

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

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A Vision of India.

THE BUTTERFLY.

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

O butterfly! how glad and gay you are
In this bright sun-lit air to fly about.
Your sight doth banish all my gnawing doubt
And sorrow and distracting inner war.
Like gay silk streamers from a shining car
Thy wings are bright and all my sorrow rout.
I feel as if I now could dance and shout
And rise like thee on wings and fly afar.
What boots it that I thus rebel and yearn
To sport as if I were the summer's child
Like you unfettered as a poet's dream.
For joy beyond my reach I bootless burn.
How can I now be natural and wild
When I have crossed and left youth's limpid stream?

Dreams of the Soul.

BY AN INDIAN DREAMER.

LXI.

She came like a sudden light into my life.
She shone like a sudden rain bow upon the cloud of my mind.
My vision and my speech and my heart fled at once unto her golden face and lips and heart.
The gate of joy is unbarred and I enter the bower of song and sweetness of perfume and romance.

I feel like a disembodied bliss roaming through a heaven of ecstasies.



LXII.

My soul's delight! I see thy rosered smile beautiful as a half-opened rose flower.

Upon thy golden fore-head cluster thy dark fragrant tresses sweet with love's caresses.

Thy dark languishing glances kindle the bright flame of pure passion on the altar of my heart.

Thy right arm like love's golden sceptre rules the empire of my love.

Thy feet like moving golden lotuses blossom from the ground here there, and everywhere.



LXIII.

What a heavenly grace is about thee like a surrounding atmosphere!

The bee of desire hovers ever around the rose of thy lips, unwilling and unable to leave its sweetness and fragrant fragrance.

The pilgrim eyes seek ever the golden temple of thy perfect face.

The yearning hands seek the luscious ripeness of thy youthful frame.



Events of the Week.

We are afraid that the newly introduced reforms will reproduce amongst us,—as indeed it has begun to do—all the 18th century British Parliamentary corruption and bribery, the intriguing of politicians into power and places which line the pockets of the holders thereof with gold and silver, the creation of numberless sinecures in order to keep together a party or parties of amorphous public men. All this in the name of efficiency; and thanks to the British character of this country's government for a long enough time, there are enough big guns amongst our own Indians who are distinguished believers in the gospel of efficiency. The result is the country is being saddled with a truly awful load of financial burdens. All of us are to be fleeced out of our money under all imaginable and unimaginable pretenses so that politicians might accumulate comfortable incomes, whose ineptitude is staggering to contemplate.

No reasonable man could think for half an hour over the new reforms and their immediate consequence without being forced to conclude that we could not pay far too high a price for efficiency. Consequently we are not surprised to see a thoughtful correspondent agreeing with us in the rather unexpected columns of the *Pioneer*. What we are surprised at is that the *Leader* should quote the paragraph in evident approval. Says the *Pioneer* contributor:—"If the new system of Government is to work smoothly, the first and most important thing to be done is to reduce the overhead charges of the business of government. These charges can never be reduced until the services are manned by Indians drawing salaries fixed in accordance with Indian, and not with European, standards. May the great moderates, Sastri and Chintamani, excuse us! The resources of this country are not capable of sudden expansion and it is extremely doubtful whether any attempt to impose fresh taxation on the people would be wise politically even." The contributor thinks that, in the opinion of many acute observers India must go back before she can go forward again. In many respects, she has outgrown her strength and rest is sorely needed. To hustle the minister and council, says this writer, would be a great mistake. They must be given the fullest opportunity to acquit themselves of their responsibilities in their own way. That opportunity cannot be given to them until they are free to deal with the transferred subjects in their entirety. Yet there are more British officials in India today than there have ever been; the cry is still they come; and the correspondent to the *Pioneer* boldly avers, what must be anathema to its Editor, that it is exactly this fact that stands in the way of the success of the Reforms. Yet the ministerial organ of Allahabad has reproduced this paragraph from the *Pioneer* with engaging simplicity.

We have very real sympathy with the shareholders of the Tata Bank if they feel sure there is no reasonable return for the money they have invested; though we may be pardoned if we ask how many in a hundred of them, when they placed their money down, really thought they were helping the industrial advancement of their country. To such people we extend our sympathy in double measure. But we are not prepared to go the length of all the journalists who have recently reviewed the working of the Bank for the year ending 31st March last. Our only answer to the critics of the great newspapers is the obvious truism that all finance is international; and Indian finance is no exception. The head of the great house of Tata is nothing if he is not an internationalist and probably because of it an anti-patriot. Without going the whole way with these gentlemen who maintain that all wars are at bottom the work of greedy financiers, we still think high finance is not primarily interested in industrial development or in the preservation of peace. The story about the Industrial Adviser to the Bank would only make us more positive in our statement. The Tata Industrial Bank could never be otherwise than a

"high finance" undertaking; and it is vain to set up childish pulings against its inevitable consequences.

Mr. Lloyd George once observed that Lenin was making just the speeches "that might have been made by Mr. Churchill." And generally the impression has been widely prevalent, in Russia as much as elsewhere, that the signs indicated some fundamental modifications in Lenin's theoretical standpoint. The American foreign office was the only one of the foreign Chancellories that expressed a belief that the leopard had not changed its spots. A well-informed correspondent to a British contemporary quite truly points out that what Lenin has altered is rather his tactics; it is no "strategic retreat" as unfriendly critics would make out with whom the wish is father to the thought. The correspondent sees in it also a tribute to his power, a confession of Russia's inability to replace the Soviet government. Lenin's vision, we are assured and we have no difficulty in believing, is still the same; "misquotation, misunderstanding, and muddle-headedness" could only see failure in a flexible adaptability to the conditions of the moment; and when a statesman confesses it, you may be sure he is a long time yet in falling from power.

A short time ago, at a meeting in Moscow, somebody criticised the Soviet Government for its "isolation from the capitalist world." Lenin replied, "When a wolf is trying to capture and kill a sheep and the sheep is trying to save itself, only a fool would criticise it for such isolation from the wolf as it is able to secure." The moment the armed struggle ceased he was ready to put an end to that isolation at once, not because he had changed his mind about capitalist countries, but because the needs of Russia, the needs of that enormous peasant population, the saved-up needs of seven years of war, were too great to allow of anything else. Because he cannot do otherwise he is ready to go a long way to meet the very foreign capitalists who have so far been keeping Russia at war.

