

# THE Hindu Message

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

VOL. V., No. 15.]  
Registered No. M. 1304.

THURSDAY FEBRUARY 19, 1920.

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

## CONTENTS.

<b>A VISION OF INDIA:</b> Ketaka. By K. S. Ramaswamy	<b>LITERARY AND EDUCATIONAL:</b> A Winter Morning. 257 To my Love. By S. Amudachari. 257 Literary Gossip. By P. R. K. 257
<b>GREAT THOUGHTS</b> .. 249	<b>HISTORICAL AND SCIENTIFIC.</b> The War and its lesson. By N. Subrahmanya
<b>CARTOON:</b> The C. C. Report. 250	Aiyar, M.A. 258
<b>EVENTS OF THE WEEK</b> 250	<b>REVIEWS:</b> Shakespeare's Workman- ship By Sir A. Quiller
<b>LEADER:</b> The Madras Budget. 251	Couch. 259
<b>NOTES AND COMMENTS</b> 252	<b>MISCELLANEOUS:</b> Olla Podrida. 260
The Political Situation. By Son of India. 253	By Scrutator. 260
<b>A MADRAS DIARY.</b> 254	<b>SHORT STORY.</b> The Way of the East. By Dr. T. V. S. Shastri
<b>SOCIAL AND RELIGIOUS:</b> Hindu Sociology. By K. Sundararama Aiyar, M.A. 254	L.N.S. 261
Arjuna's Grief. By M. S. Nateson. 256	

### THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only. Postage As. 13. Extra.

Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

## A Vision of India.

### THE KETAKA.

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

How like a pure and saintly soul thou art !

Each outer sheath of love hath inner core

In him enfolding sweetness more and more

As we with seeking love explore his heart.

And in thy form upon our vision start

New inner sheaths lit from an inner store.

Of golden rays that like the sunbeams pour

Before whose radiant look all glooms depart.

A subtle fragrance like love's yearning thought

Spreads from thy bashful and bewitching frame,

From evil gaze saved by thy guard of thorn.

I feel a lightening of my mortal lot

Whene'er I see thy shining golden flame

Shine on my soul as on the night the morn.

## Prize=Competition Essay.

The subject for January is "The humours of a Municipal Election." Cartoons also may accompany the Essay and the humorous side should be so exposed as to have an educative value besides provoking mirth. The essay should not exceed two pages of the "MESSAGE" and should reach this office not later than the 29th February 1920.

## Great Thoughts.

When a fruit becomes ripe and falls of itself, it tastes very sweet ; but when an unripe fruit is plucked and artificially ripened, it does not taste so sweet and becomes shrivelled up. So when a man has realized Brahman in everything, then, and not till then, can he have no distinction of caste. But so long as this exalted state of Divine Wisdom is not reached, none can escape the recognition of superiority and inferiority in others, and as such one must have to observe caste distinctions.

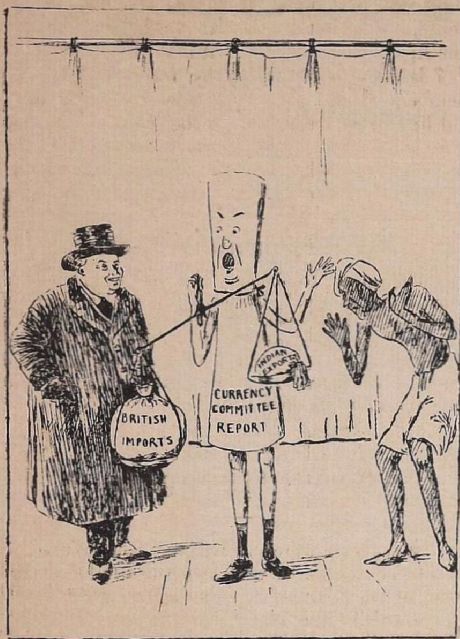
Once a student questioned Bhagavan Sri Ramakrishna—"As the same *Hari* dwells in every being, what harm is there in taking food out of any man's hands?" In reply the Bhagavan asked him whether he was a Brahmin. When the student assented he said "That is why you put me the question. Suppose you light a match and heap over it a lot of well-dried wood, what will become of the fire?" The student answered, "The fire will get extinguished, being choked by the wood." Again the Bhagavan said, "Suppose a wild fire is blazing and you throw in it a lot of green banana trees, what will become of them?" The student replied, "They will be reduced to ashes in a moment." "Similarly," said the Bhagavan, "if the spirituality in you is very weak, you have to fear its getting extinguished by taking food indiscriminately out of everyone's hands. If it is very strong, any food that goes within will not affect you."

When a wound is perfectly healed, the slough falls off of itself ; but if the slough be taken off earlier, it bleeds. Similarly, when the perfection of knowledge is reached by a man, the distinctions of caste fall off from him, but it is wrong for the ignorant to break such distinctions.

Many times must you sink and struggle in water before you learn to swim. So none can enjoy at once the felicity of swimming calmly on the ocean of Divine Bliss until he has made himself fit for it by wearisome struggles and trials.



## Events of the Week.



### THE CURRENCY COMMITTEE REPORT.

THE C. C. REPORT:—I meant well by both.

The debate which followed in the Imperial Legislative Council on Mr. Shafi's motion to refer the Dacca University Bill to a Select Committee clearly showed that a large body of opinion was against the introduction of the principle of communal representation in the scheme. The Dacca University is not a sectarian one like those of Benares or Aligarh and the introduction into its working of any system of Communal representation would, we fear, only have a pernicious influence. As Pandit Malaviya said "The University being one belonging to the state, it was evident that the interests of all castes and creeds should be represented in full and without giving predominance to one or other." Further the wisdom of the provision for a certain number of Mahomedan teachers cannot be praised. Mr. Sarma said that if efficient Mahomedan teachers could be found he saw no objection in employing them but that they should not be bound to undermine the training that an Indian University ought to impart." Members also emphasised the need for the inclusion of a larger number of faculties especially Medicine, for an increased academic freedom and for a wider field of recruitment of professors. The Bill was referred to a Select Committee which we hope will bear in mind most, if not all, of what the Honourable Members said.

The Madras and the Calcutta Banks have adopted the Resolution for a United Imperial Bank. The meeting of the Bombay Bank convened for the purpose ended in confusion, the Chairman having ruled out of order amendments and dissolving the meeting without calling a division. No one denies the great advantages to be gained from the amalgamation of all the three Presidency Banks into a Central Imperial Bank. Besides unity, uniformity and economy, there are other advantages of an outstanding nature which should make the proposal a welcome one to us. Great industrial developments, it is needless to say, depend upon banking facilities and it is

equally well-known that the Indian Banking system is hopelessly inadequate for present needs and would be still more so with the tremendous industrial developments which, it is hoped, are to take place in our land in the near future. It is asserted that the amalgamation would help forward the widespread extension of banking facilities. In fact it is asserted that 100 branches would be established within five years. It is further intended to establish branches not only in districts but in every town of some importance. As the Government of India despatch says "We do not look for rapid or dramatic results but a beginning must be made and we think that the mere appearance in a district of a bank which conducts Government's treasury and public business, as to whose stability there can be no question and from which local traders and dealers in produce can obtain advances on reasonable terms must in due course inevitably have an appreciable effect upon the local mental attitude towards banking in general and in course of time we shall expect to see the new branches of the Imperial Bank attract a large amount of deposits from the general public in such localities." Besides a still greater extension of the banking system is to be found in the securities afforded by the Imperial Bank and its branches to private banks. It will thus be, like the Bank of England, the banker's bank. Not only this, internal trade also would be greatly facilitated and very much enlarged by the easier and quicker bill or hundi discounting and the beneficial loans provided by the Bank and its branches in the districts. But the main objections to the Presidency Banks has not been clearly avoided in the Imperial Bank. It is yet to be seen how far the present Bank will offer a better help to the Indian industrialist. No provision has been made for an Indian element in the Central Board and like Mr. Bomanji of Bombay we are very sceptical as to how many Indians will find a place in the 100 branches that are promised to be opened. Neither the old Banks nor the new Bank afford any room for Indian aspirations.

The Committee of the Imperial Legislative Council are discussing the colonisation schemes with the deputations from British Guiana and Fiji. The British Guiana deputation has not only many tempting concessions but is also able to give guarantees on behalf of its Government. Free passages, three rupee wages, reward grants, consent to independent reports by Indian Committees are some of the concessions offered. Besides, the deputation undertakes to get its legislature pass a declaration that their Colonial office should give the Indian Government an undertaking that the policy which has been going on for years shall not be departed from. This is dubious. If the old policy had been satisfactory no trouble would have arisen over the question of emigration to Guiana. We should much prefer a declaratory Ordinance giving equality of status. To a question by Mr. Krum the deputation replied that they were prepared to repatriate any Indian, if that be the recommendation from one of the three Indian Commissioners who may be appointed to report on the condition of emigrants. The Deputation from Fiji had neither the tempting offers nor was able to give the guarantees. It is quite possible to reopen emigration to British Guiana with sufficient guarantees and privileges that would make a return to the old system impossible. But the question still remains why we should at all provide these people with our labour when there is every need for it among ourselves with our hoped-for industrial expansion.

A distinct loss has occurred to India in the death of Vincent A. Smith, the great orientalist. His *Early History of India*, his *History of Fine Arts in India and Ceylon* and his biography of *Asoka* are some of his well-known works standing as monuments to his genius. His loss is very much to be regretted.



## *The Hindu Message*

### **The Madras Budget.**

The financial statement presented at the last meeting of the Madras Legislative Council by the Hon. Mr. Todhunter is of extraordinary interest. This is the last budget under the old order of things according to which the Government of India looked upon the local Governments as agents who had to depend for their estimates on the pleasure of the former. From next year onward the situation will be reversed and the Imperial government will have to depend upon the provinces when their revenues are found to be inadequate for their needs. For the first time in the history of Madras we learn from the Hon. the Finance Member that the total estimated expenditure for the coming year is set down at very nearly Rupees one thousand one hundred lakhs which is the largest amount ever entered in any Madras budget. Though the sum to be spent is huge, it should not be considered that any portion of the expenditure is unjustified or unnecessary. It must be remembered that during the past five years progress had been delayed in almost every direction. Under the heads of education, medical and police we spend per head of the population less than half of what is spent in Bombay. The rise of prices renders increase of salaries imperative and though the Salaries Committee have not yet submitted their report a sum of Rs. 53 lakhs is set apart tentatively for increase of pay and absorption of war allowances. A further some of Rs. 24 lakhs is provided for additional pay to members of the Services as a result of the orders of the Secretary of State on the recommendations of the Public Service Commission. The need of money for sanitation is well-known. The estimates of the Public Works Department have risen by over Rupees 38½ lakhs and this includes an item of Rupees 16 lakhs for "relieving local bodies of the cost of maintaining main lines of communication" the details of which we are told have not yet been worked out. The educational budget is responsible for an increase of 24.68 lakhs and Medical and Sanitation for another 20.82 lakhs. As the Hon. the Finance Member rightly observes "with this leeway to be made up in the established departments, the new departments such as the Industries, Fisheries, Agriculture, Co-operation and Labour are all crying out for funds and will need more and more as time goes on. The Council must not therefore expect that the sum now set down for expenditure is anywhere near the maximum. On the contrary it is the lowest sum which after anxious discussion with the Finance Committee the Government feel should be provided." It is gratifying to note that the members of the Finance Committee have been in touch with the Government throughout the preparation of the budget. A new allotment is that for the creation

of a Department of Labour which will be in charge of Mr. Paddison embracing in its scope questions regarding emigration, wage-census, co-operative housing factories, criminal settlements, organisation of labour legislation etc. The Agricultural department also gets an increase of 7 lakhs providing thereby for a staff of 43 members where there are now only fourteen, and finally we may refer to the sum of Rupees five lakhs for expenditure involved by the introduction of the Reform Scheme. It will be a matter for surprise if this item, which includes the preparation and printing of registers, the taking of nominations, the arrangements for polling, the hearing of appeals, in short, the whole cost of the elaborate organisation required preliminary to the introduction of the Reforms, is not very largely exceeded. Thus it will be observed that in spite of the unusually large amount budgeted for expenditure this year there is no item which could be called extravagant or unjustified. As regards the ability of the Province to find the money for this huge expenditure, we summarise here Mr. Todhunter's own lucid exposition.—The coming year is thus expected to open with a balance of 206 lakhs. Before it closes, there will come into effect the reform of the Government together with a reform of the financial relations between the Local Government and the Government of India. Whatever may be the outcome of the negotiations in respect of the contributions from the various provinces to make good the anticipated deficit of the Imperial Government, it is clear that Madras can never be relegated to such an unfavourable position financially as it occupies under the present Provincial settlement. This circumstance, coupled with the enormous demand on the public purse on account of long-delayed schemes and developments has been fully examined by the members of the Finance Committee who have decided that they can in the ensuing year safely draw from the balances a total sum of Rs. 115 lakhs for expenditure in 1920—1921. The revenues are estimated at 974 lakhs. The two together give a sum of 1,089 lakhs which it is proposed to spend in the coming year, leaving a sum of 91 lakhs for the opening balance of the new Government.

The Hon. Mr. Todhunter has certainly not overstated the case when he said that the standard of expenditure attained here is much below certain other provinces, and that we should look forward for regular increase in the years to come under the Reforms Act. In these circumstances it is but fit that both the Government and the people of Madras should urge the claims of Madras before Lord Meston's Committee in the strongest manner possible.

