

# THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self govern-  
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- (3) Education of the Hindus as an integral part of the Indian  
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## A Vision of India.

### THE KETAKA—III.

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

I love thee thus but love thee more than all  
When thou dost shine upon the radiant form  
Of my sweet Goddess whose love calms the storm  
And stress of passion on this earthly ball  
And makes us hear the sweet symphonious call  
Of Truth 'midst Death's recurrent dire alarm  
And Passion's din and hatred's fatal harm  
From which hath come man's universal fall.  
Thy heart of ashes holy, fragrant, fine,  
Enclosed by thy effulgent faultless frame  
Well-guarded by thy thorny coat of mail  
Do fit thee on my Goddess' form to shine  
Like cool and bright unwavering golden flame  
Unquenched by gusts of Death's unceasing gale.

## Prize-Competition Essay.

The subject for this month's Prize-essay is "The effect on the Hindu Society of the passage of the Hon'ble Mr. Patel's Inter-caste Marriage Bill." The subject should be dealt with exhaustively from all points of view and special stress should be laid on the Shastraic point of view distinguishing this from previous legislations such as the Widow Marriage Act the Age of Consent Act and the abolition of Sati and detailing the dangerous disruption that would be caused in the Hindu Society by this enactment. The prize amount is specially raised to Rupees Fifty for the best and most comprehensive dissertation and the Editor reserves to himself the right of publishing in the 'HINDU MESSAGE' essays other than the one that secures the prize if he finds them worthy of publication. If more than one essay is found to be equally good the prize will then be divided equally among them. If no essay comes up to the mark, then consolation prizes only will be awarded at the discretion of the Editor. The essays should reach the Editor on or before the 31st March.

## Great Thoughts.

(FROM RUSKIN.)

Let us not forget, that if honour be for the dead, gratitude can only be for the living. He who has once stood beside the grave, to look back upon the companionship which has been for ever closed, feeling, how impotent, there, are the wild love and keen sorrow, to give one instant's pleasure to the pulseless heart, or atone in the lowest measure to the departed spirit for the hour of unkindness, will scarcely for the future incur that debt to the heart which can only be discharged to the dust. But the lesson which men receive as individuals, they do not learn as nations. Again and again they have seen their noblest descend into the grave and have thought it enough to garland the tombstone when they had not crowned the brow and to pay the honour to the ashes which they had denied to the spirit. Let it not displease them that they are bidden amidst the tumult and the dazzle of their busy life, to listen for the few voices, and watch for the few lamps, which God has toned and lighted to charm and to guide them, that they may not learn their sweetness by their silence, nor their light by their decay.



## Events of the Week.

The motion which Mr. Khaparde brought in the Imperial Legislative Council for an enquiry into the condition of Indians in British Africa was well thought out and most timely. Mr. Khaparde's motion as it was finally amended and accepted was to obtain permission of His Majesty's Government to empower the Hon'ble Sir Benjamin Robertson to study the status and conditions of Indians settled in British Africa and to instruct him to report to the Government of India and suggest remedies. We have no doubt that Sir Benjamin Robertson will fully utilise the opportunities opened to him and render a report that must reveal things as they are. The Government accepted Mr. Chanda's motion that early steps be taken for the appointment of an Indian High Commissioner in London. If the office is to be of any use whatever it should be distinctly understood that it should be in the hands of Indians themselves and we are glad to find that this as usual would receive the fullest consideration from the Government. We utterly fail to see "the base insinuation" which Mr. Macpherson found in Mr. Patel's motion that the Government be pleased to give the fullest effect in letter and spirit to the Royal Clemency. Mr. Macpherson made a most conciliatory speech however and said that 1,235 persons in India as a whole have benefited by the amnesty. He discreetly failed to give the number still in prison. We are glad to find the Government are quite willing to consider individual cases. We must however repudiate the suggestion that the response to the generosity was not very gratifying. It is a pity that Mr. Sarma's motion for the removal of restriction on gold imports into India should have been lost. Mr. Sarma effectively replied to Mr. Hailey's arguments and said that the very reasons adduced by Mr. Hailey for restriction of the imports only strengthened his own position. Thus the premium on gold in India and the fact that India cannot absorb all the gold output were two strong reasons why the restriction should be removed. Though there was much sympathy with the motion it was defeated, we presume, on the ground that Mr. Sarma could not accept the amendment for the insertion of the words "as soon as possible." We know what this would mean and the insertion of it would not have meant a different thing than the loss of the motion. We are immensely gratified to find that "Food Control" is to be abolished in the near future. Mr. Patel's Hindu Inter-Caste Marriage Bill was referred to a Committee, the composition of which threatens a favourable reception of the universally opposed Bill.

The Government of Bombay have very generously returned the securities deposited by a majority of presses and newspapers. Our readers may still remember the order which the Madras Government sent sometime back to Magistrates but up to now we are not aware of any definite action taken upon that order. Why this tardiness, we wonder.

It is time for people to guess who Lord Chelmsford's successor would be. There seems to be no great probability of Lord Haig coming out as the next Viceroy. The latest of these guesses fixes the office on Lord Selbourne. If this turns out to be true nothing could give us greater happiness. Lord Selbourne has distinguished himself as the Chairman of the Parliamentary Joint Committee and possesses that thorough Parliamentary reputation necessary to start India on its path of responsible Government. As one who has helped to shape the new Government of India Act there could be none better, we venture to think, than him to put that Act into practice. We would heartily welcome him as our next representative of the Sovereign.

The Privy Council in the appeal preferred by twenty-one Amritsar convicts held that the appointment of the Commission was not *ultra vires*, that the Commission had jurisdiction to try and sentence appellants and that the Governor-General was empowered to make the Ordinance under which the Commission was appointed. In the result it dismissed the appeal. We haven't yet received the full text of the Judgment and so could not see how the Right Honourable Councillors arrived at their decision.

The assumption of European names by Indians, especially merchants, is receiving some attention at some quarters and it is quite probable the Legislature may be moved in the matter. Some of the reasons alleged for this partiality which some of us evince towards European names and habits are as curious as they are stupid. But it is, no doubt, stupider still to parade under outlandish names. Whatever the reasons may be, we would strongly urge our countrymen to drop the base and most denationalising practice of assuming names. Goodwill apart, one could do as well in one's own name as in any other's and we would question people "what's in a name after all?"

The British High Commissioner in Constantinople has, it seems, been instructed to publish the fact that the Allies have decided not to deprive the Turks of Constantinople. A whirlwind of opposition is arising against this decision in England. Ecclesiastics including the two Archbishops want the Sultan to get out of Constantinople, probably with a view to getting back the splendid library of Christian literature still believed to be there. There are yet many others who would not tolerate the smell of an Asiatic on European soil. These people by uniting together and opposing the decision to let the Sultan remain at Constantinople are producing a situation of the gravest concern and embarrassment to the Government. They do not seem to have the slightest regard to the religious and patriotic feeling of millions and millions of our Moslem brethren. Sir George Roos Keppel, that great man of the North Western Frontier, in controverting the statement that there is no danger from India and that Constantinople is not a sacred city of the Moslems says that if the "Bag and Baggage" policy is reverted this will be regarded by Moslems as a betrayal and will be resented universally most bitterly. The Right Hon'ble Amir Ali is no less strong in his denunciation of the opposition and says that the fanatical agitation started in England will inevitably result in inflaming the bitterest hatred and animosity on both sides. We do not wish to put the case stronger than these two eminent men have done and would implore the Government to show the same strength and resolution as they sometimes show in less worthy causes.

The great developments that are taking place in India and the resulting change in conditions of life in India have forced into prominence certain problems which were hitherto absent or only in the shade and which demand immediate consideration at the present moment. One of such problems is that of the Poor and Beggar classes in capital cities. Already something has been done in Bombay, Calcutta and Ceylon to meet the problem but the measures adopted are still inadequate to wipe out the evil and give suitable relief to the sufferers. The problem, like many others, is a knotty one in India where religious considerations enter into every department of life and begging is looked upon by some classes as a privilege. Recently Cochin has worked out a scheme for a Central Poor House with an experimental Cocoonart farm where able bodied beggars might carry on the coir industry. In Calcutta too, the Government are going to appoint a Committee to work out a scheme for an infirmary and an industrial school and we are glad to find that one of the terms of reference will be about the treatment of religious mendicants. Only Madras sleeps over the question.



## The Hindu Message

### Philosophic Progress in India—V.

By K. SUNDARARAMA AIYAR, M.A.,

The Prakriti's activity on behalf of the Purusha is explained as follows in V. 58 of the Sankhya Karika :—

औत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकः ।

पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वद्व्यक्तम् ॥

"Just as men engage in various acts in order to get rid of their eager desires, so does the Un-involved (Pradhana) act to secure the Purusha's emancipation."

To the above explanation, the following objections are made :—(a) In the world we find that one's activity is for one's own sake; and there is no activity for others, unless one gains thereby some advantage for one's self; (b) when once the activity of Prakriti has begun, there is no reason why it should cease. To objection (a) the Sankhya replies as follows :—

नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः ।

गुणवत्यगुणस्य सतस्तस्यार्थमपाथेकव्रति ॥

"The beneficent (Prakriti), endowed with Gunas, adopts various expedients for the good of the Purusha who is without Gunas (and therefore unconcerned) even without any benefit to herself."

Sri Vachaspati explains this by instancing the conscientious and well-behaved servant who always works for the good of his master, even though the latter is indifferent and unappreciative. To objection (b), the Sankhya replies :— (Sankhya-Karika, V. 59)—

रजस्य दर्शयित्वा निवर्तते नर्तको यथा नृत्यात् ।

पुरुषस्य तथात्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥

"As a dancing woman, after having exhibited herself on the stage to the spectators, ceases to dance, so the Prakriti, having shown herself to the Purusha, withdraws herself"

To this reply it may be objected that a dancer, after once withdrawing from the stage, might return to it, if so desired. The Sankhya rejoins that Nature, when once seen (by the Purusha) with knowledge (विवेकख्याति), does not like to show herself again to the same person, but only to others who have no such discriminating knowledge. But, how can the Purusha, who is unattached and unrelated to the Gunas and their modifications be emancipated? The Sankhya's reply is,—(verse 62 of the above)

तस्मात्प्र बध्यतेऽदना न मुच्यते नापि संसरति कश्चित् ।

संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥

"Really no Purusha is bound, or emancipated, or even subjected to transmigrations due to Karma. It is Prakriti which has many abodes (i.e., souls), and so transmigrates, gets bound, and also is finally released (from bondage)."