In precisely the same way, with peace comes recognition of the millions of small home-grown capitalists who make up the bulk of the Russian agricultural population. It has long been obvious that something of the sort must happen. It has been a common subject of private debate. The correspondent, already quoted from so largely had made it a point of discussing with Communists of every kind how the retreat (which all admitted would be inevitable) would actually be carried out. Would it necessarily be reflected in a change of Government or not? "Why should it?" said most of them. "Lenin is better able to retreat than anybody else. He has had plenty of practice. When the time comes he will retreat just as far as is necessary, and will be in his new positions before our enemies realise what is happening at all."

That is the quality that makes Lenin as much a statesman as "a leader of revolt." There is probably no statesman living who has in the far distance before him so terribly definite an object. On the other hand, there has never been a leader of revolt so well able on occasion to keep his fanaticism in check. Undeviating in the long run, but turning, twisting, retreating at the call of the moment, he has earned the contradictory reputation of fanatic and weather-cock. In reality not Lloyd George himself is a greater opportunist, nor is Sir Edward Carson more dourly concentrated on his aim.

It is strongly rumoured in Bombay that the Press Act Committee has recommended the repeal of the Press Act.

The Irish struggle is assuming dangerous form again and Sinn Feiners are carrying on the war with unusual vehemence. Dublin Custom House was burnt during the week.



The Hindu Message

National Education.

In these days when India has awakened to a sense of self-determination and has bestirred herself in no small degree to wipe out the slave-mentality that has taken firm hold of her as a result of the modern English system of godless education imparted in the Government and aided schools and colleges, it is but fitting that we should understand clearly what a system of national education is and wherein lies the danger of the present soulless system and the rationale of the first step viz., the boycott of Government and aided schools and colleges in the ladder of non-co-operation through which India aspires to ascend to the heights of swarajya. By their advocacy of this step the non-co-operators do not condemn the noble art of learning nor are they the less alive to the value of the training and experience and culture imparted by education. Their contention is that the present system—the one that obtains in the existing schools and colleges—is capable of producing only slave-mentality and hence should be immediately replaced by a system of national education. Mr. Gandhi of course contends that even if we have not got enough institutions to impart national education, it is our first duty to see that students are immediately stopped from attending the present schools and colleges and thereby imbibe the pernicious system by which their mentality is permanently affected. If they abstain from attending such schools and colleges they may be free from all sorts of mischievous preconceptions and would readily assimilate the national culture when it is presented to them. Hence it naturally becomes imperative on us to know what the national system of education is and how we must proceed to adopt it. In this enquiry we are very much helped by the opportune publication of a small compilation of a series of articles from the pen of Srijiut Aurobindo Ghose, published by Messrs Tagore and Co

of Madras. This tiny volume is sure to be of immense use in guiding the army of nation-builders in their remodelling of the "education of" the youth of the country. The true basis of education is the study of the human mind and any system which ignores it and tries to shape an educational masterpiece out of human wood or stone, as the modern system does, is bound to be a failure. The national system of education should be as comprehensive as possible without the evils of strain and cramming. As the great Yogi truly observes "the first principle of true teaching is that nothing can be taught." The teacher is simply a helper and a guide, just suggesting and showing to the pupil how to perfect his instruments of knowledge and make the best use of them to acquire knowledge for himself. The second principle is "that the mind has to be consulted in its own growth." To force the nature to abandon its own *dharma* is to do it permanent harm. The chief aim should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use. The third principle is "to work from the near to the far, from that which is to that which shall be." It is God's arrangement that we should belong to a particular nation, age and society and that we should be children of the past, possessors of the present and creators of the future. As Srijiut Aurobindo remarks "The past our foundation, the present our material, the future our aim and summit. Each must have its due and national place in a national system of education." In the economy of man the mental nature rests upon the moral and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress. Yet modern schools and colleges have absolutely no scope for moral training. The attempt to make boys moral and religious by the teaching of moral and religious text-books is as Sri Aurobindo rightly characterises it, a vanity and a delusion. The only way for a person to train himself morally is "to habituate himself to the right emotions, the noblest associations, the best mental, emotional, and physical habits and the following out in right action of the fundamental impulses of his essential nature". No amount of imposing of any kind of discipline will be of any use. The notorious moral corruption of our young men previous to the saving touch of the Swadesi movement, was the direct result of the purely mental instruction given to them under the English system of education. As in the education of the mind, so in the education of the heart the best way is to put the pupil into the

right road to his own perfection and encourage him to follow it, watching, suggesting, helping, but not interfering. The old Indian system of *gurukulavasa* wherein the *Guru* by his life, knowledge and sanctity commanded the implicit obedience, the perfect admiration and the reverent emulation of the student was certainly a by far superior method than what obtains in the schools and colleges of modern days. *Satsanga* seldom fails to have its effects especially if the personal life of the teacher is itself moulded by the great ideals he places before his pupils. In the words of Srijiut Aurobindo Ghose himself "the thirst of knowledge, the self-devotion, the purity, the renunciation of the Brahmin,—the courage, ardour, honour, nobility, chivalry, patriotism of the Kshatriya—the beneficence, skill, industry, generous enterprise, and large open-handedness of the Vaisya—the self-effacement and loving service of the Sudra—these are the qualities of the Aryan. They constitute the moral temper we desire in our young men in the whole Nation. Similarly as regards religious teaching also there is a strange idea that by merely teaching dogmas of religion children can be made pious and moral. This is absolutely erroneous. Religion has to be *lived* and not learned as a creed. No religious teaching is of any value unless it is lived and the use of the various kinds of *sadhana*, spiritual self-training and exercise, is the only effective preparation for religious living. Again much of the shallowness, discursive lightness and fickle irritability of the mind of the modern Indian boys is due to the vicious principle of teaching by snippets. The old system was to teach only one or two subjects and that thoroughly well. Further the mother-tongue is the proper medium of education and hence a thorough mastery of the mother-tongue should be the first object. Instead of stupid and dry spelling and reading books looked on by the student as a *drudgery* he should be introduced by rapidly progressive stages to the most interesting parts of his own literature and the life around him and behind him. Further they should be put before him in such a way as to attract and appeal to his imagination and fancy. Srijiut Aurobindo emphatically avers "teaching by snippets must be relegated to the lumber-room of dead sorrows. The first work is to interest the child in life, work and knowledge to develop his instruments of knowledge with the utmost thoroughness, to give him mastery of the medium he must use. Afterwards the rapidity with which he will learn, will be found that, where now he learns a few things badly, then he will learn many things

thoroughly well." We think we have given sufficient expression to the views of the great Indian patriot on the system of National Education that should be adopted by us and we are sure that institutions will spring up ere long all over the country with national ideals before them and train up a band of young men who will be the pride of India—as in the days of yore when *gurukulas* were found to exist everywhere.