### **Our Social Problem and the Bhagavat Gita**

By K. S. Ramaswamy Sastri B. A., B. L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.



## Notes and Comments.

In a recent lecture at Madras—at the inauguration of "The Law Social Club"—the Hon. Mr. S. Srinivasa Iyengar is reported to have said that "if caste was fundamental in Hinduism, then it was clear that they (*i. e.*, himself and his young audience) had ceased to be Hindus." At the same gathering, he also said that "Sir Sivaswami Iyer, one of their learned countrymen, was of opinion that caste was fundamental to Hinduism, and without it Hindu religion could not exist,"—and yet the Hon. Mr. S. Srinivasa Iyengar said that "he was ready to concede that Sir Sivaswami Iyer was a very good Hindu." It is difficult, indeed, to understand the workings of the Madras lawyer's mind, when it can put forth statements like these for the guidance of the world. The Madras lawyer—we refer only to the Brahmin variety—seems to us one of the strangest products of human evolution. His transformations become all the stranger, as he advances in years and as his environment grows around him or at least changes more rapidly than he bargains for. He wants to lead the world, he wants to make Government feel the force of his forceful personality, and he has an eye to the main chance in life, present and future. Hence, it is no surprise that he gives vent to sentiments of all kinds, however strange, even within the limits of the same discourse.

\*\*\*  
Another strange utterance issuing from the same great authority on the same occasion was:—"Hindu society had been during the last 20 years conspicuously of a ceremonial type and was dominated by caste and the joint family system." Even from the Christian Missionary we have heard that Hindu castes have lived for several thousands of years. The Hindu lawyer, we believe, will say the same thing of the joint family of the Hindus. And, as for Hindu ceremonialism, since Western education began to influence the Indian mind, it has tended to decline. In fact, the tendency to decline began long ago, and it has gone on from the commencement of the Dvapara Yuga, whenever that was. The golden age of Hindu ceremonialism was the Treta Yuga. The Upanishads themselves make a protest against making ceremonialism and its fruits the final goal of life. But they also insist on a certain amount of ceremonialism as preliminary to the Hindu's entrance upon a course of training for *jñāna*. For instance, the Mundaka Upanishad insists upon the performance of *Sirovratam* as the indispensable condition for the disciple who takes it up. "तेषामेवैतां ब्रह्मविद्यां वेदेन शिरोव्रतं विधिवद्यस्तु लोके"म्—"Teach this Brahma-Vidya only to those who have performed *Sirovratam* according to the rules." Even in the Bhagavad-Gita, which is ordinarily supposed to have altogether dispensed with Vedic ceremonials, Sri Krishna says (XVIII. 5, 6) that *yajna*, *dana*, and *tapas* must be performed, but without the love of fruits and the sense of self-importance which is apt to seize the minds of those who feed, and make money gifts to Brahmins and others on such occasions. If what is called ceremonialism is to be given up altogether, the only means available to Hinduism for attaining to *Chitta-Suddhi*,—the purity of mind or freedom from worldly longings without which the realisation of the Atman cannot take place—will be lost altogether. In explaining the Gita, XVIII. 6, the great Vedantic teacher, Sri Madhusudana Sarasvati says:—

“यद्दानतपसि अहंकारमिषंधीनां ज्ञानप्रतिबन्धकमपमलानेन ज्ञानविरागवियोगाकारुष्यगुणध्यानेन च शोधकम् ।”  
“*yajna*, *dana*, and *tapas* purify those who do not desire their fruits by removing the taint of sin which acts as

a hindrance against the realisation of the Atman, and also by bringing in the spiritual excellence which constitutes the qualification for the rise of such realisation.” To the merely speculative student of Indian religion who wants to fling a jeer at it from without or at best has but an academical interest in it, it might seem that our *Karma* is only a variety of what is called ritualism or ecclesiasticism in the West. Nothing can be a greater mistake. One can only learn the truth by persistent personal practice of the precepts of the Veda, and the resulting experiences are sure to bring their own gratifications with them. So long as we aspire after worldly and other-worldly aims of sorts, the beginningless ignorance of our true Self (Atman) will remain with us, and our egotism will keep us blind to the virtues and acquisitions arising from the curbing of our passions and desires. But we have no right to indulge in the vilification of those who practise what Sri Krishna calls *Tyāga*, the surrender of the fruits of Karma. It is only those that practise this *Tyāga* that will unfailingly realise the fact pointed out by Sri Krishna (in XVIII. 16) that the Atman is pure (कवल) and so is not the agent who acts. The Hon. Mr. S. Srinivasa Iyengar's inconsequential vehemence in his attack on what he calls Hindu ceremonialism can do no harm to the cause of truth, even though it may do mischief to those who follow his lead into the paths of blind infatuation and error.

The Hon. Mr. S. Srinivasa Iyengar made reference to the necessity of making changes in the existing Hindu law of inheritance and adoption. As we are not lawyers, we do not wish to enter into that topic here. The *Vyavahara* portion of the Hindu religion stands, we are sure, on a far different footing from the *Acharas* on which the Hindus place such high spiritual value. Even here we shall have to take account of the remoter consequences of change which are usually not within the purview of the lawyer and political agitator. If, after calm and careful inquiry into the effects of proposed changes, the public mind is satisfied that they are salutary under the conditions of society today, then we may proceed to give effect to them. Yajñavalkya insists that, even when a change in the pure *Vyavahara* or judicial regulations is to be introduced, the ruler must secure the sanction of learned Brahmins who have the following high qualities and who are called to his council on account of them:—

शुभाध्ययनमात्रा धर्मेज्ञा सत्यसाधिनः ।

राज्ञा समासदः कार्यं रिपौ मित्रे च ये समाः ॥

“The King must nominate to seats in his council those (Brahmins, as stated in the previous verse) who know the *Sastras* (*Mimamsa* and *Vyakarana*), have learned the *Vedas* under a Guru, who know the *Dharma*, speak the truth, and who regard both friend and foe alike.”

It is because the modern legislative bodies are not—and cannot be—composed of such men that we consider them incompetent to deal with purely Hindu usages and laws. If the modern Indian secular state and its purely political requirements demand any change, the authorities concerned will surely take action on their own initiative, and none can stand in their way. Our noisy *novi homines* failed altogether to prevent the Government from enacting the stringent press regulations which have become within these recent years the subject of bitter and acrimonious controversy. But, when purely legal and social changes affecting the Hindu community are proposed by impatient and impetuous “reformers,” the authorities in India are sometimes apt to look on with amused indifference. Often it is our British officials that have



come to the help of the usually dumb and indifferent elements of conservative Hindu society, and we convey to them our grateful appreciation of their efforts on behalf of the community. Occasionally, however, they encourage the "reformer," and we cannot blame them,—for they act according to the best of their lights. Anyhow, much mischief is done. Henceforth, the opportunities for such mischief are expected to be more frequent. We shall wait and see.

The Hon. Mr. S. Srinivasa Iyengar takes refuge under the usual expedient of making a distinction between what he calls "the ceremonial *accidental* parts of Hindu religion" and "the *essentials* of it." We cannot allow that "ceremonials" are merely "accidental parts" of Hindu religion, and we have already stated our reasons for them. Further, he called upon his young audience "to defend Hindu religion and society on its true basis" and not to support it by calling to their aid exploded doctrines or institutions which had been abolished and which no longer survived and by arguments which, however much they might perplex the unwary, carried their own condemnation, because in spite of it Hindu society had changed." We know well that human societies do change; Hindu society has also changed,—often for the worse,—for the reason that circumstances have been overpowering. The ideals and institutions valued by the Rishis are accessible to us in the originals in these days, and we can investigate them without haste and without prejudice and passion. Why should we adopt foreign customs and modes of living, simply because the people of the West are addicted to them? There is an idea now gaining ground that reason can discover for us what is best in the usages of the West and in our own, and that we can combine them together so as to produce what is wanted for us. For our own part, we do not object to this proposal as a *general* statement. But it does not shed light on the situation. We want men to help us,—men who know all about the ideals and aims of the Rishis who laid out the fabric of Hindu society and helped it to stand for so many thousands of years against the shocks of time and circumstance. We must not abandon what has enabled our society to stand on such a firm and enduring basis. We must, on the other hand, endeavour to strengthen further what has had such wonderful vitality, and our new reason can also easily help us to do so. It is to be regretted that men of leading like the Hon. Mr. S. Srinivasa Iyengar should be led into the error of advocating changes, because we *must* "end" or "mend" the Hindu caste system. He said:—"He would be an ender of it and he hoped most of them were also enders. If not he would ask them to be menders of the caste system at least." In our view, such remarks betray a sad lack of the calm and serious spirit of the constructive leader who wishes to help the world around him. It is easy to see that the young men who heard the Hon. Mr. S. Srinivasa Iyengar were not the men who were to be approached in this fashion. We have known many men who, misled by false guides in their youth, changed in later life and made ample amends for their past. The institutions of Hinduism have had a long history. Many of them are not to be easily understood in their true import by men who are not *practically* acquainted with the *Adhyatma-Vidya*. That is why our ancient lawgiver, Manu, and others insisted on having one at least who had a knowledge of this great and ancient *Vidya* as a member of our Parishads. Even singly such a man is well fitted to advise us better than a host of modern "educated" men so-called, who pass for great men now-a-days. This is the land known as Aryavarta,—the land to which *Aryas*—men really worth the name—"return again and again." We are quite certain that there are true *Aryas* in this great

land, and we can find them if we will seek for them. We do not despair of the future of a community and of social and spiritual ideals which have had so long a duration of life on earth. What is to be regretted is that our reformers and orators and leaders will give us no rest, but go on causing any amount of disturbance. This kind of thing has gone on for nearly, or over, forty years. Much harm has been done, but there is still time for reflection, for the sober return to common sense and truth, after all the troubles caused by the frivolous chatter of reform and revolution under the blind leading of men who have become enslaved by foreign influences, ideals, and cults which are unsuited to a community like ours with its rich inheritance of an ageless civilisation and a living treasure of spirituality, however little understood by the noisy leaders and prophets who stand forth today on numerous platforms as the inspirers and advocates of the new dispensation of Western culture and its materialistic gains in politics and secular life. We shall return to this topic in a future issue.

## The Political Situation.

By SON OF INDIA.

"If they were still moved by old bitterness, still feel the same old resentment, still finding fault with one another, then even Liberty herself could not make them a nation"—pregnant words these. It is easy enough for one to understand the existence of political parties, but that they should have a cheap fling at one another, that they should be blind to honest difference of opinion, that they should question one another's *bona fides* is particularly unfortunate. And it will not be wide of the mark if one singles out the '*Hindu*' for its personal invectives against individuals who have the misfortune to differ from its creed—always barring of course the amiable '*Justice*', the official organ of the South Indian People's Association. Far be it from us to suggest that the policy of the '*Hindu*' is not edifying. It is said that political parties in England are blinder still and would not hesitate to cut one another's throats—but it sounds as party government with a vengeance, and Lord save us from it.

But the controversy rages to-day round the question of communal representation. It is now too late in the day to discuss whether communal representation is a bane or a boon. Even the South Indian Liberal Federation is forced to admit that it is a matter of mere expediency, and can be done away with when the Non-Brahmans come by their own. In providing for this communal representation, the Joint-Committee of the Parliament left it to be settled by the Brahmans and their *Non*. The fears that were entertained whether this would not create another occasion for a rupture proved only too true, notwithstanding the kindly efforts of His Excellency the Governor to bring about a mutual understanding. And to any one who had been studying the people, the failure of the Brahman—non-brahman conference was not a surprise. The crucial point and in fact the only point that arose and to settle which the conference had assembled was, in the words of the Hon. the Rajah of Ramnad, "whether the non-Brahmans should be guaranteed the full maximum that they may be entitled to get," or whether only a certain number of elective seats should be reserved for them. The non-Brahmanas, especially of the South Indian Liberal Federation held that they should be guaranteed the maximum number of seats they were entitled to by force of their numbers. This practically meant that the Brahmanas should be pinned to a few seats. Wiser counsels however prevailed in the Presidency Association camp, but the same could not unfortunately be said of the Brahman members of the Conference. Instead of pushing



matters to the awkward end of making a reference to an outside arbitrator from whose decision there was no legal appeal, they could as well have conceded with much better grace a few more seats. Dewan Bahadur M. Ramachandra Rao was prepared to concede 32 or 33 seats while his brother Dewan Bahadur of the M. P. A. would accept nothing short of 36.

We have no reason to find fault with the Non-Brahmans,—either M. P. A. or S. I. L. F. The country would not be endangered if the Brahmins had of their own accord and free will conceded a few more seats to their Non-Brahmin brethren. It is our firm opinion that the Brahmins should have more gracefully undertaken to retire from the field altogether, and afford the Non-Brahmin Legislative Council an opportunity to vindicate itself. This may sound heterodox, but it will none the less contribute to the progress of our country which every patriot—Brahmin or Non-Brahmin, M. P. A. or S. I. L. F.—must have at heart: It may mean the dislodgement of a few of the Brahmin veterans, but more than any one else they should know that they can serve the country by remaining outside the Council, at least as well as, if not better than, by remaining within it.

It is never too late to mend.

