

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.

IN PRAISE OF INDIA.

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

Upon thy form the sun with gladder glows
Doth shine with golden fructifying heat.
The moon with new and soft enchantments
sweet
Doth kiss thy golden cheeks and arched brows.
O'er thee the amorous south wind gently blows
And brings cool fragrance with love-hastened feet
The stellar splendour high most calm yet fleet
With glad enamoured gaze around thee goes.
The loving, smiling, thrilled encircling seas
Bring to thy feet adored their glad tribute.
The angels hymn thy sacred loveliness.
Thou art the perfect paradise of peace ;
Thy loving soul is God's self-chosen lute
To give to worlds the songs that soothe and bless.

Great Thoughts.

A certain man, setting down a number of things in the rank of blessings, set down this also—A wife agreeing with her husband. And elsewhere, again he sets it down among blessings—that a wife should dwell in harmony with her husband. From the beginning God made special provision for such perfect union and concord. So David said to Jonathan—"Thy love to me was wonderful, passing the love of women." In very deed, this love is of all empires the most absolute. Others may be exceeding strong, but this passion has not only strength but unfadingness. It is the kind of love deeply seated in our nature, which imperceptibly to ourselves so knits together these bodies of ours that "the twain become one flesh."



What are the poor to whom we give but our carriers by whom we convey our goods from earth to heaven? Give then ; thou art but giving to thy carrier ; he carrieth what thou givest to heaven. How, sayest thou, does he carry it to heaven? What ! hast thou forgotten—"Come, ye blessed of my Father, receive the kingdom : for I was an hungered, and ye gave Me meat ;" and—"Inasmuch as ye did it unto one of the least of Mine, ye did it unto Me?" If thou hast not despised the beggar that standeth before thee, consider to whom what thou gavest him hath come. "Inasmuch," saith He, "as ye did it unto the least of one of Mine, ye did it unto Me." He hath received it who gave thee wherewith to give. He hath received it who in the end will give His own self to thee !



"Innocent from the great offence." What is "the great offence?" That which cast down a mighty angel and made of him the worst of devils, and for ever closed the kingdom of heaven against him. That is the "great offence," and the head and cause of all offences. From this vice is produced a departing from God, while the soul goes into darkness, and makes evil use of its free will, with all other sins, too, in its train ; so that a man squanders all his substance by prodigal living ; and he who was the associate of angels becomes a feeder of swine ! On account of this tremendous evil God came down from heaven in the person of Jesus, in all humility, even in the form of a servant, exposed Himself to despicable treatment, was hanged on the accursed tree, and died there that He might atone for the awful guilt of this awful sin ! Therefore let every mortal being in the universe blush to be proud after this !



Let us be sober, and bidding farewell to all evil in life and thought, let us travel along the narrow way, being both fearful and confident—fearful because of the precipices on either side ; confident because Jesus is our guide.



Life eternal is, so to speak, the wages of faith ; God seems indeed in bestowing life eternal to be repaying a debt.

Events of the Week.

Mr. Yakub Hassan writes in the *Hindu* :

From the information received through authentic sources there can be no doubt that there have been cases of forced conversion to Islam by some Moplahs concerned in the recent disturbances in Malabar. I am sure I voice the opinion of the Mussalmans of India generally when I say that we deeply deplore this outrage which is against the injunction of the Koran which says "let there be no compulsion in religion." I am sure that the Moplah community itself condemns the action of some of its misguided, ignorant and mischievous members who have allowed their worst passions in the moment of excitement to have the better of their judgment and the forced conversion to Islam of peaceful Hindu neighbours is the most despicable and loathsome of all the outrages they have committed. They have brought shame and disgrace to the very religion that they ignorantly mean to uphold. We Mussalmans owe, and I offer on their behalf sincere apology to those Hindus who have been grievously compelled by an ignorant section of my co-religionists to go through a meaningless form of conversion against their will and consent. Islam does not admit in its fold any one who is not, through the free exercise of his reason, convinced of its truth. There can be no question now that these outrages and violence have been committed by those to whom the message of non-violence of the Khilafat Committee and of the Ulemas has not reached. On the other hand, they appear to have been influenced to the contrary by those who have been upbraiding Mussalmans for making common cause with Hindus and following the lead of a Kafir in the matter of the Khilafat and Swaraj. So in the interest of peace and order more than anything else it is necessary that the more ignorant section of the Moplahs is taken in hand by the Khilafat workers and trained to live and work peacefully with their Hindu neighbours with whom their destiny is linked by God for ever as sons of the same motherland.