The Mission of India.

By S. P. THIAGA RAJAN.

Look where we will, the world today is in a parlous state. Not only its tranquillity, but in some quarters even its very existence is threatened by the haunting enigma of the formidable problems which Life continually raises at every turn in its tortuous road. The French Revolution, and later the doctrine of nationality, was for long fondly hoped to have landed us in a millennium. That form of Democracy could not however satisfy the race: and socialism, anarchism and syndicalism have found their way into Europe and are groping towards freedom in the dark. The war between capital and labour, the Individual and the State, man and woman, nation and nation presents to us these problems in the grimmost of aspects. The old world has failed to save humanity; and new nations are trying to solve these problems in their own ways, so far with no sign of success. Russia alone has so far made a bold bid for a solution in her communism and even here Lenin has lately been "revising himself" to use the words of a not unfriendly English critic. The deep insight which spirituality alone can furnish has been lacking in both Lenin and Trotsky. Humanity bleeds in Ireland in this selfsame struggle for a safe solution of our complex modern problems. Japan is tinkering at her old and stereotyped constitution with the same objects in view. The future looks to India for what she can contribute to the world's salvation.

The problem may be re-stated in the words of that new School which is crowding round the banner of Aurobindo Ghose, the Coming Man of Asia as he has been called and who is expected to come out of his self-imposed solitude in a short time. Humanity today is tired of political diplomacy and statecraft. It no longer finds its satisfaction in the mechanical arrangements and constitution of governments, be they monarchical or republican. It has had enough of the old shibboleths of individualism and constitutionalism; and it wants to escape from both. The hard problem of existence is what pre-occupies its mind and soul after all its bitter experiences of past failures of European politics and diplomacy. It wants to dive deep once more to the innermost profundities of man, there secure the secret of human life and thereby efface our tears and sufferings by constructing a new world of joy and harmony, a newer type of divine men and women, a new state with newer laws or, die in the attempt. Despaired of an integral perfection of life and creation on the basis of our ordinary nature and mentality, the World-Prakriti (Cosmic Nature) is striving to transform the lower nature of man by the swift process of unfoldment and evolution of his higher nature and functions in which he is called upon

to live, move and have his being. The will to make ourself free is a small, though important, part of the great life-mission and service which humanity expects of a resurgent India.

If therefore a nation rises in this land today, it will be, we are told, at the urgent call of the new future opening before us and for the eventual good of future humanity. If the movement of non-co-operation, heralded by Gandhiji and other saintly souls, will alone carry us on is the question of questions. That it has brought in a new Dawn and will assuredly take us a long way forward will be clear to even the meanest intelligence. It must equally be recognised that as our new evangels say all attempts to run an isolated existence and lead a separate conceited life away from the wider and vaster associations of nature, especially in these spacious days so rich with promise for the Future, is a lame and egoistic attempt at self-preservation and self-building and deserves the condemnation of all right thinking sons of India as it assuredly is bound to fail; for the trend of thoughts and events today unmistakably points to the destruction of all such attempts to live the isolated life. It is imperative that our Race should be imbued with an integral universal consciousness: then only the whole universe will be born in us with all its forces and infinite possibilities. It is indeed true—though it is not the whole truth—that India's salvation is an essential pre-condition for the salvation of the world. The more important truth we must grasp is, in the opinion of the new school, that the universe, entirely free and rejuvenated, is trying to express and fulfil itself through the soul of our Motherland. All of us, who have ever devoted a moment's thought to this vital problem, will whole-heartedly agree that not the Chauvinistic ideal of the political freedom of India, but the true and integral freedom of all Humanity should be our Ideal.

Mahatma Gandhi and the valiant band he has gathered round his banner have only wrought miraculous changes in the inner and outer aspects of Indian life. We might well call it stupendous, considering the materials at hand and the time that has elapsed since the banner was unfurled. Though much yet remains to be done, it would be a profound mistake to think that non-violent non-co-operation to attain political ends is the last word of our Race to the world, which is thirsting after a message of Hope. The Mission of the Holy People is no short-lived desire of the body and the mind to get at their individual, evanescent freedom: the insistent call of the nation, the mighty end for which the Race lives is "to strike at the fountain-head of our inalienably free unbroken and immortal existence and thence bring out the pure stream of life to scatter its waters on all sides, revivifying the dead and dying humanity around us." Though we do admit that the actualities of our present position accentuate the political side of our struggle rather more than the spiritual, it is well for us to recognise our real mission in life. For as the illustrious originator and leader of the forces of non-violent non-co-operation has realised in his own private life, in the depth of her soul India cries for humanity, for she had been the mother of the world. In the depth of her heart she prepares the nectar that shall save humanity from lasting degradation and ruin. She will not be led away by any ideal of exclusive nationalism or by any prospect of a limited individual freedom.

The Lancashire Campaign and After.

By E. S. SUNDA B. A.

To a politician accustomed to Pre-reform legislation and Governmental attitude towards Indian aspirations, the reply given by Mr. Montagu to the Lancashire merchants must come as a pleasing surprise. His answer to the deputation once for all determines 'the convention' that should be observed by the Council of India towards the Indian Supreme Legislature. He was free to confess that a dictation of the fiscal policy of India from Whitehall was likely to endanger the relations between India and Great Britain; but added that a *statutory grant of fiscal autonomy* was impossible—"It cannot be guaranteed by statute without limiting the power of Parliament to control the administration of India and without limiting the power of veto which vests in the Crown and *neither of these statutes find any place in the British Empire*" It can only therefore be assured by an acknowledgment of a convention that she (India) should have the same liberty to consider her interests as Great Britain, Australia, and New Zealand. When the Reform Bill passed through the House, advanced politicians in India raised the doubt and even apprehended the possible evasion of the question of fiscal autonomy. But men who were in the know of things, who said they were even responsible for the 'wording' of the Act, declared that the Act implied the grant—a non-statutory grant—of India's trade-freedom.

It was also Lord Curzon's promise in the House of Lords when the Bill came for the third reading. Their words then were hardly believed in and if Mr. Montagu's reply now is significant of anything, it is for the first of the series of conventions which will crop up over this issue. He stoutly refused to withdraw the promise made in the House on behalf of His Majesty's Government by Lord Curzon but went further in defining the policy which his successors in office should adopt. "Nothing could be worse for what I have set my heart upon—India as a willing, contented partner in the British Empire—nothing could be worse from that point of view than to promise her through the mouth of Parliament these rights and liberties and then when they are accidentally applied because of the sudden need for revenue, to say we made a mistake in giving you this right—we are going to do the very thing we promised not to do—to interfere with your fiscal arrangements for the benefit of the British trade." This is a declaration which binds the Parliament and the future heads of administration. An informal promise gave place to a convention which in all its practical aspect ought to develop into a regular 'grant'.

