

THE Hindu Message

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

VOL. V., No. 16.]
Registered No. M. 1304.

THURSDAY FEBRUARY 26, 1920.

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

CONTENTS.

A VISION OF INDIA : Ketaka—II. By K. S. Ramaswamy Sastri B.A., B.L. 269	LITERARY AND EDUCATIONAL: The Forest Flower. By Prof. V. Saranathan, M.A. 277 The Duties of Students. By P. Ananthaswamy. 277
GREAT THOUGHTS .. 269	HISTORICAL AND SCIENTIFIC. The Pallavas in India. By P. T. Srinivas Iyengar M.A. 278 India's place in the World. By M. K. Acharya. 279
CARTOON : In a Fix. 270	MISCELLANEOUS : Olla Podrida. By Scrutator. 280
EVENTS OF THE WEEK 270	REVIEWS: A People at School. By H. Fielding Hall. Macmillan & Co., 281
LEADER: Philosophic Progress in India—V. By K. Sundaratama Aiyar M.A. 271	SHORT STORY. "The Dacoits." By Dr. T. V. S. Shastri L.M.S. 282
NOTES AND COMMENTS 273	
A MADRAS DIARY. 274	
SOCIAL AND RELIGIOUS : Sandhya-Upasana. By Radhika B. Divard. 275	
Essays on Bhagavad-Gita By the Hon'ble V. K. Ramanujachariar. 276	

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 tena 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—II.

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

I see thy gold upon the night of hair

Wherein the golden moon of her sweet face
Doth shine with steadfast and ambrosial grace.

Is it thy flower or golden radiance rare

Of her bright face with light beyond compare

That through her heavenly form refracted strays
And shines as through a soft and misty haze

—A hint of something than itself more fair?

I know not well. Thy fragrance faint and sweet

Adds to the fragrance of this human flower
Of yearning love which doth like thee rejoice

At sight of my beloved's golden feet

What time she comes at love's sweet chosen hour
With nectar-touch and kokil's tuneful voice.

Great Thoughts.

(FROM RUSKIN.)

Men's proper business in this world falls mainly into three divisions:—*First*, to know themselves, and the existing state of the things they have to do with. *Secondly*, to be happy in themselves, and in the existing state of things. *Thirdly*, to mend themselves and the existing state of things as far as either are marred or mendable. These I say are three plain divisions of proper human business on this earth. For these three, the following are usually substituted and adopted by human creatures:—*First*, to be totally ignorant of themselves and the existing state of things. *Secondly*, to be miserable in themselves and in the existing state of things. *Thirdly*, to let themselves and the existing state of things alone (at least, in the way of correction).

The dispositions which induce us to manage, thus wisely, the affairs of this life seems to be:—*First*, a fear of disagreeable facts and conscious shrinking from clearness of light which keeps us from examining ourselves and increase gradually into a species of instinctive terror at all truth, and love of glosses, veils and decorative lies of every sort. *Secondly*, a general readiness to take delight in anything past, future, far off, somewhere else, rather than in things now, near and here; leading us gradually to place our pleasure principally in the exercise of the imagination and to build all our satisfaction on things as they are not. Which power being one not accorded to the lower animals and having indeed, when disciplined, a very noble use, we pride ourselves upon it, whether disciplined or not, and pass our lives' complacently in discontent and visionary satisfaction.

Imperfection is in some sort essential to all that we know of life. It is the sign of life in a mortal body, that is to say, of a state of progress and change. Nothing that lives is, or can be, rigidly perfect; part of it is decaying, part nascent. The foxglove blossom—a third part bud, a third part past, a third part in full bloom—is a type of the life of this world. And in all things that live there are certain irregularities and deficiencies which are not only signs of life, but sources of beauty. No human face is exactly the same in its lines on each side, no leaf perfect in its lobes, no branch in its symmetry. All admit irregularity as they imply change; and to banish imperfection is to destroy expression, to check exertion, to paralyse vitality. All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment, Mercy.

Events of the Week.



IN A FIX.

INDIA—I need your help.

B. GUIANA—3 Rupees a day for you and a reward grant. Come away!

Mr. Sarma's resolution in the Imperial Legislative for fixing the Indian Capital permanently at a place gave rise to a lively discussion wherein each Honourable Member came forward with his own pet city. Karachi, Calcutta, Allahabad, the Central Provinces, Pachamashi were some of the cities which were strongly advocated by one or the other of the members. No good case had been made out for a change of the capital city beyond ventilating the charms of this or that place. The reasons that weighed against a change were indeed numerous and more convincing. In the first place the fact that the change to Delhi was at the time received with universal acclamation was a chief reason why people should not go back on what they approved eight years ago. The argument that Delhi is not a central place is a childish one. It is very rarely that the capital of a country is in its centre. Generally they are very near towards a corner. Thus England, America, Australia and a host of others have their capitals towards one end of their borderland and no one would deny that their administration is the worse for it. Besides Delhi has a history behind it as a capital and we wonder whether any other city in India can lay an equal claim to antiquity as a capital. More than one Honourable Member has said that public opinion was lacking in Delhi. We shall be much obliged to know however whether it exists sufficiently at Pachamashi. There is no doubt that the volume of public opinion would grow up along with the growth of Delhi as a capital. Finally there is the economic objection to a change. Honourable Members must have realised that the proposal would result in a dead loss of the 3 crores and half spent on the new capital and that a fresh addition will be made to the many ruins of the Hindu and Mahomedan period that exist at Delhi. Although we have pleaded for stay at Delhi, yet we are

quite aware of the object with which the resolution was brought forward. Every one recognises the great waste in money and time occasioned by the existence of two capitals and the difficulty could not be avoided by changing to Calcutta again or to Allahabad or the Central Provinces. The best way would be to compel Government to remain at Delhi. Those who so desire may have a brief run to the Hills now and then.

The next resolution of importance is the one by Sir George Barnes recommending a Committee to consider whether or not it is advisable to apply to the Indian Customs Tariff a system of preference in favour of goods of Empire origin. Sir George Barnes stated that the object of the Government in raising this very difficult and thorny question, at the present moment was that the principle of Imperial preference had been recently adopted in the tariff of the United Kingdom and that the question therefore had become one of practical politics for India. How we wonder? He further asked whether the danger of foreign reprisals which the Curzon government feared at a previous time this question was raised, was a real one today or whether it was as serious now as it was then. He urged also that other parts of the Empire including the United Kingdom had adopted a policy of Imperial preference. Personally we consider that any question of Imperial preference would be a mockery and what is more serious, a great danger to India. As one Honourable member said she has not the material to export before she can consider the question of what and where to export. Sir Chitnavis has said that this should not be treated in a huckstering spirit and that the great advantage, namely the solidarity of the Empire was to be gained from a policy of Imperial preference. This could hardly satisfy any reasonable-minded person. There is no benefit to the nation from a policy which aims at Empire solidarity at the expense of our industries and exports. Besides as Mr. Patel asked with whom was India going to deal? With South or East Africa? The policy cannot for a moment be recommended or entertained while other component parts of the Empire continue to evince the same feelings towards us as they are doing at present. We would strongly urge the Committee to be strong-minded.

Mr. Patel's resolution for the appointment of a Committee to consider the Indian fiscal question met with a curious fate. Every one sympathised with it and every one opposed it too with the result that it was lost. Mr. Patel brought forward the resolution as a test case to see what was meant by fiscal independence and how far it was real. Though the resolution was lost the discussions made it abundantly clear that the 'fiscal independence' given by the Joint Committee was not to be too liberally interpreted. Thus Mr. Crum in 'entirely disagreeing' with the resolution pointed out that what the Parliamentary Committee meant by their finding was that the Government of India should in future have a freer hand in dealing with fiscal policy. He further added that the fiscal question was a reserved subject and it had been rightly decided that the people of India should not have anything like a final say on it because he could hardly conceive of a more confused state of affairs than a lot of men who had never felt the good or evil of a protectionist policy suddenly deciding what the future fiscal policy of India ought to be. This is baseless logic and cannot be matched. Apart from the question whether it is really necessary that one should have felt the effects of a policy before deciding on it there is this fundamental error in the argument, namely, that we could not have felt the good or evil of a protectionist policy because for the simple reason that we have not been allowed to feel it!

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 80s. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message" Srirangam.

The Hindu Message

Philosophic Progress in India—V.

—By K. SUNDARARAMA AIYAR, M.A.,

We now pass to the six Vedic systems of philosophy (अस्तिकप्रदर्शन) which have been proclaimed by the Great Rishis. These are,—(1) Sankhya, (2) Yoga, (3) Nyaya, (4) Vaisheshika, (5) Purva-Mimamsa, (6) Uttara-(or Sariraka)-Mimamsa. If the Sariraka-Mimamsa alone proclaims the true Vedic doctrine concerning reality, how could the all-knowing Rishis have proclaimed systems which are more or less opposed to it? The answer traditionally accepted is that these systems are intended to prepare the mind of the disciple for the reception of the true Vedic doctrine. Even when the inquirer's mind has been turned away from all atheistic doctrines, it is not always found ready to accept *in full* the authority of the Veda or the system of truth expounded therein. Hence, the attempt must be made to expound a system which, while it claims to be founded on the basis of reason and common sense, can also adduce the authority of the Veda for some at least of its main positions, so as to induce the inquiring mind to regard it with favour and allow for it a more or less warm corner therein. When once the Veda gains a hearing and the disciple lends himself to the radiance of its light and the enchantments of its healing and life-giving nectar, the Rishis have no doubt that the opening of its flood-gates of spirituality and the ravishment of its sublime melodies will take the mind irresistibly along till the entire structure of its noble edifice of truth is comprehended and its plan of salvation for the soul is accepted and utilised in the fullest degree. Hence, every one of the five preliminary Darsanas is an indispensable aid or step towards the attainment of the knowledge of reality and of the true aim of human life.

In taking up the Sankhya-Darsana, we must draw the reader's attention to two preliminary points. *First*, the Sankhya-Darsana is not to be confounded with the "Sankhya" mentioned in the Bhagavad-Gita. The Gita (Chap. V. verses 4 and 5) states as follows:—"Ignorant people—not those who (truly) know—say that Sankhya (sannyasa) and Yoga (Karma-Yoga) can lead to diverse fruits; the (qualified) person who is well established in the practice of even one (of them) gains the (one ultimate) fruit of either (viz., the supreme bliss or moksha). That station (moksha) which is gained by the Sankhyas is also gained by the Yogis, (for they are at different stages of the journey on the road leading to the same goal). He sees (truly) who sees Sankhya and Yoga to be one." The great Vedantic teacher, Sri Madhusudana Sarasvati explains as follows:—"As to those in whom we see the practice of jnana preceded by *sannyasa*, we infer, from that very indication, that, in their previous births, they had practised Karma dedicated to God.

Similarly, in regard to those in whom we now see Karma dedicated to God, we infer that in their next birth, they will gain jnana preceded by Sannyasa. For, where an adequate cause exists, the effect will not fail." Thus, according to the Gita, Sankhya and Karma are substantially, if not practically, the same thing. They only denote different—i.e., the earlier and latter—stages of a road leading to the same goal. But the Sankhya-Darsana and Yoga-Darsana are two *different* systems altogether and have never been recognised as "एक," "the same." At the same time, it is not to be supposed that Kapila's Sankhya-Darsana was not known to the author of the Mahabharata and, therefore, of the Gita. Sri Sankaracharya, in his Bhashya on the Gita, XVIII. 19, interprets the word "गुणसंख्यानि" occurring in it to mean "कापिले शब्दे;" and he goes on to say that the Gita claims the high authority of Kapila in order to show the soundness of its own differentiation of Jnana, &c., according to the division of the Gunas adopted by Kapila in his Sankhya-darsana.