## A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

The Animal Show which was arranged by the S. P. C. A. was rather a poor one this year, though the reason for it is not quite clear. I think the high prices of food-stuffs and the epidemics may have been the causes; otherwise it is not quite accountable considering that the prizes offered by the society are tempting enough. The only novelty of the Exhibition was that a sheep instead of the customary dog won the prize this year for the animal that follows its master best.

The New Corporation met for the first time on last Tuesday night and chose as its President Dewan Bahadur Mr. P. T. Theagaraya Chetty, the Non-Brahmin leader. I wish him and his clan every success in their new offices. The business of the meeting was chiefly the selection of the several special committees after doing which the President was thanked, congratulated, garlanded and taken in procession to the abode of (the) Justice.

Neither the Brahmins nor the Non-Brahmins were able to come to an agreement as to how many seats in the Legislature the former would surrender or with how many seats the latter would be satisfied with the result that that goodman, Lord Meston has been called in to arbitrate between them. I could hardly conjecture whether the arbitrator himself, unless he be a high-handed one, could arbitrate between these hostile camps. Why not abolish all question of reservation and allow people to choose as they like. The recent City Municipal elections clearly demonstrate the success of the Non-Brahmins even in open election without anything being reserved for them. The reservation of seats in their favour will only work to their detriment as it wouldn't bring the best out of them which is only possible in an open competition.

In response to a resolution moved by Mr. B. V. Narasimha Aiyar and on the recommendation of Mr. Hemingway the Government have decided to increase the staff of co-operative workers so as to cover those parts of the Presidency still untouched or only partially done so. I am glad at the generosity which the Government have shown towards Mr. B. V. Narasimha Aiyar's resolution and wish the generosity would realise itself in the success of its aims.

If anybody wished to see one of the most pitiable sights I would direct them to one of the rice depots of the city. Day after day, morning, noon or evening, shine or rain, the crowds that collect at these depots are the poorest and are packed together worse than sheep, are huddled together worse than pigs. The fringe of the crowd day by day increases in circumference and reveals only that more victims have been brought into the fold. The poverty-stricken faces of this seething multitude is one of the most moving spectacles that one could ever behold especially the sufferings they undergo under well-meaning policemen and sergeants. The police are doing yeoman service in managing the crowds but they too are human and couldn't help exhibiting their human weaknesses sometimes. This is all because that the rice depots are not pitched at the right places. They are invariably situated where they are most undesirable. The rice depots are at present situated at the busiest street crossings or corners or at the worst Tramway-Junctions with the result that the confused crowd as well as the street fare undergo the greatest difficulties and dangers. I wish the authorities concerned would remove the depots to more open spaces where long queues are possible and where the poor can get what they want without being squeezed or trampled, each one in his or her turn with greater comfort and safety.

Labour has woke up in Madras as we may see from the various unions of labourers that have quite recently sprung up. The daily papers of the City publish the correspondences containing the men's demands that passed between these unions and the heads of the various factories and workshops. One of the heads wants to know whether the Central Advisory Board is a Government one, another whether a union is a registered one, another will be glad to know the constitution of the union, still another asks whether the union is a spontaneous one composed of his employees. It is quite legitimate to ask these questions but nothing useful will be served by refusing consideration of demands if the answers to these questions are not satisfactory. The fact that these unions have been the creation of some political leaders has led to the belief that they are involuntary and engineered for political purposes. It is hard to get at the truth and mere conjectures won't do. But we must realise that labour in Madras is in its nascent state and that without external help it couldn't be kindled into life and activity. Once Labour has established itself firmly on solid ground I am quite sure that the men who brought it into life will withdraw leaving it to work its own salvation.

## Social and Religious.

### Hindu Sociology.

#### II. The Communal Idea in India.

BY K. SUNDARARAMA AIYAR, M.A.

(Concluded)

The societies which have been once functional in the West gradually ceased to be such after the changes due to the renaissance of ancient learning in Europe, and especially after the epoch of the French Revolution. The "re-discovery of the world" and "re-discovery of man" which are stated—by Mr. J. A. Symonds—to form the true import of the Renaissance effectively helped to disturb the stationariness combined with freedom from restless aggression which characterised the Christian society of the Middle Age. Machiavelli who was the direct child of the Renaissance movement preached "self-interest and self-regard as the principle of state-action, and material force" as the master-key to civil polity." Later, Voltaire proclaimed his gospel of reason, and



destroyed the old-world creed of duty and faith. Napoleon applied their teachings to the politics of his time, while Goethe interpreted him to the European world when he proclaimed his ideal of the true man of action,—of the man “of demoniac influence who alone can exercise an incredible power over all creatures.” It is thus quite legitimate that the country of Goethe should produce the unmentionable coterie of barbarians who helped to make the Continent of Europe during these last years of far greater scourge of humanity than ever it has been before. An American writer has recently written a work explaining the basic principles of Western civilisation. According to him, the West has passed from its “age of deficit” to the present “age of surplus;” and he explains that the change is due to the fact that the races of Europe and America have for centuries successfully exploited the rest of the world for their own profit and progress. Aggressive exploitation has brought them plenty of resources, and these are in turn used for purposes of further aggression—and this succession of cause and effect goes on in a beautifully recurring cycle, bringing joy, comfort, and high spirits to all. “Blessed are the strong, for they shall prey on the weak,”—is the beatitude of the Gospel of Evolution. The same writer says further,—“The improvement of nations is measured by that margin of riches and power left from the cost of living, and that character is greatest in the new society which is trained to give its excess to immediate ends, and that course becomes normal and therefore moral which enables individuals to add to the superabundance of the general goods.” Hence all are enabled to secure an improved and stable physical heredity and share the advantages of health and plenty. The one prevailing type of character is what is known as “the economic man,” and there are only two social classes,—capitalists and labourers.

Such a society is essentially “a belligerent civilisation,”—to use the happy phrase coined by the late Sir Fitzjames Stephen. The sole or main social purpose is the acquisition of wealth and power; and the aim of all public life and public institutions is “the greatest happiness of the greatest number.” A Western writer—Mr. R. H. Tawney—has pointed out the various undesirable phenomena developing in such a society as follows:—(1) a large and increasing class of men who live a parasitic life on the dividends of share-capital and the rents of land without themselves contributing to industry or its products; (2) the masses of men who are labourers and who are deemed the vulgar class having no other function but to secure wealth, power, luxuries, and happiness to their capitalist masters; (3) constant social bitterness and conflict between them. “If men recognise no law superior to their desires, then they must fight when their desires collide.” It has been well said that “things are in the saddle and ride mankind.” Men exist for productive industry, not productive industry for men. Human toil and virtue have no other aim than to commit depredation and exploitation over weak men, and human life can have no ethical or spiritual aim.

If these consequences are to be avoided in future, men must recognise that there are laws, moral and spiritual, higher than the law of satisfaction of material wants and desires,—and that men can avoid the collision of interests among social classes by the renunciation of the idea of rights and by organising human society on the basis of a common purpose to be accomplished by the separation of functions so as to confine each class (and each individual belonging to it) to its own functions. This social purpose will best be fulfilled by developing along with it the spiritual gifts and acquisitions of the race. For achieving this end it is necessary that each human being should regard himself as a sojourner here on his way to the realisation of

the pure and perfect joy which is both the goal of existence and also the essential self of all things which move and breathe in the universe. All men are, as they are, imperfect beings,—but every man is, in his essential nature, the Supreme Self—the Innermost Bliss of Love, which is the “One only without a second,” revealed in the Vedantic Mahavakya,—“तत्त्वमसि” “That art Thou.” The ideal social organisation is that which helps every one living under its shadow to work towards such a realisation. The ancient Hindu organisation of society with its inseparable ideal of Svadharma was intended to subserve this supreme purpose of the human race,—and it has never, in all its transformations, swerved from this aim and goal.

Hindu society has never made the mistake of making its own progress and prosperity its end and aim. Its end has ever been the spiritual perfection of those souls who get incarnated into it from all parts of this earth and even from the entire universe of living beings. If Hinduism were purely an organismal society, as some assert, then it will not be capable of this eternal tendency to discreteness or individualism which has ever been a prominent feature of it and which is needed for the fulfilment of its spiritual aim of securing to all living beings the final goal of freedom from the pains and penalties of embodied existence. As Mr. Henry Jones says:—“The notion of organic unity involves that the individual, cut away from society, becomes a severed limb, a lifeless, meaningless mass; that, without the purposes of society, he has no purposes at all, and cannot even be egoistic; and that the life which he perverts to selfish ends is not merely his own but that of the moral organism which lives in him.” And again:—“the real meaning of the doctrine that society is an organism is, that an individual has no life except that which is social life and that he cannot realise his own purposes except in realising the larger purposes of society.” Indian society, while prescribing to every one born within its pale his own social function as subserving its structural unity and collective welfare, has never called upon the individual to sacrifice the aim of final liberation from *samsara* in order to realise any of its purely secular aims as a society. Our system of *Asramas*—existing as it does, side by side with our *Varnas*—shows that Hindu society exists as an organised social fabric only to help the individual’s aim of achieving liberation from *samsara* bondage. The truth is that, as man is, in his essence, the One Absolute Existence,—the Innermost Bliss of Life, Light, and Love, above all the changes and chances of the material life of name and form,—he can achieve the final victory in his struggle with his material environments of all kinds. In fact, it is his pure Intelligence (or Consciousness)—the चैतन्य, which he is in essence,—that can alone give a meaning to the material environment;—the environment is nothing at all, it does not exist at all, without this enlightening *Chaitanya* or Intelligence. As man is, in his essence, this pure Intelligence, he is really free from all binding contact with the plane of material existence, whether social, economic, or political,—whether in this or in higher worlds unknown to us. Hence, human society on earth is only a means,—not an end in itself,—a means towards the realisation of his essential freedom,—i.e., कैवल्य (Kaivalya). “विमुक्त्य विमुच्यते” says the Veda. “Being (essentially) free, he is freed,”—i.e., freed from the illusion of bondage, due to the ignorance of the truth regarding the *Atman* (or himself).

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 20s. per annum. All subscriptions are payable in advance and should be remitted to the Manager “The Hindu Message” Srirangam.



## Arjuna's Grief.

BY M. S. NATESON.

VI

Thus, having given a philosophical dignity to the problem of Arjuna, and raised it from the plane of narrow practical consideration, Sri Krishna descended to the plane of a Kshatriya and urged his friend to do his duty, *swadharma*. "Action, He said, when performed without caring for its fruits and as a service to the Lord, throws open the door to that state of exaltation where man is free for ever. Arjuna is made to forget the hour and lose sight of his individual problems and he questions, "what are the marks of a perfected sage? How would he speak, what would he do and how would he behave?"

This question answered, he propounded, "If, O Lord, you think that wisdom is better than action, why do you counsel me to engage in a horrible deed?"

The reply to this question forms the subject of Chapters III, IV, and V. Action leads to wisdom and wisdom is surcease from all works. For him who desires *gnana*, *karma* is necessary, and for him who has attained *gnana*, control of mind is the chief requisite. *Nishkama karma* brings about *chittasuddhi* and qualifies the doer thereof for the attainment of wisdom, which directly leads to liberation from the bonds of conditioned existence. A *gnani* need not be a recluse, he need not fly away from the haunts of men and live in lonely forests and mountain caves and be dead to the world, but he is to live in the world and yet be out of it. He is to perform action though not for himself; for the world follows the example which the wise man sets.

This is the essence of Sri Krishna's teaching and this, he said, was first taught by Him to *Vivasvan*, who in his turn taught it to *Mama*, *Manu* to *Ishvaki*, and so on. And Arjuna very pertinently asked, "Later was your birth, O Krishna, and earlier the birth of *Vivasvan*. How is this possible?"

Sri Krishna's answer involved a great philosophical doctrine.

In reply to Arjuna, the Lord said, "many births of mine have passed, O Arjuna. I know them all; many births of thine have also passed though you know them not. I, the Imperishable Self, the Lord of all Beings, presiding over my own Nature, am born through my own power. Whenever there is a decay of Religion and an exaltation of irreligion, I manifest myself. For the protection of the virtuous, for the destruction of the evil-doers, for the firm establishment of Religion, am I born firm age to age."

The power of vision of the ordinary *jiva* is limited by *Avidya* and therefore it does not know its past incarnations, but the Lord, being the all-knowing *Ataryamin*, knows all his births. At the same time, while the ordinary *jiva* takes birth as a result of the working of the law of *karma*, the Lord, being over and above the workings of the law of *karma*, (कर्मतत) takes birth and manifests extraordinary power and glory out of the abundance of His infinite grace and mercy.

The popular conception is that *Ivara* descends from Heaven and creates Himself in a particular form. This conception is often fancifully elaborated and it is said that when an *avatara* comes down, *Vaishnatham* the abode of *Vishnu* becomes vacant for the time, and that when the *avatara* departs from the earth *Vishnu* goes back to His Heaven.

It is a truism that whatever exists, exists only in and through Brahman and that the whole world is nothing but a manifestation of Him through the medium of His *Maya*. All existences are in essence one in reality, but, as phenomena, they are widely different from one another. Their bodies are the vehicles through which

the Lord manifests Himself and the difference lies in the degree in which they manifest Him. A sage, for instance, reveals more of divinity than does an ordinary mortal and the latter more than an animal, and so on. It is owing to this difference that certain forms of existence have been specially regarded as *avatars*, because of some extraordinary qualities possessed by them. Sri Krishna says, "wherever there is power or glory in an extraordinary degree, know that I am there."