Re—the victims of these forced conversions the *Indian Social Reformer* writes:—We stated last week that it is under consideration to concert measures to ensure that these forced conversions involve no loss of social or religious status to the victims. Meanwhile we are pleased to learn that a leading Hindu ecclesiastical authority in the area affected has declared that a simple purificatory ceremony would suffice to readmit the forcibly converted persons to their respective castes. The present trouble will not be without a beneficial result if it leads Hindus all over India to adopt a settled policy in respect of similar cases now and in the future applying alike to men and women. We also suggest that leading Mahomaden divines and laymen should issue a declaration and have it promulgated in every mosque, that they condemn the action of the Moplas as opposed to Islamic injunctions and that those directly concerned in effecting forced conversions should not be admitted to Islamic communion unless they express their penitence in some approved form.

The Agent to His Holiness Sri Jagadguru Sri Sankaracharya of Kanchi Kamakotipectam, Kumbakonam has wired to the Private Secretary to the Viceroy, Delhi, as follows:—His Holiness Jagadguru Sri Sankaracharya of Kumbakonam, Tanjore District, commands me to convey to His Excellency the Viceroy and Governor-General of India, his strong protest against Dr. Gour's Civil Marriage Bill. By permitting the Bill the Government permits persons who have trespassed the very essentials of Hindu Religion to be recognised as Hindus. A greater defilement of religion cannot be conceived of by a Government than the recognising of a fallen man as Hindu. The provisions of the bill are utterly antagonistic to the Hindu scriptures. A bill affecting the religion being discussed in an assembly composed of members of alien faiths and heterodox views is absurd. A permanent injunction to the effect is solicited. In disturbed times as this polluting the Hindu Religion by such acts will bring more discontent. The pledge of Religious Neutrality should not be overlooked. Sole rejection of the Bill is solicited in the name of the true Hindu Religion—the religion of the vast majority inhabiting the Indian Empire.

Intimation has been received from His Majesty's Secretary of State for India that the Natal Rural Dealers Licensing Ordinance, 1921, which aroused considerable resentment among Indians while it was before the Natal Council has been disallowed by the Governor-General of the Union of South Africa.

Anent the withdrawal of the prosecution in the Munitions Case the *Looker-on* observes:—The man whose mind works logically in simple grooves is still wondering why Karnani and Banerjee are to get off scot free. The cult of the scape-goat should cut little ice to-day and the mere driving forth of Sir Thomas Holland, with the alleged sins of the Munitions Board and the Profiteers on his head, appears to be letting down the principal sinners very lightly. Sir Thomas Holland's crime (or at least the crime for which it is alleged he suffers) is merely a small one and a sequel to a long succession of alleged misdeeds, in which Karnani and Banerjee were charged with playing a leading part—the part of the Tempters from whom the first move came. While I am aware that justice and law are not the same thing, I am dense enough to believe that they should not be as the poles apart.

A crowded meeting of Hindus and Mahomedans was held in Banwell on Wednesday last, under the presidency of Mr. Kasaraj Umacharan Kaviratna to protest against Dr. Gour's Bill. The following resolution was unanimously passed: That Dr. Gour's Bill has created great anxiety and a deep feeling of resentment in the Hindu and Mahomedan communities, as subversive of their beneficial religious marriage laws and laws of inheritance, to uphold which the British Government are pledged by repeated proclamations.