That is,—the various forms or modifications of matter originating from Prakriti become as-

sociated with souls as their bodies, and also get dissociated from them when they attain to self-realisation.

Lastly, what is the nature of this final release in the Sankhya doctrine. The 64th verse of *Sankhya-Karika* says ;—

एवं तत्त्वान्यासान्नास्मि न मे नाहमित्यपरिशेषम् ।

अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥

"By the frequent and devout contemplation of the uncontradicted doctrine of reality, the realisation of the pure absolute knowledge—viz., 'no activity exists for the Ego, no object owned as mine exists, no Ego exists as the producing cause of any effect'—follows."

The soul's bondage is due to the association between Prakriti and the Purusha arising from the activity of the former and from the latter's identification of that activity as his own through self-forgetfulness. Vachaspati says :— "पुरुषस्य सुखायननुपशब्धि चेतनः सोऽयं बुद्धितत्त्ववर्तिना ज्ञानसुखादिना तस्मिन् विस्मितस्तच्छायापत्त्या ज्ञानसुखादिमानिव भवतीति—चेतनोऽनुग्रह्यते । वितिच्छायापत्त्याऽचेतनाऽपि बुद्धिस्तद्व्यवसायोऽप्यचेतनश्चेतनवद्भवतीति ।" "The intelligent Purusha is not really attached to pleasures, &c. Being reflected in the Buddhi, which receives his image, the intelligent Purusha seems to be the actual experiencer of its cognitions and pleasures, and so is said to be favoured by the Buddhi. By receiving the (reflected) image of the intelligent (Purusha), the non-intelligent Buddhi and its volitions appear endowed with intelligence. So also Karika sloka 20 says :—

तस्मात्तत्संयोगादचेतनं चेतनावदिव लिङ्गम् ।

गुणकर्तृत्वेऽपि तथा कर्तव्यं भवत्युदासीनः ॥

"From this proximity in position to the Purusha, the unintelligent Linga (Mahat, &c.) seems to be intelligent. So, while the Gunas are engaged in activity, the unattached Purusha seems to be the (active) agent." Thus it is that the Purusha gets into bondage,—a bondage which ceases as soon as the knowledge above-mentioned viz., the *Viveka-Khyati*, the discriminative knowledge of Prakriti and Purusha in their true nature, is gained.

The followers of the Veda put forward the following objections to the Sankhya doctrine :— The intelligent Purusha is *asanga* (unattached) and merely *sakshi*, a seer or spectator, and so he never acts. The Pradhana, being non-intelligent matter, cannot act, too, in such a manner as to secure the aims of the intelligent Purusha. For in our experience we see that it is only when an intelligent person makes use of various materials that we see them arranged so as to achieve the purposes he has in view. To this the Sankhya replies that the bringing of Prakriti and Purusha into association (संयोग) is calculated to secure this end. It is this association of the two that brings on creation; and, hence, also the Pradhana first becomes an object of enjoyment for the Purusha who thereby becomes bound, and it later also works for his liberation from *samsara* (कैवल्य). In order to make this



clear, the Sankhya adduces (see *Sankhya-Karika*, verse 21) the simile of the blind man who carries on his back a lame one who is able to see and direct his activity. Professor Keith points out two "difficulties" so-called, in this simile but fails to establish them, as he clearly misunderstands its import and aim. *First*, he says:—"the two men with which it deals are both possessed of activity and so can co-operate. Spirit cannot act, and on the other hand nature, being unconscious, is not capable of receiving directions from the conscious spirit." The simile is intended to show that, as the blind man can move and the lame man can see, purposive action of some kind can take place. Similarly, as the unintelligent Pradhana can move and the intelligent Purusha can see, the former can usefully engage in the endeavour to carry out the latter's aims. Professor Keith is also mistaken in holding that "nature, being unconscious, is not capable of receiving directions from the conscious spirit." But, as has already been pointed out, the Sankhya holds that, "by receiving the reflected image of the intelligent Purusha, the non-intelligent Buddhi and its volitions appear, as if endowed with intelligence" (*Vachaspati's Sankhya-Taitva-Kaumudi*). *Secondly*, Professor Keith says,—"Still more serious is the difficulty that, while the aim of the union of the lame and the blind is obviously the serving of a useful purpose, no such purpose can be conceived for the union of spirit and nature. Unconscious nature cannot experience misery; spirit in itself does not experience misery, and the union of the two which results in the apparent experience of misery by spirit, which wrongly thinks that the misery which it brings to light in nature is misery which it itself endures, thus creates the very misery which it is the object of the union to abolish." This passage clearly shows that Professor Keith has failed to comprehend truly the Sankhya doctrine. We have already pointed out above that the union of the two brings in, *first* bondage, and, *later on*, liberation, for the Purusha. At the same time the Sankhya holds, as we have pointed out, that there is *really* neither bondage nor liberation for the Purusha, but only for the Prakriti (with its modifications) which has the Purushas for its abodes. The Purusha, by his want of the true discriminative knowledge of himself and the Purusha, wrongly imagines that the bondage and freedom (which really belong to the Prakriti) belong to himself. It is this ignorance which *Viveka-Khyati* (the discriminative knowledge of Prakriti and Purusha) removes and thereby leads Purusha to the freedom of Kaivalya.

The real objections to the Sankhya system are far different. *First*, the doctrine speaks of the union (*samyoga*) of Purusha and Prakriti, —and without such union neither the evolutionary transformations of Prakriti nor its endeavours to fulfil the Purusha's purposes can be successfully accomplished. This argument is put forth in the *Sariraka-Mimamsa* (II. 2.—1):—

"स्वनानुपपत्तेश्च नानुमानम् ।"

"The inferred (Pradhana) is not (the cause of the world), because we cannot thereby account for the orderly succession of cause and effect which we see in the universe; and moreover we cannot account for the springing up of the association between external phenomena and the internal feelings of pleasure and pain to which they give rise."

The significance of the second part of the above Sutra is pointed out as follows by the *Brahma-Vidyabhāṣanam*:—"The same sound makes for pleasure at one time and to one person, and for pain to another at another time. In this matter, the co-operating cause (सहकारि) is the difference in the *Vasanas* (innate tendencies) evoked (in each person.) In whom the tendency to agreeable feeling is evoked by an object, for him it makes for pleasure; when the tendency to disagreeable feeling is evoked, then it makes for pain. Hence, no material object is, by its inherent nature, an assured and fixed cause of pleasure and pain; and so, that which is by nature uncertain as a source of pleasure and pain cannot be inferred as being inherently of the nature of pleasure and pain." Hence, such a union between the Prakriti and the Purusha as is the cause of the orderly succession of the phenomena of the universe and of the rise of the innate tendencies in man which make objects pleasurable or painful can only be due to the action of the omniscient and omnipotent Being who has supreme control over matter and who knows what are the material fruits appropriately to be conferred on men in accordance with their Karma. Moreover, there is no universal inductive law that whatever is found associated with another is its material cause. A class-attribute, for instance, is found associated with all the objects forming the class, and yet is not the cause of them. Nor is it right to assume that, where one object is found associated or co-existing with another, it is its material cause. For this applies to *external* objects only, and not to the *inner* feelings of pleasure and pain. Furthermore, a finite material object like clay is associated as cause with all the objects made out of it,—and thus a material cause is found associated with all its effects, and not *vice versa*. Such effects are not found to pervade the cause,—*i.e.*, they are not found wherever the material cause is perceived to exist. The three Gunas of Prakriti are found in all material objects, and so forms their material cause. Even in the *pralaya* condition of the world, they exist, though in an undifferentiated condition, in the Pradhana. Moreover, the three Gunas pervade each other, and so they cannot be regarded as material objects of the ordinary kind. For the same or similar reasons, they cannot be regarded as connected with an intelligent cause by the material relation of cause and effect, but only as brought together by the will of an intelligent being in certain proportions for his own purposes. Moreover, in the *pralaya* condition, they are, as already



stated, in an undifferentenced condition in Prakriti; and hence, no purely material cause can make them pass from the state of homogeneity into the state of heterogeneity (or commingling in different proportions) needed for the coming into existence of various kinds of material objects at the time of creation. We do not find, for example, that the undifferentenced clay passes into the differentiated forms of pot, &c., without the intervention of the intelligent potter. So also, the Pradhana (consisting of the undifferentenced Gunas) cannot be the cause of the world without God's will. It is no doubt true that the activity of which we speak is only visible in a material object, still the activity belongs to the intelligent Person,—for the activity exists so long as the intelligent person is at work, but ceases when he is not at work. No doubt we do not see the omniscient Isvara at work, but it is not necessary that activity should be *seen* in the agent before we can assure ourselves of its experience. The sight of a beautiful form in repose may often lead to action of one kind or another on our part. Sri Sankaracharya says:—"Though he has no activity, Isvara, being omnipresent, all-pervading, all-powerful, and all-knowing, makes all things active." In reality, Isvara is eternally active and vigilant in order to measure to each person the fruits of his Karma. But we need not enter into further detailed argumentation here to establish Isvara as the cause of the world. Our present aim is only to overthrow the Sankhya doctrine that Pradhana is the cause.

