great, and there is a growing sense of insecurity, and a vague

foreboding of disaster. We are being borne hither and thither by swirling cross-currents of hatred, jealousy, greed, ambition, and self-will." Our Indian social faddists, fanatics and revolutionists are thoughtlessly attempting to play the same game and have already done much mischief here.

Mr. Tilak, in his address to the Madras Labour Union, gave the clue to the true basis of the soundness and permanence of "our ancient social and economical system. He said:—"I believe in the Vedantic doctrine that the soul is the same everywhere. It is the same in you and in me. It is affected by the same pleasure and misfortune. No one need tell us that we should work for the masses. It is an old Vedantic teaching handed down from the Vedas to the latest Puranas. We must stick to it, and it is our inheritance." It is this Vedantic teaching that has furnished both the ground-plan and the goal of the marvellous social edifice which has survived the revolutions of countless thousands of years in India. We do not require to rebuild a new social fabric, but only to revive and rejuvenate the ancient system so as to regain its inherent vitality and strength. The Indian society was framed by the Rishis in order that all men may gain the enchanting vision of God as the supreme reality,—as the One only without a second. We see well the plan of the structure and the ultimate ideal which the Rishis had in their view and it remains the indestructible and lasting monument of their supreme wisdom, forethought, and love for mankind. It is with the aid and inspiration of this social fabric that countless generations of our ancestors of all castes have obtained a direct realisation in their own hearts of the enchanting vision of the Paramatman who pervades the entire universe and, therefore, also resides eternally in the heart of all living souls.

It is by means of a great and worthy system of education that they were able, not only to give to men of all castes the power and opportunity to earn a "decent living," but also to bring to maturity those spiritual powers and capacities with which we are all endowed and thereby to realise the vision of God in our hearts. It is by education of the right sort that we shall be enabled to control the environment and shape the government of the community in the manner needed to enable every individual to attain to the limitless possibilities of God-realisation and Self-realisation by which man gains his birthright of spiritual freedom and peace. The truly Hindu and Vedic ideals of education must be put into force both in the home and in the school, and then only will all selfishness, greed, pride, ambition, and vanity disappear from human hearts and their place will be taken by self-knowledge, self-discipline, self-control, and self-forgetfulness.

The essence of Indian national education is the scientific training of apprentices by masters so that each and every person is assured of a place among the ranks of the members of his own profession and guild and of the means of gaining his own livelihood. Every one, therefore, who has undergone the appointed course of teaching and training is assured of work and wages and is conscious of being a member of an honourable profession or guild with its own place and traditions in the great self-governing community of Bharatavarsha. How different from the state of things at present! We have any amount of disturbance and uncertainty, and no prospect of attaining to any goal of life which is worth man's thought and energy. The Hindu sages, on the other hand, had spiritual freedom and the peace which passeth all understanding as the declared goal of their educational and social system.

A Madras Diary.

The peace celebrations in the city went on for three days but they failed to strike me as popular or enthusiastic. Peace had been celebrated in dribblets and at long intervals that much enthusiasm had died away. Added to this the undecided Khilafat question and the consequent secession of a large number of Mahamedans and Hindus gave the celebrations rather an official tone. But as the celebrations were mainly intended for the soldiers and the dependents of the fallen heroes it did not matter much who celebrated it. The dependents were fed during the day and in the evening came the great Durbar on the Island grounds which His Excellency attended in State. Lord Willingdon in concluding his speech said "In my position as Governor of this Presidency I feel it a privilege and honour to distribute these grants, and by doing so, to express the gratitude of us all to those men who served their country nobly, and gave their lives for the greatest of causes, for justice and honour among the nations of the world." After the speech His Excellency distributed gifts to the dependents who came, and bowed and received them from His Excellency's own hands.

When the Durbar was over the Torch-light Tattoo began. This military display was quite novel and the strange evolutions of the variegated torches accompanied by the playing of massed bands was most effective and impressive. No less but perhaps more interesting and grand was the pyrotechnic display which followed. There were as many as four devices and thirty items and the whole was very brilliant and successful. The crowd which witnessed these was one of the densest ever seen in Madras.

One of the many improvements in the Postal Department due to our present Post Master General is in the matter of the dress of the city postmen. They have abolished their old dirty khaki uniform and red cloth turban and have now gone into a suit of green khaki and pith-turban of the same colour. They look smart and decent chaps in their new dress. I must congratulate the Post Master General on this.

In my previous letters I wrote about the meetings of Lawyers and of their clerks. This has not exhausted every one connected with law. The lawyers in embryo have now met and formed the Law Social Club the objects of which are "to promote corporate social life among members by such means as interdining etc., so that they may realise more and more the ideals of social unity in their own lives." Social topics seem more attractive than law texts!

The lawyers' clerks have begun to grow jealous of the partiality which the seniors are now evincing towards the juniors. The clerks now clamour for a share in the spoil. The lawyers' housemaid would perhaps next turn up claiming her due!

Mr. Tilak who came here was given a warm welcome and is now lecturing about the work the deputations did in England. An interesting feature of his stay here was his visit to the Madras Labour Union at Perambur where he had a hearty reception and was presented with an address by the Madras Labour Union, the Printers' Union, the Perambur Railway workmen's union, the Aluminium Factory Labourers' Union and the Rickshawmen's Union. The address spoke about the reduction of the twelve hours labour which had no parallel else-

where and the fixing of a minimum wage. Mr. Tilak in his reply conveyed to the very large number of labourers assembled the happy news that the Labour Unions in England wholly sympathised with the aspiration of labour in India and were prepared to assist them in their endeavours. He again and again impressed on them the necessity of union and co-operation among them and warned them not to be led astray by the misrepresentations of the Anglo-Indian Press.

Social and Religious.

Arjuna's Grief.