An equally important pronouncement is the view which the Secretary of State took regarding the

forcing of his will on the Viceroy in supersession of the latter's discretion over the decision of the Legislative Assembly. It is true that the Viceroy has the power to thrust on the Assembly a bill for the levy of a new tax during emergencies, but political wisdom and practical shrewdness will not tolerate such an arbitrary procedure revolting to the expressed wishes of a Legislature under the Reform Act. A provision to meet an extraordinary emergency, if availed of on ordinary occasions will only mean a "stately silliness" which will show itself off even when placed under severe restraints. "It would be straining a very real power which may have to be used and it would be blunting the weapon that you possess in your hands if you were to ask the Governor General to certify that the passage of an excise duty on cotton was essential for the safety, tranquility and interests of British India."

This skilfully manoeuvred reply of Mr. Montagu has been the occasion of considerable excitement in the Lancashire merchant circles who were hitherto feasting on India's trade-dependency. That no good is going to result out of this agitation is obvious. A displacement of the Secretary of State in revenge, for even the dissolution of the present ministry may not much matter. A withdrawal of a promise so emphatically announced will never be possible. St. Nihal Singh in one of his recent articles in the 'Hindu' writes with his usual 'analytic' outlook on the subject with great optimism and prophesies the failure of the Lancashire revolt for these reasons.

- i. No Government is ever likely to be more capitalistic than the present — a change in the Government consequently is of no use.
- ii. Mr. Montagu is about as essential to the present Government as that Government is essential to the British capitalist. Mr. Lloyd George will never permit the Secretary of State to revert to the front seat in the opposition Bench.
- iii. So far only one coalitionist Sir William Barton has crossed the floor of the House of Commons and hardly any notice has been taken of his secession. His example has not been copied.
- iv. No outsider sympathises with the Lancashire capitalist.
- v. The present handicap can be taken away—it may get what it wants through Imperial preference. In so doing it will have to swallow its Free-Trade principles. But a hard-headed business community can stomach anything, so long as it serves its interests.
- vi. Other industrial shires are not so enamoured of Free-trade as to lend themselves to maintain the Lancashire's privileged position in the Indian trade. If British Industry is to be ac-

corded a special treatment, they would rather recommend that which would enable them to participate in the benefits. Hence their attachment to the Imperial Preference.

- vii. The Government is publicly pledged to the policy of Imperial Preference.

Mr. Montagu counselled the Lancashire merchants to have a personal talk with the people of India in whose custody the matter now is and arrive at an amicable settlement recognising the solemn pledge of the grant of trade freedom. Mr. Montagu is a believer in Free-trade but recommends Imperial Preference to India. Dr. Edward Hopkinson an Unionist M. P. in a detailed article on the Lancashire question writes with remarkable emphasis on the possible solution "That policy is absolute freedom of trade and communication between the constituents of the Empire. It must be a freedom (i) not camouflaged under schemes of Imperial Preference, (ii) not limited by pleas that the taxation of trade is necessary for revenue purposes. (iii) not emasculated by suggestions that it is necessary to make constituent sections of the Empire independent in the production of their national necessities."

"The Empire should be the unit and each self-governing dominion or dependency or crown-colony should be as a member of one family in which the mother is dependent upon her children as they upon her. Freedom of trade within the empire must be the basis of membership in the Imperial family". The solidarity of the British Empire is so often glibly talked of with the ideas of equality of rights of the partners under the Union Jack; but it is the duty and moral obligation of Mr. Montagu to see that India is *Of* the Empire, not merely *In* the Empire.

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 VII.

(continued.)

त्रिमिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

All this world, deluded by these states which are the modifications of the three gunas (of Prakriti), does not know Me who am beyond them and imperishable.

NOTES

1. Maya—the sum total of body, senses, mind, life karma, fruits of actions, Vasanas etc. binds us and clouds our vision. As Sri Ramanujacharya says: त्रिमिर्गुणमयैर्भावैरेभिः क्षणध्वंसिभिः पूर्वकर्मनिगुणदहेन्द्रियभोग्य-

त्वेनावस्थितैः पदार्थैर्मोहितं देवतिर्यङ्मनुष्यस्त्वावरात्मनाऽवस्थितमिदं जगन्नाविजानाति ।

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

Verily this Maya is divine, is constituted of the Gunas and is mine. It is hard to cross over. Only those who seek refuge in me can cross over this Maya.

NOTES

1. The respective natures of Iswara, Jiva, and Maya Avidya are thus described in the following well-known verses.

तमोऽजःसत्त्वगुणा प्रकृतिर्द्विविधा मता ।

सत्त्वशुद्धिविशुद्धिभ्यां मायाविधे च ते मते ॥

मायविंबो वशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ।

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ॥

2. Iswara is the Lord Maya. The Jiva is the slave of Avidya. By the Lord's grace as the result of discipline and devotion, the jiva conquers Avidya and attains God-realisation.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

The evil doers, the deluded, the worst of men, deprived of wisdom by Maya, and clinging to the demoniac character do not attain me.

NOTES

1. Sri Ramanujacharya says that this verse describes four classes of bad men—each succeeding type worse than the preceding type. उत्तरोत्तराः पापिष्ठतमाः । They have got the *asurisampat* which the Lord is going to describe at length in the 16th chapter.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

Four classes of virtuous men worship me, O Arjuna—the distressed, the seeker for knowledge, the seeker for wealth, and the knower of Truth, O lord of Bharatas.

NOTES

1. This stanza describes those with दैवीसंपत् ।

2. Sri Madhusoodana says that च refers to निष्काम प्रेमभक्त and says that such a devotee is included in the word *Jnani*. He refers Nishkama bhakta Jnanis such as Sanaka, Narada, Prahlada, Prithu and Suka and Nishkama Suddha Prema Bhaktas such as the Gopikas, Akura, and Yudhishtira.

3. Sri Ramanujacharya explains that आर्त refers to one who has best ऐश्वर्य and wants to regain it while अर्थार्थी refers to one who has not had ऐश्वर्य and wants to gain it.

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The Third Step in the Vedanta.

Person One with the "Supreme."

By R. KRISHNASWAMY AIYAR, M.A., B.L.

॥ जीव एव सदा ब्रह्म ॥

(concluded.)