People usually say of any extraordinary individual, "Ah, he is an *avatar*!"

In the life of an individual, when there happens any great unbearable calamity or an irremediable crisis, there comes forth some sudden help or consolation from a quiet unsuspected corner and in a most miraculous way. Similarly, in the life of a nation, terrible social, political or religious crises raise up a few giant men who create order out of chaos and whose almost superhuman ability strike their contemporaries as nothing less than heavenborn. It is such an extraordinary manifestation of divine glory and grace which deserves to be and has been honoured with the glorious appellation of an *avatara* and has been worshipped as God Himself.

History bears out that no man was regarded at his very birth as an *avatar*. Even those who are now by common consent spoken of as *avatars* were not regarded as such at their very births. In spite of the poetry of the *Srimad Bhagavata*, Sri Krishna, the *Jara Chora Sikhmani*, was not looked upon as God by His immediate neighbours, friends and relations at His very birth or infancy; but His later deeds, most of them extraordinary, impressed them with love, veneration and awe. *Sri Sankara Bhagavat Poojyapada Acharya* was not regarded as an *avatar* of *Siva* in his days. Buddha was not considered by his contemporaries as an *avatara* of *Vishnu*. In the *Ramayana* of *Valmiki*, *Sri Rama* is more a man than God.

Far be it from the mind of the writer of these lines the sacrilege of attempting to dethrone Sri Rama, Sri Krishna and other universally recognised *avatars* from their high pedestals where they have been placed by common consent. He believes, and what is more than a mere belief, he knows that they are God himself and none but God. Sri Rama, the ideal of social and domestic virtues, the model of gentleness, goodness, valour, heroism and prowess tempered with humility and mildness, the lion in the chase and the lamb at home, the loving husband who wept torrents at his separation from his spouse, the man whose dignity of character would not take Sita back unless her chastity was publicly vouched for by the Gods above, the affectionate brother that wept almost to death on the lap of the apparently dead Lakshmana, the warrior that by a single arrow put an end to the life of the tyrant of all the worlds, the mighty Ravana, the *Suddha Brahmin Paratpara Ram*, the *Sesha Talpa Sukha Nadrita Ram* of Samarth Ramadas Swami, the sweet Ramamurti at the very sight of whose picture the universe melts away trembling like a ghost at sunrise, the dearest beloved of Poets and Bhaktas who, blue like the sky, walked the earth like a poor ascetic holding the Kodanda in his hands, whose name, the *taraka mantra*, is in the heart and on the lips of every Hindu from Badarikasrama to Setu-bandha Rameswar; Sri Krishna, the thrice-blessed Lord who came into the world to act out the divine drama of the universe in bright and never-perishing relief in spite of all its apparent absurdities, incongruities and evils and who showed that behind them all was he himself, the कष्टनाटक सूत्रधार the incomprehensible जलनोरबिखामणि, the तस्करणा पति Himself love and mercy, yet the maker of all mischief, hatred and war, the child whose boyish pranks, which



reveal the meaning of the world's scriptures, are, in spite of the lapse of 5000 fleeting years on the lips of every Hindu mother, the lover dallying with the Gopis and teaching by that dalliance more than all the Upanishads do, the cunning diplomatist whose subtle contrivances are the laws that govern the world, the ever-everywhere present witness in whose presence the world struggles on to truth and justice, the teacher of teachers who taught all the philosophy of all the scriptures of all religions of all the worlds put together in the brief space of three or four hours, the bachelor with sixteen thousand wives, the piping, dancing, sporting shepherd, always playful, always cunning and always love-making, Sri Krishna, the पूर्णवतार,— if these are not God, who else is? Sri Rama and Sri Krishna are certainly God; otherwise there is no God at all. Truly does the poet sing:—

वरमिसुपदेनं आदित्यं निगमनेषु वितान्तचारित्र्या ।

विचिनुत भवनेषु बह्वीनां उपनिषदेषु मुदुखले निदधम् ॥

*Līlasukha's Krishnakarnamrita द्वि—२८.*

And man is attracted more by the grander manifestations than by the lesser. Hence the Lord describes His विमूर्ति (Chapter 10-20 to 41) before explaining that He is the क्षेत्रज्ञ in all kshetras, that He is identical with the individual soul.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । XIII—2.

## Literary and Educational.

### A Winter Morning.

By S. AMUDACHARI.

I awoke; it was on a winter's morn,  
With the cloak around me tightly drawn,  
To see the rain in torrents pour,  
While the chill wind howled more and more.

The beggar maid was at my door  
Shivering with cold numbed to the core,  
A picture of misery sad and forlorn,  
Clad in garments so filthy and torn,

The street was bare,—there was not a Soul.  
Where many used to throng as a whole,  
But the solitary cart that rumbled in its way,  
With the poor labourer on his work for the day.

The gale was strong; it shook my roof  
And the yonder trees that stood aloof  
But the humble grass bowed low  
And stood the storm without a blow.

Little brooks did run on either side,  
Chasing each the other to the field beside.  
What a rush and roar did they make  
As if they ran all for a stake:

The blades of crops did lustily cheer,  
The heavy pour of rain so dear  
While the gay and happy flowers  
Blossomed forth in my merry bowers.

But, it was on a winter's morn,  
With the cloak around me tightly drawn,  
I saw the rain in torrents pour,  
While the chill wind howled more and more.

### To My Love.

By S. AMUDACHARI.

Fair, thou art as the Summer rose,  
With the bloom upon thy cheeks,  
Thee my heart always seeks,  
For it knows not of any repose  
Like the creeper that entwines the tree  
My longing Soul doth cling to thee  
As the lark that sours and sings so free,  
Ravishing below all that be;  
So do thou from the heights of Love  
Fill my Soul with the music of thy Love  
As the Moon among the Stars, dost thou reign  
An angel among women, in this orb below  
Chastened in the fire of Love and Duty  
Thou art to me the emblem of Purity

### Literary Gossip.

By P. R. K.

#### UNIVERSITY STUDIES AND LITERARY FORMS.

Any one who bestows some thought on the courses of literary studies prevailing at our university will observe that there is no sufficient justice shown towards the several distinctive departments of literature. The pity is, the men who plan the courses are not such as can enter into the ideals of literary artists. Lately there has been a tendency to minimise the value of biography and fiction in university courses. On the other hand the mechanical getting up of meaningless criticisms is going on rapidly apace. The jargon of literary criticism perplexing the university student is appalling. Reading books about books rather than the books themselves is now most in vogue. One would think that biography and fiction are about the most spontaneous products of literature but the spirit of the questions set in examinations is such that students are hardly permitted to derive a genuine "literary" enjoyment of biography and fiction.

#### BENGALI LITERATURE.

Ever since the recognition of Rabindranath Tagore as a world-poet, English critics have paid increasing attention to Bengali literature. This ought to serve as a stimulus to other vernaculars in India. Bengali books recently have compelled the recognition of English readers so far that even without being translated into English they are reviewed in British periodicals. One great necessity is that our vernacular fiction should embrace topics of modern life. The interest created thereby is immense. The latest *Times* literary supplement (received in India) devotes a one-column review of a book of Bengali short stories by Pramath Chaudhuri. The theme is not perhaps very edifying. It is about the light loves of four Bengali young men. But there is an obvious ease and grace both in the conception of the stories and in their narration, worthy of imitation.

#### SRI ANANDACHARYA.

Imitators of Tagore are now everywhere about. Necessarily, in the work of such imitators the words remain often without the spontaneous spirit of the mystic genius. But the work of Anandacharya is obviously of a high order. "Snow-Birds" is the book just issued by Messrs Macmillan & Co. They are all short lyrics. They have the usual citation of parable-like stories. The language of continual imagery is there as well as tender and sacred sentiment. More than all there is the message of the Highest in the look of the eternal universe (more than "nature") around us.

By the way, we may remark that this is an era of poetic prose.

#### BIRTHDAYS.

The English periodicals have a way of perpetuating literary memories which is worthy of being copied in this



country. It is a question of popularising culture and is allied to the present library movements. Every occasion of the birthday, centenary, bicentenary, or tercentenary of the birth or death of a great author is availed of to offer fresh studies of his work. A literary Calendar may perhaps be compiled and be observed at least by periodicals. Taking February for instance, the following authors will attract attention: Dickens, Ruskin, Lamb, Congreve, Meredith and Longfellow, two novelists, a prose-poet, an essayist, a dramatist and a poet. The work of these authors should be studied in its special bearing to this country. It will be a good imaginative exercise to find corresponding Indian scenes to those in Pickwick papers. The purity and spiritual outlook of Ruskin will evoke abundant sympathy in India. The delightful quality of Lamb's essays is something new to be learnt by the vernacular essayist. Congreve will become the starting point of an examination of the kind of comic Muse dominating our native stage even at the present day. The immensity of Meredith's genius stands by itself and Longfellow's poetry wins easy sympathy in India.



LORD HALDANE.

It is well-known that Lord Haldane was the object of a great deal of suspicion for pro-German opinions, during the war. The truth however leaves him quite honorable. His regard for German culture, organisation and knowledge is very high indeed, but a book by him just published, called "Before the War" suggests he was largely deceived by the German Emperor and statesmen. He seems to have swallowed their professions and statements with childlike simplicity. But what he said to the Germans themselves was always the right thing for England. Though under the peculiar circumstances which arose Lord Haldane had to sever his connection with the government, it is firmly believed that the good condition of the English army at the opening of the war was due chiefly to his ability.

## READY FOR SALE.

**Bhagavad-Gita** (श्रीमद्भगवद्गीता ब्रह्मानन्दगिरि-यास्यया व्याख्यया संसृषिता) with the commentary called 'Brahmanandagiri' of Venkatanatha. An excellent Advaitic commentary on the Gita. Cr. 8vo. Cloth Gilt. **Rs. 3.** Postage extra.

**Taittiriyaopanishad bhashya** (तैत्तिरीयोपनिषद्भाष्यम्, श्रीअच्युतकृष्णानन्दतर्कधरचरितया वनमालाख्यया व्याख्यया समेतम्) of Sri Sankara Bhagavatpada-charya with the commentary called Vanamala of Sri Achyuta Krishnananda Tirtha. A special feature of this edition is the exhaustive summary of the contents of the Bhashya. Royal 8vo. Pp. 86—270 **Rs. 3.** Postage extra.

**Bhaktisudhatarangini** (भक्तिसुधातरङ्गिणी शृङ्गेरी जगद्गुरु श्रीसच्चिदानन्दशिवाभिनवसुहृद्भारतीश्वरामिभिः विरचितम्) or the Works of Sri Sachchidananda Sivabhinava Nrisimha Bharati Swami the late Jagadguru of Sringeri With several half-tone illustrations.

Edition De Luxe

**Rs. 10 0**

Ordinary Edition

**„ 2 8**

Bookselling Department,

**SRI YANI VILAS PRESS, SRIRANGAM.**

## Historical and Scientific.

### The War and its lesson.

BY N. SUBRAHMANYA AIYAR, M. A.

(concluded.)

What is possible thus in the family of the sexes—may it not be equally possible in the family of nations? Only a similar relationship will have to be established. The world will have to be "wedded" to such a relationship. A life of isolated living is outside the question. It is now no more possible between nations than between individuals. There *must* be, and *will* be, some connection. Let that connection be not only unbarful but actually helpful.

For this purpose trade and economic relations generally should be most carefully regulated. Producers in a country, whether of material products or mere services, should be able to exchange with each other in a manner that will not prejudice the interests of any. By natural aptitude or by long practice, it may be that certain people are better fitted for doing or producing certain things than others, and may be still employed in doing them. Our duty should be to buy of them those things, to invest our savings with them and thus help their continued production in increasing quality and quantity. The same should be the policy between nation and nation. There may be certain industries for which certain countries have either the natural facilities, or have acquired special fitness, or both. Every other country should buy these products of them. Through a policy such as this, every individual and nation can get the best out of every other individual and nation in the cheapest and easiest manner, and a spirit of mutual interest will grow. On the other hand, every country trying to produce everything, like every person trying to supply all his wants or producing whatever he chooses without any idea of co-ordination with what others produce, can only lead to confusion and inefficiency in the things produced, and can only lead to strife and irresponsibility as between the producing units. It certainly cannot lead to progress or harmony. Further, international unity and universal brotherhood, we should note, will never come about by merely saying, 'Go to now, let us be united.' The originator of the international language 'Esperanto,' has formulated his principle, that the feeling of separateness and even dislike of each other, which men and nations may feel, will not disappear from the face of the earth unless humanity has but one language and one religion. But actual observation does not show that peace and concord are the necessary accompaniments of oneness in faith or tongue. Responsible interdependence—just as between the sexes in a family—is the only open sesame to peace and solidarity to which there is no other royal road. For, do we not see before our very eyes that fighting rivals for a common patrimony or some material interest are the greatest enemies to each other, worse even than fire—their common parentage, their common language, their common religion, their common traditions and their freest comingsings notwithstanding? When interest separates, what else can cement? To make the interest of self accord with the interest of others has therefore been the real problem in all ages and climes; and nowhere can this problem be satisfactorily solved, either as between individuals or between nations, except by a system of established service-exchange, whereby one serves self through serving others, and established, I would say, not in an objective relationship merely, but also in a subjective realisation of the need for such relationship and of the responsibility for maintaining it in full force. If sin is evil, and if evil, is harm to fellow-creature, this can be the only key to the problem of sin and evil in this universe; this is the bed-rock upon which the church of the world's universal religion shall stand vindicated for all time.