By M. S. NATESON

I

क रामस्वामिशास्त्रायाः क चाहं मन्दधीरिह ।

गीताया गौरवं काहो साक्षाद्भगवतो गिरः ॥

It is well-known that the *Srimad Bhagavad Gita* is the text of the message delivered by Sri Krishna to Arjuna on the occasion of one of the greatest battles ever fought in the world. Why was it delivered to Arjuna in preference to others? It seemed exceedingly strange that the Lord should have chosen Arjuna for his disciple, while there were better men available in the *Pāṇḍava* camp itself.

There was Yudhishtira, the *Ajatasatru*, the very incarnation of virtue. Sanskrit literature, nay, any literature for that matter, has no better example to present of human goodness than this *Dharmaputra* whose whole life was a standing monument to prove the greatness of virtue. Sri Krishna could not have obtained in all the world a worthier disciple than this incarnation of purity.

And then, there was Sabadeva, who by his practical wisdom richly deserved a divine teacher like the Lord Sri Krishna. As he himself expressed it on one occasion, truth was his mother, wisdom was his father, virtue was his brother, mercy was his companion. Humility was his consort and patience was his off-spring.

And in the opposite camp, there were heroes no less great than either Yudhishtira or Sabadeva. There was Bhishma, the eldest of the family, the hero who by his self-sacrifice stands for all eternity before the gaze of men as the ideal of duty, duty at the sacrifice of everything the world holds dear.

And there was Vidura, the noble brother of *Dhrishtrasna*, who despite his knowledge, never swerved from the path of virtue—witness, for example, his teaching to the blind monarch through the medium of a divine sage. (*Mahabharata-Udyoga Parva—Chapter 41.*)

In spite of these, most eminently qualified to receive instruction from the lips of the Lord, Arjuna, the warlike and worldly-minded Arjuna, was chosen. He had practised none of the austerities the others had trained themselves in; he had indeed gone after worldly pleasures, even more than his brother Bhimasena. In fact, he was a polished gentleman with a sweet disposition, pleasant manners, refined tastes and gentle accomplishments. He could sing and dance and ladies fell madly in love with him. He was beautiful in body, with proud whiskers, broad chest, long extended arms, well-proportioned limbs and royal mien.

And strange to narrate, the Lord was passionately attached to Arjuna long before the opportunity rose to instruct him. It was under his prompting that he competed for the hand of the royal *Draupadi*; under his contrivance, he married his sister *Subhadra*. He undertook to serve him as a charioteer. In fact, the Lord gave utterance to his partiality for Arjuna in so many plain words. (*Gita: Chapter 10 verse 37.*)

Arjuna then was chosen not because he was qualified to be a disciple, but because he was not. The Lord took human shape for the whole human race and could

not have found a more convenient disciple than Arjuna who was the 'universal man-type, man not fallen into beastliness nor evolved into divinity. By teaching him, He taught to the whole mass of humanity and that is why the *Gita* is so truly universal and provides for every one from the humblest beginner in religion to the loftiest philosopher who towers by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. A discourse with advanced men like Yudhishtira or Sabadeva or Bhishma or Vidura would not have been so universally applicable.

Scholars generally attribute the following qualifications to a disciple who is eager to learn the science of Divine Wisdom, *नित्यानिवृत्तस्त्विविक्क, इहामुत्रफलभोगविराग, शमादिषट्कसम्पत्ति* and *सुसुखिन्*. Arjuna had ostensibly not one of these qualifications. He was lacking even in the first. He could not even discriminate the real from the unreal, he was immoderately grieved at the prospect of his friends and relations being slain in the battle. Any teacher other than Sri Krishna would have promised Arjuna worldly prosperity, social justice and *Virasvargam*; for he longed not for liberation, but for a solution of his immediate difficulties. (*Gita: Chapter 1 verse 45*) Arjuna might probably have been satisfied and the battle fought out. But then *Kurukshetra* would not be the *Dharmakshetra*. It would have been ordinary battlefield like *Panipat* or *Waterloo*. But Sri Krishna's genius gave to Arjuna's mundane grief an unrivalled philosophical dignity and raised his individual problem into a universal one. Arjuna's fear of sin and hell and misery even if success be his, of family extinction and social disorder about which he was keenly sensitive, the Lord converted into a favourable opportunity to give forth to the world His great message of consolation, peace and love. All honour then to Arjuna's grief which brought to man this divine gift of the immortal *Gita*; all honour to those five tears shed by the Hero on the battlefield before the commencement of the carnage. Never before in human history, nor after, was earthly wound healed with such a celestial balm. Though others shared with Arjuna his grief, he alone had the privilege of such heavenly consolation, for he was the typical man, the standard representative of the world of men, the man by teaching whom all humanity was taught.

II

Why then should the Lord have chosen the awful and anxious hour of battle for his purpose? The tumult of the field, the beating of drums, the blowing of trumpets, the flying of colours, all these evidently tend to rouse the animal in man; the braggart shouts of infuriated combatants, the noisy tramping of angry horses, the eternal rattling of huge chariots, all these obviously are not the environments, for calm philosophical reasoning. But Sri Krishna purposely chose this hour. He had long been waiting for it. Leisure was no consideration with him. Better days had once come when he and Arjuna had lived in each other's company almost in perfect solitude. The opportunity had to arise when the heroic heart of the warrior would lose confidence in itself, when its rage of valour would subside, and when fear would capture that impregnable fortress, fear which alone is the true beginning of all real knowledge. The entire life of Arjuna hitherto lived offered no occasion to unnerve him as the supreme moment of battle, *यच्छ्रेयः स्वाध्विच्छं ब्रूहि तन्मे शिष्यस्तेऽहं साधि मां त्वां प्रपन्नम् ॥ गीता १-७*. Sri Krishna had been anxiously waiting for these words. Though the Lord had stood by his companion in weal and woe, and helped him in the gratification of even his questionable desires, as his marriage with Sri Krishna's own sister *Subhadra*, his marriage with the daughter of the *Pandyan* king etc., He wanted this confession of discipleship. His feverish desire for pleasure having been lulled to rest by due gratification, his military pride having been softened by hearing from high-souled *Rishis* many a tale of great moral worth while in the black

forests, the time was ripe for him to whole-heartedly surrender himself unto the Lord; for did he not confess