THE SENSE OF "I"

8. 1. The first stage of identification with the thing is the most normal of stages and will need therefore no explanation. My child is myself when I am sorry when only the child is hurt. My body is myself when I say that I walk. My eye is myself when I say I see. My other senses also are myself when I say I see. My other senses also are myself when I say I hear, I smell etc. My mind is myself when I say I think. A little more detachment and a little more perception of the true relationship between the thing and myself will take me on to the second stage.

THE SENSE OF "MINE"

9. 2. In the second stage of training, I will realise that it is my child that is hurt, that it is my body that walks, that it is my eye that sees, that it is my mind that thinks and so on. That is, I will realise that these things are at my disposal, to use them or not at my will, to use them for my benefit or for my harm. This sense of my-ness in these things is an important advance on the sense of I-ness in them. When the I-ness is in the ascendant, it will be impossible to detect the blemishes in the thing so identified, say, for instance, the body itself. This explains why every animal is instinctively enamoured of its own body however filthy or diseased it may be. Man himself is not free from this instinct. No one will be willing to exchange his body for another until he realises that the body is only a convenient instrument for obtaining knowledge or pleasures. The moment this sense arises in him, he will become careful about his body, for he will know that the better he keeps the body the better will it serve him as an instrument. So will he try to keep everything that he looks upon as his as neat and as pure as possible so that he may get the maximum benefit out of it. The man in this second stage will therefore practise purity in every aspect of his life and in relation to everything that is his, from the smallest object of his possession up to the subtlest mind. It is for him that the various Acharas for the body, the several kinds of Tapas like self-control for the senses and the several forms of Upasana or devotional concentration for the mind are prescribed by the Shastras. I need not say that it follows as a corollary of what I have stated above that if the aspirant identifies himself with the senses and looks upon the body as his, he will not seek to purify the senses but will stop with bodily cleanliness; if he identifies himself with the mind but looks upon the senses as his, he will not seek to purify the mind but will only see that his senses come in contact only with attractive things. It is only to the man who identifies himself with the supra-mind that the course of purification of the mind will be a possible one.

NECESSITY FOR DEDICATION.

10. 3. Throughout the second stage above considered, the sense of 'mine' is persistent and if I purify the things from the mind downwards I do it solely that I may perceive better, enjoy better. The root of desire is still in me; and it is only for the satisfaction of that desire that I take the trouble of making the instruments more competent. That is why even some people engaged in the most scrupulous observance of Shastraic Karmas and even some great Yogis who take to the practice of yoga for developing the powers of the mind and the senses are not free from selfish desire; in fact, they will be found to be more selfish than others who will be satisfied with lesser objects of pleasure that can be enjoyed by the help of their imperfect minds and senses. The requisite moral elevation qualifying the aspirant for further progress towards a realisation of the ultimate truth has to be got only by a practice of the subsidiary

stage of "This is thine" that I am now considering. I have already mentioned that this is the stage of what I may call '*dedication*.'

THE SENSE OF "THINE."

11. If you get any thing which strikes you as desirable, learn to realise that that thing really belongs to another and that it is given to you temporarily not that you may use or abuse it as you like but only to see whether you are worthy of being entrusted with that thing. If this feeling of trust for another enters you, you will put the thing to the best use possible so that you may by your careful carrying out of the present trust please the other person who will be moved to renew the trust or favour you with the trust of a higher thing. The other person will be like a father who will place a small amount at the disposal of his son to see whether he can be entrusted with further sums or with more important trusts. In this process, the other person who is credited with the ownership of the thing must also be possessed of the power to reward you or to punish you as the case may be. Such persons are, as I have already mentioned, the Acharyas, the parents and such like in this world. The Devas also come under this class of persons. For every object of cognition or of enjoyment there is an owner who is a Deva. It is through *his* grace that you obtain that object; it is through *his* pleasure that you lose it. That object is *his*; he will allow you to have the temporary use of it if he is pleased with your conduct; he will refuse you that use if he is displeased with you.

THE DEVAS.

12. The physical body is composed of various substances; each one of these substances belongs to another person—a Deva—; if you propitiate him your blood will get purer, the diseases will leave your body, your breath will become regular and so on; if you displease him, your blood will be poisoned, your body will be infested with diseases, your breath will be irregular and so on. The minutest analysis of the body the greater will be the number of Devas of whom you have to take note. There is therefore a Deva for every organ, for every function, for every limb and even for every disease. In fact, as I have said, the whole of the body will be found to have been exhaustively partitioned among the Devas leaving nothing that you can call exclusively *your* own. So with the senses, I now feel that it is *my* eye that sees and so on. I must learn to realise that the eye or the power of vision is not really mine absolutely but is given to me by its real owner provisionally and temporarily. If I cannot see properly without the aid of spectacles, you may oblige me by lending me yours. When I wear them I can truly say that I see well; but I must not forget that the spectacles are only yours and that I must be responsible for their safe keeping and proper use. Such must be the attitude towards the senses. If that attitude is secured, I will be careful about using them properly and for proper purposes for fear that the owner may not lend me their use if I misuse the present trust. Such an owner who owns the eyes of us all and at whose pleasure alone we can have the power of vision is a Deva. He is ordinarily called Aditya (I shall explain later on how it is that the Person who owns the eyes of us all and wields the power of vision and the Thing that pervades all visible things and makes them visible both happen to have the same name.) As with the eye so with the other senses. There is a Deva presiding over and owning each one of the functions, the powers of hearing, tasting, smelling or feeling, touch or of locomotion, assimilation, excretion and so forth. All these functions are subordinate to the principle of Life in us. All these Devas therefore are but particular aspects of or are subordinate to a higher Deva who owns the principle of Life in us all. That higher Deva is called Prana. If you propitiate him by a realisation that you live, you function only because of him and solely through his grace and that he might, if he willed, withdraw from you at any moment the

sacred life that you ordinarily call yours, you will live long and healthy and can function with the senses and the body to an extent which may seem to the ordinary man miraculous. To the higher aspirant who realises that his life itself is a means vouchsafed to him for the betterment of his mind, the regulation of life in all its activities with a view to keep it pure and competent enough to benefit the mind will be necessary. He will not allow one breath of his to be wasted. He will be very sparing about the use of his breath. He will know that unnecessary talking, unnecessary eating and similar things tend to take away his life by demanding waste of life-breaths. He will therefore practise the control of breath called Pranayama, he will observe silence as far as possible, he will dine only as often as may be necessary and will undergo similar kinds of training to make of this Prana a better instrument for the benefit of the mind.