It will be well, before we conclude, to answer some of the other points in the Sankhya system. *First*, if the Purusha is unattached, and inactive and merely a witness how can he have *bhoga* (enjoyment) or liberation? *Secondly*, the Sankhya speaks of the eager desire (औसुख्य) in the Pradhana for the accomplishment of the Purusha's aims. How could the non-intelligent Pradhana possibly have such a desire? *Thirdly*, the Sankhya makes the highest aim of the Purusha a purely *negative* conception,—viz., freedom from misery. *Fourthly and lastly*, the Sankhya doctrine of innumerable individual Purushas is unphilosophical and un-Vedic, as the inner organs and other elements constituting the Upadhis form the limiting conditions which make the One Eternally Pure and Absolute Being (the Atman) seem many to the distracted and perverted vision of all who are unenlightened by the true Vedic doctrine and its practical methods of spiritual peace and freedom.

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## Notes and Comments.

The Hon. Mr. S. Srinivasa Iyengar, referring to the so-called non-Brahmin movement, says:—"The problem required skilful guidance on the part of leaders of both communities to infuse good will and a feeling of brotherhood between the rank and file of both communities." Nothing can be a grosser misrepresentation. There is no disturbance of harmony and good will among "*the rank and file*," but only among these so-called "*leaders*" who have received English education and whose one aim in life is to monopolise all wealth, comfort, and power at the expense of others. It is only the men who want lawyer's briefs, lucrative state offices, and leaderships of all kinds in society and politics that want to jostle each other down in the race for superiority. The so-called "*rank and file*" of the two communities live their normal lives without treading on each other's legs and have no complaints of any sort against each other. For our own part, we would let the non-Brahmins have more of the prizes of life than they have had hitherto. We do not think they are inferior, intellectually or otherwise, to the Brahmins,—though they may not be able to go through the present system of examinations with all the racking pains and penalties in which it involves us all through life. We do not, also, see why they should not have all the 36 or more seats they want, instead of only 32. This fight over *four* seats (or more) is the most ridiculous and dishonourable one we have heard of in history or fable. Are these wonderfully "*educated*" men and leaders mere "*Kilkenny cats*," or better? After this insane squabble over a few seats in the new Council, it is, in our view, proper that we put forth no more claims for "*responsible government*." We cannot regard, as in any sense "*responsible*," these men who have lost their heads in this business or any system of government in which they are permitted to have any lot or part.

In one part of his address, the Hon'ble Mr. S. Srinivasa Iyengar smothered us under the overpowering weight of his interrogatives. A running fire of explosives is more easy to endure than a volley of interrogatories, borne on the wings of the forensic eloquence of even so great a lawyer, leader, reformer, and what not, of these days! The truth is,—not that the Hon'ble Mr. Srinivasa Iyengar has no solution of his own—but that the passionate outbursts of his flowing oratory assume the vivid form of a dialogue of some kind. When his battery of interrogatories is exhausted, he answers:—"The answer must be found in the social welfare of the people." The Hon'ble Mr. S. Srinivasa Iyengar is evidently anxious that "*public-spirited*" men of all castes and communities should find full scope for their activities under the new scheme of reform. He says,—"*otherwise the franchise would set back political progress, it would frustrate even social welfare and economic improvements of all kinds, &c.*" Though it is true that all public-spirited and efficient workers in the land should find proper fields of activity, we do not think that, if non-Brahmins get elected in large numbers to the new councils, the Brahmins will have to be inactive or that "*the social welfare of the people*" will suffer. If the Brahmins get largely excluded from political or official life, they can enter the fields of industry and enterprise, which they have so far neglected. They can serve the public and themselves far better by transferring their endeavours and endowments to these virgin soils. We have of late frequently heard of enterprising, but uncompromisingly "*orthodox*," Brahmin merchants who have grown rich beyond the dreams of their secular and "*reforming*" castemen



within the last three or four years. The time has come for many of our educated Brahmins to desert "the corridors of the High Court" which the Hon'ble Mr. S. Srinivasa Iyengar mentions with such a swelling glow and gusto of pride and animation. This change of venue, though forced on us by the new ambitions of our non-Brahmin co-religionists, will work both for "social welfare," and our own. We know a time when Brahmin graduates and others were unwilling to enter the medical profession. Even now the prejudice has not quite died out. But there was a time when, under the older conditions preceding the introduction of English education, many "orthodox" Brahmins prospered as medical men. Each new phase of social change brings its own evils, too. It is wrong to suppose that the new reform dispensation of which the Hon'ble Mr. S. Srinivasa Iyengar is the leading apostle among our "happy trio" is to bring only a new heaven on earth. But, anyhow, we think that Brahmins will have no cause for regretting that this non-Brahmin agitation has come on even without their bargaining for it. The game of "swamping the Council" which the Hon'ble Mr. S. Srinivasa Iyengar protests against the Brahmins' attempting is, in our view, not worth the candle. He asks, "was it right that he (the Brahmin) alone should have power?" In the great ancient days, the Brahmins never cared for power, but did their work under the rule of others. Now, all the power is transferred to the Anglo-Indian bureaucrat, whether sun-dried or not. Even under the Reform Scheme, it is the Anglo-Indian who will rule, and all the rest will have to practise knee-crooking as best they can. "Power,"—there is yet nothing like "power" entrusted to our keeping. Our educated men often interlard their speeches with words borrowed from our rulers' refined and rich vocabulary without realising their full force. The Indian public man often appears to us to be more or less like the proverbial jackdaw or turkey spreading its ugly feathers in imitation of the peacock. Let not the Hon'ble Mr. S. Srinivasa Iyengar at least, the brilliant man he is,—give himself away in this manner under the intoxicating spell and soporific influence of his youthful audience in its listening and applauding moods.

The Hon'ble Mr. S. Srinivasa Iyengar has on the whole, dealt rather gently and light-heartedly with what he calls "the Varnashrama Brahmin." This proves that his genial Brahmin nature and nurture is alive in him after all the over-weighted imposition of heap on heap of lawyer's briefs and bags, and of lawyer's laurels and lakhs. He says he wants to "bow" him out after "saying that he (the "Varnashrama Brahmin") was unable to run his business in this Presidency." We rather think that the time is favourable for "bowing" himself—i. e., the Hon'ble gentleman himself—out of the Brahmin community. At least, it is easier for a single person, however high in station, to perform this piece of somersault or legerdemain than for a whole community to leave this Presidency altogether. As for "understanding the problems" of today, we who have stood for ages can understand them better and also "adjust ourselves to changing conditions"—as he calls on us to do—than the jackdaws of the Madras Marina or even of "the corridors of the High Court" whose *stomum bonum* in life is to fill the head with foreign ideas and "crops," to pant for "light refreshments" in order to sustain their prematurely decaying frames, and to run from one platform to another, to applaud and lionise every representative of every school of "politics" in Lilliput without being able to form a single influential school of truly national opinion or national organisation to advance the welfare of the Indian

people. The Hon'ble Mr. S. Srinivasa Iyengar himself admits that "from the date of Buddhism to the present-day religious reformers, Hinduism had been in a state of evolution and adjusted itself to changing circumstances." Still, the "Varnashrama Brahmin" has remained and is still fully alive and active. The Hon'ble gentleman professes contempt for him when he wants him "not to quote mere ancient scriptures" and calls him "neither rationalistic." Sankaracharya has pointed out in a noble passage of his writings that there is so much of "rationalism" in the Vedas that every professed rationalist in India has borrowed all his arguments from its unlimited repertory of cogent reasonings. The Hon'ble gentleman only objects to our quoting "mere ancient Scriptures," but not to our quoting a master of dialectics who has won numerous admirers in the West even in this purely "rationalistic" age. He says:—

“आगमेन त्वात्मास्ति त्वेदमगते वेदप्रदर्शितलौकिकलिङ्गविशेषैश्च तदनु-  
सारिणो सीमांसात्कारिकाभाहं प्रत्ययलिङ्गानि च वैदिकान्येव स्वमति-  
प्रभवानीति कल्पयन्तो वदन्ति प्रत्यक्षश्चानुमेयश्चास्ति । ” When  
the existence of the Atman is learned from Agama (Veda), and such secular arguments in proof of it as are specially taught in the Veda are also known, the Mimamsakas and Tarkikas, having found them worthy of acceptance, imagine that these Vedic reasonings which establish the consciousness of the ego are discoveries emanating from their own minds, and declare that the existence of the Atman can be established by sensuous perception and by independent ratiocination. Let not the Hon'ble gentleman, then, suppose that the "mere ancient scriptures" of India are pure nonsense and superstition. Our civilisation still stands in spite of all the work of destruction done since the "age of Buddhism." The "Varnashrama-Brahmin" for whom the Hon'ble gentleman has so much contempt still remains, and may remain even "in this Presidency," and even "run his business" in spite of his torrential eloquence of denunciation. What the Buddha himself failed to accomplish, the Hon'ble gentleman may not live to accomplish. He himself refers to "Pandit Malaviya" as "an orthodox Hindu" who is still "in favour of the caste system." We have also already referred to the fact first brought to public notice by the Hon'ble gentleman in this speech that "Sir Sivaswami Aiyar, one of their learned countrymen was of opinion that caste was fundamental to Hinduism and without it Hindu religion could not exist." Is the Honourable Mr. S. Srinivasa Iyengar going to make "this Presidency" too hot for Sir Sivaswami Aiyar too? He says that "any one who rose from a real and honest perusal of the highest religious literature must come to the conclusion that caste was not essential to Hinduism." This is a clear statement that the knowledge of our religious literature possessed by men like Pandit Malaviya and Sir Sivaswami Aiyar was not "real and honest." What, we may ask, are the Hon'ble Mr. S. Srinivasa Iyengar's own credentials in the matter of a "real and honest" knowledge of Hinduism? We have heard that, when lawyers have no case, they are apt to abuse their opponents! And the practices of law have clearly made the Hon'ble gentleman perfect in this useful art!