“सीदन्ति मम गात्राणि मुखं च परिचुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं खंसते हस्ताश्चक्रेव परिदह्यते ।

न च शक्तोऽभ्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

(गीता १-२७-३०)

Sweet are the uses of adversity. By it is softened the heart and is ripened the understanding. Like the December dews, it has a mellowing effect. Nay, more, it has often been the instrument of salvation. It is the peculiarity of all Vedantic treatises to make the disciple feel his helplessness and weep like a child in the presence of the preceptor. In the intensity of his grief and in the insistence of his demand, the disciple is transformed into a saint, his sensory organs are made alive to sights and sounds far above the common ones of the earth.

(To be continued.)

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.)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

O Bharata, whenever there is the weakening of Dharma and there is the rise of Adharma, I create Myself.

NOTES :

1. *Dharma* referred to here is *Varnashrama Dharma*, the source of all good here and hereafter. Such is the description and interpretation in Sri Sankaracharya's *Bhashya*. वर्णाश्रमादिलक्षणस्य प्राणिना-मभ्युदयनिष्ठसमाधनस्य.

2. *Dhanapati* says that the Lord indicates that Arjuna, being a man born in the holy land and line of Bharata should not act against Dharma, and that hence he is addressed by the Lord as Bharata in this verse.

3. The Lord says that He incarnates whenever Dharma is overborne by Adharma.

4. It is not to be understood that the Lord can effect the suppression of Adharma only by incarnating in the world. His will is enough. But out of His grace to show his Beauty and Love to all and draw their eyes and hearts to His lotus-feet and to establish Dharma by precept and practice He incarnates in the world. Sri Madhvacharya says: न जन्मैव पश्चात्प्राणादिकं कार्यमिति नियमः । तथापि लीलाया स्वभावतः यथेष्टवारी । तथा ह्युक्तं । देवस्यैव स्वभावोऽयं । लोकवत्तु लीला-कैवल्यम् ।

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

For the protection of the righteous and the destruction of the unrighteous and for the firm establishment of Dharma, I incarnate from *yuga* to *yuga*.

NOTES :

1. The Incarnation does not wait till there is *naśa* (destruction) of धर्म. He comes when there is *glāni* (languishing) of Dharma and when there is the rising up (अभ्युत्थान) — which is far less than the triumph — of Adharma.

2. These are times when He comes himself as in the case of Lord Krishna. At other times we have *Amsavatara*s and *Avasavatara*s. The present stanza and the preceding stanza refer to these two facts.

3. The important thing to remember is that in both cases the cause is His grace and His incarnation is not like our birth which is *कर्मवश* (due to the power of *Karma*).

4. Incarnations take place more than once in the same *yuga* when the conditions require the Lord's incarnation.

5. Sri Madhvacharya well refers to a scriptural passage which says :

पूर्णोऽयमस्यात्र न किंचिदायं तथापि सर्वाः कुरते प्रवृत्तौ ।

6. Such punishing of wicked also is for their good and out of love and grace. The *निग्रह* is really *Anugraha*. It is well said : लालने ताडने मातुर्नकारण्यं यथार्थम् । तद्वदेव महेश्वरस्य नियन्तृपुण्यदोषयोः ॥

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

He who thus truly knows my divine birth and action, does not on leaving the body attain birth again but attains Me, O Arjuna.

NOTES :

1. He who knows and realises the Lord truly attains Him.

2. तत्त्वतः. तत्त्व=स्वभाव (nature).

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

Freed from attachment, fear and anger, realising oneness with Me, taking refuge in Me,—many persons, purified by the austerity of wisdom, have attained My Being.

NOTES :

1. Knowledge is the true and effective liberator. The Lord says : न हि ज्ञानेन सदस्यं पवित्रमिदं विद्यते ।

2. तपः. is thus defined. मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः. It is the steady direction of the mind and the senses towards Him.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्था सर्वशः ॥ ११ ॥

In whatever way men approach me, even so do I come to them ; O Partha, from all directions, men tread the path that leads to Me.

NOTES :

1. The fruit is proportioned to the desire and the endeavour. Those who desire fruits lower than *Moksha* get them. He gives *jnana* to the *Mumukshu*. He gives *Moksha* to those who yearn for liberation and practise perfect renunciation as stated in the last verse. The Lord says later on :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

2. Sri Nilakantha well says that he who loves or hates man who is God's reflection loves or hates God and gets fitting fruit. This does not mean God's kindness or unkindness but such is His Law which is also Love. He says : तत्त्वमहिं बभूते प्राणिजातिं यथा यः प्रीतिं द्वेषं वा करोति तस्मिन्प्रतिबिम्बभूतेऽहमपि प्रीतिं च द्वेषं च करोमि । विषयज्ञपरिमितौ प्रतिवेव एव संकामतोऽतो न मम वै-षम्यनैवेष्ट्ये स्तः । तस्माच्छ्रेयोऽर्थिना सर्वस्य कल्याणायैव यतितव्यमिति भावः ।

3. A passage in the Agneya Purana says :

अन्यदेवतपूजापि यस्मिन्नन्ते समर्पिता ।
स्वर्गादिकलहेतुस्त्यान्नान्यथा तं भजेद्धरि ॥

4. Hence the Lord has no preferences. The fruit is proportioned to the desire and the endeavour.

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

Those who desire the fulfilment and success of actions worship the gods, because the successful fruition of actions is quickly attained in the world of men.