THE HIGHEST DEVA.

13. There is a still higher aspirant who knows that the mind itself is but an instrument. To get himself rid of the *my-ness* over the mind, he must dedicate it to a Deva who owns all the minds in the universe. If he does that, he will realise that every thought that arises in him is not of his own making but is due to the inspiration and power of that Deva who presides over and rules his mind. As man cannot conceive of any conscious action without the idea of doing it first arising in the mind and as therefore the mind can be considered as the fountain-head of all activities, this Deva who owns the mind of the aspirant and of every other person may be conceived of as the source and owner and controller of every thought and of every activity in this universe. Such a Deva who is within the mind of all and who is its inmost prompter cannot be any other than the Great Lord All-pervader Himself. None of us can think or act if not for his grace. As our minds are his and are only lent to us for temporary use during the period of our good behaviour, we must keep our minds ever pure and use our minds only in the pursuit of good aims. The regulation of thought and the concentration of thought are together the function of the course of Upasana as taught in the Shastras. Higher than the mind itself is the I consciousness which uses the mind as an instrument for deriving knowledge. By an analysis of the dreamless sleep state we are able to experience a state where the mind does not exist but where all the same we are able to experience a sort of supersensuous and super-mental happiness. A discussion of that state to show that the experience had therein is not negative but really positive may take us far away from the subject on hand. I must therefore ask you to concede that the Vedantin is correct in his analysis of that state as a state of positive experience. The instrument for obtaining this experience is called the I consciousness. To get rid of the *my-ness* even in that instrument we must dedicate it to a Deva who presides over and owns the I consciousness in all of us. Such a Deva is called Isvara. We must realise that our existence as individuals is due only to his grace and that our further progress depends upon the account we submit to him about our use of the I consciousness entrusted to us. There is no instrument higher than the I consciousness. Thus far alone can the course of training "This is thine" take us to.

THE SENSE OF "THOU."

14. The higher stage is, you may remember, where the aspirant has to realise "This is thyself." As this stage will be similar to what I have considered in the previous address about the forcible concentration of the higher thing in the more limited, I do not think I need tarry long over this. For example, instead of realising that my eye is Aditya's, I must learn to realise that my eye is Aditya himself. That is I must realise that my eye is only a limitation, a manifestation of Aditya, the owner and pervader of all eyes and that this limitation cannot really limit Aditya himself. To realise this I must practise the course of forcible

concentration by saying to myself that the eye is Aditya until the limitation by the eye gradually drops out and I am able to realise Aditya in his unlimited glory. So can I realise that my mind is not merely under the power and the ownership of the All-pervading Lord but that it is Himself. To do that, I must concentrate on my mind with the persistent thought that it is really the unlimited All-pervader himself until the mind loses its finiteness and becomes merged in that Deva. The Shastras teach us that the Antaryami resides in the hearts of us all, the heart being the seat of the mind. (I may mention that though the brain may be the workshop of the mind during waking hours the resting home of the mind is really the heart. Similarly, to realise that the I consciousness is Ishwara Himself and not merely due to him, I must concentrate on the I in me until the I disappears and merges in the universal I consciousness called Iswara. This again has to be done only by the forcible concentration on the I in me as really transcending the particular I but including the I in every being in this universe. This is the highest of Upasanas and naturally the most difficult. It may seem at first sight that there can be no stage higher than the disappearance of the I in the universal I, for all the characteristics, the external things, the body, the senses, the mind and even the I consciousness which were responsible for the individuality of the person have now been taken away from him and there is nothing to characterise him as an individual of the person. He has reached the stage when he can boldly and without any fear of untruth proclaim (शिवास्मि) that all beings exist in him and because of him and that he ensouls and resides in all of them, for he has realised the oneness of his own personality with that of the Supreme Entity that comprehends and transcends all individual personalities. But, the Advaitin with his merciless logic is not content with such a state of existence and must needs postulate a still higher state, the subject-matter of the fourth step, namely, the realisation of the absolute oneness and reality of the Supreme Entity alone that can in no manner be said to be related to persons or things whose reality as such can be only relative and not absolute.

Literary and Educational.

Shantanu to his son.

By V. RAMACHANDRA ROW.

O Bhishma ! beloved offspring of my heart !
At sight of thee, my tongue hath lost its power
Of softly worded praise ! what star or flower
Doth shine and breathe, and dying still impart
A lingering spark and sweetness—as the part
That thou hast played so nobly in the hour
Of doubt, when life, and love, and princely power.
And kingdom's sway stood tempting. Great thou art !
Unselfish child ! what glorious courage did fire
Thy soul, and thou didst take thy celibate vow,
Resigning all in favour of my love !
Thy name shall shine refulgent as the moon !
Have thou from me a happy Father's boon :
'Death strikes thee only at thine own desire.'

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

Terence Mac-Sweany.

"Alive or dead I shall be free."

By R. S. RAO B.A., B.L.

That right and might should fight is Nature's law:
How time doth prove in all ages — The best
In far off emerald isle, the king of West,
Terence Macsweany the Soul sans flaw.
Tho' tossed by Zoolum's clutching claw
Thy love for freedom stood the acid test,
Till hunger crowned Thy bones with heavenly rest,
And made the legions of hate withdraw.
Civilisation is godless and base
Where law and might enslave the human race ;
The Leagues of West, with steel and arson armed
Are animals worse than cannibals damned.
Thy adamant will gave all, for the Irish woes
and won the Cross of Right, the freedom's rose.

Medical.

The Active principle in Medicinal Drugs—III.

By Eliyurkar. G. SUBRAHMANYA SARMA.

We shall presently see how this Rasa of a Drug which is said to have been contributed to it by the predominant elements that go to make up the Drug acts on the system. How the elements go to make the formation of the Rasa. What then are the properties of the five elements themselves so far as Medicine is concerned.

Before entering into an investigation of these facts we shall first know whether this Rasa is one or more than one. From what we said that the Rasa of a substance is determined by the presence of the predominant element in the Drug, it suggests that this could be not one, but more than that. What then is the exact number of that Rasa we shall see.

The eastern scientists by their studious and judicious investigations and experiences have established that these Rasas are six in number, namely, Madhura Tikta, Katu, Kashaya, Lavana and Amla, which may be represented in English as Sweet, Bitter, Sour, Salt, Astringent and Pungent. That these six Rasas or tastes, as they are called owe their origin to the five elements is already explained. Of these six tastes the first and the foremost is Madhura which contains Prithvi and Jala in larger quantities so much so they are called its major elements. The next Amla is said to contain Prithvi and Tejas which are its major elements. While those of Lavana or salt are Jala and Tejas. The major elements of Tikta Rasa are said to be Vayu and Akasa; similarly the Katuka Rasa is said to contain as its major elements Vayu and Tejas in the same way as Vayu and Akasa are found to manifest in large quantities in Kashaya Rasa.