The *second preliminary* point for consideration is the relation of the Sankhya system of Kapila to the Upanishads. Though Kapila's system of philosophy is his own independent construction and differs in numerous essential points from the Vedic doctrine concerning reality and its attainment, there cannot be the least doubt that Kapila derived much of his material from the *Katha*, *Chandogya*, *Svetasvatara*, and other Upanishads. Professor Keith, too, in his recent work on the Sankhya system, while asserting that "it is impossible to find in the Upanishads any real basis for the Sankhya system, fully admits that "the Sankhya is a system *based* on the Upanishads." It is only thus that we can account for the vogue it has always enjoyed in India as one of the six orthodox systems of doctrine and having a value as preparing the Indian student's mind for the full and final comprehension of the Upanishadic system of truth as systematised and consolidated in the Vedanta of Badarayana. We may also here state that Professor Keith is of opinion that "it is not at all unlikely that the origin of the doctrine of Kapila as the founder of the Sankhya is to be traced to this passage,"—viz., Svetasvatara Upanished, V. 2. This passage is as follows:—"कृषिं प्रसूतं कपिलं यस्तममे ज्ञानिर्विभक्तिं जायमानं च पश्येत्" "The all-knowing Kapila whom He (Isvara) created protects the things produced from the beginning and also looks after them." Sankaracharya is of opinion that because the mere name Kapila occurs, we should not put our faith in a doctrine stated to be his which is opposed to the Sruti,—especially because there is mentioned elsewhere another Kapila who burned Sagara's sons and who was also known as Vasudeva. Sankara, thus, wants us to identify the Kapila of the Upanishad passage quoted above with this Kapila-Vasudeva and not with the author of the Sankhya system.

According to the Sankhya doctrine, men suffer from three kinds of misery and are ever in search of the means to remove them. These are (1) आध्यात्मिक, bodily and mental; (2) अधिभौतिक, external to the body,—caused by men, beasts, birds, snakes, and inanimate objects; (3) अधिदैविक, caused by the intrusion and influence of supernatural beings like *Yakshas, rakshasas, pisachas, grahas* (planets), &c. These pains cannot be absolutely and finally removed by visible means learned from our knowledge of medicine, magic, or politics &c.,—for they are often found to recur in more or less degree. Nor can they be got rid of entirely even by Vedic sacrifices,—for, (a) the results thereby attained are tainted by such cruelty as arises from the killing of animals; and (b) the Elysian pleasures of Svarga, though lasting for a considerable length of time, are found to be perishable on account of the defects of this method. Hence the Sankhya system resorts to a remedy which is free from all such defects or impurities. It is stated in the following terms:—“व्यकृत्यक्तज्ञानात्” “the discriminative knowledge of the Evolved, the Unevolved, and the Knower (or Atman, Purusha).” These substances (or categories) are explained as follows in the system. The third verse of “*Sankhya-Karika*” says:—

मूलप्रकृतिरविकृतिर्ब्रह्मदायाः प्रकृतिविकृतयः सप्त ।

चोदकस्तु विकारो, न प्रकृतिर्न विकृतिः पुरुषः ॥

“Primordial matter is not produced from any prior cause; the substances—seven in number—beginning with the great one (*Mahat*) are both productive and products; sixteen substances are only products; the knower (*Jna* or *Purusha*) is neither producer nor product.”

The Sankhyas divide substances into four classes:—(1) *Pradhana* or *Mulaprakriti*,—the primordial root of the manifested material universe. In our search after material causes, we must stop somewhere. Otherwise we shall be involved in the fallacy known as a *regressus ad infinitum*; (2) *that which is both product and productive*. Such substances are seven in number,—viz., *mahat*, produced from *Pradhana* and in its turn producing *ahankara*, which, in its turn, produces the five subtle elements (*tanmatras*); (3) *the product*. Such products are sixteen in number, viz., the five gross elements, the five *karmendriyas* or senses which are organs of action, and the mind. (4) the *Purusha*, who is the individual soul or knower, who is neither product nor producer. Thus, according to the Sankhya system, there are twenty-five real objects, or categories of substance.

Pradhana (primordial matter) is postulated on the basis of inference (*anumana*). It is made up of three factors in a state of equipoise, viz., *Sattva*, *Rajas*, and *Tamas*. *Sattva*, in its nature, is light, and gives knowledge and pleasure to man; *Rajas* is of the nature of passion and desire, and impels man to activity; *Tamas* is that which tends to make things heavy and thereby leads to indolence and indifference.

These three constituents of primordial matter are inseparably united to one another, but one or other of them preponderates over the others and thereby gives its special character to all material objects in the universe. Just as *fire, oil* and *wick*—though mutually hostile,—act together in producing the lamp-light, so these *gunas* (or constituents of matter), though possessed of conflicting properties, act together to produce the objects desired by the *Parusha*.—That *Mahat* and the six other substances forming the second class of substances are effected substances we learn from the teaching of perfected saints (*brahmanas*). Such effects must have a cause, and so we infer the existence of *Pradhana*. Similar is the relation between the second and third class of substances. *Pradhana* and the second and third classes of (effected) substances are all equally real, according to the Sankhyas. The latter arise out of the modification (*परिणाम*) of the *Pradhana*, even as a pot is produced out of clay, or a piece of cloth from the threads of which it is composed. All individual things (or *Viseshas*) are ultimately derived from the primeval *Pradhana*, but each of them has its own immediate and antecedent cause, which is also ultimately derived from the *Pradhana* which alone is uncaused, one, all-pervasive, and without parts or activities.—*Purusha* is unattached (*असङ्ग*) and inactive (*कृत्स्न*). He is the conscious seer, and his discriminative power of perception gives him an immediate knowledge of all derived material objects in the universe, and his power of inference gives him his mediate knowledge of the same. He is only a passive enjoyer of objects, not an active agent in their production,—for, the *Pradhana* is, as already stated, active in order to secure whatever he wants. *Purusha* helps *Pradhana* and its modifications to secure for themselves the character of objects of enjoyment by coming within the range of his neighbourhood and contact. They have no power of discriminating themselves from the *Purusha*,—they are all *objects*, while he alone is the *subject*. *Purusha* alone is neither produced nor productive. The *Purushas* are many and distinct, while matter and its modifications are common to all. That *Purusha* exists is clear from the fact that material objects must exist for the sake of a perceiver who can utilise them for his own purposes. The third verse of *Sankhya-Karika*, (v. 31), is as follows:—

स्वां स्वां प्रतिपद्यन्ते परस्परकृतहेतुकां वृत्तिम् ।

पुरुषार्थ एव हेतुर्न केनचित्कार्यते कारणम् ॥

“They perform, their several functions so as to help each other's natural impulse and by reason of their being directed to fulfil the aims of the *Purusha*; by no one is an organ made to act.”

That is,—the fact that the *Purusha's* desires are unfulfilled is the reason for the activity of *Pradhana* and of the sense-organs which are its transformations or manifested effects. The organs of knowledge like the *buddhi*, &c., lighten

up objects without for the Purusha; and the organs of action similarly engage in activity in order to take hold of them and thereby fulfil his desires.

(To be continued.)

Notes and Comments.

The Hon'ble Mr. S. Srinivasa Iyengar is frequently in the habit of referring contemptuously to "those who would be orthodox, but who were not." Why not? He seems to be judging who were "orthodox" and who were not by some standard known only to himself, or perhaps not known even to himself. We will help him to think clearly on the subject. No human society can help changing in response to the conditions of the environment. But, in India, the Rishis have furnished us with a standard in the Sruti and Smriti. Where some men are apt to run faster than others and even drag these others into deeper and muddier waters than they are prepared to enter, these latter can always look for guidance to the precepts and principles of the Holy Rishis and mend their ways. Those who allow themselves to be forewarned and put a curb on the ruinous impulses of radical and revolutionary egotism are the so-called "orthodox,"—even though they have themselves somewhat changed from what they were previously. The forward party form the new school of heretics, falsely claiming to be progressive. Lord Beaconsfield once said that "progress and reaction were but words to mystify the millions. They are phrases, not facts." "Orthodoxy is a mere phrase,"—and the Hon'ble Mr. S. Srinivasa Iyengar himself seems to use it without any clear ideas of its true import, simply because it expresses the feeling of contempt which his followers—and perhaps even himself—feel for those who prefer to remain within the old moorings, as far as possible. This device, however, is too palpable not to be easily detected. Hard words cannot after all do much harm, especially in our case, for we can easily gauge the cranial symptoms of which they are the outer expression. So brilliant an intellect as the Hon. Mr. S. Srinivasa Iyengar's cannot fail him here,—and certainly he knows, as we do ourselves, the method there is in all his performances. Surely he ought to be able to clear his mind of cant of this kind.

His analysis of the facts constituting what he calls "the present state of things" is worth looking into, though we confess that it does not cause us the same amount of alarm or anxiety as it has done for him. We, also, interpret the facts differently, as we proceed to show. The social and political atmosphere in Madras is an abnormal one. The modern and legal mind is extremely self-centred, ambitious, and sensitive. Again, there is the artificiality caused by the social pressure and crowding in public places of people who compete ceaselessly for prizes of all sorts. Moreover, the press and the platform contribute in an inordinate degree to the accentuation of the aforesaid evils and bring about hatred and uncharitableness of all kinds. Moreover, there intrude on the scene very undesirable personal forces from abroad which, as is natural with them, can only prosper at our expense. They are here, avowedly or otherwise, for purposes of exploitation. Our *Novi homines* are not altogether unaware of the fact, but they are not above the mean subterfuge which seeks to utilise them for their own temporary personal advancement in the hope that they can discard them when no longer serviceable. The truth is,—these artificial products of the abnormal life of Madras society will not get into touch with the normal, and

natural life of the Indian masses which remains more or less the same, "yesterday today, and for ever" and which does not concern itself in the least with what the Hon'ble Mr. S. Srinivasa Iyengar calls "the cry going forth everywhere, in the corridors of the High Court from the members of the Bar as elsewhere." His "everywhere" refers to the heated atmosphere of the Madras Courts and Colleges, but not to the highways and byways of the life of the masses of our people of all castes and sects in Hindu society.

The Hon. Mr. S. Srinivasa Iyengar's first "broad fact" of today is that "there were two big communities among the Hindus constantly at war with each other, and the parting of the ways had come." If really the non-Brahmin community had declared "war" against the Brahmins as such, these Madras lawyers would not have been what they are,—"pride in their port, defiance in their eye"—the lords of their kind, and the leaders of all sorts they are claiming to be. There are Brahmins outside the Luz Church Road and "the corridors of the High Court,"—outside even the ranks of the so-called "educated community" of modern South India. We deny the existence of any "war" between Brahmins and non-Brahmins who still stick to their old ways and habits. In a few years, we trust that a new system of education will have been devised and that it will be better adapted to the needs and conditions of the country. We have been ever anxious to see the existing system of examinations abolished altogether. It is this system that has acted as a handicap to the so-called non-Brahmins and to many intelligent Brahmins too. We know well that persons who cannot pass our University Examinations easily go out and are called to the Bar in England. One of these barristers fresh from England was, only the other day, made a Professor of the Madras Law College and will lecture eloquently to those graduates of our University among whom he could never hope to have taken his place if he had remained here. If our stupid system of examinations were abolished, non-Brahmins and Brahmins to whom they are a bugbear can get on in life quite as well as the lucky few who can pass them and have hitherto been thereby enabled to monopolise the gains of the so-called learned professions in our Presidency. Let us hope the new ministers and the new legislators of Madras will introduce the necessary educational reforms. We feel certain that, if this takes place, the present discontents will cease and we shall return to the normal conditions of Hindu society with its universal peacefulness and co-operation in all ranks and walks of life.