NOTES :

1. The Lord says that all do not realise the Supreme Lord because desirous of quick fruitions of actions men seek the grace of various deities by worship. They are unable to rise to the heights of निकाम कर्म and निष्काम भक्ति. But even they tread His path, because such worship will generate eventually Nishkama Karma and Bhakti and lead to the attainment of the Supreme.

2. The Lord says later on :

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय भजन्त्यविधिपूर्वकम् ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

The fourfold caste division was created by me through differentiations of Guna and Karma (quality and action.) Though I am the creator of it, know that I am the eternal non-doer and witness.

NOTES :

1. The Lord explains why it is that men take to diverse forms of search and worship. It is owing to their potential deeds and desires that have led to their birth. They follow My path as their birth into the various castes is due to My direction. It is on earth that men do work as the result of potential deeds and desires and attain to the lower or the higher fruitions according to their faith and endeavour.

2. चातुर्वर्ण्यं has been defined as चतुर्णां वर्णानां हितं चातुर्वर्ण्यम् ।

3. Diverseness of desires and deeds is due to diverseness of initial endowment of potential desires and deeds. Sri Madhusoodana says : शरीरारंभकगुणविषम्यादेव न सर्वे समानस्वभावाः— But all tend eventually towards His path and all fulfil their being by work and worship.

4. Nilakantha says that the Lord's view is that He has created the world of men conformably to deeds and desires and as all the devatas are His children, worship to these also pleaseth Him. यतश्चातुर्वर्ण्यं गुणकर्ममया सृष्टं ततोऽन्यदेवतानामपि मनुष्यत्वात्प्रात्या पितुर्वि तत्प्रात्या मयैव तृप्तिस्तुल्यार्थः ।

5. गुणकर्मविभागशः—Divergence of qualities and deeds are the cause and the effect of births. These are the result of creation and not subject to human alterations. But this does not mean any disparagement or inequality. Certain qualities and deeds are common to all (सामान्यकर्म), others are differentiated according to birth. निष्कामकर्म in the doing of the actions enjoined on each caste and भक्ति which is common to all bring the same blessed fruits to all. Divergence of actions does not mean divergence of hearts. The caste system is perfectly compatible with peace, love, and democratic equality and is, in fact, the only secure basis of these.

(To be continued.)

Literary and Educational.

Kalidasa: To his Earthly Love.

By V. SARANATHAN, M.A.

There is soft Word playing true
On full melodious strings:
And a kingdom's power and silent view
Of beauty rests on its wings,
There is a quick Dream nightly borne
On austere waking brow:
And a garland waves, by warrior worn,—
And Parvati's holy vow.
There shines a cloudless blue ; and jewels
Of the Night are vagrant, few:
And a maiden steals from distant revels,—
My Urvasi ever new.
I know the lotus, and the moon,
And invocation warm
Of tender-growing plant, and rune
Of soft feet's touch and charm
Of woman's tendance of sweet trees.
I know the paths of the cloud
Which friendly rumbles, speaking peace
And felicitations loud,
Yet all my mystery is a shade,—
My word, my tenderness,
My learning's pride, Ah, never to fade,
Thy maddening flowerines!
O Beauty fulfilled in deep hours
As springs are filled of the night,
When thy warm flesh stirs like wine, and ours
Is the midnight's passionate rite,
I yield all sense, all thought, all calm
Of over-ruling power,
And subtle seeing of God's palm
Enscrolled with an ancient dower!

Mahasveta's Penance.

[An Yaksha princess beloved of a glorious Brahman youth, sees him die of the fires of passion before she could relieve him. She cherishes him through successive births until she gains him.]

I

A wild stream rustles by Her home
Upon the velvet hills
Which glimmer on, when rich skies roam
Shadowed over the rills ;
And Evening lies in a deep sleep
On passioned heights, and shy
Breast of that mountain-glade, where sweep
Desires ageless, and a Sigh !

II

There dwells She on the radiant side
Of a dream half-invoked,
A love whose hungry morning tide,
Bright stars never convoked ;
Remembering *him* who madly tost
The living bread which fell
From heaven, and solitary past
Where stars were drowned—(his hell !)

The East.

The East is the breast of God ;
And red the field He trod
Who out of the tower of Night
Forges his arms of Light,
When on the day of Death
He broke the first flower-breath.

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

By S. AMUDACHARI (FINAL YEAR HONOURS.)

(Concluded.)

Having had an idea of the possibilities of a University Life, we shall next consider the conditions under which it can be favourably promoted. A University has to be quite properly situated,—not merely for the attraction of students, but in its own interest. It has to be in a free and uncongested place; All around must be big parks with fine and lovely trees in groups, and a beautiful scenery,—such that there may be fresh air and cheerful surroundings. It is said that the University of Paris was situated on the bank of the Seine, and that it comprised the half of the city, and that the beautiful half. The ideal situation must be a source of inspiration and delight in itself where Learning might go on unhampered by the petty broils of the city, and where all might be engrossed with their work,—the student of science carrying on his researches in the laboratory, and the student of Poetry drawing his inspiration from the Muses.

This is very often lost sight of in the construction of Universities. Instead of the tall and shady trees around, there are often perhaps, tall chimneys that smoke away, in volumes, dirtying the whole place, or the clamorous noises of the rattle and bustle of a busy town. We cannot but admire, the lovely and the most beautiful situation in which the Shantiniketan school at Bolpur is placed, where almost ideal conditions have been secured, both for intellectual and physical culture. It reminded us of our ancient 'Gurukula,' and the forest Universities, where students sat under the broad branches of leafy trees with the bracing influence of cool air—nature's hall, a source of constant inspiration and delight. Rabindranath has set the example, and it may be said to mark the renaissance of modern Indian University Life.