Thus it has now been shown how the five elements or Pancha Bhutas go to make up the formation of the Rasas or tastes in a Drug. Why the Hindu system of medicine lays much stress upon this Rasa and gives it the most prominent place in the treatment of diseases will now be plain. We may also know that the giving of this great importance to the Rasas is not without principle. We shall now explain how this could be. We have already said that the human organism is also a composition of the five ele-

ments in the same way as the Drugs are. So much so it inherits naturally the properties of those five elements as the Drugs themselves do. As a natural result of this inheritance it can be easily pointed out that all the six tastes or Rasas which we just enumerated exists in the human system. When a certain Rasa is found wanting or when a certain Rasa is produced in excess of what is required for a wholesome execution of the functions with which the organism is entrusted it produces a certain sensation in the system in the same way as we do in our daily domestic life. To be explicit still further we may illustrate this by an analogy.

Take the case of a Nation's production and consumption. When a certain commodity is produced from the mills in excess of the requirements of that particular Nation they naturally will be in search of an outside market for the disposal of the excess products. On the other hand when the same commodity is produced in a far little quantity than what is indispensably required for their immediate consumption they will similarly be on the alert to find out a market elsewhere wherefrom they could conveniently be able to procure that particular article just to meet their demands locally. It is this state of life in a human organism we ordinarily call disease. To remedy this disease, is our aim and object. How? By excreting these matters which are over-produced in the system above what is essentially necessary to preserve perfect health and by supplying that particular Rasa which is so badly wanted in the system for that upkeep of perfect health. In this respect we may be permitted here to observe that our Ayurvedic system satisfies the principles of the Biochemic system of medicine also which solely relies upon the principle of applying the Twelve Tissue remedies which means the elimination of the excess products as waste, from the system and administration of those particular salts into the organ which are so badly required there for the building up of the particular Tissue.

Now, the administration of the particular Rasa in the system will mean nothing else than this, viz:— The administration of the drug or substance whose composition shall be in such a way as that would contain such of the elements, among the Pancha Bhutas, as its major ones so as to be able to produce that particular Rasa which is now demanded of us from within the system. If a system that has so ably enunciated a principle of such perfection and soundness as the one laid down above is not a science then what else will be a science.

After having said so far about the Pancha Bhutas or the five elements and the Rasas we shall hereafter see what importance is given to these Rasas and how they act upon the system through the three do-has according to the teachings of the Rishis of this holy land who have left us such a legacy as the Ayurveda which would beat out any systems of the world in so far as the enunciating of general principles are concerned.

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Miscellaneous.

Advice to Non-Brahmans.

BY MAHATMA GANDHI.

Mahatma Gandhi arrived at Bagalkot and addressed a public meeting of over 6,000 audience at 8 A.M., on 27th ultimo and in the same evening motored to Bijapur.

The Mahatma addressed the ladies in Chatre's theatre, which was packed to its full and from there he proceeded to the Thanbowdi Maidan, where a gathering of more than 12,000 was eagerly expecting his arrival. As soon as he arrived, he was greeted with shouts of "Gandhi Maharaj-ki-ji" and "Vande Mataram". After Mahatmiji was stated on the platform, the Municipal address of welcome was read and then the members of the Merchants' Association read their address. Before the Mahatma rose to address the meeting, Mr. Gundappa Shabadi, a Lingait, who had asked permission to speak in the meeting was allowed to speak. He got up and raised the usual non-brahmin objections.

In reply Mahatma Gandhi spoke as follows:—

"I am glad that Mr. Gundappa was allowed to speak. It is our duty to hear patiently, the views of our opponents. I know the feelings of the non-brahmins and also their cause. I do not say that the Brahmins are not to blame at all. Even the Brahmins do not claim to be faultless. The Brahmins, have disregarded the feelings of their religion and have lost the purity of life. They have fallen from the high position, which they once occupied and their degradation marked the commencement of the down-fall of India. I am a non-brahmin and I appeal to my non-brahmins, not to forget their religion and ideals of life because the present-day Brahmins have degenerated. But you may be surprised to know it is due to the Brahmins that the non-Brahmins, have been conscious of the short-comings and agitating for their rights. The Brahmins, however fallen they may be, are still in the fore-front of all movements, political and social. It is the Brahmins who exert for the uplift of the depressed classes, more than anybody else, Lok, Tilak is revered by all classes of people, for his services to the country. One Brahmin gentleman in Andhra, has devoted his life to the service of the untouchable classes. The late Mr. Gokhale, Mr. Ranade and the Hon'ble Mr. Sasri have all done splendid work for the regeneration of the backward classes. These are all Brahmins. I am convinced that the Brahmins are known for their self-sacrifice at all times. You complain of the Brahmin bureaucracy. But let us compare it with the British bureaucracy. The latter follows "the divide and-rule policy" and maintains its authority by the power of the sword. Whereas, the Brahmins have never resorted to the force of arms and they have established their superiority by sheer force of their intellect, self-sacrifice and penance. None need be jealous of their superiority. I appeal to my non-brahmin brethren, not to hate the Brahmin and not to be victims of the snarls of the bureaucracy.

The non-brahmins are wealthy. Agriculture is in their hands; so also commerce. If they banker after the public services, the way is made quite open to them by the Non Co-operation movement. Non-Co operation is for the good of all, brahmins and non-brahmins alike. You say the advice to boycott schools and colleges may be acceptable to the Brahmins who are educated but will be decidedly harmful to the non-brahmins who are still uneducated. You also say, that I am a fine product of the modern education. But I must tell you that the modern education has made cowards of us all. Our helplessness and mutual jealousies are due to this education. It has developed slave-mentality in us. The qualities which you attribute to me are not certainly the result of this education. I have long ago freed myself

from the hypnotic influence of the education. I am what I am, by the study of my religious and eternal principles of life and such religious and philosophical books as the Bhagavadgita, Mahabharat and Rama Rakhsa compiled by the Brahmins. I ask my non-brahmin friends to calmly consider these things and I am sure they will be convinced of the truth of what I say.