The second of this Hon'ble Gentleman's "broad facts" is that "a number of people of all communities, educated or uneducated, well to do or not, were going to give votes." This has already been going on for years in elections to Municipalities, temple committees, and so on, and no revolution has taken place, no "parting of ways" has come on. We have always claimed that Hindu society is a peaceful democratic community. The Brahmins are not proud and wealthy aristocrats like the nobility of France, Germany, or even Great Britain. The so-called superiority of the Brahmin is largely sentimental, not substantial. If a few non-Brahmins are "dissatisfied," it is because there are a few Brahmins who have monopolised the gains of the profession of law and public preferment, and have assumed the leadership in public life and in cultivated society, so-called, of the new type. Soon, all these unhealthy phenomena of Hindu society will disappear. We, Brahmins, are not responsible for them, but the mistaken educational policy of our rulers and the policy they have pursued in choosing qualified men for the profession of law and

for public offices. We are glad that the "non-Brahmin agitation" has come on, and in good time for the working of the Reform Act. Let the present ruinous system of education be at once reformed, so that qualified men may be appointed without the need for undergoing the absurd system of examination now in force. Let men become High Court Vakils under a system like the one prevailing in England. If a Madras Matriculate can become a Barrister-at-law, why not he become also a H. C. Vakil? So, also, in regard to all public offices and preferments. We cannot understand the logic which insists that, because men of all communities were "going to give votes," we must get rid of our social and religious institutions, and that, otherwise, no co-operation will be possible among the various sections of the Hindu Community. If co-operation between Hindu, Moslem, and Christian voters is possible, why not also among the various sections of Hindu society? The truth is,—let our so-called "educated" Brahmins stand aside and let the entire system of public education and public preferment be abandoned for a more rational and human arrangement.

The third "broad fact" is that "all over India for more than a century there had been various kinds of movements towards reforming and purifying Hindu religion." What is the standard by which we are to discriminate what is pure from what is not,—what is reform from what is not? The Hon. Mr. S. Srinivasa Iyengar will, we trust, not advance *reason* as the standard or test. The import of reason is apt to vary with different times and persons,—otherwise there would have been universal agreement with regard to matters religious and ethical in the Universe. Even in secular and political matters now the subject of controversy, every one claims to be guided by rational principles,—and yet there are so many parties formed, and the conflict of views arising from their activities is simply intolerable. "तत्कर्मप्रतिष्ठानात्" is a principle universally accepted and applied in the practise of our ancestors in matters relating to morality and religion; and it is better to abandon the attempt to arrive at universal agreement in these matters. Hence, what to one person appears as "reform" and "purification" has often been condemned by others as the reverse. The Brahma Samaj movement which has been hailed as a reform has made very little headway anywhere; and in Bengal where it was started, it has gradually declined. It has well been called "Christianity without Christ," and it is besides largely and even foolishly *eclectic* in its methods. The Hon. Mr. S. Srinivasa Iyengar says:—"In this Presidency even if there were no accredited exponent of that movement he could see signs of it everywhere." There have been some "accredited exponents" of the Brahma and Arya Samajists, but till now they have not had much success. We have already pointed out the reasons for the failure of the former. As for the Arya Samaj, great Hindu scholars like the late Shankar Pandurang Pandit, M.A., of Poona and Mahesh Chandra Nyayaratna, M.A., of Calcutta exposed the utter absurdity and extravagance of Swami Dayananda's interpretations of the Veda. Some of the followers of the Founder have out-Heroded Herod in pursuing his methods. One, for instance—the late Guru Datta Vidvarthi,—interpreted *Mitra* and *Varuna* as *oxygen* and *hydrogen*. Since its foundation, the Arya Samaj has made little progress except in the Punjab, where the Sanatana Dharma has long suffered owing to the numerical superiority and the prestige and power of the Moslem settlers there. Sikhism, too, has been another disturbing and disintegrating force. It is no wonder that a new faith, professing to be founded on the Veda and taking its stand on strange methods of

interpretation, proved attractive by its novelty quite as much as by its aggressive compromises. But the Sanatanists are again active. Our Dharma is, in appearance, unaggressive. But its undoubted merits will not fail to tell in due time. For instance, Prof. J. S. Mackenzie, has recently said in his work on "Constructive Philosophy," that "the religion that is most nearly akin to a philosophic construction is Brahmanism." It alone can bring peace and unity to a world distracted by National aggrandisement, worldliness, and the suicidal mania of brutal strife and reckless slaughter. We should not mistake the very human love of aggression and power for the working of the spirit of reform and improvement.

The fourth and last of the "broad fact" brought to our notice is "that they were all endeavouring to realise increasingly the importance of social service." Our Dharma has done more social service than any other civilisation in the world. Its methods are not noisy, while those of Western civilisation are associated with clatrap and clamour. The Indian street-drama of the old days carried the highest lessons of morality and spiritual worth to the poorest and humblest of the people,—even to men who had not learned to read and write. The existence of a race of learned Sannyasin preachers, homeless and without property, even acted as a trumpet-call to every one to follow the paths of purity and virtue. Our methods of charitable relief as a love-offering to God in his *Virat* form have saved us from the evils of the Western system of forcing charity on the unwilling through the enactments of poor-laws. When one remembers all this, it is certainly an amusement to be told by the *nori homines* of these times that we are learning "social service" from the West for the first time. We shall resume this discussion later.

A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

There is a firewood famine raging in Madras for some time past and prices have soared from 6½ or 7 annas to 12 or 13 annas. It need hardly be said that this causes the greatest hardship to the poor and middle classes. The causes for this sudden famine are not very obvious. One reason alleged by the firewood depot-men is that the boats which bring in the firewood couldn't come owing to low water in the canal. I don't know whether this is really the truth. But I always suspect that it is somewhere else! "The authorities" are as usual slow in moving and by the time they move the famine will probably be over and they may take the credit of having ended it!

The Corporation is to hold a meeting next Tuesday to elect certain officers. There is a strong feeling in the city that caste considerations are weighing very much with a certain class of councillors. The meeting however will reveal the truth of this. But I do hope that the Corporation would feel grateful to some of the old officers who had done considerable service to the city and continue them in their offices.

Yet another strike this week—not by the tramway men but by the scavengers of the city about 3500 and odd fellows. Just imagine what a scavenger strike means and that in a city like this. It is no wonder the strike was brought to an end very soon. Perhaps the scavenger's union will be the most potent of all unions.

Recently a bit of "Treasure Island" farce was enacted on the shore a little way off Madras when some

catamarans landed with a cask of gold and the valiant Customs officers arrested them. The arrest led to a rising of the whole village in which the officers fared the worse. The Customs Collector and Asst. Commissioner who came to see the smart work done by their officers also shared the same fate that finally all the officers, superior and inferior lay on the ground for two hours bound hand and foot together. Meantime the cask disappeared and not till then the officers were released—by the villagers themselves! I believe that when next time the Customs officers go hunting after smugglers they will be more smart and prudent.

The validity of the reservation of a railway carriage for Europeans and Anglo-Indians which was so hotly disputed and so seriously tested by some of our fellow-men has at least been decided in the Railway Company's favour by their Lordships of the High Court at Allahabad. This is what their Lordships say in their judgment. "In framing regulations which authorised the reservation of one third class compartment in a particular train for the use of European and Anglo-Indian passengers only, the railway authorities believed they were providing for the accommodation and convenience of their passengers generally taking a broad view of the practical effect of such a reservation. If any citizen of the country found the matter objectionable in rule in which such a reservation was made his remedy seemed to be through the authority of the Governor-General-in-Council and he could not work out the remedy for himself by a deliberate breach of the rule." Many have tried the latter remedy but who will try the former and who will succeed we wonder. However we wish a trial.

A news of the greatest interest and concern is the refusal by the Germans to surrender the "criminals" demanded by the Allies. The patriotic nerve has been stimulated very much by the demand and especially by the long list which followed it. The Allies themselves and especially Britain seems to have realised that the list is a little long no doubt. The Germans demand a trial of the criminals by themselves and the Allies are preparing a reply note. The whole situation is watched with the greatest anxiety.

Social and Religious.

Sandhya-Upasana.

BY RADNUS B. DIVARD.

In the foregoing articles. I tried to show the reasons as to why Sandhya should be done. The reasons, in brief, are that Sandhya is productive of worldly prosperity (which includes health, longevity, and success in life) and ultimate liberation or Moksha. Some of the readers, I imagine, may be laughing in their sleeves at my attempt to attribute all these virtues to Sandhya worship and might have come to the conclusion that these virtues have their origin only in my precious little head. To put it bluntly, they must be taking me for a moon-struck man. But before they finally make up their mind to confer on me the proud degree of Associate Member of the Lunatic Asylum, I would crave a favour at their hands. It is that they will kindly condescend to digest the following verse from the Manu Smriti in the first instance and then they should think twice before they decide to confer the degree on me, as I may turn out to be entirely unfit for it. Says Manu:—

कृद्यो दीर्घसंथावाहंयमुरवायुः ।

प्रज्ञा यश्च कीर्ति च ब्रह्मवर्चसेव च ॥

"Rishis get longevity, supreme knowledge, success and Brahmavarchas (lustre on the face of a person consequent on the knowledge of Brahman) through

performance of Sandhya for a long time". This verse promises, in clear language, a long lease of life, supreme knowledge, success in life, fame and perception of Brahman to those who worship the Sandhya daily during the whole of the prescribed time. This is the pronouncement of Manu, the greatest authority on Dharma Shastra. I have only dwelt at length on these points in my articles and I, therefore, request, with all the earnestness at my command, such of the readers as are determined to honour me with the degree referred to above, to withhold the favour from me and lavish all their degrees and titles on Manu, who has prior claims to such distinctions.