Having secured such a condition for its existence, a University will have to fulfil certain conditions. It is not merely a place for intellectual ends,—its purpose lies elsewhere as well. A true state of moral and physical culture must also be reached. Religious education, into the controversies of which, we shall, not now enter, must have its place. It is a vital thing, 'a living voice, and a breathing form,' and a 'truth necessary' for us.

And last, but not least, comes the question of the University, being an examining body, and a place for the granting of the degrees. Dr. Thomas Baty in his very thoughtful and informing article on this subject in the 'East and West' says that the aims of the present University system are purely material, as for instance, the turning out of teachers, professional men and engineers. He is of opinion that no University need be created for the manufacture of these useful citizens, for there are now in existence many institutions, which serve that utilitarian purpose. But, he believes there is much in the idea of the creation of a University which shall be a seat of learning untrammelled by the rigid system of examinations, where the two valuable points should be (1) "the possibility of making influential and intimate friends; and (2) the acquirement of an 'insouciant' polish which confers on him the inestimable advantage of being able to look down upon any society into which he may happen to be projected." Dr. Baty is clearly of opinion that the whole Empire and not India alone, is in urgent need of an academy, where learning is sought for its own

sake in an atmosphere of advanced culture. He states that as the inland towns are dull and dry, some ideal plains like Cashmere and Tona far from the 'cancerous squalor of cities' might be chosen. Modest buildings and modest salaries and costs may ever do for 'those who are drawn to it (this University) by the delight of study and the peace of congenial companionship will not be very particular how they are lodged and fed.'

And further, he says,

"The main point should be the studious pursuit of learning and the avoidance of the spirit of mad rush for its rewards. As to the testing, no body of persons is better fitted for it, than the teachers themselves; of course, the Universities and the Colleges would be residential." Dr. Baty concluded, by insisting on the great importance of treating Universities as civilising agencies and not as degree-shops.

Finally, we may suggest, in our present Universities, an improvement in the course of literary education, so as to provide for special instruction being given in the classical and historical literature of this country and for the best Oriental ideals of life and thought being incorporated with the best assimilable ideas of the West; and in the words of Mr. N. C. Kelkar, by 'making provisions for religious instruction under certain conditions, so as to secure the benefit of spiritual culture without at the same time accentuating sectarian dogmas and beliefs, by making education easy, by imparting it through the medium of vernaculars as far as possible, by reducing within reasonable limits, the number of public examinations, by providing for greater discipline to be enforced upon boys by making residence in special quarters compulsory, and making them conform to certain manners and methods of living which may be calculated to educate them in certain civic virtues; by providing for superior training to be given to boys in physical manly sports, pastimes and exercise, in order to teach them self-reliance and self-defence, and above all, by giving such education to boys as will make them useful, self-respecting, self-sacrificing units of the Indian Nation, as much ambitious of a proud future as conscious of a proud past.'

Vilapatarangini*

By K. KRISHNAMACHARIAR, B. A. L. T.

SECTION I.

Preamble

1

A Lover once took leave of his love and set out on a voyage, on commercial intent, to Persia and other lands.

The vessel having foundered midway, he found himself washed ashore on to the Island of Sinhala.

2

Not master of himself in separation, away from enjoyments, and with limbs love-lorn, he managed to pass away, with drooping eyes, two months or three.

And at the dawn of Chaitra, when Manobhava is all in all, he bethought himself of his beloved and closed his eyes in dream.

3

Awakened from the dream, he longed to feast his eyes, drenched in tears, on the jewelled ring bestowed on him by his beloved.

But turning to the finger, and finding alas! no ring there, he wept aloud, unconscious that it slipped during the dream.

*Translations from the author's original verses in Sanskrit.

1

Having torn her from me, the heartless Fate has now made impossible a meeting even in a dream.

Not content with this, he has also robbed me alas! of the jewel she gave me.

Verily, misfortunes afflict the already miserable.

2

Knowing that sea-voyage is forbidden for the twice-born, I have acted thus in a fit of weakness.

The separation from the lotus-eyed is perhaps the fruit of it.

Alas! who can take me across this Ocean of misery?

3

Finding me resolved even after her loving entreaty—

“Nay, go not, my lord,” she followed me.

But, prevailing upon her, in coaxing words, to turn back, I set out, and am bewailing my fate here, torrents of tears rolling down my cheeks.

Alas! I know not what is there in her tender heart.

4

For fear of the inauspicious, she could not wink her tear-laden eyes, on my parting.

And, while I tried to wipe her tears out, she embraced me by the neck and entreated,

“Remember me, my love, day by day.”

The sweet words are still ringing in my ears.

5

Disentangling, somehow, from the loving embrace of the lotus-eyed, I set out afar;

And the anxious looks of her dark eyes, cast on my path, were like metallic chains to restrain my out-going feet.

6

Bent on business, I took leave of my young fair-faced beloved;

But my mind, with all the senses, has merged itself in her.

Oh! She is tortured in this enjoyable age.

Who can go against the perverted decrees of Fate?

7

Fasting all through, her tender flower-like limbs spelling misery, she would now perhaps rise up from her sleepless bed on the floor, like a creeper rolling in the dust, for want of the supporting tree.

8

The Sun rising in the sky from the summit of the Eastern Mountain, the fair-eyed one would, with thoughts of her lord's welfare, bathe, and in all purity, gather flowers in the garden, to worship the daughter of the ocean.

9

Having pleased her with the choicest songs of devotion, she would, at the end of the worship, pray with folded hands:—

“Mother kind, may my partner be happy in the foreign land! Who else, than I, deserves well of your kindness?”