We are thankful to Mr. S. Srinivasa Iyengar for even small mercies,—as when he says,—“let them treat the Upanishads, &c. in a reverential spirit.” The question is,—are they to accept the truths contained in them, or are they simply to show them reverence, because they have become a venerable relic of the past? From what we have learned from them, we can assure him that they support fully the two Hindu objects of the Hon'ble gentleman's condemnation. Let him read the account of Dripta-Balaki's



interview with Ajatasatru, and judge for himself whether caste is sanctioned or not in the Upanishads. The Mundaka-Upanishad even goes so far as to suggest that the Brahmins are the most eligible men for the gaining of a knowledge of the Brahman—at least that form of it which is contained in it. But this does not mean that other castes cannot gain the Brahma-Vidya. The Gita, while insisting on caste in several passages, distinctly says that women, Vaisyas, Sudras,—even though they are “born of sinful bodies”—“पापयोनयः”—can attain to the supreme state of bliss. It is simple “fanaticism of egalitarianism”—as it has been called—to attempt the impossible task of accomplishing “the absolute equality in wealth and position” which another great modern apostle of South India is constantly preaching to his countrymen.

## A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

Mr. S. Srinivasa Aiyengar made his first political speech early in the week since resigning his Advocate-Generalship. Some of his opinions struck me as very sensible and wholesome. After eloquently pleading for the supremacy of the Congress Mr. S. Srinivasa Aiyengar speaking about the Government interference in politics said that he did not think the Governments here or in England would gain anything by such interference in our affairs. The policy which he himself would advocate was one of non-intervention. “If the Government,” said Mr. Aiyengar, “wanted the whole country to be Moderates with reasonable views, the best thing would be not to try to manufacture Moderates.” His suggestion that dissident leaders must retain their position in the Congress and counteract the sinister influences of rival parties struck me rather as an impracticable one under modern tendencies, when everyone desires to have a following of his own over which he could dominate as the presiding deity. The spirits of compromise and toleration have yet to be learnt by some of our so-called “leaders.”

Mint Street since last week is presenting all the flurry and stir of a Stock Exchange for the reason that the price of the Sovereign is sinking. Marwaris Chettys, Komatties and all those who deal in gold might be seen standing in bunches of 10 or 12 all the way down Mint Street, discussing the latest rates and endeavouring, to make the best of a ‘gamble.’ Meanwhile the man-in-the-street is busy with his own opinions about the Currency Committee Report which must be of great diversion to an economist.

The steamship ‘Matheron’ which entered Madras Harbour one day last week struck by accident a sister ship the “Coloquhon” which however ought not to be fraternised in that way as she was carrying—what?—a cargo of dynamite! Fortunately, as it pleased God, the dent was made a little way off the magazine and Madras thus escaped experiencing an explosion reminiscent of the Great War.

Almost the first thing the President of the new Corporation had to do was with the scavenger's strike which he referred to in his speech at the last meeting of the Corporation. Mr. Harisarvothama Row the President of the Scavenger's Union, he said, was a “nice” man who could bring about a settlement by himself but Mr. Theagoraya Chetty was afraid of certain mysterious “wirepullers” and in a most parental way he exhorted the people not to play into the hands of these mysterious beings by throwing about dirt and not co-operating with the Municipality

during a strike. His advice that people should not accumulate too much of dirt and that what they accumulate they should carefully preserve in a particular place is an advice as impracticable as it is insanitary and utopian.

## Social and Religious.

### The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.  
(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA IV.

(continued.)

यत्कृत्वा कर्मफलासङ्गं नित्यन्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

Having abandoned clinging to the fruits of actions, full of eternal contentment, not dependent on anything else,—though engaged in doing action, he does not do anything.

NOTES:

1. He does his work to help the world or to prevent censure by the pure. He is contented and self-dependent.
2. When work blossoms into worship and worship fructifies into realisation, bondage of work ceases.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किञ्चिद्वशम् ॥ २१ ॥

Without desireful expectation controlling the mind and the body and the senses, having relinquished all acquisitiveness, doing only such acts as are necessary to maintain the body, he does not commit any sin.

NOTES:

1. मनः, बुद्धि, चित्त, and अहंकार are aspects of mind. They are reason, determinative faculty, memory and egoism.
2. In the case of ascetics various abstentions are enjoined.

मधु मांसं च मयं च ताम्बूलं तैलमौषधम् ।

त्याज्यान्त्यष्टौ श्रतेद्वारात्तथा कान्ता च कांचनम् ॥

यदृच्छालभसंतुष्टौ द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबद्ध्यते ॥ २२ ॥

Content with what is got without effort, unfettered by the pairs of opposites, free from envy and hate, even-minded in attainment and non-attainment—he though doing actions, is not bound thereby.

NOTES:

1. The same idea is conveyed in the verse:  
अयाचितमसंकल्पमुपपन्नं यदृच्छया ।
2. Ascetics should have the minimum of possessions.

कीर्पणयुगलं वासः कन्थां शीतनिवारिणीम् ।

पादुके चापि यद्वायान्त्रान्यस्य संग्रहम् ।

3. These verses give us the key to that power of transmutation by which actions lose their ironness of binding power and become the gold of bliss.

गतसङ्कस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यद्वायाचरतः कर्म समग्रं प्रविशत्यते ॥ २३ ॥

In the case of him from whom attachment has gone, who is liberated, whose mind is central stead-



fastly in wisdom and who does work in a spirit of sacrificial offering to God, all action dissolves away.

#### NOTES :

1. The same idea is expressed in this verse also. These verses teach us the mystic secret of making actions means of liberation.

2. It is well said.

न्यायागतधनस्तत्त्वज्ञाननिष्ठोऽतिथिप्रियः ।

श्राद्धकृतसत्यवादी च गृहस्थाधिपि विमुच्यते ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

The means of oblation is Brahman; the clarified butter offered is Brahman, the offering is the priest who is Brahman in the fire which is Brahman; the plan of attainment is Brahman through the realisation of action as Brahman.

#### NOTES :

1. In the case of the wise who work for loka-sangraha, the realisation of God in everything is full and perfect; and in their case *karma* is really *akarma*. This is what is called यथाकृतमुन्यान् (the motive determines the fruit.)

2. In him there will be no distinctions of desires or expectations, no ideas of क्रियाकारक and फल. Such is ज्ञानयज्ञः.

3. The Vartikakara says well:

कारकव्यवहारे हि शुद्धे वस्तु न वीक्ष्यते ।

शुद्धे वस्तुनि सिद्धे च कारकव्यापृतिः कुतः ॥

4. Sri Ramanuja, consistently with his philosophy, explains the underlying idea thus: ब्रह्मात्मकतया ब्रह्मभूतमात्मस्वरूपं गन्तव्यं । सुसुष्ठुणा क्रियमाणं कर्म परब्रह्मात्मकमेवेत्यनुसन्धानमुक्तया ज्ञानाकारं साक्षादात्मावलोकनसाधनं न ज्ञान-निष्ठाव्यवधानेतित्यर्थः ।

5. Sri Madhwa appropriately quotes the following verse from Padma Purana:

त्वदर्धानं यतः सर्वमतः सर्वो भवानिति ।

6. The difference between the school of thought which says तत्स्वरूपं and that which says तद्दर्शनं is in relation to what the former calls the पराकाशः. So far as the negation of egoism and the affirmation of bliss through realisation of God are concerned, both agree. In the present verse it is the latter aspect that is stressed and we should not bring in discussions about the former.

दैवमेवापरे यज्ञं योगिनः पृथुपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

Some yogis perform sacrifices to the Devas (gods), others offer the self as sacrifice by the self alone in the fire of Brahman.

#### NOTES :

1. The former half refers to the performance of Darsapournamasa, Jyotishtoma, and other sacrifices. The latter refers to the realisation of the identity of soul and God through meditation. Sri Sankara says.

सोपाधिकस्यात्मनो निरुपाधिकेन परब्रह्मस्वरूपेणैव यद्दर्शनं स तस्मिन्होमः तं कुर्वति ब्रह्मात्मैकत्वदर्शनेनिष्ठाः इत्यर्थः ।

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादिनिष्पषयान्ये इन्द्रियाग्निषु जुहति ॥ २६ ॥

Some offer as sacrifice the ears and other senses in the fires of self-control. Others offer sound and other sense-objects in the fires of the senses.

#### NOTES :

1. संयमः is धारणा, ध्यान, and समाधि. The Homa

stated in the first half of the verse is perfecting प्रत्याहार into धारणा, ध्यान, and समाधि.

2. The *homa* (oblation), stated in the second half of the verse is the sensing of permitted things by excluding forbidden things. Sri Sankara says:

श्रोत्रादिभिर्विरुद्धग्रहणं होमं मन्यन्ते ।

3. These are the gradations of self-control, resorted to so that we may become experts in self-control which alone leads to the bliss of self-realisation.

4. That different forms of self-control lead to different attainments is thus stated in the Yoga sutras: भुवनज्ञानं सूर्यं संयमाबन्धे ताराव्यूहज्ञानं कण्टकूपे क्षुतिपासानिग्रहतिः । If the ear is self-controlled in the *Anahata Dhwani*, *Dasanadas* (10 sounds) are heard.

सर्वोणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

Some offer all the actions of the senses and of the vital energy as oblation in the fire of the yoga of self-control, kindled and illumined by wisdom.

#### NOTES :

1. The five jñanendriyas, the five karmendriyas and five vital energies and Manas and Buddhi form the Linga Sarira. The *homa* of this in Nirodha Samadhi means the absorption of it in the Atman.

2. Sri Ramanuja says: मनस इन्द्रिय प्रवणता निवारणे प्रयतन्त इत्यर्थः ।

(To be continued.)

## Upasana.

### Worship in all its phases.

BY SWAMI DAYANAND.

According to the Sanatana Dharma doctrine, the one Supreme Being or Self is to be conceived in three fundamental states or aspects, viz, Brahman, Iswara and Virat Purusha.

The highest state is that of the Brahman which is ineffable impersonal, transcending mind and speech, actionless, beyond the conception of creation, and one, non-dual. It can be indicated by three attributes: *Sat* (the purest Being), *Chit* (the purest essence of Consciousness) and *Ananda* (the purest essence of Bliss eternal.) It is nevertheless in its essential character Nirguna or void of attributes.

The second state or aspect is that of the Iswara in which the Supreme Self is conceived as touching the plane of the personal Consciousness, as becoming, *Saguna* or invested with attributes, and controlling the *Maya Sakti*, a mysterious power of its own which presides over the creation, preservation, and dissolution of the universe. In this aspect it is called Iswara, the Supreme Lord.