To resume the subject, supposing one can let alone all the rewards promised by the Sandhya, is he, it may be asked, under any moral obligation to observe it? An emphatic "yes" is the answer. To explain further, to every orthodox Hindu, the authority of the Vedas is the most supreme and final one. The Vedas speak of three kinds of Karmas viz. *Nishiddha Karma* and *Nishkama Karmas*. Of these, the *Nishiddha Karmas* ought to be observed only in a negative way, that is to say, they ought to be studiously avoided. Next comes *Karma* which is but optional and ought to be performed only by those who desire a particular kind of fruit. We now come to the *Nishkama Karma*. This is of two kinds, namely, *Nitya* and *Naimittika*. Both of these are compulsory and no faithful member of the twice-born communities can escape them. Sandhya Vandana is a *Nityakarma* and every *Dvija* must observe it despite his personal likings. अहरहः संध्युपासीत (Worship ye, the Sandhya day after day) is the commandment of the *Shruti* and one must bow to it in a spirit of implicit obedience and unbounded faith natural to a good soldier striving to carry out the orders of his commanding officer. Self-interest should not be the motive for its performance though this worship has in it the potentiality to shower many blessings on the performer. Here arises an interesting question. If the *Shrutis* insist in the performance of the Sandhya worship in a spirit of disinterestedness and with a mind totally devoid of any desires bordering on selfishness, why does Manu, the great lawgiver, give us a list of benefits that one may expect from Sandhya-worship? Here is the answer. Every Vaidic Karma has for its final goal the complete emancipation of the soul from the weary rounds of births and deaths. But the world has such a firm grip on the imagination of the deluded soul that it would not see anything beyond this material world of ours and would not take to anything that does not hold the promise of an eminent position in this world of "hard facts." Man suffers from the poison of delusion and he would not willingly take its only antidote, namely, *Vairagya* or freedom from desires on account of its extreme bitterness. We find it in our every day life that when a child gets fever, it makes a face when it is offered a bitter pill and very often refuses to swallow it. The clever physician, however, mixes the pill with honey or something equally agreeable and offers it to the child who then swallows it very willingly being palatable. The child is satisfied and at the same time the fever is cured. Similarly the Vedas, our अवरोधवैद्यः, the expert physician on world-disease, mix up the bitter pill of *Nishkama Karma* in the sweet honey of worldly prosperity and then place it in the hand of the patient who takes it with great pleasure being agreeable to his palate. This cures him in good time of his malady and when he gains perfect health, he no longer cares either for the pill or for honey. To make it plainer, the average man is by nature extremely selfish. All his movements generally aim at acquisition of personal happiness and comforts. Utility is his watchword. Do we not find men in our societies who throw over their disabled parents in their grey hairs, as the 'old

folk do not pay to keep them? The idea of disinterested action in all its nakedness cannot appeal to the imagination of such people. They must, however, be satisfied and at the same time they must be rescued from their appalling delusion; for the sake of this type of men, the Smritis come forward with their promise of worldly prosperity first and then liberation as a reward to one who performs the *Nishkama Karma*. The child likes only honey and not the pill though the pill does it good to a far greater extent than the honey. So, a worldly man takes to *Nishkama Karma* only on account of the worldly benefits it offers and not for Mukti. Still the pill of *Nishkama Karma* must act and produce its effect in time, and so it does, and the soul is at last liberated. By this, I should not be understood to mean that the worldly prosperity resulting from *Nishkama Karma* is only a hollow promise which never takes concrete shape. No. On the other hand I believe, as every one should, that the worldly prosperity promised does really flow from the *Karmas* and is substantial, as substantial as the honey mixed with the pill; but I do mean to say that worldly prosperity is only a matter of secondary concern compared to Mukti which is the primary object of all *Shastras*.

So, the Smritis cannot be held to contradict the Shruti because they promise worldly prosperity to one who performs *Sandhya*; for the *Sandhya-Upasana* can confer both worldly prosperity and Moksha on a person. There are two types of men in the world viz., those that have realised the truth and those that have not. A man who has realised the truth has no desires whatsoever and there is nothing in the world that can bind him. He is free to act as he chooses. The *Karmas*, Vaidic as well as worldly are not for him. So all the scriptural injunctions have nothing to do with a man of consummated life. The *Shastras*, then are for men who have not realised the truth. This class in its turn consists of two types of men. One is that whose range of ambition and activities is limited to this world. They would have only riches, children, name, fame, health &c. The other type is of men to whom the worldly pleasures do not give any measure of satisfaction. They yearn only for divine communion. They are known as *Mumukshus* or seekers of liberation. To both these types of men the Vedas say: "अहरहः संयासुपासीत" and hence the reward it offers is calculated to satisfy both these types of men. So it is clear that man must either desire worldly prosperity or Moksha and as long as he is not free, as long as he has not known the Brahman, he must do *Nitya* and *Naimittika Karmas*. A believer in *Vedas* must do *Sandhya*; he cannot, he must not, evade it. It is a compulsory duty, not optional. Now, which of these two types of men (viz., those who perform Vaidic Karmas for some worldly gain and those who do them for liberation) is superior to the other? The following illustration gives the answer. A patriot gets himself enlisted in the army and fired with the only desire of serving his country performs many exploits and rises to great eminence. An ordinary soldier also joins the army for the sake of his daily bread but if he shows his aptitude to discipline and willingness to take risks and applies himself heart and soul to his duties, and displays his spirit of self sacrifice, his zeal, tact, discriminative power, presence of mind, in fact, if he possesses or acquires all the qualities that mark a good soldier, such a man, in the long run, finds himself raised to unexpected eminence in life. Then, bread is not a thing which attracts his attention. The patriot gets his salary for military service without his asking for it. While the good soldier rises to greatness without his asking for it. Thus the advantages of military service to one who devotes himself to it whole-hearted-

ly are two-fold—the assurance of daily bread and a place of honour in society. The motive with which one enters the service loses its importance when one applies himself with his whole heart to his duties. It is the service only that counts and not the motive. Thus the patriot as well as the soldier get the same advantages from their service, though as regards their motives, they stand at different poles. Still the patriot is universally acknowledged to be a superior being to a common soldier. A common soldier is in his turn held to be a superior being to ordinary people as he serves the cause of his country though for the sake of bread, and might reasonably aspire to the place of honour assigned to the patriot, provided he makes the most of the opportunities offered to him. Similarly, if a man full of faith devotes himself to his *Nitya-karmas*, even with the desire for worldly advantages and if he is perfectly persevering, regular and punctual, he finds himself one day unexpectedly at the doors of Liberation where worldly pleasures lose their hold once for all on the struggling soul. Thus, though at the outset the *Mumukshu* has the advantage over the worldly man yet when the time becomes ripe the latter also wins the same place and shares the same eternal bliss which the former enjoys. Though in the beginning a man does his daily *Karmas* with desire for the fruits, like the soldier working for bread, still if he continues to do them with supreme devotion throughout his whole life he reaches the highest stage ultimately like the good soldier, where the bread of worldly prosperity has for him no importance at all. A man who practises Vaidic *Karmas* never falls; on the other hand he goes on rising gradually until he gains the eternal Blissful, Intelligent, Existence.

Essays on Bhagavad-Gita.

BY THE HON'BLE V. K. RAMANUJACHARIAR.

(continued.)

'They who come to me cross over this illusive thing. (VII. 14) He is also the spiritual Teacher; and whenever the teaching begins to be forgotten, He renews it:—

'This imperishable yoga I declared to *Vivasvan*; *Vivasvan* taught it to *Manu*; *Manu* told it to *Ikshvaku* (IV. 1)

'This, thus handed down, the king-sages knew; that yoga by great efflux of time has been lost in the world' (*Ibid.* 2)

'This same ancient yoga has to-day been declared by Me to you' (*Ibid.* 3.)

This imperishable yoga. That already taught in Chapters II and III. It is imperishable—being known to the Lord, there is no risk of its being completely lost; and the word 'ancient' in the third verse appears to be used in the same sense. Not satisfied with mere teaching either personally or through agents, the Lord comes down to enforce it by His own example. This is His *avatara* and its purposes are thus stated:—

'For the protection of the good, for the destruction of evil-doers, and for the firm establishment of *dharma*, I am born in every age' (*Ibid.* 8.)

Dharma is the law of being, by the observance of which by the individual or by the community society is kept together. There is first common *dharma* binding on every one; then there is the *dharma* binding on members of a particular community, but not on those of other communities. This is known as *varna dharma*. Another kind is that binding on a person at a particular stage of his life and not at other stages; this is *asrama dharma*. There is lastly what is termed *niyatti dharma*—the law of being of persons who are on the path of return. All these the Lord firmly

established. When *dharma* is neglected, and its opposite prevails, the Lord comes down to restore the balance. 'Whenever *dharma* fades and its opposite rises, then I come forth' (IV. 9). There was a real risk in giving free will to the human race. Ultimate good was not guaranteed, and the power of evil might get the upper hand here and there. The Lord therefore comes to uproot the evil and re-establish the *dharma*. Not only does the Lord enforce His teaching by His own example, but he also shows His love by appearing to individuals as they desire to see Him.

'However men wish to see Me, even so do I appear to them' (IV. 11.)

His special love of those who wish to be ever with Him and love Him for Himself is thus described:—

'Of these the *jnani* is the best, wishing for constant communion and fixing his love in one only; for, I am immeasurably dear to the *Jnani* and he is equally dear to Me. (VII. 17).

All these are generous; but the *Jnani* is in My opinion verily My *atma*; for, he wishes to meditate on Me and regards Me as the highest goal' (*Ibid.* 18).

'The same am I to all beings; no one exists who is a hate to Me or who is dear; but in regard to those who meditate on Me with love, they are in Me, and I am in them' (IX. 29).

Of these—of the four classes of persons who come to the Lord, described in the previous verse. *Jnani* is a term with a special meaning here—one who wishes to have constant communion with the Lord; and his love is fixed on Him only; for He is both the goal and means of attaining it. Others have their eye on some other goal and their love is therefore divided between that goal and the Lord as the means thereto. *Generous* in the second verse—because they ask something of the Lord and afford Him an opportunity to give help. My *atma*—*atma* being the Self that supports the body, the Lord regards the beloved as His own *atma*; that is, without him he cannot support Himself. This is the highest degree of love. This is also stated in the third verse by the words 'They are in Me, and I in them.'

The Lord is steady in his attitude of love towards the loved; for He says:—

'My devotee never perishes' (IX. 31)

He is easily pleased, if only He is loved:—

'When a leaf, a flower, a fruit or water is offered to Me with devotion, that I accept brought to Me with love and with a pure heart' (IX. 26)

That the Lord ever desires to mix freely with us, lowly as we are, is indicated by Sri Krishna's acting as Arjuna's charioteer.

(V) *Avatara*.

Reference was made to *avatara*, and it was stated that the Lord comes down frequently to firmly establish *dharma*. Another object of the *avatara* is the destruction of evil-deers. The destruction may be of individuals or of a whole community, and it is not an act of vengeance; for it is needed for the protection of others and in the interests also of those who are destroyed. As a loving father takes away from his child a knife with which it hurts itself, so does the Lord take away the bodies of those who have abused them to their own injury. Another and a more important object is the protection of the good. They are good souls, who hunger for communion with the Lord, and long to see Him, to approach Him and to converse with Him. This wish of theirs cannot be satisfied, unless He comes down.

(To be continued.)

Literary and Educational.

The Forest Flower.

BY PROF. V. SARANATHAN M. A.

I wish I were a little flower

Which in the forest ways

All lonely grows in the soft power

And wonder of her face.

Her life doth feel the touch of dawn

Ere secret skies are ware,

And all her youth is sweetly gone

And lost in the sun's snare.

A bird above still seeks a love

For born in her old song;

But forest-flower knows ne'er to prove

How Love could be sure and long.

Her music fills in chambers sweet

Of her own body pure,

Nor time doth vex, nor rob her meet

Praise and self-love secure.

The forest-god, his prayer meets

On her strange face and fair;

He wears her look and smile in plaits

Of his deep-dreaming hair.

The Duties of Students.

BY P. ANANTHASWAMY.