10

While engaged in the service of my gurus (parents), she would conceal her heart's affliction;

For, careless diversions in the service of the gurus deprive young women of their rightful reputation.

11

The household duties finishing, she would betake herself to a lone corner, and dream of me awhile, her lotus-face resting on her rosy palm. Somehow closing in a nap her tear-laden eyes, she would then rest motionless like a painted picture.

12

Or she would be glancing through that chapter of the Epic, sung by the First of the Poets, where the Daughter of the Videhas, terrified by the fearful she-demons, saw the Lord of the Monkeys singing in praise of her Lord.

13

Or she would be questioning the fortune-tellers on her dear lord's well-being.

Or she would be painting his likeness on a sheet of canvas.

Or she would be telling his story to the parrot on her hand.

Or she would be resting his ring on her heated bust.

14

The Sun sinking in the Western Ocean, she would finish her work in the house, and would long to while away, like a moment, the live-long night, seeing the bed-chamber all empty.

15

Once, in that chamber, she was sulky and could not be persuaded for long.

But when I threatened her that I would embrace Sanyasa, and wander in the forest, she suddenly jumped into my lap.

16

Then, in the hard embrace, the pearls, breaking loose from off her breast, looked like rubies, in the red glow of her lotus-feet.

Believing they were real rubies dropped from the jewel in her ears, she looked her face in a mirror, while all along I enjoyed the fun from behind, unseen.

17

Thus weeping, the lover found at last the missing ring, just lying by his side, and kissed it to his heart's content.

It was not fated that he should be reuniting to his love.

Neither a cloud-messenger nor even a swan-messenger carried his message to his beloved.

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Reviews.

Indian Thought: Past and Present By R. W. FRAZER. (T. Fisher Unwin).

This book is written on the whole with little insight and less sympathy; and it is, as it necessarily must be, deficient in knowledge of the finer essence of Indian thought. Its conception of the Vedas is naturally the pretentious but untrue interpretation of modern Western scholars and savants. Mr. Frazer calls the Vedic Gods personifications of natural phenomena and denies the existence of the doctrine of transmigration of souls in the Rig Veda. These and many other shibboleths of scholarship are based on untrue data and twisted interpretations and mere guesses. Siva is called a Non-Aryan deity. *Tryambaka* is said to mean "having three mothers." All this is of course absurd.

Mr. Frazer then proceeds to deal with the Brahmanas and the Upanishad in the same scrappy and ill-informed fashion. He however well points out that the karma doctrine differs from animism, because "animism implies the transfer of man's life or spirit into other objects and involves no doctrine of retribution." He would say that "the Upanishads contain many solutions of the universe, idealistic, pantheistic, and theistic." This widely prevalent erroneous notice is due to not knowing the master-key to Indian thought. Theism, pantheism, spiritual monism are terms to frighten the inquirer, but Hindu thought is synthetic and clear and has no confusions or contradictions. The author repeats all the current misconceptions and misrepresentations of Sankara's philosophy. The compendious descriptions of *Vedanta* as interpreting the world as illusion, of *Saṅkhya* as describing the world as matter, of *Vaiśeṣika* as describing the world as atoms, and of *Yoga* as asceticism are misleading and inaccurate. In regard to the later evolution of Hinduism also the author's treatment leaves much to be desired.

Mr. Frazer then deals with the past and present position of woman in India. His western angle of vision is betrayed in the very first sentence which says that the position of woman in India is still based on status and not on contract. In regard to the joint-family however he says well: "The joint-family is a seven-fold sacramental bond uniting the living Paterfamilias with the father, grandfather, and great-grandfather, and with the son, grandson, and great-grandson." The author desires to make out free choice of mates and widow marriage obtained in the so-called Vedic times. But this attempt is a miserable failure. He says well however that "in India marriage is spiritual as well as a bond of human love." His explanations and innuendoes which are worse than his explanations about *Sati* are baseless and absurd. He is annoyed that the Hindu home is guarded jealously like the Hindu temple. There is however much truth in the following passage which our society-shattering brethren may well ponder over: "Western system of education, if introduced into the family life of India void of all that makes family life instinct with filial piety and womanly devotion, may result in disquietude and unrest, and in implanting in a coming generation defiance of all authority, divine or temporal."

The last chapter deals with "Present Indian Thought." The keynote of it is struck in the quotation from Lord Morley's speeches that "we are watching a great and stupendous process, the reconstruction of a decomposed society." This may be an excellent oratorical flight of Morley's but it is an utterly false view of the situation. Indian Society is far less decomposed, than the European societies of today. The author naturally stresses more the protestant and

dissident religious movements in modern India than the orthodox and vital religious movements. This is certainly a most disappointing book.

"Is India Civilized?"—By SIR JOHN WOODROFFE. Second Edition. (Messrs. Ganesh & Co.)

Sir John Woodroffe is one of the very few savants who have entered deep and earnestly into the spirit of Hindu Culture and who have the courage of the expression of the same.

The first edition of his book "Is India civilized" was reviewed at great length last year in the pages of the HINDU MESSAGE.

The second edition now before us is an elaboration of the first, and is a crushing reply to ignorant attacks and foul misrepresentations and is also a call, an earnest and sincere call to the Indians to realize their greatness and distinctness and to build the great future of India in their own cast and mould, though the forms may vary but with the full Vedantic or Hindu or Indian spirit pervading them. Full realization of the best principles of Hindu or Vedantic religion cannot but infuse in any one who has eyes to see and learn, that the young plant of India, cannot but be tendered and nurtured with Indian waters into a wild tree overstretching its branches, of course, with few prunings and cuttings here and there necessitated by the altered circumstances. "Give up yourselves" will be suicidal. Our culture cannot but dominate in "the future" of India, aye, of the whole world: This book deserves careful study by any sincere believer in Indian thought which is soon destined to have "self-expression" all over the world as against "subjection".