In the light of all these reflections, it is comforting to observe that the march of post-war statesmanship is in the right direction. I am one of those that have the fullest confidence in the League of Nations. Recognising, as the League does, that economic peace must precede political or military peace, there is no excuse whatever for looking on it askance, as some seem to do. For my part, I look upon the League of Nations as the League of the World's Guardians and Protectors. Whatever may be its initial difficulties—and they must be great in view of the herculean task it has undertaken—which is no less than the task of spiritualising humanity—it cannot, under any circumstance, stop short of completing its sacred mission.

## Reviews.

**Shakespeare's workmanship:** By SIR ARTHUR QUILLER-ROUCH. Published by T. Fisher Unwin.

England is as great in literary criticism as in creative literature: The former has got various unique features and deserves our careful and deep study. It is full of insight and kindles insight in us. When shall we have such a perceiver and such a declarer for our great dramatists?

The first three chapters deal with *Macbeth*. Tragedy can be a success only when it kindles sympathy in us. It must not exhibit the overthrow of a good man or the success of a bad man or the deserved misfortunes of villains. As Aristotle points out, the only proper subject for tragedy is the spectacle of a man not absolutely or eminently good or wise, who is brought to disaster not by sheer depravity but by some error or frailty; and such a man must be an illustrious person. Only then it purges us through pity or terror. In *Macbeth* Shakespeare's secret lies in his making Macbeth a noble warrior who comes under the influence of the witches and commits himself to a reversal of the moral order. In all his great tragedies Shakespeare uses darkness to heighten the effect. He has made the other figures in the play except Banquo mediocre to heighten the effect of his characterisation of Macbeth and Lady Macbeth. The famous knocking at the gate is left vague because it is really a knocking upon the soul. "From this moment the moral order asserts itself to roll back the crime to its last expiation." The knock, as De Quincey says, is a recalling of us to the realities of the moral life, the termination of the armistice of evil, the waking up from the deep syncope of an evil dream. In this great play Banquo is described as one who felt tempted and did not yield. In Art there is a norm, a point of rest, to which reference is made unconsciously or consciously and which is one of the pivots of the total effect. As Coventry Patmore says in *Principle in Art*: "Each of these characters is a peaceful focus radiating the calm of moral solution throughout all the difficulties and disasters of surrounding fate; a vital centre, which, like that of a great wheel has little motion in itself, but which at once transmits and controls the fierce revolution of the circumference." Banquo supplies this point of rest in the play.

The next study is of *A Midsummer Night's Dream* where Shakespeare found a scope for his two greatest natural gifts—poetry and humour. "*A Midsummer Night's Dream* is the first play of Shakespeare's to show a really careless grace—the best grace of the Graces." The next study is *The Merchant of Venice*. He points out that Shakespeare describes the moral emptiness of the Renaissance Venice against the heartless cruelty of the Jew—against both being set off by the beauty—physical and moral—of Belmont. The three entanglements in the play—of the bond, of the casket, and of the rings—are all resolved by Portia. The next study is that of *As you like it* which is "less a comedy of dramatic event than a playful fantastic criticism of life." "They do but play at life in

Arden." The last of these studies of Shakespeare's earlier comedies is that of Falstaff who "compels every one into his grand circumference." Shakespeare's treatment of Falstaff "has set up a permanent artistic principle in the treatment of history by fiction."

Chapters VII to X deal with *Hamlet*. They deal with the play in the light of the uncontested fact that it was, and was meant to be, and is an acting play. The author brushes aside all critical cobwebs with a clean sweep of the hand. Hamlet was not really mad—, if he was, he could not be a tragic hero. His was a noble nature under a terrible shock. His sanity is clear before Horatio and Gertrude. He is insane "if by insanity we mean that a man is 'possessed,' ridden by an idea which throws the rest of life into disproportion." It is his disgust of his mother's behaviour that sours his love of Ophelia. Hamlet is really a portion of each one of us. As Victor Hugo says: "Hamlet expresses a permanent condition of man."

The later chapters deal with Shakespeare's later workmanship. In them "passion, cynicism, fierce judgment, fade into a benign permeating charitable sunset." The latest plays ignore the nice boundaries of Tragedy and Comedy. Shakespeare treats often the theme of woman wrongfully used and yet full of divine forgiveness. In his latest plays we have, not the failure, but the triumph of forgiveness. They cover long periods of time, because of the explosions of will or passion are brief and decisive, the processes of repentance and of forgiveness are necessarily slow. In them Shakespeare describes "the reconciliation, by slow process, under God, of man with man." "But the way of the stage is the way of a flash of lightning; it is not the way of a long drawn composing sunset." So Shakespeare tried to enlarge the bounds of art so that art may be co-extensive with life. *Pericles* was an epic in the form of a drama. In *Cymbeline* we have Imogen who is the perfection of grace and goodness. *The Winters Tale* and other latest plays "have one common and constant aim—to repair the passionate errors of men and women in the happiness their children discover, and so to renew the hopes of the world; to reconcile the tragedy of one generation with the fresh hope of another in a third form of drama which we may call 'romantic' if we will." *The Tempest* and *The Winter's Tale* are full of an aureate atmosphere full of serenity and radiance "with irradiation so subtle, so ethereal, so lambent, that no man can tell at whiles whether it be an after-glow borrowed from without and afar, or be rayed forth through the frame of the work as from an inmost altar wherefrom all smoke, reek, vapour of passion has been cleared and the fire has settled to burn with steady heat." The unity aimed at is not the unity of time or of place or of action but moral unity. The following great passage closes this great book: "While I reverence the artist who in *Othello* or in *Lea* purges our passion, forcing us to weep for present human woe, *The Tempest*, as I see it, forces diviner tears, tears for sheer beauty, with a royal sense of this world and how it passes away, with a catch at the heart of what is to come. And still the sense is royal; it is the majesty of art; we feel that we are greater than we know. So on the surge of our emotion, as on the surges ringing Prospero's island is blown a spray, a mist. Actually it dwells in our eyes, bedimming them, and as involuntarily we could brush it away, there hides in it a rainbow and its colours are wisdom and charity, with forgiveness, tender ruth for all men and women growing older, and perennial trust in young love."

## HINDU MESSAGE

VOL. I. OCTR. 1917—APRIL 1918

VOL. II. APRIL—OCTR. 1918

VOL. III. OCTR. 1918—APRIL 1919.

VOL. IV. APRIL—OCTR. 1919

Bound in Cloth Price Each Vol. 3 Rs. only.



## Miscellaneous.

### Olla Podrida.

This week contains a full budget of funny news. The fun wave has its crescendos and decrescendos.

The Paramananda Sabha entertained Mr. S. Srinivasa Iyengar for his promotion of Panchama education. One form of Panchama education is making speeches.

Very well. The Hon'ble Mr. Thonger says that Panchama education is a menace and that "the Council would ere long weep tears of blood when the Panchamas would dominate over them."

What shall we do—we who are not politicians but only plain honest men? No one sees that the remedy lies in the education that will keep the Panchamas at their work while releasing the exceptional geniuses for national work on a higher place and that will by importing sanitary and spiritual culture make them cleaner and happier. But what do we care for Puranas or Bhajanas? We want to fly flags and beat drums and rouse up the devil in men.

The Madras Commissioners are dining at the expense of the voters. Now-a-days people are feted before they work. Perhaps this is to make up for the kicks that come after the work is over.

Did you see that the Christo Samaj is going to hold its election meeting. We shall be soon arriving at a Mussulman Parishad.

A crank recently ventilated the Prime Minister's house. This is a new way of making Ventilators by heaving bricks through glass windows. The moral is: I. Do not live in glass houses. II. Always throw no stones at all.

Did you read about the great law suit in England. It was expected to last 30 days and to cost £ 6 per minute. Fortunately it was over in 3 days by a witness saying that he lied. Surely the world is coming to an end.

The old Laputans made sunbeams out of cucumbers. But the new scientists are successfully making daylight out of electricity. It is time for the sun to depart.

Did you read about the recent suit for £ 15000 by a wife against her husband? If not, go and read it at once. These are wonderful modern times.

Divorces following cosmopolitan dinners. Dinners and Divorces! What more can reasonable men want?

This is not all. There is a basic reform. Secularise education fully in letter and in spirit.

Very good. There is one more reform which is even more fundamental. Oceanise the earth.

Were you at Madras recently? Here is a beautiful problem in public service. The tramway men strike. The managers satisfy them. They however more than satisfy themselves by raising the fare. Everybody strikes. But when and whom are the public to strike?

Do you know the latest news about the world-battle between gold and silver? Silver is having her sweet revenge as against gold.

Basra is largely absorbing Indian manhood. Only the other day I travelled with an Indian going to Basra who was expatiating on the charms of Armenian and Circassian women. O Circe!

Meantime malarial mosquitos and plague bacilli are having a bout at Indian manhood in India. Hurrah! Go on.

Nickel coins are going to appear in America. Silver is soaring in the skies as stated above and hence men on earth are turning to more homely metals.

But any price is too small for the attainment of civilisation. I read recently about the use of Japanese shaving brushes causing anthrax which caused death. One should rather die with a clean though germ-filled chin rather than with a natural chin.

A boy recently played with some red powder found in a bottle. The red powder then played with him. The play became an explosion and the explosion blew the boy into fragments. Exit boy!

In the west the post-war arbitrations are resulting in black lists and shaken fists. In India the pre-war arbitrations are going on. I shall not prophecy.

Why should not India also be civilised? Quite recently at Lahore a Banker presented a schedule of insolvency—assets 4 lacs; liabilities, 82½ lacs. Why does the phrase run: So and so presented a schedule of insolvency? Because all the creditors are legally entitled to is a schedule. If he gives a single pie, it is certainly a present.

There is one further aspect of civilisation yet to come. Miss Ashford married Mr. Devlin recently so very quietly that not even her cousins knew about her marriage. We have yet to reach up to that height.

SCRUTATOR.

## READY FOR SALE. JUST OUT.

### Sri Vishnu Sahasranama

*With Tamil Translation*

The first of its kind. Very useful for both young and old.

Complete in every respect:

- Superiority of its contents.
- Handy size—Poolsap octavo very neat and can go into one's pocket quiet easily.
- Neat printing and excellent get up by the Sri Vani Vilas Press Srirangam.
- Cheapest comparing its value.

This book of 221 pages contains Tamil translation word by word with the original text according to the Bhashya of Sri Sankaracharya. This work has been appreciated by His Holiness Sri Sankaracharya Swamikal of Kumbakonam Mutt and many eminent Pandits such as Abhinava Bana Bhatta Sri Krishnamachariar. It contains also a foreword by Sriman M. Krishnamachariyar Avl. M.A., M.L., District Munsiff of Bapatla. Price per copy Rs. 13 only, postage extra. Purchasers of 10 copies at a time, will be given 1 copy gratis.

K. N. RAMASWAMI SARMMA, *Vidya Vinoda,*  
2 Accountant,

Dt. Board Engineer's Office, Trichy.



## Short Story.

### The Way of the East.

By T. V. S. SHASTRI, L. M. S.

I

Suddenly as is usual in the Tropics the sun went down, and the moon who had been peeping shyly for the last few minutes grew so bold at last as to show herself fully, to those citizens of "Yoganur" who could protect themselves, from the cold blasts of December, and enjoy the grand scenery of adjoining mountains lit up as for a show by her, her mellow light made very brilliant by the myriads of dewdrops suspended in the air. While all were hurrying to the warm comforts of their homes, one man alone could be seen, moving towards the mountains, away from the Town as if *HIS HOME* was in the wild jungle. Indeed, it was there; and the lonely footpad was the recently arrived YOGI whose almost miraculous powers in the art of 'Healing', had won the love, and whose melancholy reserve had won the respect, of the whole neighbourhood.

With slow and even steps, his large dark eyes, directed to his toes, his beard sweeping his bare sinewy chest, the Yogi walked, buried in his own reflections, almost oblivious of everything around. But when he reached the last bungalow of the small Town, he shook himself, with a mournful smile of self-depreciation and quickly raised his eyes, as if in response to the long and puzzled stare of a young English lady, who was standing at the gate in an attitude of listlessness.

When their glances met, both of them started, but the man recovered himself in an imperceptibly short space of time, again bent his head, and resumed his measured tread, so that the lady, who continued to gaze after him, with a more puzzled countenance, could not detect any signs of the expression, of intense surprise, longing, doubt, despair, and hatred, which followed each other quickly on his handsome sun-burnt features.

Though he plodded on in the same measured tread as before maintaining an outwardly calm demeanour the Yogi's mind was now far from being calm. A thousand happy and unhappy memories rushed in chaotic disorder, before his mental field of vision; emotions, which he had till now, with the confidence of an ascetic, considered as conquered, and almost obliterated, now surged up in his still human bosom; fierce passions dormant for years, now agitated him with as much force as in those days of untamed youth, when he was a dreamy, passionate and brilliant student, in the cold land of our rulers. Some distance off, when he was well on the rocky slope of his mountain home, he sat on a boulder partially hidden by the foliage of a tree, gazing at the bungalow in deep and mournful meditation, his chin resting on his hands. And there it was, that a high official of the Town, found him.