The words *Duty* and *Student* come from the Latin words *Debere*, which means "to owe", and *Studium* which means "zeal", respectively. When, therefore, we speak of the duties of the students, we mean that they owe something, whether to themselves or others and that they proceed to discharge that debt with ardour. In the case of all of us, the immediate objects of pursuit, whatever they be, must claim our foremost attention; but that circumstance should not interdict our leisurely and secondary attention at least, to other worthy subjects. Otherwise, our minds would become addicted to narrow grooves, out of which they must necessarily refuse to travel, as is the manner of the mule. We may therefore, define a student as one, who, subject to the restrictions of tastes, capacities convenience, and opportunities and dominated, as they should always be, by strong and well-directed will-power, regards the whole world as his books, selects, with discrimination such pages therefrom as he can most effectually master, and pursues his studies with all enthusiasm at his command. The chief dangers of teacher-taught as opposed to self-taught students are liability to that subserviency and pliancy which are the concomitants of young age and the consequent inability or unwillingness to think for themselves. These dangers can be avoided only by inducing or compelling teacher-taught students to watch the interrelations of individuals in the ordinary course of human lives, and to learn how the notions of civil rights, which are born of the instincts of self-preservation, fore-thought, and prudence work in the minds and manifest themselves in the actions of people well-versed in the laws of the land, of self-effacing statesmen, and of men and women who suppress paltry, ephemeral and animal considerations and elevate weighty, lasting and spiritual ones. Thus, every one of us has, from the moment his intellect

begins to dawn upon him, the need to be a little bit of a lawyer, long before he can be expected to handle books of law for purposes of study. The days of doing unsuspecting worship to the Guru are gone and unsparing materialism is rampant everywhere. Neither the ever-expanding spheres of knowledge, nor the ingenuity of lawyers, nor the absence of the truly spiritual and religious element from the modern systems of general education, nor the commercial spirit which seems to be inseparable from them, will admit of such Guru worship. It flourished under more congenial surroundings in ancient India and it would be sheer madness to try to revive it now. Even parent worship or wife or husband worship has to be kept within due bounds. When the offspring of prostitutes and criminals and of those following menial or disgraceful occupations find that their parents advise them to follow the trades that they themselves have followed, while the laudable ambition of such offspring urge them to betake themselves to higher walks of life, these really cannot do better than rebel. To one who loves himself least and who loves all his fellow-creatures above himself, universal love and worship as opposed to the comparatively restricted forms of Gurn worship and parent-worship is even now possible to a certain extent; but unless he means to make martyr of himself, he cannot afford to ignore completely the restrictions that bind him and that ever recall him to a sense of his duties to himself. Universal love and worship should honestly be everybody's ideal and when that ideal is fully realised in practice, there will be no need for a preaching like that contained in Tennyson's words.

"Let knowledge grow from more to more
But more of reverence in us dwell."

As matters now stand, we see but "the broken arcs" and never "the perfect round" which in the words of Browning, meet our eyes on earth and heaven respectively. Hence we have to suit ourselves to existing conditions as much as we can, both on account of our own deficiencies and drawbacks and, on account of our powerlessness to reform all our fellow-creatures with one flourish of the tongue or one stroke of the pen.

While our systems of education are thus but broken arcs of the perfect round which God has intended every one of us to have a full and constant view of, what are we to say of the pedants and prigs who glory themselves on the glimpses into nooks, which they have caught? They are deservedly out of place in God's creation.

The doctrine of universal love and worship of a practical kind, can be propagated by preaching and teaching. But such is the colossal magnitude of the subject that few attempt the task and fewer still succeed therein. It is on account of this that doctrines of a lesser kind, such as the love of one's own household or tribe or country have been invented. It is desirable that one should adopt such lesser doctrines, rather than that one should adopt no doctrine at all, except that of self-interest.

A student proper then, is one who is under obligations to the whole of creation; and the essential condition of his claim to that title is ever-burning zeal. In this sense, every human being young or old, is a student. There, surely, can be no grander spectacle than that of the whole human race working with singleness of purpose towards the common goal which consists of the ability to unravel the mystery of the cosmos, the preferring of rational to animal pleasures and of the non-ego to the ego, and the attempting to realise on earth itself, those forms of ever-lasting bliss which popular imagination mistakenly locates in some unknown region called heaven.

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.

Historical and Scientific.

The Pallavas in India.

By P. T. SRINIVAS IYENGAR, M.A.

CHAPTER II.

SAKA-PALLAVA DOMINION IN NORTHERN AND CENTRAL INDIA.

III. CENTRAL INDIA.

(2) THE DYNASTY OF CHASHTANA.

Ujjayini, which has been throughout the ages, as much associated with everything characteristic Hindu in Central India as Benares in Northern India, the first Meridian of Indian astronomers and the headquarters of Indian culture, since remote times, was the capital of this dynasty from the last quarter of the I century A. D. to the last quarter of the IV century A. D. The circumstances that led to the foundation of this, as of every other Saka Pallava dynasty, are unknown. The first King of the time was Chashtana, son of Ghsamotika. Ptolemy calls him Tiasthenas, King of Ozena.⁴⁴

Some of his coins bear a *chaitya* between a crescent and a star. The *chaitya* being a common type of the Andhras, Mr. C. J. Rapson thinks that its use by Chashtana is probably due to association with the Andhras, and it may well signify some extension of his power at their expense.⁴⁵ He struck coins both as Kshatrapa and Maha Kshatrapa. In the case of Chashtana and his time, no amount of ingenuity, in the interests of the theory that the word means a Satrap, a deputy of a King, can invent any kind of Suzerain power owing supremacy over these Rajas of Ujjayini. In so far as his successors are concerned, we frequently find "a Maha Kshatrapa and a Kshatrapa reigning at the same time—the latter occupying the position of heir-apparent and regularly in due course succeeding to the higher dignity."⁴⁶ Hence in their case, Kshatrapa merely meant a *Vararaja* and Maha Kshatrapa, a *Maharaja*.

The Saka era seems to have started with Chashtana's coronation. The first person to use the era was his grandson Rudradama, whose Junagadh inscription is dated in the year 72, no doubt of this era. This era was used only by the kings of this line till it emigrated South and was adopted gradually by South Indian Kings. One of the earliest South Indian references to the era, that in the Badami inscription of Mangalasa, of 578 A. D. describes the starting point of this era as "the year when Saka King was anointed," *Saka nripatirajyabhisheha Samvat-sara*.⁴⁷ As Chashtana was the only possible Saka who could have been crowned about 72 years before a date when Rudradama was reigning, we must conclude that the Saka era was counted from his coronation as Cunningham thought, though his successors in Indian scholarship have abandoned the theory on very insufficient grounds.

Chashtana's father bore a very outlandish name which has been read as Yzamstika and Ghsamstika. As he is not called Kshatrapa or by any other title, probably not a ruler. Chashtana and his son, Jayadama issued coins but with no dates on them. Chashtana is represented on his coins as wearing a moustache, a plain cap, with long hair reaching the neck, in one coin at least, arranged in ringlets.⁴⁸ His

44. *Ind. Ant.* XIII. p. 360.

45. *Cat. Ind. coins*. p. cxv.

46. E. J. Rapson. *Cat. Ind. coins* p. c.

47. *Ind. Ant.* III. p. 305.

48. *Bom. Gaz.* I. i. p. 29.

dominions were extensive and included Kathiavār, South Gujarāt, Mēvad and Malvē. His son Jayadama seems to have lived and died a mere Kshatrapa, without assuming the higher title, why we do not know.

The greatest King of this line was Rudradama, who succeeded to the throne, some time before 72 Saka (150 A. D.), the date of his famous Junagadh inscription, edited by Dr. Kailhorn in *Ep. Ind. VIII* pp. 36-49. It is famous because (1) it is the first Sanskrit inscription of some magnitude and shows that Sanskrit began to replace Prakrit as the official language of North Indian Courts in the II Century A. D.

(2) It is in the *kavya* style of Sanskrit, since used in so much of Sanskrit literature—the chief characteristics of this style being (a) the rarity of finite verbs—there are two such and that the very common ones, *vartate* and *asit* in the text of this inscription as preserved and it had probably two more in its complete state, another *asit* and one more verb, (b) the decided preference of compounds over simple words: "On a rough calculation the text contains about 1330 syllables; about 440 of them belong to 144 simple words, while the remaining 850 are taken up by 88 compound nouns consisting variously of from two to as many as fifteen members."⁴⁹ The *kavya* style of this inscription proves according to Dr. Bühler, that it "could not have been a new discovery in the II century, but it must have had a long previous history which went back to the times when Aryan princes were the exclusive rulers of India. For this reason, the Gōṇār *prasasti* makes probable the existence of the *kavya* style even in the first century."⁵⁰

The object of the inscription was to record the restoration, by *Surisakha*, son of Kulapa, a Pallava ruler of Anarta and Surasbtra, minister (*amātya*) of Rudradamā, of the late Sudarsana, built during the reign of Chandragupta Maurya by his Rāṣṭrīya (provincial governor), the vaisyā Pushyagupta, adorned with conduits (*pranālā*) by Asoka's deputy, the Yavana Raja Tushaspha, and breached by a storm like that of the end of a yuga during Rudradamā's time. The king is described in the inscription as Lord of Akaravanti, Anupa, Surasbtra, Svabhra, Maru, Kacheha, Sindhu-Sauvira, Kukura, Aparanta, Nishada, and other territories gained by his own valour and as having defeated the Yandhyas and defeated and forgiven Satakarni, the Lord of Dakṣiṇāpātha.

Akaravanti was Mālva, East and West, Anupa, a district on the upper Narmadā; Surasbtra, Kathiavār; Svabhra, the district on the banks of the Sābarmati, in Guzarāt; Maru, Mārwar; Kacheha, Cutch; Sindhu-Sauvira, Sindh and part of Multan; Kukura, part of East Rajputāna; Aparanta, Northern Konkan; Nishada, the Vindhyan forest region. (Rapson *Andhra coins*, pp. XXXI-XXXII, LX). There occurs a phrase in this inscription "He himself acquired the name of Mahā-kshatrapa" (*svayam adhiṣṭa Mahāksatrapa nāmā*). This is a mere eulogy, but has been pressed too far by some scholars and made to mean that the title was the reward of his especial valour. But there is no doubt that in his time the Saka Pallava dominion in Western India developed so much as to displace the Andhra power. From this time onwards the Andhra Rājas declined in importance. Their dominions shrank in size, their headquarters was shifted to Amarāvati near the East coast, where their power was soon quenched by the Pallava Rājas of Kāñchīpuram.

(To be continued.)

India's Place in the World.

By M. K. ACHARYA.

India is the one ancient country of the world that is now living. This statement vaguely accepted by most is however fully understood by few. Few seem to have any clear conception of how very old indeed India is, or how truly living; how her integrity has endured through the ages, moulding imperceptibly, yet none the less potently, the progress of human history during the past twelve thousand years at the least.

India is very, very old. Scientists do not seem to be all agreed as to where on earth exactly the evolution of the human species first appeared. For one thing the monogenetic theory, based entirely on the so-called Mosaic revelation, has been exploded. Many evolutionists think that there was of old a huge Tropical continent in the Indian Ocean, extending from Polynesia on the East to North Africa on the West, of which South India was a central country; that in this continent humanity first appeared as a distinct species. Others would locate this great event in an Arctic or North Polar continent before its submergence under ice during the last glacial epoch. In all probability, in the light that is cast on the subject by the ancient literature of India, both the views are correct. Two main divisions of humanity, the Polar and the Tropical, the white and the black, developing later into more numerous races, were, in all probability, evolved about the same time. On this most probable hypothesis, the history of mankind during the past twelve or fifteen thousand years may be said to consist in the struggle between the white and the black physically and super-physically, and the gradual overthrow of the latter by the former, the typical blacks now being confined to very limited regions on the Earth's surface, and the typical white having undergone great variations in colour during succeeding ages. This conquest was first accomplished in India. Literary evidences supported by the inferences of science go to show that fifteen thousand years ago roughly, the dwellers of the Arctic continent driven out of their homes by the thickening glaciation around, moved southwards in search of warmer climes. Wandering across regions now known as Siberia, and Mongolia, they appear to have at last settled in a land which came to be soon called Bharata-Varsha, on either side of the Himalayas, before the mountains became the almost impassable barrier which they now are.¹

From these Arctic emigrants were doubtless descended the parents of all the races and sub-races now known as Caucasian and Mongolian, who in course of time peopled the whole of Asia, excepting perhaps the South-west corner, and then spread into Europe as well. These Arctic people called themselves Aryas. Their first historic home was Ila-Varsha, the Southern part of Tibet, around the pure springs of Manasarovar. They then occupied Bharata-Varsha, passing through the holy regions of Kailas and Badrinath,² immortal in Indian tradition. They soon spread over the whole of the Indo-Gangetic plain and later over the geologically ancient southern peninsula. Between 10,000 and 5000 years B. C. the whole of India became completely Aryanised, and has remained so ever since.