G. K. C.

ON SHAKESPEARE.

Of course, much can be said by this time both for and against the national poet. But if it be hopeless to denounce Shakespeare, it may appear almost impertinent to defend him. And yet there is one point on which he has never been defended. And it is one on which I think he should not only be defended, but admired. If I were a Shakespearean student, or any kind of student (the improbability of which prospect words wholly fail me to express), I should specialise in the part of Shakespeare that is certainly not Shakespeare. I mean I would plead for the merit of Shakespeare's plots; all the more because they were somebody else's plots. In short I should say a word for the poet's taste; if only his taste in theft. It is the fashion to abase Shakespeare as a critic, if only to exalt him the more as a creator. It is the fashion to say that he built on a foundation of mere rubbish; and that this lifts to a greater glory the cloud-capped pinnacles he reared upon it. I am not sure that it is such pure praise for a practical architect to say that he was totally indifferent to the basement and cellars and interested exclusively in the roof and chimney-pots. But anyhow, I am sure that Shakespeare did not forget the foundation or despise the basement or the cellars.

The Illustrated London News.

Short Story.

Vedantic Sophistry.

By RADNUS B. DIVARD.

In a big city in India, there lived a Brahman, well versed in all branches of Oriental lore and especially in philosophy. His learning brought him fabulous wealth and he naturally fell a prey to extravagance and sloth. As a result of this, most of the household work which he himself or any other member of his family used to do cheerfully before fortune favoured him beyond all his expectations, now fell on paid servants. One of these servants was his cook, a very cunning woman. She was the very personification of deceit. Whenever the master ordered her to prepare some of the most favourite of his dishes which were generally very costly, he invariably found that only a very small share of the thing came to him though the quantity prepared was sufficient to feed a good many people. On being questioned why such a meagre portion came to him, she would answer:—'why, certainly you cannot hold me accountable for that. You know or ought to know your house is the haunt of a celestial visitant. He is no less than the Lord, the author of the Gita. He has taken a special fancy to your choicest dishes and he takes a giant's share of them and leaves you only a small quantity. This needn't vex you; for you are more than compensated for the loss of your things when God himself is pleased to grace your dwelling with his holy presence.'

'Can I see Him?' asked the Brahman.

'You cannot, though I can. Your mind is not still pure,' answered the cook.

'There's the devil's hand in it.' Thought he, 'and the cheat must be brought to book.'

He was bent on detecting the theft and punishing her properly but all his ingenuity was wasted. He was baffled in all his attempts to catch her red-handed. As a last resort, he tried a stratagem.

"Well, good woman," said he, one day to the cook, "I am going today on business to the neighbouring village and will be back by dinner time. I want some thing sweet for my meal and take care to prepare a generous quantity."

"Your orders will be obeyed," was the answer.

He went out but returned at a very earlier hour than what he had given out. On returning his first care was to get himself hidden in a room next to the kitchen whence he could watch all the movements of the worthy cook. She went on preparing the dishes one by one and lastly came his favourite dish. No sooner was it ready than she began to eat morsel after morsel with the least possible noise and with such an uncommon rapidity that it made him wonder whether she was actually a woman in flesh and blood or an eating machine! When she had finished with it, he slowly emerged from his hiding place in triumph and posting himself in front of her with a sardonic smile playing on his lips, asked her sarcastically: "So, good lady, the famished god thought it no dishonesty to eat my things stealthily!" "How dare you accuse God of theft?" retorted the woman retaining her usual composure, "He is the Master of the universe and he possesses the right of ownership over all things including your property."

"Well, that may be so; but don't you think that blasphemy has exhausted all its store of deceit when the devil passes off in the name of an angel?"

"What a simpleton you are and you dote on your book-learning. Now, here is the scripture. The Lord in the Gita says:—

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणपानसमायुक्तः पचाम्यनं चतुर्विधम् ॥

I reside in the body of living beings in the shape of gastric fire and with the help of the Prana and Apana I digest four kinds of food.

Well, haven't I got that gastric fire or God in me and if not, who else digests the food I take? It is God. It is he who eats and not I. Did I tell you a lie when I said that God used to eat your food?"

He did not directly answer her but quietly took a burning splinter from the hearth and silently applied it to her body and kept it there for a few minutes when she began to scream and dance and to call him hard-hearted and savage.

"I am not hard-hearted, nor am I savage" said he "I only want to apply my philosophy in its entirety. I can't accept one part of the scripture as true and reject the other as false. I must accept the whole of the teachings in the book. It was your turn to teach me the verse, अहं वैश्वानरो भूत्वा &c from the Gita a little while ago, it is now mine to teach you another verse from the same book. It is this:

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

Weapons cut him not, fire burns him not, waters wet him not, air dries him not.

This is spoken of the soul. You are that soul, my madam. So says the scripture. So do not cry and hold your peace while this splinter scorches up your skin which is altogether foreign to you."

This cured the woman at once of her lip-philosophy and he had no trouble with her from that day.

Miscellaneous.

Olla Podrida

The war survivors have formed a survivors' club. Clubs here, there, and everywhere. We saw a travellers' club formed a few months ago, A lawyers' club is to be formed next month. I propose to form an idlers' club. I am its president self-elected and self-applauded. I have no illusion as they have or as they pretend to have about public usefulness.

We are in the midst of the national week. I wish that it were as national in food and dress and speech as in feeling and in utterance. But I must not be constantly asking for more. Or else somebody will twist my tail.

Overflowing audiences are the order of the day. Did you notice this? No man addresses anywhere any except overflowing audiences. I wonder what the flow would be like if an overflow is what we know it to be. Where and whither does the audience overflow? Heaven knows.