After some exchange of words, the Yogi asked him about the occupants of the bungalow at the base. "The new District Surgeon, Captain Saw, who is here now, to inspect our hospital is staying there with his wife. I hear he will stay here for a few days as he wants to have some shooting on these hills"—was the reply he received from the official. When the Yogi heard the name of Saw, he started ever so little, and his till now expectant look, quickly changed into one of relief, though these passed unnoticed by the other.

An hour afterwards, he reached his cave and there dragging from a recess, a bundle of papers, sat near the entrance. With the aid of the moonlight, he went through a number of letters and at last, took a look of golden hair from the packet and spreading it on his palms, heaved a great sigh, and sat gazing at it, utterly unconscious of the cold blasts of wind or of the strange cries of the wild denizens of that strange neighbourhood. Before dawn he grew oblivious of even hunger, thirst and other human wants. Two days passed and still he was in the same attitude and his patients' and devotees on the plains,

missed his calm and courage-inspiring presence, wondering at his mysterious absence.

II

Mrs. Saw felt annoyed at the strange feeling of uneasiness produced by her encounter with the Yogi. His slow measured steps at first attracted her idle curiosity, but as he came nearer, his features seemed faintly familiar, though she could not recollect when or where she had seen them before. She strained her memory to the utmost but to no purpose. At last when the hillside and the dusk had together obliterated his form, she went in and took up a book to divert her thoughts. But though the novel was a particularly absorbing one, she could not concentrate her attention on it. Her present disquietude led her mind into the regions of the past. She went back to her days of youth, when she was a beautiful young girl, with no lack of lovers, and happy in the devotion of a favoured one, who possessed all the qualifications desirable in one—youth, intelligence, culture, appearance and good social position, with the almost sure prospect of bettering the same.

What a glorious time of it she had in those days, with the students who had apartments in her not-too-rich aunt's house! How happy were those moments especially, that she passed in the company of one of them—the brightest and best of them all! Then came the days of doubt and misery, when her mind was systematically poisoned against this natural and pure affection towards that lover; the apparently sincere and sympathetic counsels of all around her; the cunning allusions to the depth of the degradation she would reach by her contemplated alliance! the cruel suggestions and insinuations of interested parties about the amount of sufferings, insults, and sneers she would have to subject herself to; and last, the wise warnings of the elder generation who spoke with the presumption of people who had experience!

She recollected the never-to-be-forgotten parting! How she sorrowfully but firmly pointed out to him the impossibility of a union between them; how she silently hung down her head in shame, when he demanded the reason for this breach of faith, unable to offer any explanations; how when he divined the only reason for his dismissal, he proudly forbore from any importunity, but with a sad smile of contempt simply said "when you swore that you loved me, I thought you really did. But now—Good Bye" and dropped out of her life; and how since then she had neither seen, nor heard of HIM.

She saw the chief incidents of her life, following the parting, as if her life was shown on a screen before her. She saw, one by one, the weary days that followed her lover's unconscionable dismissal; the period of boredom inflicted on her by the efforts of Mr. Saw, to console her, since his presence always kept her mind busy with insistent comparisons; her aunt's death and her subsequent state of destitution; the powerful combination of circumstances, which forced her to marry Mr. Saw against her inclinations; her discovery in coming to India, of the falsehood of her husband's statement that he was of unmixed European parentage. The cruel ostracism of European Society directed against her and her husband and the too often frankly expressed taunt of her being herself, the cause of her unenviable isolation through her mis-alliance and the repugnance, she felt at being permitted only to move in one set, while she wanted to move in another, made her life miserable and bitter, the thought of which now oppressed her. The very degradation which her counsellors wanted her to avoid, she felt she had now realised; while she was thus deploring her present condition Captain Saw came in and roused her from her melancholy reverie in his usual not-too-refined manner. But her mind kept reviewing the past and she kept wondering as to why the Yogi she encountered in the evening, should make her mind go retrospecting. During dinner, noticing her continued abstraction, her husband enquired as to the cause of it. "I met a Yogi, this evening" she confessed "whose face seemed somewhat familiar! Do you know anything about



him?" "O! the Yogi" replied the Captain "he was one of the first that I knew anything of here. My staff is getting discontented on account of him. He seems to have extensive practice here as a Physician, so much so, my underlings find it hard to make a decent livelihood here; like many others of his sort I suppose he is a rotten quack, with some beastly recipes got out of some musty old Sanskrit book. I have a good mind to prosecute some of these fellows." "So, he is a physician" slowly responded his wife, on whom the last part of his speech was quite lost, owing to her mind becoming strangely obsessed with strange and impossible doubt, which suddenly began to assail her, concerning the identity of the Yogi. "Don't be brooding over these things sweetheart," tenderly rebuked her husband, "you could see hundreds of these beggars in this blessed country,—humbags most of them. Would you like to see a Panther-shoot I have arranged for to-morrow?" "No, I don't think I will be able to go up the hills. I am not feeling quite fit" replied his wife, and excusing herself retired early to bed, and to her memories. He too went to bed feeling tired, after his day's hunting and while the gentleman was snoring off the effects of the whisky, his faithful attendants had been assiduously plying him with, during the day, the lady lay tossing restlessly on her bed, her mind racked by the obsession of a well-remembered face full of love and devotion, being unaccountably transformed into the rigid austere bearded one of an Eastern Yogi!

### III

"At last! at last!" muttered the Yogi, in a voice vibrating with the exultation of gratified desire, "at last, you will realise what true degradation is like! Perhaps you may hence feel something of the mental anguish, which you wrought by your disdainful conduct." These fierce words, addressed in a voice which had no trace of love in it, fell like a thunderbolt on the ears of the meek and crouching woman, at the entrance of the cave. All that was visible to her eyes, was but the sardonic gleam of a pair of eyes which shone in the dark gloom of the interior of the cave; for nearly two whole days, Mrs. Saw had struggled hard against an inexplicable impulse, which had seized her to leave her home and go towards the hills all alone. Her husband's preoccupation with the chasing of a tricky Panther, rendered him incapable of noticing her state of distraction. She seemed to be living a dream-life of half consciousness, in which at all hours of the day, the one prevalent thought was that which urged her to go to the abode of the Yogi. She could resist the impulse no longer and she went, only to be greeted with those terrifying words, by the lonely cave-dweller.

"Who are you and why have you summoned me here, for I now feel certain, that I did not come here of my own accord," whispered the frightened lady.

"Can't you recognise me yet?" sneered the voice from the dark.

"Are you my..." timidly began Mrs. Saw.

"My! Pahaw! Don't use the word. I never belonged to you but your guess is correct. I am the same poor coloured devil, whose very touch might shock your dainty white self."

"I never thought so, nor have I said so. Why did you summon me hither," replied Mrs. Saw meekly.

"You are right, you did not go here of your own free will, but you simply obeyed my now superior will," smiled the Yogi complacently.

"But why?" wailed the now-thoroughly-frightened lady.

"Ah you shall know it soon enough" he began, his voice gradually changing from exultation to hatred as he went on, "Little did you feel for the poor youth, whose heart was laid at your feet, and on whom you inflicted the most agonising mental pain, by your disdain. Little did you imagine that the poor boy whom your friends chose to call coloured, though there was not such differentiation in colour as to warrant that contemptuous epithet, whom you dismissed with such scant courtesy, would one day lord it over you, as the Czar of all Rus-

sias dared not do over the meanest of his subjects: you, who supposed that to be the honoured bride of one of my race was a degradation, shall now be a slave at his bidding, and do whatever he asks you to. You who turned a deaf ear to all my entreaties and prayers to reconsider your decision, shall now obey implicitly all my commands however repulsive they may be to you. Henceforth you shall be like a call dog, to be kicked or petted as my sweet will directs, or like a mechanical toy, a mere automaton the movements of which are dependent on my will and pleasure. Thus shall you suffer for your contempt of me and mine, and be the most contemptible creature on this earth, a highly developed human creature reduced to the level of a performing animal. The strongest of walls cannot protect you against my summons! Yet the law cannot proceed upon me, as you would follow me, without any enticement from me, nay even, in spite of my apparent disowning of you! That is why I summoned you hither and by your arrival you have proved how complete my Revenge may be!"

"Revenge, my son, is a word, that should never be mentioned inside a Sadhu's abode, and the tempting morsel of creation called Woman should never be visible in its vicinity. How comes it then, that I see both these prohibitions here." The words were uttered in a voice sweet and clear as the tinkling of a tiny silver bell.

The oppressive silence that followed the Yogi's vehement speech did not last even for a couple of seconds, when the inner-most recess of the cave was illuminated by a pale blue light in the midst of which, the startled pair, saw, the tall and lean figure of one, whose calm countenance adorned with a long and flowing beard of white, seemed to be the birthplace of benevolence, wisdom and self-control! It was his voice—THE VOICE OF THE EAST! "Guru Maharaj," exclaimed the younger Yogi startled and cowed by the sudden and mysterious appearance of his venerable master, for even he, did not know of the existence of a secret passage from the cave.

The lady whose already overwrought nerves, were on the verge of collapse, was about to lose all consciousness at this new development, when by a timely look at the kindly old face, she became animated with hope and courage and falling prostrate, eastern fashion, at his feet, implored him to save her.

Blessing the girl and bidding her to have no apprehensions, the Guru turned towards the other, and said in a tone of mingled command and kindness. "Explain this strange scene, my son!" Immediately after the first moment of surprise had passed, the younger Yogi, looked at his spiritual master, with a feeling of discomfort almost amounting to annoyance; but his intense reverence for the master, quickly returned and made him prostrate himself before the other. Receiving his blessing and permission to get up, the Yogi stood in a respectful attitude and in a voice, which, though always low, expressed different emotions at different stages, began his explanations. "I will give my explanation in English, so that the other also might understand and as I now see that it is no strange tongue to the Maharaj. I have already on the occasion of my initiation given a brief sketch of my life. Then I simply said, that I got thoroughly disgusted with everything in this life on account of the perfidy of one, whose sincerity I never doubted. This is the one who wrecked my life. I loved her with a depth of feeling which would have been unknown in the cold land of her birth, and she led me to believe that she reciprocated my love. But when some of her so-called well-wishers, chief of whom as I afterwards found, was her present husband, whom I had always believed to be a good friend as we studied for years together in India and abroad, spoke to her, about the disgrace of a white woman marrying a coloured man, she cast me away with as little regret as one would cast a dirty garment off. When I, a Brahman, a descendant of one of the greatest sages of our great land, was willing to lose caste, creed, esteem of near relations and everything I



held dear and sacred till then, for her sake, she spurned me only because her friends found that I whose lineage was directly traceable to further than the English pre-historic periods, was not colourless and for no other reason! Such was the shallowness of her professions."

"Is it for this you proposed to treat her so?" "Yet stay Maharaj. The shock of the refusal very nearly killed me. I did not care to finish my education. I lost all my ambition and abandoning the academical success which was almost within my grasp and everything else I returned home. Then I led a miserable life doing nothing, caring for nothing, simply enquiring after her and writing to her by every mail, entreating her to reconsider her decision, to none of which I received a line in reply."

Here the lady timidly interrupted with "I received no letters at all." "Perhaps they were not permitted to reach her" the sage suggested. "Anyhow each unanswered letter, wounded my self respect more, until nine months afterwards, I read in a newspaper of her marriage with my treacherous friend. Then it was that I came to you, afraid that the strain might make me lose my reason. And now that she is here, and perfectly under my control, I will repay her in such a way, that the whole white race shall for ever hereafter think twice before insulting any of our countrymen."

"Is it for this my son, that you propose to fall from your high estate, giving way under the weight of your passions? Is it for this that you propose to wean a wife from her lawful husband and make her lead a dog's life of it? It is unworthy of you my boy: Drop it."

"Is this the way Maharaj, you redeem your promise of helping me? Of what use, were the powers that I acquired if I cannot use it to punish wrong-doers. Is this your promised help—this tame advice?"

"My ignorant son, why debase a divine sentiment—Love, into a beastly one—Hatred. Forget you, that at the time of your initiation I told you that you were unfit to renounce the world and everything? How could you be a superman, if you allow your mind, which ought to rule everything, be subject to such a paltry human passion as Revenge? Does not Renunciation mean Renunciation of everything. That was why I then advised you, to live in the world a while longer, and relieve human suffering with the aid of your knowledge, so that you may by the exercise of your better qualities obtain a mastery over your baser passions, and that you may by frequent contact with it, know the folly of inflicting the suffering on any one. As proof of this motive, read the sealed script, I gave you at that time;" said the sage indulgently as if talking to a child.

The younger Yogi took the cherished scroll, unsealed it and read, "Renunciation is not for you now. Years hence a crisis in your life shall occur. I shall be near then to guide you. Then is the time to think of Renunciation." The sublime significance of the scroll, and the grandeur of forgiveness struck him then and he hung down his head. "What does my lord command me to do now?" he asked shamefacedly. "My son, by giving way to a desire for revenge, you but take a retrograde step and reduce yourself to the level of ordinary humans. You, who aspire to the superhuman state, must in your actions resemble the superhumans. If you want to attain the powers of a God, you should first possess the right to acquire them by leading a Godly life, above the pale of the base human passions. How much of God, would you think if HE only went hankering after revenge! If this child had slighted you she has suffered enough for it. Release her from thralldom of your will, my boy, and enable her to pass her span of life in peace and content; you, who aim to be one with Eternity, should not grudge her this poor span! Use your Godly powers like a God and bless her with a happy life!" the delighted Sage replied.