In the third aspect Iswara manifests, in which He is known as the Virat Purusha, standing in the immensity and infiniteness of His physical forms, embracing the totality of the visible cosmos in all the diversities of its creative design, in all the varieties of its types of life, microcosmic and macrocosmic.

The trinity in Vedas. The great Rishis, the Seers of the past, express this trinity as the trinity of Adhyatma, Adhidaiva, and Adhibhuta, the state of Brahman being called Adhyatma, of the Iswara Adhidaiva, of the Virat Purusha Adhibhuta. Corresponding to Adhyatma, Adhidaiva and Adhibhuta, the Vedas are interpreted as containing special portions of their literature under the title of the Jñana Kanda, Upasana Kanda and Karma Kanda, the three paths of spiritual advancement.

N. B.—This article will form a Chapter in the *World's Eternal Religion*—a book which will be shortly published by the Bharata Dharma Mahamandal.



*Upasana* is the effort to realise the proximity or presence of the Supreme Self, and consists of all those observances and practices, physical and mental, by which the candidate makes a steady advance in the realm of spirituality so as ultimately to realise in himself the presence of the Supreme—of all those things which conduce to spiritual progress. *Upasana* is not only beneficial but vitally necessary to all classes and grades of people.

Take for example, the case of *dana* and *tapas*. Both are duties prescribed for one's advance in spirituality. Both these must be of the *sattvic* character to ensure that advance; both must be founded on the principle of worship; *dana* or charity must have faith as its background; faith is an essential characteristic of worship, so that *dana* without this principle of worship underlying it becomes fruitless. *Tapas* (religious austerities) similarly must be inspired by love for the spiritual goal, which is the same as the spirit of worship. Pursued thus *tapas* by continued practice results in an accumulation of power of the *sattvic* character and leads to a command over spiritual illumination.

In *Karma Yoga* as distinguished from *Jnana Yoga*, worship is a pre-dominant factor; when one performs *Karma* and dedicates them wholly to the Godhood, believing in the tenet that *Vasudeva* is all, such *Karma* leads to the spiritual goal. *Jnana Yoga* similarly, faith in the divine guidance comes by worship ensuring the advance to the knowledge or realisation of the ultimate eternal Bliss. One proceeding to attain to this state of Bliss, merely with an external endeavour, cannot command ease for want of enlivening faith, and becoming lost in confusion finds it very hard, if not impossible, to reach that goal, described as the *Nirvikalpa Samadhi* (the state in which the trinity of the knower, knowledge and knowable merge into unity.)

It should be noted that in the well-known *Prasthanas*—*Traya* of *Vedanta*, or the triad of starting stations in philosophy is the *Upanishads*, the *Bhagavad Gita*, and the *Vedanta Stras*. These are usually understood as leading to a common goal, that of the attainment of *Jnana*, so as virtually to lead to the realisation of *Brahman*. But it can be shown that among the three, the *Upanishads* have worship as their principal aim. This can be easily seen from the following facts: The *Gita* has been emphatically declared as enjoining and propounding the performance of *Karma* even on the part of the person possessed of *Jnana*. The *Vedanta Stras* starting with the enquiry into *Brahman* (अयं ब्रह्मविज्ञात) aims purely at elucidating the nature of and the attainment of *Jnana*, so that both these two *Prasthanas* mainly having each a distinct aim, the *Upanishads* have for their aim worship only. Every student of the *Upanishads* will call to mind the first precept of the syllable *Om* (ॐ) should be meditated on. This sort of worship of the sacred syllable is enjoined, because it is taken as the name of *Brahman*, as directly expressive of it. By worship of this syllable one comes to realise the goal of *Nirvikalpa Samadhi*. So that worship is a fact recognized as enjoined in the ending part of revelation itself.

The spirit of worship is a guarantee of safety in the path of the aspirant. Without the spirit, he is exposed to immense difficulty and even danger. Charity breeds vanity, *tapas* gives birth to wrath, *Karma* fosters hypocrisy and arrogance, and *Jnana* engenders pride, which defects of character are all to be considered as phases of madness (उन्मत्त), inebriation. Humility which characterises the spirit of worship being absent, there is nothing to arrest the distemper that insidiously gains mastery over the aspirant's mind, and instead of advancing him, only hurls him into the abyss of despondency and despair, the main cause of which is temptation, because while it is true that the systematic observance of *dana* and other *angas* of *Dharma* lead to material prosperity and even to Liberation, it carries with it the inevitable seeds of a fall, if the candidate departs from the rules framed in their wisdom by the *Rishis* to regulate their observance. A spark of fire by

the co-operation of time, place and other contributory helps may blaze into a universal pralaya fire. But the least accident may go to put out the small spark itself and leave no future for it. Similarly the human soul, if it is not stationed on the solid rock of worship, will at any time find its footing as one of slippery sands and the result would be his total discomfiture and despair.

*Bhakti as Life principle.* *Bhakti* may be called the *Prana* or life-principle of worship and *yoga* its bodily organism. *Bhakti* is that attractive force of love by which the presence of the Lord is reached. *Yoga* includes all those processes physical as well as super-physical, whereby the modifications of the mind (*antah-karana*) being restrained it is fitted to realise the presence of the Supreme.

*Bhakti* appears in three principal states or stages. In the first and lowest stage, called *Vaidhi* the neophyte having been initiated by the *Guru* in *bhakti* perseveres in the practice and makes a steady advance. The next stage is called *Ragatmika* characterised by ardent devotion. At this stage the devotional practices having matured themselves by repetition and regularity the love of the Lord enters upon a higher stage and becomes a permanent mode of manifestation of the heart. The neophyte is now a regular *bhakta*, a devotee; he selects a particular aspect or form of the Supreme, clings to it with passionate ardour and enjoys the indescribable joy of the *bhakti* emotion. And when the *bhakti* had by ceaseless devotion reached that lofty stage at which he has no more desires (these being all fulfilled) and realises the Supreme at all times and everywhere with the eye of knowledge in *Nirvikalpasamadhi* (a transcendental state of abstraction in which the distinction between the knower and the knowledge and knowable ceases and the trinity becomes unity), he is in that exalted stage of *bhakti*, called *Para Bhakti*. *Bhakti* in one or other of these three aspects informs and vivifies every practice and every observance as the *Prana* (life-principle) does the body.

(To be continued.)

## Literary and Educational.

### The Value of the Mahabharata.

By P. K. KALYANARAMA SASTRI, B.A.

If thou wouldst see how *Virtue* Shines  
O'er all the worlds which it enshrines  
Making its way through obstacles  
By deeds so full of Miracles  
Then daily make it thy *Vrata*  
To read the *Maha Bharata*.

If thou wouldst learn how *Vice* is caught  
As in a vice, by mischiefs wrought  
By its own evil agency  
That knows nothing of cogeny  
Then daily make it thy *Vrata*  
To read the *Maha Bharata*.

If thou wouldst find how *patience* stills  
All anger and its countless ills  
Preserving fame and honour fair  
And all the manly merits rare  
Then daily make it thy *Vrata*  
To read the *Maha Bharata*.

If thou wouldst value *Valour* true  
Spent in a cause where it is due  
Which made *Mahesvara* to test  
Its mettle in a hot contest  
Then daily make it thy *Vrata*  
To read the *Maha Bharata*.

If thou wouldst honour *Chastity*  
Which moved the Lord's supreme pity  
That in the shape of garments fine



Protected it from evil eye  
Then daily make it thy *Vrata*  
To read the Maha Bharata.

In fine, if thou wouldst have thy Lord  
Befriend thee in thy battles hard  
Pouring the *Gita* in thine ear  
Which brings thee lasting joy and cheer  
Then daily make it thy *Vrata*  
To read the Maha Bharata.

## The Tyranny of Free and Compulsory Education.

BY G. HARISCHANDRA ROW.

1. *Compulsory*.—Democracy is in these days, synonymous with the worst form of tyranny. It has especially exerted its influence on local self-government in India where atheists and materialists control the destinies of their unfortunate brethren who, being otherwise occupied and more profitably occupied and being also not educated in the sense in which their worthy self-elected representatives are educated, allow them a free hand in the management of their constituencies, and awake when too late to a sense of the danger that threatens them from all sides. There is no doubt the discretion and authority of the Government, to check and correct the wild excesses of our pseudo-patriots; but being ignorant of the true heart and civilization of this land and further anxious to preserve the popularity of its rule, the Government sometimes allows itself to be checked and corrected or rather corrupted by the howl of public opinion which in reality is no more than the opinion of a handful of self-seeking and self-concocted Indian members. The will of the majority (or more correctly, the minority) is atrociously imposed upon the unwilling minority (or rather the majority) of the nation. Even where there is a clear and indisputable majority upon a certain question, it has absolutely no right to compel the minority to accept the opinion. If for instance, a greater number of members in a Municipal Council want to introduce compulsory education in their city, they can make it compulsory to themselves and their blind worshippers only; there can be no shadow of justification for making it compulsory in the case of others. The tyranny of the majority is, as Swami Vivekananda has pointed out, one of the most unbearable forms of tyranny, and is in my humble opinion, one of the darkest and most terrible features of modern civilization, since it deprives a man of his most elementary right of humanity and citizenship, making him eat and drink what he does not want to eat and drink, marry whom he is not willing to marry, fight with those with whom he has no cause to fight, and lastly to learn what he would not and should not learn. The very word compulsion must be repugnant to the heart of every sensible and self-respecting human being, arouse in him a strong feeling of indignation, and raise a storm of protest against any encroachment upon the sacred ground of human right and independence. I admit the right of society to limit the freedom of individuals, but it is only that freedom that positively interferes with the freedom of other members, as, for instance, when a man desires to commit theft or murder he can be justly prevented from committing the crime, for it is calculated to destroy the right of enjoying one's own property or body. But when a person refuses to learn the alphabet of a language, or the rudiments of arithmetic, or the fundamental principles of doggish and dogmatic materialism, or the arts of cheating and shooting a fellow-being, no community is ever justified in forcing the refuser to learn any of these precious things; for individual ignorance, being negative, causes no grave danger to the community, whatever may be its effect upon the individual, so that, if any one has the right of enforcing the acquisition of knowledge, it is certainly not the community, but the individual himself.