India is living—not merely in the sense that the surface of the country is inhabited now by human beings, as it was thousands of years ago. In this sense Egypt still lives; and in this sense, though from a very much less remote period, Greece continues to

1. This is amply supported by Geological evidence which assigns the upheaval of the Himalayas out of their original ocean-bed to "recent times," namely to some 20,000 years back.

2. The current theory of Aryan emigration through the North-Western passes, I regard as a fiction, the last remnant of the exploded hypothesis, of an original Indo-European common home in central Asia.

49. *Ep. Ind.* III. pp. 39-40.

50. *Ind. Ant.* 1913. p. 243.

live. But of the "ancient" Helleues, "all except their sun is set." The Modern Egyptians have much less to link them with the builders of the pyramids. India has lived on—not like China either, cut off from the rest of the world, physically, politically, intellectually, possessing few temptations for the greedy, ambitious, or inquisitive foreigner. The living India of to-day can be traced back, in every stable line and curve to beyond 9000 years B. C. In her innermost being unchanged, yet in outward details vigorously adapting herself to each phase of the changing environment, nourishing at all times each living limb, young or old, of the great international human organism, *India has been the heart of the world during all these millenniums.*

India's story is an epitome of the world's. 9000 years B. C. the valley of the Ganges was colonised by the Aryans. In less than a thousand years they spread over the whole of Northern India. 7000 years B. C. we see a band of enterprising Indians, the descendants of Turvasu, called Yavanas or Yonas, crossing the Indus and migrating westwards. They settled at last in a district to which from their old traditions they gave the significant name of Sumer. They multiplied, occupied the whole valley of the Tigris, and in course of time founded an empire, called after them Babel-Yona or Babylon. Their power and culture spread west and south-west to Syria, Egypt, Ethiopia and Hellas, and over all the islands of the Aegean. Another Indian tribe, the Sakas, heterodox like the Yavanas, migrated Northwest, penetrating in course of time Central and Northern Europe, as far as the shores of the Baltic. Zorustex and his followers were yet another Indian tribe, from whom the later Persians and Medes, and Assyrians were descended. By 4000 B. C. we find South India completely Aryanised, very little trace of the earlier tropical race being left behind. 3000 B. C. Aryan colonies were planted in Ceylon, and in far off Samatra, and Java, and Siam, and Indo-China. In the great Mahabharata War of 3139 B. C. not a few of the Aryan or Aryanised peoples from far and near were ranged on either side of the contending Kurus and Pandavas. After that date we constantly read of incursions and invasions by peoples whom the Indians had been accustomed to call Yavanas and Sakas in a general way. Far later, Sisiramis of Assyria tried to invade India. 800 B. C. Cyrus, and Darius extended their empire up to the Western bank of the Indus. The Greeks under Alexander—called also Yavanas by Indian writers crossed perhaps the Indus, but were beaten back before they penetrated further inland. The Sakas of Baktria, seized Kashmir and extended their dominion down the Indus as far as Malawa and Maharashtra. Far later, a body of Arabs conquered and settled in Sindh, the most maritime province of Ancient India from time immemorial. During "the mediæval" period of Europe, the Afghans and the Turks came and coalesced with the older inhabitants of India. Finally, at the very beginning of the "modern period"—according to European standards—Portugal, Spain, Holland, England, France, Denmark, Sweden, all the Western nations of Europe, competed hard for "the East Indian trade." To England has been reserved a higher prize, and may be a higher glory. For "divinely" the East India Company which exploited India has disappeared; and with the Company its naked creed of "the ledger and the sword." Three successive British sovereigns have pledged their royal word that they hold India, not as commercial property, not as military conquest, but in trust for the peoples of India—and of the world. And in the recent world-war, an echo of the world-war 5055 years ago, India bore herself with credit; and at the Peace Conference,

and in the League of Nations, India has secured her rightful integral place. Thus, apparently *conquering or conquered, India has always triumphed.*

(To be continued.)

Miscellaneous.

Olla Podrida.

The Pageant Ball is come and gone. Present men became past heroes. Present heroes became past men. It is something to know that sad Madras gets lively now and then. But why should the head of King Charles come into our times? I shall ask Dick and let you know.

Did you read about the storm in the Poona tea-pot? Shrimati Deshpande fought the men of Poona. Even so did the rats of Hamelin fight the cats. The women scored points against Tilak and others. Mother Love is up in arms, says the Editor of N. I. Shakti is up, says the same Editor. What a mixture of ideas and metaphors and what not! The women made a demonstration and went in a procession. They braved hootings and fought their deriders with flags etc. They waved their flags with unflagging zeal. Vive la Shakti!

Surely we are in strange times. The days are probably coming when mother love will lead to the heaving of brickbats. Brickbats and bullets! No, I have nothing to do with politics.

Did you read *Homer Nodded* (vide N. I. dated 16-2-1920.) If not, mark, read, and inwardly digest. Homer indeed!

I dare say you know what has been done to the man who helped to kill more men than any one else in this age. The extradition of Kaiser has been extradited. The growl of the nations has ended.

But France has begun a new growl. She is going to start financial and economic embargos and reprisals against Germany. The modern diplomatic stuff is getting more and more unintelligible. Will some one tell me in simple English what all this means?

Germany is preparing a blacker list to match the black list of the Allies!

But we in India are more wisely busy. India is celebrating the birthday of Olcott and Leadbeater. This is not all. It is arranging a series of musical and other entertainments by the Adi Dravidas to Mr. S. Srinivasa Iyengar, Venkatapathi Navalur sang kirthanis about Mr. Iyengar. I suppose that the worship stopped there. The reading of one address by the Adi Dravida Paramananda Sabha was completed. The reading of other addresses was adjourned *sine die*.

I wonder why motor car dacoities are on the increase. Is this one form of acceleration of the pace of progress?

Marconi is able to ring a bell from a distance of 30 miles. It is all wireless of course. This is certainly better than the 90 mile gun. It is better to help man than to kill him.

SCRUTATOR.

Reviews.

A People at School: BY H. FIELDING HALL. Macmillan & Co.

I have been reading of late this very fine book. It is a book to go to with ever-renewed delight. It fills our minds with passionate dreams for the betterment of our holy and beautiful land.

It is a picture of Burma—Burma as it was before civilisation (?) came to civilise it out of happiness. But before we see that picture what does the author say of India?

"In India, I think the most pervading impression that one receives is of its immense sadness. The people seem to be always fighting against starvation, which is very near. In India money rules. If you have money, you can buy almost anything, or any one. You have but to offer enough and you will have most that life can give. Money is the god."

Alas! that this should be so! But, remember, this is modern India. Ancient India was like ancient Burma. What about the latter?

"The people were content as far as we saw. They governed themselves in little village communities, and the central government, whether good or bad, affected them very little. They lived happy, careless, open lives, never wanting the necessities of life; pleased to be alive, pleased with themselves and all about them..... Their amusements were many, their laughter was free and cheery, they had no ambitions, save the highest of all, to take the hour as it came and make the best of it. They were in their daily life honest and truthful. They troubled the courts but little, and settled their disputes at home."

If the modern intellectuals given to fulsome praises of a free press (free to abuse), elections (to elect the unfit), and free trade (to ruin the poor artisans) cannot appreciate such a state of things, the worse for them!

The story as to how a small, petty dispute about teak logs caused the Burmese War and the absorption of Burma is a tragedy and a farce in one. The Westernising of Burma is going on but is not as yet a success. Mr. Hall says:

"We have built railways in straight lines, careless of the towns we avoided, saying the towns would come to it; they have not come. We have projected new trade-routes to kill the old; they have not died. We have introduced new ways, new thoughts, new faiths—but the old live. And though we are masters, yet is our power limited. If we move, it can be only in the ancient ways. Charm we never so wisely, the East shuts her ears and goes her own way." Yet the process is sure though slow. Mr. Hall says elsewhere in his book:

"Cheap European goods are evident everywhere. A native Court would not tolerate such things as patent-leather shoes or Cawnpore saddles or shoddy umbrellas; and what courtiers do, the people imitate. When I remember Mandalay then and now I cannot think that it has gained. Electric trams and metalled roads are but a poor exchange for national taste in dress, for a high standard of manners, for the organised life of an Oriental capital."

The only antidote and remedy for this racial poison is the sentiment of nationality. Mr. Hall says well: "With every sentiment of nationality a people rises, not falls; it is at the base of the higher moralities, why should we wish to hurt it!..... But they wish to front the future as a people, and not as a crowd."..... The first duty of every man is to his country, to fight for it and preserve it."

The Anglo-Saxon race, dowered though it is with great powers and aptitudes, has only one of two ways of dealing with other races. Mr. Hall says: "When the Anglo-Saxon has had his way he has always destroyed or enslaved..... The Anglo-Saxon would destroy other races which compete with him in a climate he can live in, and enslave them in a climate too hot for him to

work in. If there was no slavery in England, that was not the credit of the Anglo-Saxon but of his Norman Government."..... For the Anglo-Saxon, a great coloniser, is a hopelessly bad ruler of subject people."

The present miserable plight of the national feeling must be mended soon. As Mr. Hall says: "The national taste, the national manner, the sense of nationality, which alone can give dignity and ease, have fallen. There is no one to keep it alive. Where we interfere we only make it worse. For these things are essentially part of a nation. A nation's art, whether of dress, of speech, of manner, or of silver-ware, is rightly the national sense of beauty applied to the national common use..... The silk embroideries are gone. The silver-smiths no longer find a full demand for bowls, for drinking cups, and those plain vessels which they make so well and ornament so deftly. Instead, they turn out weird monstrosities of teapots, trays, and other imitations of European utensils, which they cannot make and which they over-ornament."

The strength of the East was in its village communities, but these are declining. "The young men are under less command, they are more selfish, each for himself and let the community go hang. Hence the community suffers and the individual also. All morality and all strength depend on combinations, the higher the organism, the better the morality and the greater the strength..... Yet must the village system endure as without it there would be only chaos." The village headman is no longer the symbol of the village units but a petty and unsympathetic official. The centralisation of government is being achieved at a dreadful cost.

Hence local self-government and national sentiment are our only saviours along with the achievement of control over the central government. Individual and national prosperity in its real essence is now on the wane. Mr. Hall says: "Our system of free trade, letting in the products of machinery controlled by great capital, has killed all the handicrafts of Burma." We have to set right the national ills in various directions.

With such a task before us, how are our leaders? What Mr. Hall says about the Burmese *illuminate* has a strange applicability to us:

"They have become depressed: They have little knowledge, and that little has disagreed with them. They have got no standards..... They are lost..... They have lost confidence and pride and courage. And though they would be leaders of the people, they know not whither to lead them, and the people will not follow."

I cannot conclude this review better than by quoting the following great passage in this excellent book:

"Peace may be good but only as a means to greater ends. The dry rot of peace may be worse than the friction of war. A peace that is only a diminution of vitality, a submission to a weight above, is no desirable thing..... Trade is good, wealth is good if it be not too concentrated, if all share in it, if it be not accompanied by evils greater than the benefits? Is this true here? And of all the things besides, what of them? There is so much that goes to the making of a man or a people besides just peace and plenty. There is happiness, there is character, there is honesty, there is justice, there is courage, there is religion. What of all these things? What do we teach in our school, and how far are the lessons learnt?....."