The season of diaries and calendars has begun. All the seasons are duly welcome.

Did you read about Professor Bourguet? He is an expert in facial surgery and sets noses straight for a trifling consideration. All bad noses are made good and you can get a Grecian profile at a moment's notice. Do not turn up your nose at this. If your nose is "tip-tilted like the petal of a flower" you can substitute for it a Roman nose or a Grecian nose. Hurrah!

Professor Nipher has in his turn abolished gravitation. Weight is found to depend on electrical units. It is prophesied that we can overcome gravitation and can go to Mars. What for? To become more martial?

We are told that the Kaiser is going to submit to a trial on conditions and that the Crown Prince treats the talk of a trial as a joke. The former ardently wants to make a joke of the trial and the latter evidently wants to make a trial of a joke.

The Madras Shuddhi Sabha is going to revive an Aryasamaj at Mangalore. The President of the local Theosophical Society has given a site on permanent lease for a nominal rent of one rupee a year. Theosophy and Aryasamaj! All right. The thing is clear enough. Shuddhi Sabha indeed! This is indeed purification with a vengeance. Purification of India out of existence?

Mr. Justice Darling said in a recent case: "A husband now-a-days has no control over his wife. It is indeed the other way about." What has become of the Biblical injunction? Buried beyond possibility of resurrection?

SCRUTATOR.

Correspondence.

"Culture, the Underlying Purpose of Nations"

FROM A CORRESPONDENT.

This is the key-note struck by the October-November issue of the "Vivekachintamani," the organ of the Children's Educational Movement, which begins with the culture of woman as "wife" in India, illustrating "the triumph of soul over environment" of which she is often the standing embodiment (with her "fear-not" and "take-refuge-in-me" symbols—Abhaya-Varada Mudra), by the thrilling story of a "great woman with the child-heart" (Mrs. Henry Fawcett) who like "Victoria the Good," though born in the West, has lived to fulfil in her own life and person, the ancient ideal of 'noble' woman as wife in this land of Aryavarta, the land of noble ideals. Thus doth it call attention to the "central purpose" of the ancient Indian civilisation. "Underlying every civilisation is a spiritual purpose," for which the nations have fought valiantly while they lived, bequeathing it as an heirloom to a child,—to the young world of the future. This culture, the dearly "cherished treasure" of the nation, is the outcome of their leading thought, which in turn, is their manner of looking at life,—a thing which must be realised as the nation's religion, using that word in its broadest sense.

Thus is "Ardha-Narishvara" the highest embodiment of the religious ideal which permeates the culture,—the "central purpose" of the nation's existence in India and its activities in life. The Indian is the Greatest Home-lover in the face of the world, and there is not a soul among them, be he saint or sinner, hero or weakling, who in his heart of hearts does not reverence the "noble" form divine of woman as "Shakti,"—the embodiment of soul-power, at whose feet he will lay down his very life, if need be, subordinating all other purposes of life to the "central purpose" of the nation,—"the casket," so to speak, in which the best traditions of the ancient civilisation of India are preserved. A man will easily renounce the world,—the world of passions, of pelf, position and power, in the ecstasy of his devotion to God; but even such a man, like the Great Sri Ramakrishna Paramahansa Deva, cannot bear to see a womanly woman (*i.e.*, the ideal woman) in tears. "All my devotion to God will take wings and fly," the great saint said, "if I see her in tears." He simply cannot afford it.

All honour to the Saddler Commission that they have been able to catch a glimpse of the "central purpose" round which revolves the great spiritual civilisation of national India.

* Vide Geddes and Thompson on "The Evolution of Sex" from which is drawn the "Chart of Life" in "Gleanings on the Way."

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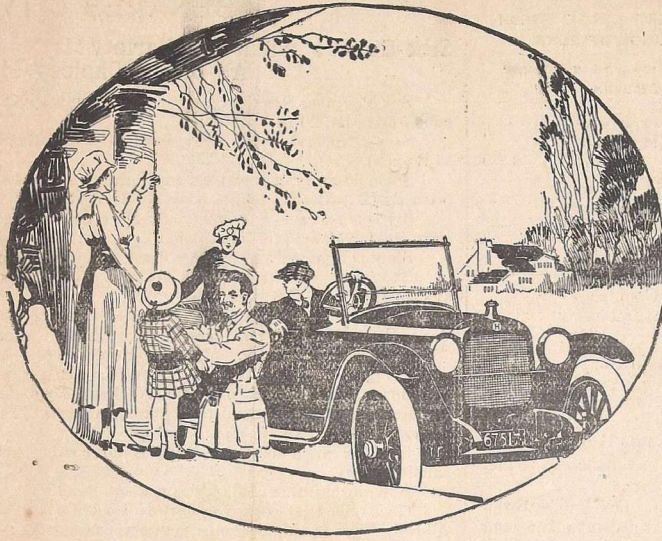
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Just a touch on a button and you obtain a clean white shady light, or set your fan in motion, no expert knowledge required.

Delco-Light is a compact, self-contained, easy to operate piece of mechanism. In fact, it is

"A MODEL OF SIMPLICITY."

Prices : Delco-Light Set :— 32 volts, $\frac{3}{4}$ K. W. size, Rs. 2,300

„ „ 110 volts, 3 K. W. „ „ 4,900

Suitable for Schools, Tea Factories, Clubs, Bungalows, or any building which has not the advantage of a public supply.

Write for full particulars to :—

THE TRICHY MOTOR SERVICE, Srirangam.

Sole Agents for the TRICHY, TANJORE, MADURA and COIMBATORE DISTRICTS.

There was no issue of THE HINDU MESSAGE
on the 1st instant on account of the New Year
and Vaikunta Ekadasi holidays.

Manager.