2. *Free*.—When we hear our patriot prophets proclaim from the house tops that they are going to offer us free education, we feel devoutly thankful to them for their over-flowing kindness. We exclaim "*Karnas come for charity from the ashes of Kurukshetra!*" But when their bills appear at our doors for additional taxes, we come to realise the stuff of which our benefactors are made. Let them give us education gratuitously, if they can afford to do so; but let them not do it by lashing and taxing us. It is no charity to extort money by the rod and then force into our throats a few slices of bread. There is tyranny again. First, to compel people to learn is tyrannical; secondly, to compel them to bear the cost—in addition to the burden—of learning, that is to say, to compel them to receive education free is much more tyrannical. Another point to remember is that to impart free education is to squander public money; for it is a matter of luxury. People cannot live without food, and money spent upon its supply may be justifiable, whereas they can very well live even without reading and writing; perhaps they can live much better without such arts or artifices, so that no expenditure under this head can be justified on the score of expediency. Neither is there a universal demand for it; few people desire education; and any supply without demand causes indigestion and various other ailments. Surely, knowledge is not a thing to be stuffed into our heads; there must be first an ardent desire for learning—there must be *jygnasa* as an important condition precedent to all education; and those *demagogic pedagogues* (demagogic because of their profession of devotion to the cause of the demos, and pedagogic because of their profession as teachers of fortunate pupils), who are so fond of innovations practically ignore and injure both democracy and pedagogy. What sober school of political thought favours the infringement of human liberty, and what sound system of education tolerates compulsory education? It is the tendency of modern civilization to create new wants and impose new taxes to satisfy them; and most of the so-called civilized countries of the world are groaning under heavy taxation. Our reformers generally complain that the Government is spending upon education less money than it should, though the fact is that it is spending more than is necessary. It is expedient, not to establish new educational institutions, but to *disestablish* most or all of the existing ones, so that the elimination of this item may contribute to reduction in the amount paid by the people and the money thus saved may be utilised by them in a more useful way.

3. *Education*.—First, what is called education may not be education, and what is regarded as elementary may not be really elementary at all. Akbar, says Mr. Vincent A. Smith, was able to manage a whole empire without your elementary arts of reading and writing; these may be non-essential; for one may be otherwise educated and capacitated for other professions than those that absolutely require a knowledge of the letters, so that it is a blunder to proclaim, as it is generally proclaimed by our social blunderbusses, that Indian women and Indian peasants are generally uneducated and that, as a first step towards their redemption, they should be driven to the public schools as cattle are driven to the slaughter-houses, in both of which places the slaughter of the innocent is so scandalously common. Secondly, your educational curriculum necessarily includes such dangerous elements, as the imbibition of materialism, the cultivation of rowdyism and the acquisition of certain half truths, untruths and full falsehoods. Thirdly, there is every likelihood of your raising the standard of knowledge to a high fever degree so as to sap out the vitality of the candidates completely. You will insist upon post-graduate courses even as you are now insisting upon post-puberty marriages, with the result that many pupils reach the grave before legitimate consummation. Fourthly, your compulsory schooling will remove children out of their natural or hereditary environments or occupations, so that, being unable to



adapt themselves to the new, they are apt to lose their hold upon the old. Parents are the best judges of the requirements of their children, whom they choose to educate at home and at schools patronized by them. People of the trading and banking professions and those belonging to the artisan classes acquire considerable success in their professions, not by passing through the drudgery and tyranny of your elementary schools, but by receiving domestic or private training; and they can pick up necessary knowledge of reading, writing, and counting quite outside your proud institutions, without in the least sacrificing their hereditary interests and vocations; as witness Marwari or Parsee boys at their shops. Your system of education, on the other hand, makes traders raiders, bankers bankrupts, artisans charlatans, land-lords land-less, and princes dunces! Compulsory education!!

Fifthly, you cannot insist that your standard of education alone is the proper one; for yours may be defective in many particulars. Perhaps you ask "Is not knowledge worth acquiring?" My question to you is "Is not milk worth drinking?" Milk may be good for health, but to make it compulsory is absurd. Similarly knowledge may be good, but to compel one to acquire it is absurd. Your milk may be adulterated with water or with poison; and your teaching may include worthless or dangerous stuff. Your method of teaching may be equally ridiculous—reading without writing, thinking without memorising, learning language without grammar, and science without religion! One can take milk at home instead of at your market places or perhaps, *Dharmasalas*; another can dispense with milk altogether and drink some nectar instead.

Sixthly, your *elementary graduates* will be puffed up with pride and prove obstructionists in every matter, abusing their "a little learning." They will damage the interests of both the rulers and the ruled by committing forgery and perjury, misinterpreting the laws as well as sacred scriptures of the land, forging silly and dangerous political Acts as well as those on morality, defying authority, insulting the nobility, injuring the innocent, invading the sanctuaries, deifying the Devil. Bhartrihari says:—

“अज्ञः सुखमाराध्यः सुखतन्माराध्यते विशेषतः ।

ज्ञानवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥”

(One who is ignorant can be easily satisfied; and one who knows much can be still more easily satisfied. But even the Creator cannot please the man who is puffed up with conceit on account of a particle of knowledge)

Pope's lines are:—

“A little learning is a dangerous thing;

Drink deep or taste not the Pierrian spring.”

In conclusion, I earnestly appeal to the Government to save this ancient land from the mischievous projects of our budding politicians; since Free and Compulsory Education is, to say the least, indicative of lunatic barbarity.

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## Historical and Scientific.

### India's Place in the World.

By M. K. ACHARYA.

(continued.)

India's contribution to the world's culture has been yet more profound though necessarily more silent. The conclusions in many branches of knowledge arrived at by Ancient India, came, in later ages, and in other countries, to be blurred over, misunderstood, ignored; they are being re-discovered by modern Europe. We find this frequently exemplified in the mathematical, the physical, and the biological sciences. But above all else in philosophy and religion, Ancient India to this day remains unsurpassed. The *Religion* of the Rig-Veda has been the genesis of all the existing religions of the world, excepting perhaps Judaism.\* The *Vedic religion* has been entirely misunderstood and misinterpreted by Orientalists. The Vedas, as they are now current, were the compilation of the great sage Krishna Dwaipayana, who lived about 3120 B. C.

There were other versions current before and in his time. Some of these came to be regarded as heterodox. Sage Sukra was one of the earliest heterodox teachers. On one of the heterodox versions Zoroaster's teachings were doubtless based. Another version, naturally had been taken with them by the Yavanas to Babylon; for Vedic hymns are unearthed there also; and the "Sumerian culture shaped the thought and life of Ancient Syria, Ancient Egypt and Ancient Greece. The Sakas had, in all likelihoods yet another version of their own which travelled onward with them, ultimately appearing as the Norwegian "Edda." These old versions more and more deviating from the Indian, appear far more archaic. How much of Judaism was Aryan, it is perhaps difficult to measure, but Christianity doubtless was a revolt and it was regarded at the time as such against the Mosaic law; its eastern origin is too patent; and the Gnostics have long preserved its teachings in their original purity. Within India itself, the Vedic culture gave rise to many contending schools. The Vedanta survived in the struggle. But the essentials of Vedic philosophy were accepted by all heterodox schools as well; such as those of the Jina, and the Buddha. None of them affected Indian culture radically; though the last of them, Buddhism, was sufficiently potent to minister to the spiritual aspirations of millions of human beings outside India. And no special religion, ever since, neither the flashing scymitar of Islam, nor the flaming torch of the Cross, has made headway against the Universal Religion of India, which finds as little difficulty in providing a niche for Mahomed or for Jesus, as it provided for Buddha, within her boundless sanctuary. The bloodless conquest of the world by Vedanta is irresistible.

The same law has operated in various regions in various forms—in the physical, the political, the intellectual, and the spiritual spheres. India has that within her which by adaptation can persist and conquer. Storms have swept across her. Tides have beaten upon her. Earthquakes have shook around her. She has stood them all: Other parts of the earth have been overthrown, deluged, convulsed; some have died: others have been born. India has endured.

How has this come to be? The *devas* and *rishis*, and *pitris*, the guardian angels of Bharata-Varsha and of the world, have so designed it all. This is no ancient mythology. The truth may easily be translated into the bald language of the modern scienti-

\*I have not investigated this point yet.



*fic homo*; only in the translation it will lose its beauty and its force. The seers of Ancient India, that laid the basic foundations for her future growth knew well the eternal laws of being and becoming, of life and change; they knew the inter-relation of the stable and variable, of persistence and adaptation. They were not specimens of an infant humanity but the mature survivors of an older world, inaugurating the newer, ere they disappeared. It is the simple truth that the western scientist either cannot or will not grant. There never is a gap in evolution, never a beginning from nowhere. From the uni-cellular to the multi-cellular, from the ameba to man: this is well, so far as it goes. But never in time did the uni-cellular, the ameba alone exist. From infancy through maturity to old age; from savagery through barbarism to civilisation—is true enough, so far as it goes. But the infant never dropped as such from the sky; neither did barbarism spring up as such from the bowels of the earth. Nor did the simplest cell, organic or inorganic, ever originate from the disintegration of some earlier complex unit. *Progress and Retrogression are as inseparably correlated as light and darkness.* A new cycle never starts from nowhere; it always succeeds an old. The Elders never disappear before the infants are well poised on their feet. So it has been with regard to the world's life and culture. And each part of the world lives longer or shorter according as its foundations at the beginning of its career do or do not conform to the general laws of life and growth. *India has long survived because her first builders, the wisest survivors of an elder humanity organised her in strict conformity with the eternal laws of progress.*