Nations and governments and men exist and are strong so long only as they carry out the tasks Providence has set them. But Providence has her own ways, she acts but never tells you what she intends. She launches men and nations forth, and then she waits and watches. If you do well, then is it well with you; If you do ill, then is it ill. Her rewards and punishments are great. But she is dumb. She never preaches nor prophecies. She acts. While you are useful to her she uses you. And when your task is finished, then she will let you go."

Short Story.

Adventures of Subhedhar Major Sardar Bahadur 'Jayaram Singh.'

No. 2.

"The Dacoits."

By DR. T. V. S. SASTRI, L.M. & S.

'Winter' with its incessant rains set in, forbidding us from sauntering out and forcing us to seek flannels and fireside. I recollected the old soldier's promise to entertain us with his military experiences. So when after dinner we commenced the usual warmth-giving and digestion-promoting exercise of chewing "Pansupari," I wound up the stalwart Sikh's talking machine, with the remark "you seem to have had a quick rise, from the ranks, in the Army," and he reeled off the following plate from the recesses of his memory.

"Of course there were good reasons for my quick promotion," he replied with a reminiscent smile of self satisfaction, "and I shall relate one little incident in support of my assertion."

"Soon after I joined the British army—I was only a common sepoy at the time,—I was posted to be the 'orderly' of our Colonel, a big easy going kindly old gentleman. It was just before the Great Mutiny. The country was in a fairly unsettled state. Secret forebodings of the coming catastrophe, strange rumours and mysterious whispers, filled the air. Kidnappings of English children, sudden and unforeseen attacks on small parties of English soldiers, for the sake of capturing their arms, and the blind and furious revenge of the latter, very often on innocent, were affairs of every day occurrence."

Quite near to our barracks, was a nest of kidnapers and dacoits, composed mostly of the refractory sepoys of some disbanded regiments, consisting of a mixture of all castes and creeds, who committed a number of atrocities with impunity and defied detection. I had ferreted out a good many facts about this gang, before I went to the Colonel one evening, as he was smoking in the verandah, discussing with his wife, the unruly state of the country and ways of dealing with the same. In my usual blunt and straightforward manner, I saluted him and asked his permission to allow me to capture the gang.

"The Saheb and his wife, burst into laughter, after the first moment of astonishment, at this seemingly preposterous announcement. After a while he said, with the air of a parent, advising his precocious child. "When the whole police force aided by the military, is not able to accomplish that capture, how are you an almost beardless boy going to do it! I think you will do well to stay at home, without risking your life on any rash undertaking."

"Saheb!" replied I, drawing myself up, to my full height "I have never yet made an assertion, which, I had not been able to fulfil, and if I fail it will be for the first time, and probably also the last, for our creed, teaches us to prefer Death to Defeat." "Well then! Go and try your luck," smiled the Colonel, with his usual indifference, "but know, that I have done what I could do to dissuade you."

"Thank you Colonel, and whatever I might do, please don't lose your trust in me," said I, "and kindly order a score of armed sepoys, to be here tomorrow night, to escort the prisoners." I saluted and retired.

I had already settled my plan of campaign beforehand and I carried out the details with my usual thoroughness. The next morning I sauntered out, timing my walk, so as to meet my Colonel in the bazaar street as he returned from his morning drive. As the dog-cart of the Colonel came near, I reeled towards it, in a most naturally drunken manner, and loudly asked the

Colonel to stop. When the astonished Colonel did so, and asked me what the matter was, I insolently asked him whether he would not give me a lift home in his carriage. This insult offered in the crowded bazaar street, had the desired effect on the peppery Colonel, whose liver had undergone the usual degeneration following years of sun-dried, and whiskey-soaked existence, in tropical India, and he flared up. "To H—L with you, you cheeky nigger," cried the Colonel, cracking his whip viciously at me, and drove away, swearing like a sailor in a novel.

Though I had avoided coming into contact with the whip by an alert ducking, I rubbed my back as if I had a closer acquaintance with it, and in a resentfully lugubrious tone, swore, that I would have my revenge, so that those around me, could guess at the state of my supposed feelings. Then when I had sufficiently ventilated my opinions regarding the white people, and how they ought to be treated, I slowly picked my way home.

The evening at last merged into the night and I started towards the den of the dacoits. It was situated, in a ruined temple, nearly three miles away from our barracks. On arrival there I was accosted by an innocent looking Sadhu who had apparently chosen that place, for his night rest, as to what brought me there at such a time of night.

"I want to see Amir Ali Saheb," I replied.

"I don't know whom you refer to," said he "but as one living in this ruined temple, I may tell you that I have seen no one else here."

"I must see him and that at once," I replied assuming a gravity of look and tone. "It is a matter of life and death to himself and his friends."

At this the priest's face changed colour and his hand which held the brass temple lamp shook ever so slightly and he asked me, abruptly, if I happened to have some "Supari" on me.

"The Saheb's friends need not carry 'pan' or 'supari' with them." This was their password and I knew it. Beckoning me to follow, he led down to an underground cellar, situated underneath the broken idol, which itself formed by an ingenious mechanism the door of the underground passage. About forty ruffians were assembled there merrily munching their supper while Amir Ali himself, the Head, was engaged in the same pleasant occupation, at a little distance off, being attended on by a couple of the fellows. Amir Ali, whose digestion seemed to be upset, by a guilty conscience, only as little as that of a Marwari moneylender, was one of the few Pindaries, who managed to go on with their plundering profession, in spite of the trade slumps created by the persecution of their brothers in arms, who differed in their methods and who went by a different name. He was a well built man of undoubted courage, and his small deep-set eyes, almost hidden beneath the tangled mass of hair all over his face and head, glistened, with the craft of an old jackal. "Whom, have we here" he asked after a prolonged scrutiny at me.

"I came to arrest you" said I with a smile. "I am a Sikh sepoy and my Colonel sent me on that errand." "That is a good joke, my young friend. But what is there to prevent me, from flaying you alive now, for daring to say that to me."

"Nothing," said I, apparently unmoved at this terrible threat. "But your good sense will tell you, that if I really came for that purpose, I would not come in such a way as to let you flay me."

"Then what brought you here and—how did you manage to come here at all?"

"Listen Chief! It is true that you are about to be arrested. This place, the secret of which you think is so well guarded, is known to the Colonel, else how did I know of it. They are going to raid it tomorrow."

"The men who had now finished their meal, all came round and stood at a respectable distance. "Why do you come and reveal all this to me. You must have some motive."

'Of course I have,' replied I, 'I want to play back the whipping I got from the Colonel.'

'How do you propose to do it?'

'I have heard, Chief, that your courage and energy are uncommon.'—'What you have heard is true enough' he interrupted complacently twirling his moustache.

'Then my trip will not be in vain; my plan is to attack the Colonel's house itself and that tonight. There is enough loot there to give each of us a decent portion. I know how to get at it without being challenged by a single sentry.—I am one of them you know. Then we can abandon this camp of ours and go and settle elsewhere.'

'What do you want in return for all this. I guess you don't propose to help us thus, out of the abundance of your good will towards us.'

'You are quite right,' I replied, 'first I want to be revenged on the choleric Colonel and his arrogant wife. I want you to give me, a share of the loot, equal to yours: freedom to kill the Colonel with my own hand, and take his wife prisoner, so that I might teach her at leisure how to behave with Sikh soldiers.'

'There you are! Always a woman at the bottom.'

'Nay, nay, do not misunderstand me. I will not violate her modesty, to the least extent. But after a few days of lessons in manners, I would kill her or send her back. You know, however cruel we might be, we are incapable of outrages on women.'

'Very well; that is no concern of mine. But how am I to assure myself of the truth of your words?'

'You have got my word for it, and some of you might have seen, or heard of, how I was publicly struck by the Colonel's whip, in broad daylight, this morning and that in the bazaar street. Did any of you happen to be there?' I asked of the crowd around.

'I heard of it,' said one.

'I saw it, from a distance,' said another.

A few others, also, confirmed my statement and I continued 'Can you also, like the Colonel, think that I would swallow this insult quietly.'

Then followed a brief silence, of thought and doubt, on his part, and of suspense on mine.

'Hold him, half a dozen of you and search him,' cried Ameer Ali at last.

I had expected this, and relied mainly on this part of the programme, to convince the dacoit of my sincerity. 'Hold!' I said—And drawing a pistol from my sash and a dagger from my turban, I laid them before him, saying, 'The pistol is loaded. If at any time you have any grounds of suspicion against me, you can shoot me dead at once.' By the silence around, I perceived that the men, around were by now, satisfied as to my 'bona fides', not so the Chief. He sat for a long minute, with the pistol in hand, with knitted brows. 'I am afraid'—he began at last—'Nay, nay' I interrupted 'if you are afraid'—and I shrugged my shoulders, as an expressive sign of my disgust. 'Hold,' he cried impatiently, touched by this imputation of cowardice, 'I was only going to say, that I was afraid, the whole thing might be an infernal plot to rout us. But still, I do not care. Lead us whithersoever you please. But remember, I will be just behind you, with the pistol in readiness, and at the first sign of treachery, I will blow your brains off with your own pistol, *Maloom*—a term equivalent to the '*Savvy*' of Tommy Atkins. 'I feel as if I could jump with joy' I cried, as if delighted, and then changing my facial expression, I muttered, 'Look out my fine Colonel. I will soon teach you, how a *feringhee* ought to treat a Khalsa sepoy,' knowing full well, the convincing effect of words, which are uttered, apparently involuntarily and as if not particularly meant for other ears.

'How many men would we require?'

'The whole camp,' I replied gravely, 'the Colonel's house is gaurded by more than a score of fully armed sepoy's. Soon the whole camp was astir, and I led them forth into the dark night, with Ameer Ali, close at my heels pistol in hand.

Ere I proceed further, you should know a little about the build of the Colonel's quarters. It consisted of two separate portions, connected by a corridor. The front portion was where the Colonel lived, whilst the back portion adjoining the front part and opening from the corridor, was the general store, containing a good deal of the regiment's valuables and a good quantity of arms and ammunition, and hence protected by a strong sliding iron-barred door in addition to the usual wooden door. I had instructed, my co-sentries, all to remain, on the front side, and to move about there at fixed intervals, and on no account to go to the back portion, until I called for them, so as not to spoil the coup by any premature indication of vigilance.

When we arrived at the back door, Ameer Ali, whispered where the Colonel was, where his lady and where the loot. I replied that they were all in the front part and assured him that I would conduct them straight to the very room and in order to quell his suspicions, whispered fiercely 'Remember my three conditions. My share, the right to kill the Colonel, and capture the woman.' This had the desired effect.

I quietly opened the back door and we noiselessly passed into the corridor through the servant's quarters. There we heard the sentries tread, in the front part of the house and a slight noise. 'Quick' I whispered in Ameer Ali's ear. 'Come into this room all of you. There is a sentry moving about and we shouldn't be observed so soon' and blowing out the lamp in the corridor, opened the door of the safe room, and let them all in. When all of us were safely in, I huddled close beside Ameer Ali, giving him some time so as to force him to give expression to his uncomfortable state of suspense. 'Everything seems to be quiet' he whispered after a while 'we must finish the job soon and put a good distance, between us and the probable pursuers are dawn.' 'Exactly,' I whispered, 'we must go to the front side, and first throttle the sentries. Pick six big men, and have them ready, meantime I will open the door leading from the corridor, and when I tap three times on the wall near the door of this room, follow me with the six men, to silence the sentries. There are only two of them there now. The rest will be near the front gate and they ought not to be roused.' I started up and, with a scarcely perceptible interval of hesitation, Ameer Ali, said 'Yes-Quick,' more to assure himself of my sincerity. As if I was never doubtful of any possibility of objection from him, I went out, without any suspicious hurry, whispering 'select your men and be ready at the door.'