With a hesitation that was almost imperceptible, the Yogi approached the trembling girl and addressed her in a voice of mournful solemnity. "The words of the master are commands to be implicitly obeyed. Go Thou,

Fair Image of Eternal Power, free of all disturbing elements and thereby have I attained my FREEDOM also". Scarcely had Mrs.. Saw received the blessings of both the Yogis, than her belated husband passed wearily by, on his return from an exhausting day's chase at the head of his party. The lady turned to bid adieu to the Holy men, but finding no one inside the cave, ran towards her husband with an elasticity due to a strange sense of exhilaration, she now began to feel and went home with him. But though henceforth she led a happy life, she slowly faded away, the cause for which was beyond the ken of all doctors including her doctor husband, and in about two years, she died with a smile of expectant joy on her sweet lips.

What anticipation raised that smile?

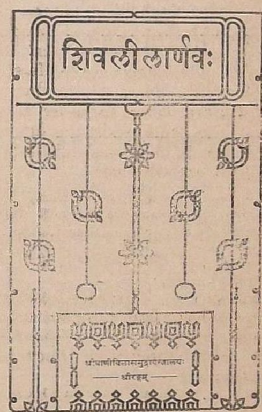
Let the Eternal spirit of solitude dwelling on the snowy heights of the Himalayas, whose bleak slopes occasionally reveal the form of some silent Yogi, immovable and emotionless as the very rock on which he reclines, answer that question, by one, concerning the last smile of another lonely traveller in the much frequented, but silent path of all the World.

## POCKET SANSKRIT CLASSICS.

### THE VALMIKI RAMAYANA

A series of handy volumes of the standard works in Sanskrit literature. Each volume is well printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume As. 12.

Bookselling Department, Sri Vani Vilas Press, Srirangam.



**SIVALILARNAVA** A Mahakavya in 22 Cantos by Sri Nilakantha Dikshita with 8 half-tone and colour illustrations and an introduction By T. S. Kuppuswami Sastigal.

Cr. 8vo. pp. 47—457.

Cloth Gilt Price Rs. 2-4-0 Only.

Bookselling Department,

SRI VANI VILAS PRESS, SRIRANGAM.



THE NECTAR  
on the Earth

**BRAHMI**

THE PANACEA  
of the World

There is no book of the Hindu religion which does not contain eulogistic words about 'Brahmi.' The Vedas, the Puranas and all Vaidyak literature extol this 'Brahmi' with one voice. It is very difficult to give a complete account of it here and therefore only one of the Sanskrit verses of the well-renowned and universally respected Sri Bhava Misra, the Rishi of the Ayurveda is given below with its English translation:

ब्राह्मी कपोतयन्का च सोमवल्ली सरस्वती । मण्डूकपर्णी माण्डूकी त्वाष्ट्री दिव्या महोषधी ॥  
ब्राह्मी हिमासरा तिका लघुमेध्या च शीतला । कषया मधुरास्वादु पाकायुष्पा रसायनी ॥  
स्वर्या स्मृतिप्रदा कुष्माण्डुमेहान्नकासजित् । विषशोथज्वरहरी तद्रन्मण्डूकपर्णिनी ।

English translation of the above.

"Brahmi has been designated by various terms such as *Kapothanka*, *Somavalli* (having the power of 'making' one as beautiful as the moon), *Saraswati* (the giver of wisdom and knowledge) *Manduki*, *Tvostri*, *Divya* (the giver of brilliance and sanctity), *Mahashadhi* (the best and greatest of all medicines), and *Sharada* (capable of making one's voice very melodious and improving the art of music). Brahmi is cool refreshes the brain. It is mild and improves one's digestive power. It is efficacious in constipation, hysterea dyspepsia, and is sweet. It prolongs one's life and is the best of all alchemies. It makes one's voice sweet and clear, and lungs so powerful so as to enable him to sing at the top of one's voice. It increases intelligence and understanding and improves retentive faculty. It cures leprosy, purifies blood and does away with any ailments relating to blood; cures cough, poison, any poisonous fatal condition and every kind of fever."

Thus run the praises of this erudite Rishi. In the holy *Yajurveda* we find it well expressed that by the use of "Brahmi" even barren women produce intelligent and beautiful sons. We quote that portion from *Yajurveda* in the following:

तनूपा भिषजा सुतेऽश्विनोमा सरस्वती । मध्वा रजाँसोन्द्रिय मिन्द्राय पथिभिवंहान ॥  
अश्विना भेषजं भयभेषजं नःसरस्ती । इन्द्रेत्वष्टायशः श्रियश्चरुपञ्चरूप मधुःसुतं ॥

Now, I want to lay emphasis on this fact that 'Brahmi' is the giver of strength, wisdom, learning and longevity and makes voice sweet and clear. Still more I want to emphasise the fact, as has been stated by the learned Rishi, that 'Brahmi' is the best of all alchemies (i.e. Rasayan).

The following Sanskrit couplets of the learned Rishi. Bhava Misra, will tell you what an alchemy or Rasayan is:

यज्वरद्वयाधिबिध्वंसि वयःस्तम्भकरं तथा । चक्षुष्यं वृंहणं वृष्यं भेषजं तद्रासयनम् ॥

"That remedy which cures all kinds of fever and other afflictions, establishes one's life and prolongs it, efficacious to the eye and makes the body strong and muscular, is called an alchemy."

ॐ ब्राह्मी दीर्घमायुःस्मृति मेधामारोग्यं तृणं वयः । देहेन्द्रियबलं कान्तिं नरो विन्देद्रसायनात् ॥

"By the use of this alchemy, both men and women gain longevity, sharpen their memory, keep their stomachs in order become immune from maladies and get enhanced youth, strength, beauty and brightness of their bodies and limbs."

जरा रजामृत्युवियुक्तदेहो भवेन्नरोर्वीर्यबलादियुक्तः । विभाति देवप्रतिमः स नित्यं प्रभामयो भूरीविबुद्धयुक्तिः ॥

"By the use of this alchemy, a man being immune from diseases and untimely death, becomes strong and attains the high and eminent position of a God."

न केवलं दीर्घमिहायुःपूनुते रसायनं यो विविधं निषेवते । गतिसदेवर्षिनिषेवतां शुभां प्रपद्यते ब्रह्म तथैव वाक्षयम् ॥

"One who uses this alchemy in various ways, does not only gain longevity but also attains salvation and the auspicious position of a God."

Maharshi Bhagwan Atreya has also spoken very highly of this alchemy in the following manner:

दीर्घमायुःस्मृति मेधामारोग्यं तृणं वयः । प्रभावं रजस्वरोदाब्जं देहेन्द्रियबलं परम् । वाक्सिद्धिं प्रणतिं कान्तिं भतेनारसायनात् ॥

"A person who uses this alchemy (Brahmi) gains memory, immunity from all maladies, youth, brightness, fair colour, power in voice, strength in body and limbs, politeness and brilliance."

Gentlemen, such are the wonderful qualities of 'Brahmi'. Knowing this much about it, if you delay in commencing the use of this priceless nectar-like panacea, it will be a matter of great surprise. Gentlemen, this 'Brahmi' is that great remedy which has the power of bestowing wisdom, and by the use of which Sri Swami Shankaracharya, whose name is worthy of being remembered every early morning, gained wisdom, never-failing memory, wonderful gift of eloquence and great debating power, and re-established the grand old religion after overcoming all his opponents. This is the same 'Brahmi', Gentleman, by which Sri Raja Rammohan Roy and Sri Swami Dayananda Saraswati, established the Brahmo-Samaj and the Arya-Samaj; this is the same 'Brahmi' which was incessantly used by saints like Sri Swami Vivekananda and Sri Swami Ramatirtha. Even Max Muller, the Great translator and profound European scholar of the Vedas extolled it and urged every man and woman to use it. This 'Brahmi' has been termed in English 'Indian Pennywort' and in Latin 'Hydrocotyle Asiatica'.

Friends, make up and use it yourselves and get your wives and children to use it in order to make yourselves and your wives and children as beautiful, free from all diseases, strong, intelligent, learned and wise as Gods and goldresses, and thus to make Ind a paradise on this Earth. Friends, it is an inherited property of Indians, and therefore we should be proud of it. It is a consensus of opinion of all the Vedas, the Puranas and other *Shastras* that even *Aurit* (nectar) is incomparable before it. India is the only holy place in the world where this 'Brahmi' grows and even in India there are certain limited places that can boast to grow it. With great efforts we get this 'Brahmi' collected from those sacred places by sending clever Vaidyas, experts in Ayurveda. Then the Yogiraj himself examines every part of it minutely. After its examination it is purified and sent to customers. Its price is Rs. 5 per bag containing one lb. or forty tolas, plus As. 7 for postage. Less than one lb. is not sent to anybody, as it is no sale for profits sake but it is simply introducing to the public at only cost price this long-forgotten nectar for the good of others. 'Brahmi' is a nectar-like panacea and it manifests its efficaciousness immediately, and it is so delightful to taste it, and it is perfectly agreeable to all. Please mark that no regulations as to diet, etc., are required while using 'Brahmi'. Please inform your friends also of the good that this 'Brahmi' can do for humanity; "to do good to others is a great service". Make up your mind soon; it can be had from:

**The Yogasram, No. 2, Jhansi, U. P.**



# ALEMBIC

## VEGETABLE TONIC SYRUP.

A purely vegetable preparation highly efficacious in general complaints such as dyspepsia, loss of appetite, indigestion debility etc. V. T. Syrup stimulates the liver, regulates the bowels, improves digestion, enriches the system with pure blood and makes the weak feel quite a new man.

Re. 1-2-0 per bottle.

**Syrup compound Glycerophosphates** A true nerve-vigour and tonic for the body and brain  
Re. 1-6-0

**Syrup Hypophosphites of Lime.** Invaluable remedy in consumption, Bronchitis and other Lung diseases.  
Re. 1-2-

**Sarsaparilla.** Most effective preparation in treatment of troubles arising from impurities in the blood—acquired or constituted.  
Re. 0-13-0

**Febrolene.** A preparation well known for its properties, Curative, Preventive and Tonic combined; for treatment of fevers-malarial, Ague etc.

**Musk Lavender and Eau De Cologne;**  
as articles of Luxury and necessity  
—combined with economy—

have been much appreciated by the people of refined tastes and fashions

**Alembic Chemical Works Co, Ltd.**  
50 Princess St. BOMBAY No. 2.

## GOLD MEDALS

AMARELI & CALCUTTA EXHIBITIONS

BRONZE MEDAL MYSORE EXHIBITION AND CERTIFICATE OF MERIT GWALIOR EXHIBITION.

# Keshavkant

## Hair Oil.

(Free from white Oil)

is specially prepared from PURE vegetable oils and fragrant flowers. It stops Hair falling and helps to grow smooth and black.

**RUPEES ONE THOUSAND**

will be given away to those who will prove that white oil (which is injurious to Hair) is used in the "Keshavkant."

**PRICE RUPEE ONE PER BOTTLE**  
and free of all charges to your home per V. P. Post.

**KESHAV PERFUMERY WORKS,**

Agents: **MULJIBHAI HARISCHANDRAO RAO & Co,**

147, ABDUL REHMAN TREET,

**BOMBAY No. 3**

All Keshavkant packets contain prize tickets.

## BOOKS FOR PATRIOTS

**The Hon. Pandit Madan Mohan Malaviya**

His Life and Speeches

2ND EDITION (REVISED AND ENLARGED)

The speeches which are embodied in this volume are not mere speeches but they are the fruit and flower of a soul deeply rooted in a sense of the eternal verities of life, of a character distinguished by simplicity and self-control, of an intellect given to an honest study of facts and an impartial and fair-minded presentation of them. The publishers are convinced that they are supplying the Indian reading public with a record of activity exercised on behalf of the country which will serve to infuse moral seriousness, honest study and strenuous endeavour into the life both private and public, of all who seek to take part in India's public life. 700 pages.  
**Price Rs. 3-0-0**

**Mahatma Gandhi**

(Enlarged and up-to-date edition).

His Life, Writings and Speeches with a foreword by Mrs. SAROJINI NAIDU. Over 450 pages. Tastefully bound with an index. "The Commonwealth writes":—"The book is well got up and very handy to hold and it should prove an acquisition to every Indian's Library."  
**Price Rs. 2.**

**The Ethics of Passive Resistance**

A complete treatise on Passive Resistance by Mr. M. S. Maurice and Stayagraha by M. K. Gandhi.  
**Price Rs. 4.**

**Lokamanya B. G. Tilak**

2nd Edition, Revised and enlarged.

In this volume of the speeches of Lokamanya Bal Gangadhar Tilak, which is the first of its kind, is given an "exhaustive and up-to-date collection" of all the soul-stirring speeches of this apostle of Home Rule which he declares to be our birth-right. Among other subjects the speeches deal with the present Political situation, Swadeshi movement, Shivaji. Tenets of the New Party, National Education, Swarajya, Self-Government or Home Rule and Gita Rahasyam. The book opens with a valuable appreciation by Babu Aurobinda Ghose.  
**Price Rs. 2-0-0**

**Mohomed Ali Jinnah:**

These valuable speeches, now collected for the first time, cannot fail to arouse profound and vivid interest in the minds of all who are concerned with the vital issues of contemporary political events and activities in India.