Other old countries did not comprehend, did not adhere to those eternal laws, and so have not survived. Europe, with all her boasted scientific advance, has not yet learnt completely the true principles of world-organisation. From city-state to nation-building in a variety of ways, European thought has progressed. A modern European nation is a well-organised well-armed political unit, armed and organised to contend with every other unit, to struggle in peace and in war, for commerce, colonisation, or conquest. How long modern European nations, thus organised and armed will survive without destroying one another, it is for the future to decide. India has been organised on other principles. Her ideals are not those of the city-state, the country or the nation. She has been made to conform to the laws and ideals of Humanity. *India has ever been not a country but a continent; not a nation well-armed against other nations but a completely organised, living, growing humanity.* Her politics have always been inter-national, her culture universal. Never for one five hundred years in the world's history has she been isolated. If by *history* be meant the record of the rise and progress of any one state, or country, or nation—and this is perhaps the highest conception of the critical "historic sense" of Europe—then verily "early India wrote no history, nor indeed made any." And this is a circumstance of which we may well feel proud. For all the "historic" countries have had their beginning, and either have had or will have their end. But India has lived on, and will live on as long as she strives steadily to realise not the temporary ends of national profiteering but the eternal ideals of human well-being; as long as her daily prayer is "*lohas-samastas-sukhino bhavantu*"—*may all the worlds be happy!*

These principles of India's organic constitution, these currents in her historic development, these ideals of India's every-day thought and life, modern Europeans with their "classical training," their limited historical standards, their one-sided philosophical conceptions, could not comprehend truly. Their measure

of India's history has thus come to be stunted; their interpretation of India's culture perverse. *The general European presentment, thus, is not of India as she really has lived and struggled and fared, but of Orientalia that is of India as she is imagined to have been by Orientalists.* And curiously enough, yet not inexplicably, "educated Indians" know very little about India, but a vast deal about Orientalia. The reason is simple. On account of the present political domination of Great Britain over India, and the Government's strict control of Indian education, European versions and valuations about India have gained a currency they do not intrinsically deserve. But this intellectual enslavement of modern India is bound to pass away very soon. The progress of Truth cannot be impeded by the most powerful of military empires. And Western nations themselves will be forced, sooner or later, to revise their present notions of history, their current standards of international justice, and ideals of world-conquest.

For modern civilisation is entirely hollow; it is worse; it contains within itself the germs for self-destruction. The Western nations, armed to perfection with a view to maim and kill one another, afraid to perpetuate militarism in the aggregate, more afraid still to abandon militarism individually, have already received an eye-opener in the recent world-war, have already reaped the fruits of their boasted civilisation. For the truth is that modern Europe has advanced not in intellectual capacity over Greece, not in legal conception over Rome, not in spiritual power and moral endurance over early Christendom and in none of the above respects over ancient or mediæval India; the vaunted superiority of modern Europe has lain entirely in the field of mechanical manipulation, in its abundant use of coal and iron. And literally indeed the progress of Europe has been from the Stone Age. But Iron can never create a tithe of what it can cut; it can never produce or sustain life, it can only destroy. And this was amply exemplified in the recent world-war; and another and more dreadful world-war will not be slow in coming, if Europe and America still persist in holding to and acting on the creed that the peace of the world is to be maintained with machine-guns and dreadnoughts.

This inevitable change in ideals is coming on. *India will then triumph, again as of old in ministering to the higher needs of humanity.* It is a great task that awaits India, huger in magnitude perhaps than any she has accomplished in the past, but in character the same. From nowhere else can any great powers successfully work to inaugurate Peace on Earth. The Shanti that the Vedic seer pronounced, that Zoroaster repeated, that Sri Krishna revived, that Buddha exemplified, that Jesus suffered for, that Mahomed enjoined—that humanity pants for, now as of old, nay more now than of old—that blessing can go forth to the world only from mother India, unto whose bosom all the children seem to be gathered, drawn to meet apparently for common citizenship, but really for common family worship of the One Lord of Peace.

And modern Indians must prepare themselves for the task, must qualify themselves for the great privilege, the fulfilling of their hereditary function. And for this purpose nothing is more urgently requisite than that they must know, in some measure at least, their past aright. For in its full measure that past cannot possibly be unearthed. And in order to know it, to intuitively grasp its connotation, to feel its influence in any measure however small, it behoves us first to disabuse our minds of the illusions arising from Orientalia—from the distorted presentment of ancient India which doubtless with the best of intentions, but through false perspectives, Europeans have



dressed up for us. The next step will be to read our ancient records aright, with the help of astronomy, geology, anthropology, in the light of the latest researches bearing on physical, intellectual and spiritual evolution, for much of our older literature records not the history of India, so much as the history of the world. The historian of ancient India, unlike the historian of ancient or modern Europe, concerned himself not wholly with the rise and fall of any particular States or Dynasties; but only partially, only so far as the progress of these exemplified the laws of human progress in general. History, to the ancient Aryan, was only the torch-bearer of philosophy. Reading thus aright, we shall find in our Vedic and Puranic literature a great deal of valuable information about the past not only of India but of many other countries as well. And all this information, we shall have to verify in the light of the most up-to-date conclusions of scientific historic research. Lastly as Indians we cannot rest contented with simply putting together the dry bones of the dead past, in patching up its bare skeleton. The study of dead anatomy must lead to the study of living physiology. We shall have to discover the great laws of human growth by conforming to which India has survived, by not conforming to which Babylon, Egypt, Assyria, and Rome passed away. To these laws the eyes of Europe, and America and Japan and of ourselves must once again be unerringly drawn, for humanity is mightier than the mightiest Nation yet evolved. *And not by aggrandisement, not by conquest, not by open destruction or covert deceit but by service of humanity alone can any individual or nation survive and progress.* This is *Sanatana dharma*, the Eternal Law.

## Miscellaneous.

### Olla Podrida.

I read some days ago about the compulsory production of foodstuffs. We will, I suppose, come soon to spoon feedings. Humanity is entering on its childhood and will have to be taught to eat!

Do you know where is Zagerb? The papers say that it is fast becoming an English city. Why! Every town brings an English city. *Civis Romanus Sum!* It seems that they are acting Hamlet in Zagerb. Why should they act Hamlet! Each one there seems to be a Hamlet already.

We are now hearing about *red* victories. The black lists are over. As for the blues everyone seems to be having a bit of them. The world is becoming full of pretty colours. Somehow we do not hear much about the yellow peril now-a-days.

The Mad Mullah has been madder than ever. March is not yet come. Perhaps he is the first cousin of the March hare. The air force came down on him and naturally he fled before the blast!

But is the Mad Mullah only in Somaliland? The battle about the reservation of seats is going on. Each man is an air force. Innumerable speeches are being delivered and the air is constantly agitated by eloquent tongues. Go on! Go on!

The Government Attenders have formed an association. This is the latest of our unions. It is something to know that though there is no union there are at least unions in this happy land.

The Madras Liberal League is beginning to send forth missionaries. Soon there will be more speakers

than hearers in this land. Are we coming to the times when each speaker shall have only one hearer viz. himself? We shall wait and see the fun.

Meantime the *Hindu* and the *New India* are sparring. Hurrah! Go on!

Did you read about Mr. Atmanatha Iyer's invention of a propeller which will make aeroplanes rush through space at the rate of 1000 miles an hour? Kindly send me one. With such a machine I can leave my place now and go round the earth in one day and come back home. This is what Vali is said to have been doing.

At an election speech by Mr. Asquith a questioner turned up and wanted to send 30 pieces of silver and a rope to Mr. Lloyd George. When promptly asked for the silver, he preferred to keep it and send the rope. These are evidently days of questioners, or rather questionable days. In Madras the questionableness of public men has been proclaimed and admitted. (I am of course using the term only in a literal and Pickwickian sense).

It seems that recently in Jerusalem a gallows-tree was blown down. The local superstition is that if it falls down the Turkish Empire will end. Indeed the Turkish Empire seems to be setting in a fiery blaze of universal talk. There is Khilafat; there is the crusade; there is the cry of Europe for Europeans. The Turk is to have his head in Asia and his feet in Constantinople. Europe will be constantly twisting his tail till he carries off his tail also to Asia. What a funny world!

Meantime the Hon'ble Mr. Patel is immortalising himself. He has already saved India from England. He is now saving India from herself. But when can he save her from himself?

He ably analysed the unanalysable confusion of opinions about the bill. But where did he get any warrant for dragging into the discussion the modern Frankenstein yclept Brahmin-non-Brahmin (whatever this may mean)? Some years ago the big butt-end of alleged sedition was being used to knock down any one whom you did not like. Now B-N-B is the new weapon. What silliness!

Mr. Sarma would not vote on the bill—so he said. This is the new theory of vote. Others pleaded that Mr. Patel should allow a period of grace till the new Councils came in. The new Councils are going to be veritable Kamadhenu!

Meantime the arbitrator is come to Madras. I am reminded of a cartoon in Punch where a bag is shown as carried suspended from a pole. The illuminating description of the contents of the bag was: "The remains of the umpire."

I found in *New India* dated 28th February 1920 something very curious. Josephine Ransome says: "Something of India's long ages of spiritual intensity seems to emanate from the personality of the Hon. V. S. Srinivasa Sastri." Spiritual intensity indeed! These Westerners seem to have very curious and rudimentary notions of spirituality. I have never seen people so incapable of judging the deeper things of life. You may as well extract sunbeams from cucumbers. Spirituality indeed!

Nor is this all. Just read the next remarkable sentence: "His very carriage, with high held head indicates an inherent sense of the right to rule and be obeyed." I now see a clue to the meaning of the phrase "spiritual intensity."

SCRUTATOR.



## Correspondence.

### A lecture by Professor Karve.

The Madrasees in Poona of whom there is quite a colony just now through the kindness of the Military Accounts Department are indeed to be congratulated on the opportunities they are now and then providing for relieving the monotony of life. There is a Madras Association with cosmopolitan sympathies with a view to promote social intercourse, and latterly some Dramatic Sabhas have also come into being. These by turns arrange for the amenities of social life amongst the Madrasees, while occasionally some high-placed individual gentlemen organise similar diversions. Under one of these auspices, a lecture was delivered this evening to a large Madras audience by Professor Karve of the Indian Women's University fame, on the condition and education of Indian women.