As soon as I got out, I quickly turned round, hurled a dacoit who stood in the doorway, without much care as to delicacy of handling, and slid the hidden iron bar door in place, and by the time I slipped the bolt, Ameer Ali, whose quick mind grasped the situation put the pistol close to my head and pulled the trigger with a terrible oath. The laugh, with which I greeted his ejaculation of disappointment, at finding the pistol empty of any bullet, ended in a scream, as I received a gash on my forearm, with the short sword, of some other bandit probably. Withdrawing my hand quickly, I jumped aside, after assuring myself of the securing of the door and took out my whistle.

Before I could blow it, the corridor was flooded with bright light, and a score of sepoy's, with swords drawn, and pistols loaded, with the Colonel at their head, shouting 'Bind the treacherous rascal! Don't kill him, we should hang him as an example.' 'He wants to kill me and capture the lady, eh! The rascal will get his desert soon' he cried with passionate vehemence, pointing at me.

It seems the Colonel, shocked by my conduct in the bazaar street, thought that I had fallen into evil ways, and hearing in the evening of my absence, and injunctions to the sentries to keep to the front of the house, had his suspicions aroused and sent a sepoy to spy on me. The

(Concluded in page 286.)

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 versions of the well-renowned and universally respected Sri Bhava Misra, the *Rishi* of the *Ayurveda* is given below with its English translation:

ब्राह्मी कपोतवक्त्रा च सोमवल्ली सरस्वती । मण्डूकपर्णी माण्डूकी त्वाष्ट्री दिव्या महौषधी ॥
ब्राह्मी हिमासरा तिका लघुमध्या च शीतला । कषाया मधुरास्वादु पाकायुष्पा रसायनी ॥
स्वर्या स्मृतिप्रदा कुष्ठपांडुमेहास्रकासजित् । विशशोथज्वरहरी तद्वन्मण्डूकपर्णिनी ।

English translation of the above.

"Brahmi has been designated by various terms such as *Kapotbanta*, *Somavalli* (having the power of making one as beautiful as the moon), *Saraswati* (the giver of wisdom and knowledge), *Manduki*, *Turastri*, *Dinvya* (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, hysteria, 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 सुतेऽश्विनोभा सरस्वती । मध्वा रजाँसीन्द्रिय मिन्द्राय पथिभिर्वहान ॥
आश्विना भेषजं मधुभेषजं नःसरस्ती । इंद्रेत्वष्टायाः श्रियँरूपंरूपं मधुःसुते ॥

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:

यज्ज्वरव्याधिर्विधंसि वयःस्तम्भकरं तथा । चक्षुष्यं बृंहणं वृष्यं भेषजं तदासयनम् ॥

"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."

दीर्घमायुःस्मृति मेधामारोग्यं तरुणं वयः । देहेन्द्रियबलं कान्तिं नरो विन्देद्रसायनात् ॥

"By the use of this alchemy, both man 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."

जरावृक्षमृत्युवियुक्तदेहो भवेन्नरोवीर्यबलादियुक्तः । विभाति देवप्रतिमः स नित्यं प्रमामयो भूरिविविद्धबुद्धिः ॥

"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 दीर्घमिहायुःपुत्रुते रसायनं यो विविधं निषेवेत । गतिं सदेवर्षिनिषेवेतां शुभां प्रपद्यते ब्रह्म तथैव चाक्षयम् ॥

"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:

दीर्घमायुःस्मृतिर्मेधामारोग्यतरुणवयः । प्रभावर्गस्त्रयोदाह्यदेहेन्द्रियबलपरम् । वाक्शिल्पिप्रणतिकान्तिभतेनारसायनात् ॥

"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', Gentlemen, 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 goddesses, and thus to make India 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 *A vrta* (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 tolaahs, 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 AND CERTIFICATE OF MERIT
MYSORE EXHIBITION AND 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 STREET,

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 Shyagraha by M. K. Gandhi.
Price As. 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 As. 12.

GANESH & Co.,

PUBLISHERS,

MADRAS.

Continued from page 283.

man seeing me fraternising with the dacoits, and over-hearing my whisper to Ameer Ali at the back door, had gone and roused the Colonel and the household with the tale of my treachery.

'Stop' I cried imperiously to the sepoys who advanced on me, and turning to the Colonel, saluted him and said "Sahib! Did I not ask you even yesterday, to trust in me and not to doubt me, whatever happening? And is this your confidence in me! There in that strong room is the whole gang of Ameer Ali's dacoits. Ask your sepoys, to leave off wasting time over me, and conduct them to a safer place." Before the Colonel could decide about the truth of my statement, I dropped down in a dead faint, owing to loss of blood, from the wound in my arm.

When I recovered consciousness, the Colonel's wife and the Surgeon Sahib, were nursing me, while our good old Colonel was fidgeting about the room. A little while later, the Colonel responding shamefacedly to my smile of proud recognition, came and shook in his clumsy good-natured way my wounded arm, saying simply, "I beg your pardon. I congratulate you on your clever capture and hope soon to congratulate you on your promotion to an officer's rank."

Though the pain was great, on account of this vigorous appreciation on the part of my Colonel, the desire on my part to recognise his wife's sweet smile of regard enabled me, to hide my wincing in a smile befitting the occasion.

That was one of the jerks, which pulled me up finally to a Subadhar Major's place.

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 Saries, 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.

BOOKS FOR NEW INDIA.

1. **Swami Vivekananda: A Sketch.** Re. 0 6 0
To serve in the spreading of the Swami's message and religion, the grand truths of the Vedanta, is the author's modest ambition. And he has undoubtedly succeeded in describing the life and teachings of the swami in a very simple but forceful way. —*Voice of Freedom, San Francisco, U. S. A.*
2. **Swami Vivekananda: His Sanyasa.** Re. 0 3 0
The significance of the orange garb donned by the great Patriot-Saint of Modern India is clearly told in this little book.
3. **Swami Vivekananda's Prayer to Sri Ramakrishna.** Re. 0 1 0
This prayer, hitherto unpublished, is printed in two colours and contains the *Mahamantram*.
4. **The Purpose of the Prophets.** Re. 0 20
The book constitutes the subject of a lecture delivered to a crowded audience on the Sri Krishna Jayanti day 1916. The author holds that man in his dependency looks forward with eager expectation to a greater power to cope with him in the struggle for existence and he always does get that help. Hence the great prophets, the *Avataras*. An examination into the lessons to be learnt from certain of the great teachers is made throughout the lecture. —*The Commonwealth, Madras.*
5. **The Vivekananda Anniversary.** Its significance Re. 0 1 0
6. **Theosophy and Hinduism.** Re. 0 1 0
7. **Jesus the Christ: His Mission on earth—A Hindu View of the Galileean Teacher.** Re. 0 6 0
8. **History of Trichinopoly prior to the British Occupation.** Re. 0 4 0
9. **Pre-Mussalman India: A History of the Motherland prior to the Sultanate of Delhi.** Rs. 1 8 0
This book is written from the Hindu standpoint of view and contains no matter to which historical objection can be taken. It embodies the author's researches in the field of ancient Indian History during a period of ten years and original sources are largely quoted from. The author makes bold to say that he has aimed at a standard of accuracy much higher than that attained by historians in the past and that this publication, the first of its kind, does supply a real desideratum.

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

Malaria—How propagated?

FROM THE PEN OF

BHISHAGACHARYA

Pandit H. SUBBARAYA SASTRY

Kavirathna,

Gold Medalist, and Expert Nadi Examiner etc.

With three flashes of thought Regarding origin—development and propagation of Malaria and 21 specific recipes

Mosquito theory—Exploded,

The only book for one and all.

Free from Malaria—Save doctor's bills

Price Rs. 4 each. English Edition.

Apply to the Author,

4165, Musakhan Street,

Secunderabad. Dn.

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 Upanishad 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) 2—8—0

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 $16 \times 2\frac{1}{2}$
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 Dhories 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. Wickramaswara, Gtirulla, 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. Jamshad:—"I have used your medicine
in a case of Psora 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.

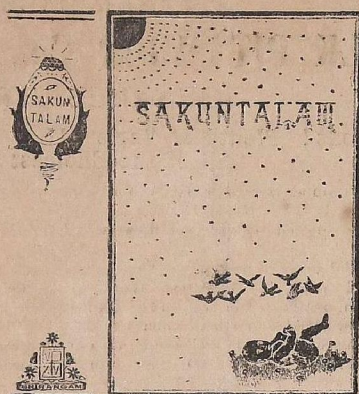
Subscription for General Members each Rs. 2 a year.

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 Shastri 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.*



SAKUNTALAM A Drama by Kalidasa with the rare commentary of Abhirama. With a Critical English introduction and several half-tone and colour illustrations.

Crown 8vo. pp. xlvii—332 Cloth Gilt.

Price Rs. 2-12-0 only.



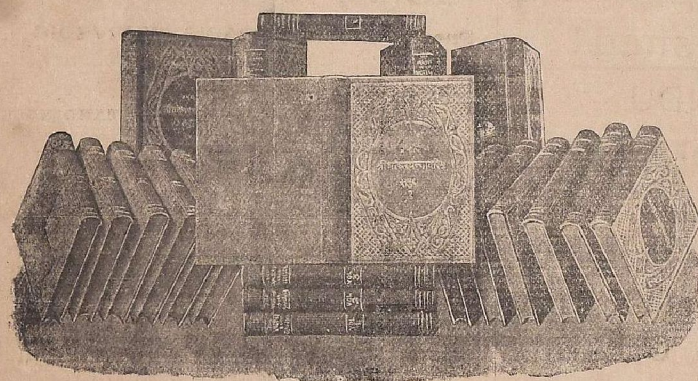
SIVALILARNAVA A Mahakavya in 22 Cantos by Sri Nilakantha Dikshita with 8 half-tone and colour illustrations and an introduction By T. S. Kuppaswami Sastigal.

Cr. 8vo. pp. 47—457.

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

MEMORIAL EDITION OF THE WORKS OF SRI SANKARACHARYA

20 Volumes Crown 8vo. in a Teak Case.



Brabmasutrabbhashya	3 vols.
Isa, Kena, Katha and Prasna Upanishad Bhashyas	1 vol.
Munda, Mandukya and Aitareya Upanishad Bhashyas	1 vol.
Taittiriya and Chandogya Upanishad Bhashyas	2 vols.
Brihadaranyaka and Nrisimhatapani Upanishad Bhashyas	3 vols.
Bhagavad Gita	2 vols.
Sahasranama and Sanatsujatiya Bhashya	1 vol.
Vivekachudamani and Upadesasahasri	1 vol.
Minor Prakaranas	2 vols.
Minor Stotras and Lalita Trisati Bhashya	2 vols.
Prapanchasara	2 vols.

For the first time in the History of Sanskrit Literature is brought out an accurate, collected and uniform edition of all the available works of this Renowned World-Teacher.

This edition has the unique advantage of having had the privilege of personal supervision and guidance of His Holiness the late Jagadguru of Sringeri a reputed Sanskrit Scholar of very high attainments.

All the volumes are printed in the best style possible, illustrated with splendid half-tone and coloured pictures and are bound in cloth with a very attractive and elaborate design. The twenty volumes are placed in a neat teak case and each case containing one complete set of the ordinary edition is priced at **Rupees FIFTY only.**

The same edition, bound in cloth extra, full gilt **Rupees Seventy Five only.**

SriVani Vilas Press, Srirangam.