The volume opens with a Foreword by the Raja of Mahmudabad together with a biographical appreciation by Mrs. Sarojini Naidu.

Over 320 pages printed on Antique paper and attractively bound with a portrait and an index.  
**Price Rs. 2.**

**India's Claim for Home Rule**

This book contains a comprehensive collection of speeches and writings of eminent Indians and veteran English publicists, with an attractive appendix and exhaustive Index. "New India" writes:—"The growth of political literature in India is, in recent times, becoming very rapid and remarkable, and with the great National awakening in this land also has arisen a keen and fervent desire to spread it by means of cheap and useful books. Messrs. Ganesh & Co., the enterprising publishers of Madras, stimulated by this desire, have brought out many popular books on Indian problems and their recent venture is "India's Claim for Home Rule."  
**Price Rs. 2**

**India for Indians**

(Second Edition revised and enlarged.)

This is a collection of the speeches delivered by Mr. C. R. Das on Home Rule of India wherein he has also tellingly exposed the fallacy of Anglo-Indian Agitation against Indian aspirations. The Book opens with an introduction by Babu Motilal Ghose Editor, "Amrita Bazar Patrika."  
**Price Rs. 12.**

**GANESH & Co.,**

PUBLISHERS,

**MADRAS.**



# AMBIKA & Co.

China Bazaar Road,  
Teppakulam, Trichinopoly.

Dealers in  
School & College Books.

Books on  
Indian National Literature,  
**SRI YANI VILAS & OTHER  
SANSKRIT PUBLICATIONS.**

In addition to these We also stock

**Highly-Scented Perfumery**

from Sukandakari Mysore,  
Salem & Bangalore Series, Lace cloths,  
Checks and good Shirting cloths.

Agents for

Diamond Soap Company Bombay,  
and various other Swadeshi articles.

We always charge moderate prices  
A trial order is solicited.

## ARYA DHARMA.

- (1) **A High-class Tamil Monthly Magazine** devoted to Hindu religion, philosophy, Dharma and Literature.
- (2) It is patronised by H. H. Sri Jagadguru Sankaracharya Swami of Kumbakonam and H. H. Sri Jagadguru Sankaracharya Swami of Sringeri.
- (3) It is conducted by the Dakshina Bharata Dharma Mandalam of Trichinopoly of which it is the official organ. Annual Subscription is **Rs. 2** per annum. The current volume is the 5th and begins from Siddharthi Vaikasi (May—June 1919.)

Apply to

**THE GENERAL SECRETARY.**

Arya Dharma office,  
TEPPAKULAM, Trichinopoly.

## SWAMI VIVEKANANDA.

His Complete Works—Vol. II-IV, Rs. 2-8 each, Vols. I and V, Rs. 2-12 each.  
From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.  
Raja-Yoga (2nd Ed.) Rs. 1-4.  
Jnana-Yoga (21 Vedanta lectures) Re. 1-6.  
My Master As. 8.  
Epistles, Series I-V, each As. 6.  
Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), Part I, Re. 1.  
The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs. 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III, Rs. 2-5 each. Vol. IV, Re. 1-18.  
Srimad-Bhagavad Gita. Text, Eng. translation, paraphrase, and notes by Swami Swarupananda. (2nd Ed.) Cloth. Rs. 2-8.  
Vairagya-Satakam of Bhartirihari: Text, Eng. translation and notes, As. 8. Most of the above books are offered at concession rates to subscribers of the

## PRABUDDHA BHARATA.

A high-class religious monthly, (24th year). Annual Subscription Rs. 2.

Works of Swami Abhedananda and Sister Nivedita are also available. For complete catalogue of books and photos please apply to—

**The Manager, Prabuddha Bharata Office,**  
Maharati, P. O. Lohaghat, Almora Dt.

## SWAMI VIVEKANANDA'S

58th Birthday Anniversary,

**falls on Monday 12-1-1920**

and the public celebration will be on  
**18th or 25th January 1920.**

Who was He and why should His birthday be celebrated?

Read His life published in four Volumes from the Himalayas.

But they cost Rs. 12-4-0 and probably you cannot afford to spend so much.

**THEN READ.**

By M. S. NATESON { Swami Vivekananda: A Sketch Rs. 0 6 0  
Swami Vivekananda: His Sanyasa „ 0 3 0  
The Vivekananda Anniversary :  
Its Significance „ 0 1 0

**The Vivekananda Publishing House,**  
TEPPAKULAM, TRICHINOPOLY, S. India.

**We want to serve you.**

**How?**

**By giving you knowledge.**

**Of what?**

**Of Diseases and their causes.**

**Wherefrom?**

*From the published works of*

BHISHAGACHARYA

**Pandit H. SUBBARAYA SASTRY**

Kavirathna, Physician, 4/65, Musakhan Street,

**Secunderabad. Dt.**

**Prices Annas 4 Only**

*Apply to the Publisher.*

## SRI RAMAKRISHNA MISSION PUBLICATIONS, MADRAS.

1. Stray Thoughts on Literature and Religion of India  
Cloth 1- 4-0  
Paper 1- 0-0
2. The Soul of Man by Swami Ramakrishnananda  
Cloth 1- 8-0  
Paper 1- 0-0
3. Isha Upanished .. .. . 0- 4-0
4. Kena .. .. . 0- 4-0
5. Katha .. .. . 0-10-0
6. Prasna .. .. . 0-10-0

## TAMIL PUBLICATIONS.

7. Gospel of Sri Ramakrishna .. .. . Paper 0-14-0
8. Bhakti Yoga .. .. . 0- 8-0
9. Principles and Purpose of Vedanta .. .. . 0- 2-0

Concession given on all books Except No. 7, to  
Subscribers of *Vedanta Kesari*: a high class religious  
and philosophical Review (annual subscription)

*Apply to*

**MANAGER,**  
**Vedanta Kesari,**  
**MYLAPORE, Madras.**



**LOOK SHARP!****LOOK SHARP!**

A Rare and golden opportunity  
for buying  
the **BEST FOUNTAIN Pens.**

JUST ARRIVED A VERY LARGE FRESH  
STOCK OF ALL KINDS OF PENS

If you miss this chance, you will never  
get it in future.

Neptune Fountain Pen No. 210  
with strong 14ct. solid gold nib  
and iridium tipped. Rs. 3 8 0

The "T. S. V." Fountain Pen with  
large barrel, good vulcanite  
strong 14ct. solid gold nib and  
iridium tipped Price greatly  
reduced. Rs. 3 0 0

The "Venkatachary-Compacto"  
Fountain Pen with nickel cases  
and clips Rs. 4 0 0

Swan-Blackbird Fountain Pen. , 3 0 0

Waterman's Ideal Pen No. 12. , 6 0 0

The Swan Fountain Pen. , 5 0 0

The Paramahansa Fountain Pen., 5 0 0

All these pens are available in Fine,  
Medium and Broad points.

Genuine Silver clips, nickel clips, Swan  
and Waterman's Inks are always kept and  
supplied at the lowest market rates. Spare  
parts are available for all Pens. All sorts

of repairs of Pens undertaken and charged moderately.

Wholesale Agents:

**T. S. VENKATACHARIAR,**

Bookseller, Stationer and Cloth Merchant,

Clive's Buildings, **TEPPAKULAM P.O. Trichinopoly.**

## Just Published!

# THE HINDU PHILOSOPHY OF CONDUCT

BEING CLASS LECTURES ON THE  
**BHAGAVAD GITA**

BY

**M. RANGACHARYA, M. A. RAO BAHADUR**

Formerly Professor of Sanskrit &

Comparative Philology, Presidency College, Madras

Vol. I. (Revised Reprint) Nearly 600 pp:

Bound in Superior Cloth, Gold lettered.

**Price: Rs. 5, Postage etc., extra.**

Note: Volumes II & III in preparation.

**The Law Printing House,  
Mount Road, Madras.**

**"GOODS NOT APPROVED  
TAKEN BACK."**

**SILK PITAMBER Co.,  
BENARES CITY.**

**Silk Goods! Plenty of Variety!!  
All of the Choicest!!!**

Silk Pitamber Sarees or Salais in all colours 16x2½  
cubits price Rs. 20 to Rs. 200.

Sarees (spotted body) laced flowers. Price Rs. 25  
to Rs. 250.

Splendid array of new petti-coats in all colours or  
plain Rs. 2 to Rs. 8 Butta body Rs. 2½ to Rs. 25.

Stylish, desirable and well-made Dupattas in high  
class laced work available in all colours.

Shining Silks, tables for Coats, Pants and Shirts, etc.  
Superfine white milk Dhooties with thin borders,  
available from Rs. 7-8 to Rs. 16.

Select your favourite while there is plenty.  
See it First, Buy it First, Wear it First, Enjoy it ever.

Stocks are better; Varieties are better,  
Qualities are better, Prices are Lower.

Special display of our famous Brass Toys, for  
Children play with beautiful small shining utensils, 32 in  
number. Big set Rs. 4. small set Rs. 2.

Send for price lists and samples for coating, and  
shirting Silks.

Superior genuine Musk Price per tola Rs. 35.  
Goods Securely packed in neat card-board boxes.

All orders and communications, should be addressed to:—

**THE MANAGER,**

**SILK PITAMBER COMPANY,  
BENARES CITY, U. P., (INDIA).**

## Kaviraj A. C. Bisharad.

**Proprietor, BISHARAD'S AYURVEDIC  
LABORATORY.**

**AYURVEDIC PRACTITIONER OF  
15 YEARS' STANDING.**

**Specialist in Chronic Diseases and Diseases of  
Women and Children.**

*Special Consultation by letter free.*

*Calls Attended on Arrangement.*

S. Pramanik, B.A., 20, Amherst Row, Calcutta:—"Really I am  
much indebted to you, and I don't know how to repay you."

Dr. Wickrameswara, Giritulla, Ceylon:—"The patient has got back  
his power, which he has not had for the last 10 years,  
during which time all medical skill failed."

Girindra Nath Roy, Santipore:—"Your treatment is marvellous."

Dr. S. N. Ghose, L.M.S. Jamshara:—"I have used your medicine  
in a case of Psoas abscess with a marvellous effect."

**2, Horo Kumar Tagore Square.,  
(off Corporation Street, CALCUTTA.)**

**SRI BHARAT DHARMA MAHAMANDAL.**

**The All-India Hindu Socio-religious Association.**

General President: H. H. the Maharaja of Durbhanga Bahadur.

Subscription for General Members each Rs. 2 a year.

Members have the privileges of (a) the Mahamandal Benevolent  
Fund; (b) the Mahamandal Magazine (in English),—a High Class  
Monthly free; (c) all the Mahamandal Shastric Publications, at  
three-fourth price.

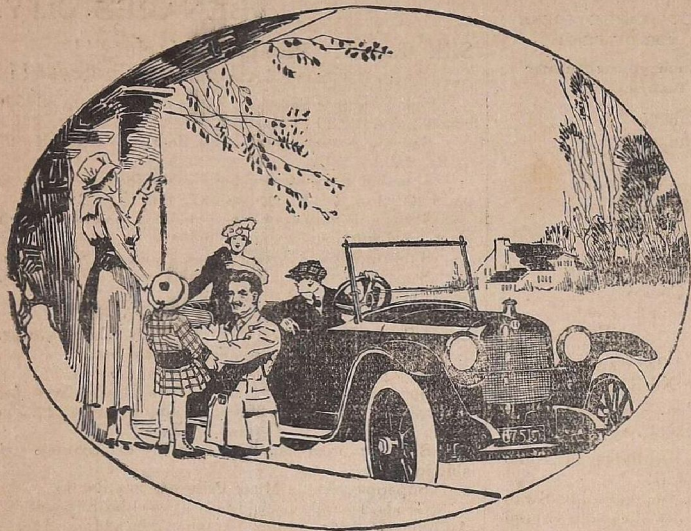
Prospectus and Specimen copy of the Magazine sent FREE.  
AGENTS wanted in all important towns. Commission handsome.

The General Secretary, Sri Bharat Dharma Mahamandal  
Benares Cantonment.



# THE RUSSA ENGINEERING WORKS

Mount Road, MADRAS.



**The Hudson Super Six**  
The Best of American Cars.

**The Roamer**  
The Rolls Royce Car of America.

**The Paige**  
The Most Beautiful Car in America.

**The Essex**  
The Car that speaks for itself.

**The Hupmobile**  
The Car for comfort and hard wear.  
and

**The Albion Bus.**

**The Best and the most Satisfactory Cars on the Market.**

The DELCO-LIGHT—the complete electric light and power plant.

Before purchasing a car, Enquire for full particulars.

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

THE TRICHY MOTOR SERVICE, SRIRANGAM.

## JOHN DICKINSON & Co., Ltd.

(INCORPORATED IN ENGLAND)

9, Maclean Street, George Town,

MADRAS.

ALWAYS IN STOCK.

**Paper, Printing Machinery,  
Printing Ink, Type, etc.,**



Indian Branches.

Telegrams: LION BRAND.  
Telephone No. 23.  
Post Box No. 77.

CALCUTTA.  
BOMBAY.  
RANGOON.

**"Everything for the Printer."**