The history of this University, if I understood the learned lecturer aright, has been the history of the development of his ideas as to the condition of Indian (I suppose, Hindu) widowhood first and womanhood next. The Professor began by referring to the condition and status of Hindu women in Vedic times, how they held a position of esteem and regard, of perfect equality with men, how they were thoroughly educated and participated in the deliberations and assemblies of the sages and seers of old, how several of them were authors of some Vedic Hymns themselves and so forth. There were women-Acharyas just like men-Gurus and he cited evidences from ancient Hindu literature, and quoted Kalidasa and Bhavabhuti in support. Two words, the Professor pointed out, occurred somewhere in old scriptures or texts, viz, *Acharya* and *Acharyani* (आचार्य, आचार्याणी) which only meant that women were as much Acharyas as men in older times, even as late as the Buddhist era. He went on to explain the underlying object of Hindu matrimonial system, how the wife is but a supplement of the husband and his equal partner in life and how both occupied an equal place in the affairs of the Society. Then the times changed and what is called the dark era set in bringing in its wake all its concomitant inequity and ignorance with the result that the once brilliant Indian womanhood sank low in the social scale and now stands in the way of the onward march of the Hindus along with the rest of the civilized world.

This is a state of affairs which ought not to be; and the Professor began to think of the problem in all seriousness about more than a quarter of a century ago when he became a widower. This incident in his life furnished the necessary impetus and a vigorous inquiry was started with a view to collect the best and most authoritative information from men and books which would help him in the task of ameliorating the condition of Hindu women. But he could not make much headway, for Poona was the centre of orthodoxy and the society was not yet prepared to receive and respect innovative ideas on socio-religious matters. However, he went on persevering in the cause of Indian widows and women—to which he had dedicated himself and ventured to marry a widow himself with a grim resolve to face all the consequences that might flow therefrom. They were of course, excommunicated since then and he has held on nevertheless; He had the courage of his conviction and was thoroughly satisfied that eternal widowhood was a clear social injustice unwarranted by the precept and practice of ancient times. This idea grew more and more with his actual experience, possibly, of his remarried life and the Professor thought that some serious effort must be made to popularise the widow-marriage scheme he had at heart, and that he might succeed in his attempt by promoting the education of the widows. Thus the idea of a "Widows' Home" sprang up and the usual method of collecting funds and widows was adopted for the proposed institution. There was yet a suspicion that the scheme of education of widows was only a pretext

for the advancement of the cause of widow-marriages, especially because the Professor had himself married a widow, and the general society took naturally some long time to get convinced of the Professor's sincerity in the cause of widows' education independently and irrespective of their marriage scheme. The institution was anyhow started and kept up, and steady but slow, very slow, progress has marked its growth. By and by, unmarried girls also offered to join the Institution,—mostly sisters and relations of the widow students, and the Professor considered that the Home might take them in also but the Widows' Home Committee which had apparently been formed in the meantime would not agree. But the Professor in his turn would leave no stone unturned, when once he was convinced of the absolute justness and righteousness of a cause, and wished to so arrange matters that unmarried girls and women too might be admitted into his temple of education. Then he set about the task of establishing a Women's School and College, I believe, which has in course of time developed into the Women's University. This institution, it was explained, is purely private but an all-India national one. A regular course of instruction in all stages, (Elementary, Secondary and Collegiate) is being given through the vernacular of the place, English being taught as a second language. The syllabus is said to have been so arranged as to suit the needs of Indian women, domestic economy and Hygiene also being included. But the institution which owes its inception and development to the single-minded efforts and devotion of the Professor, stands in need of public support and funds, if it is to achieve its objects and aims in any really satisfactory manner. The Professor emphasised the necessity for the establishment of women's educational institutions in all parts of India, with a view to promote the intellectual eminence of women on a par with men, enabling them (women) to have a broader outlook and to live a life of *harmonious equality* as members of the home, and of the society beyond, and thereby paving the way for the easy and rapid march of India as a whole in the race of nations. Any more neglect in this direction, the Professor urged and assured, would simply leave us considerably behind in the race and India would be trampled upon; He wound up with a suggestion that any financial help of which the Institution was indeed in sore need would be very much appreciated and go a great way in the matter of advancing the great cause with which he and as he thought, every true lover of India identified themselves.

Speeches followed from some of the audience expressing thanks and eulogy for the lecture and supporting the need for help, and with brief remarks from the Chairman (M. R. Ry Rao Babadur P. A. Vengu Ayyar) and the garlanding of the learned lecturer, the proceedings came to a close.

The above seems to me a faithful summary of the learned Professor's lecture, though not a verbatim report of it nor exactly in his language. There could be no two opinions on the necessity for women's education. With the Professor's discourse on the ancient eminence of Hindu womanhood and on the conception of the Hindu matrimonial relations, no Hindu would disagree. Ancient codes and facts are there and every loyal Hindu is bound, or at least, expected to know and recognise them. So far, the Professor sails in smooth waters; but in deductions and conclusions based on those ancient facts, the Professor, like others of his way of thinking, would seem to drive and dash against breakers. Referring to the words *Acharya* and *Acharyani*, particularly the latter, to say that it meant or might mean also *women-gurus* might be acceptable, no doubt, but certainly it does not, or need not necessarily mean so. Just as *Grihastha* and *Grihinee* (ग्रहस्थ, ग्रहिणी) mean the householder and his wife, the wife of an *Acharya* is *Acharyani*—, as the Professor himself explained in his lecture. Further, just as Her Majesty the Queen-Empress shares the social dignity with His Majesty the King-Emperor, just as Her Excellency shares the



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dignity with His Excellency, in a limited sense, and not as exercising the powers and duties of State of His Majesty and His Excellency, so a mistress might be viewed with regard as wife of the master who is the real worker and incumbent. There might be women-mistresses themselves but they only are exceptions to prove the rule. There could not always be a Queen Victoria of blessed memory or a Queen Wilhelmina, but they appear and exist under circumstances other than the ordinary. Likewise India produced in the past exceptionally intellectual women-prodigies and even now India may not perhaps be wanting in such instances, though rarely come to light, but in purely Hindu way. To deduce that all the women in ancient India were *Maitreys* and there was no assembly of learned men and pandits without a commingling of women-savants and scholars is, to my uninformed and illiberal mind, to overdraw the picture. To plead the exception as a generality is not a safe position to accept. But the outstanding fact remains that ancient Hindu Women had a thorough practical education fitted for the duties of the household which has been deemed to be her legitimate sphere, fitted for discharging her duties as a spiritual help-mate in a life-long union of sacramental matrimony, but never intended to vie with man in all aspects of his secular activities. The whole scheme of Hindu Society, its fourfold composition into *varnas*, its matrimonial ideals and relations between man and woman have all been clearly based on, and regulated by the solid and no less scientific principle of *division of labour* and mutual co-operation. Similarity of place and functions in opposites must lead to confusion and chaos and the Society concerned will be deranged and disrupted. The law of *child-birth* and the law of *labour* are the respective distinctive elements which govern the woman's and man's life. The absence of recognition of this principle in *man-woman* relations by the Societies of the West (and here by the modern Indian imitators thereof) is responsible for the suffragette movement and for the cry and clamour of women to compete with men in Parliament and place-hunting everywhere. But the learned Professor assured his audience that his views on widow-marriage and women's education were of distinct indigenous growth and were in no way influenced by the ideas of the Nations of the West though, the English education opened the eyes of the modern Hindus to the glaring defects of their system. He did not, nor had he the time to, enter into the discussion of propriety or otherwise of widow-marriages, but there he stood as a practical living authority in support of the question. In him, as in every other Social Reformer, the peculiar ideal of a Hindu's life was entirely missing or had lost its significance and utility and the whole superstructure is always erected by them on the flimsy conception that man and woman are ushered into this world for securing the best possible material comforts and for mutual intellectual (occasionally physical too) wrangling and wrestling alone. The ultimate spiritual ideal which actuates their lives and the manner and methods by which it can be achieved and which have been laid down for observance from time immemorial are lost, as it were, to them. Otherwise there wouldn't be this mania for secular education on modern lines for Hindu women; It is scarcely recognised how the modern Hindu by reason of his education has ceased or is rapidly ceasing to be Hindu both bodily and mentally, how there is still of some Hindu grace and charm, modesty, simplicity and spirituality in the Hindu women not yet initiated into the secular education with its militant and aggressive ideals (not necessarily *progressive*), and how this ancient relic of glory of the past in Hindu households is likely to be wiped out altogether if our women are pushed into undesirable positions; Education is needed and needed most effectively too, not of the type in vogue for men, but distinctively becoming a Hindu woman, retaining her place in the home and her utility in the realisation of the ideal of the race. May all true and loyal Hindus consider deep and act well!

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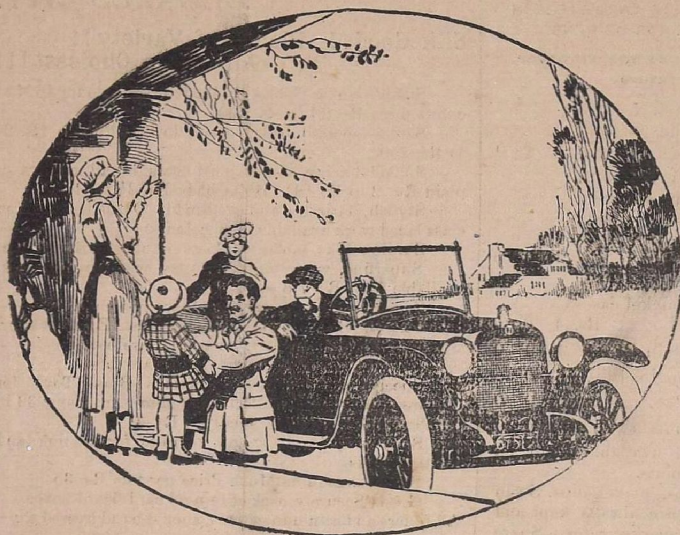
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