I and Ali Brothers, live as brothers and I appeal to the two communities, Hindu and Mahomedan to live similarly as brothers. The movement of Non-Cooperation is that of self-purification. We must get rid of the vices which eat into the vitals of our society. We must be ready to sacrifice our life on the altar of the country. We must practise non-violence at all costs. We must follow the noble example set by Lachman Sing and Dalip Singh of the Punjab. They did not raise so much as one finger in self-defence though they were strong enough to kill the Mahant Narayandas.

I am sorry that this District is famine stricken. Naturally therefore you have not been able to contribute liberally to the Tilak Swaraj Fund. But I regard to hear that there are only 1400 Charkas, working in the whole of the District. Charka is an insurance against famine. The 87 per cent of the population which live on agriculture, have no other means of life in times of scarcity. We must therefore introduce charka in every home. Thereby we shall be killing two birds with one stone. Thereby the Swadeshi industry will thrive and it will result in a complete boycott of foreign clothes. If we are determined to follow the path of non-violence and settle the brahmin-non-brahmin disputes and the Hindus and Mahomedans act towards each other in brotherly love, and if the charka finds its way in every house-hold, I assure you that Swaraj will be established during this year.

Lok. Tilak has taught us that Home Rule is our birth-right. We need not go to schools or to the councils to practise this Mantra. Charka will give us the Swaraj we require. We have to collect 1 crore of rupees before the 30th June. I believe it is not a difficult task to collect 1 crore in the name of Lok. Tilak.

I thank you for honouring me and for the addresses of welcome presented by the Municipality and the merchants of Bijapur. When Municipalities and merchants are alive to their duties, they will be able to materially help us to attain Swaraj and to obtain justice in regard to the Khilafat and the Punjab."

Mahatma Gandhi addressed a meeting of the depressed classes on 28th morning and paid a visit to the learned Lingait Swami, held in high esteem by the Lingaits by name Sri Shambhu Sing Swami who blessed Mahatma Gandhi in a beautiful speech in Hindi. Mahatma addressed the Mohomedan community on the Khilafat question. He left Bijapur at noon for Bombay.

Shet Ramdas, Darbari of Bagalkot and Mr. Annarao Deshpade of Muddebihave renounced their titles of 'Rao Sahab.'

Correspondence.

Sri Bharat Dharma Mahamandal.

Great opportunity for religious and national service to the motherland has been afforded by Sri Bharat Dharma Mahamandal by the establishment of the Hindu College of Divinity at Benares which has been working with success since several years. It is an unique institution for the training of teachers, preachers and true servants of India, who can consecrate their noble lives to the religious and national regeneration of India. The students both Sadhus and Grihastha are given sound education in Vedas, Darshans, Smrities and Comparative Philosophy and under the guidance

of their ascetic professors they learn to practise Yoga and other Sadhanas for spiritual advancement. The Grihastha students are given handsome stipends up to Rs. 15 a month for maintenance. The Sadhu students are provided with food and clothing. The course of education is for 3 years after which the passed students are awarded certificates and sent abroad on their sacred mission all over India. The passed Grihastha scholars get pay up to Rs. 100 a month according to the order of merit. The subject of elocution it being all-important to those who will follow the vocation of teachers and preachers receive special attention. A fair knowledge of Sanskrit is required for admission into the College. In special cases English-knowing students without any knowledge of Sanskrit are also granted admission. The spirit of serving Swadesh and Swadharma should be the dominant feeling of every student candidate. He should have a natural power of eloquence, be a man of good moral character and a scrupulous follower of Hindu Sadachar and Sanatan Dharma. Only Brahmin students are admitted in the Grihastha section. In the Sadhu section other castes are also allowed admission. The session every year begins in July. The deserving students should apply to

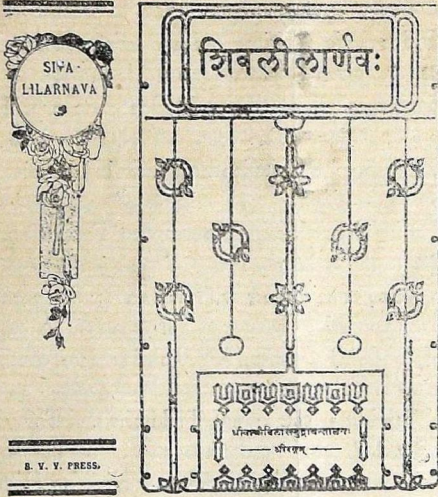
The Secretary,
Hindu Divinity College,
Bharat Dharma Mahamandal,
Jagatgunj, Benares Cantt.

His Holiness Shri Bharati Krishna Teertha Swami writes :—

Dear Sir,

With reference to Mr. R. Krishnaswami Iyer's enquiry in your correspondence column of May 19th about the personality of the present Shankaracharya of the Sharada Peeth, I have to inform you that (1) Swami Shri Trivikram Tirthji Maharaj, Jagadguru Shankaracharya of the Sharada Peeth (installed as such by His Holiness the Shankaracharya of Puri and recognised as such by H. H. the Jagadguru Shankaracharya of Sringeri) initiated as his Pattashishya, on 4th July 1919 at Benares, Principal Raman Saraswati of Rajmundry and Sringeri under the Ashram name Swami Shri Bharati Krishna Teerth (2) that, on account of serious illness, Swami Trivikram Tirthji on 27th March 1920 authorised his "heir apparent" to officiate for himself as Shankaracharya of the Sharada Peeth, (3) that, on the 20th December 1920, Swami Trivikram Tirthji invested Bharati Krishna Tirth Swamiji with the full ecclesiastical authority of Shankaracharya, (4) that Shri Bharati Krishna Teerth Swamiji therefore attended and took part in the Nagpore Congress as Shankaracharya and (5) that, on the 27th February 1921, Shri Guruswami formally installed Shishya Swami as Shankaracharya with the customary ceremony of Pattabhishak (which alone had remained unperformed in December 1920) and retired from the peeth for a life of retirement and literary labours.

I hope these details will make quite clear to your correspondent the personality of the Present-actual Shankaracharya of the Sharada Peeth.



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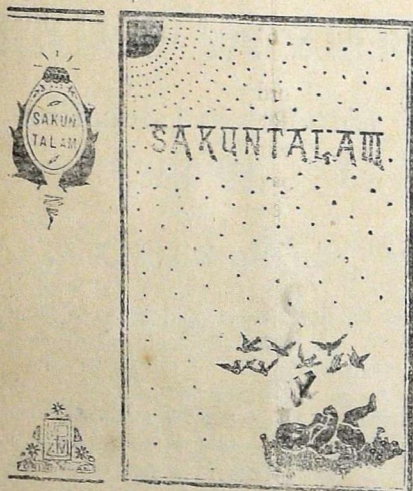
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