'Indian,' who is believed to be Mr. Bepin Chandra Pal writes in the *Englishman* :

'So far as the possible action of the Government is concerned, the fears of a repetition of the wanton frightfulness that characterized the suppression of the so-called rebellion in the Punjab in 1919, have been very largely, if not entirely, dispelled by the terms of the new Martial Law Ordinance promulgated by Lord Reading's Government. If Mr. Gandhi wanted signs of "repentance" in the Government of India, and if anxiety to avoid repetition of a past sinful act, be a proof of true repentance, then he should find this repentance in this new Ordinance, which has taken special care to provide against the inhumanities committed in the Punjab.'

According to the "London, Daily News" of July 19th, 1921, a clergyman prominent in religious work among the Southern negroes in Florida, U. S. A., was set upon by masked men, handcuffed, stripped, flogged, and then smothered with tar and feathers. His captors accused him of having preached social equality to the negroes and of having advocated intermarriage between the whites and the black races. For this they threatened to lynch him unless he left the district in 48 hours.

The special session of the All-India Hindu Sabha was held at Brindaban last week. Pandit Madan Mohan Malvia, the president of the Conference in his speech, laid stress upon the importance of the subject of cow-protection to consider which, the special session was held. Resolutions thanking the Mussalmans of India for their sympathetic attitude towards cow-protection and assuring them of the support of the Hindus in the matter of Khilafat question was passed. Papers on 'Cow-Protection' from Hakim Ajmal Khan and Moulana Abdul Bari were then read. Mr. Andrews delivered a forceful speech in Hindi on 'Gorakshan' and said that as Mahommedans were there to co-operate with their Hindu brothers for the protection of cows, time had come for Christians to follow suit. He blamed Government for slaughter of cows and assured public for his hearty support. He also promised to do his level best to inculcate reverence for cow among his Christian brethren. The conference further resolved that it was the duty of every Hindu to Non-co-operate with the Government at whose hands Gomata suffered.



The Hindu Message

Viceregal Survey of the Present Situation—I.

Lord Reading's first official address to the joint session of the Indian Legislative Assembly and the Council of State was a comprehensive survey of the Indian situation as it exists to-day and was characterised by a clearness of vision and a firmness of grasp which were found wanting in all his previous utterances. Evidently His Excellency has spent the five months of his stay in this country to good purpose and is now so sure of his ground that he finds no necessity to shelter himself under vague platitudes and general propositions which may be made to cover all possible contingencies. Neither does His Excellency shut his eyes to facts nor does he represent them as being other than what they plainly are. His Excellency deals with all the different points of view with judicial fairness which is really commendable. He has now got a correct perspective of the real state of the country and we may feel confident that he will be able to meet all the difficult problems which at present confront the Government of India, with all the political judgment and foresight needed for a satisfactory solution. Naturally His Excellency referred at the very commencement of his address to the approaching visit of the Prince of Wales. He said: "The Prince of Wales will come to India on this occasion as the son of the King Emperor and as the heir to the Throne, not as the representative of any Government or to promote the interest of any political party, but in order to become personally acquainted with the princes and people of India and to see as much as will be possible during his visit, of this most interesting country." Thus has His Excellency confirmed our view of the visit of the Prince of Wales expressed by us in our issue of the 4th August last. It is not a pleasure trip, it is not a political mission to strengthen the hands of the bureaucracy. It is expressly stated by the Viceroy to be of an

educational character. In the face of such an express declaration it is ungracious to propose to boycott the visit without heartily extending to him the welcome characteristic of the traditional loyalty of the Indian people and their devotion to the King Emperor. His Excellency next turns his attention to what is known as the Munitions case. He uses very strong and emphatic language in condemning the action of those who were responsible for the withdrawal of the case. He says: "The public felt and beyond all doubt rightly felt, that the proceedings in court had shaken the very foundations of justice. The fundamental principles of administration and justice had been violated and the acceptance of the resignation was therefore inevitable." True it is that Sir Thomas Holland to whom His Excellency pays an eloquent tribute, has resigned on account of "an error of judgment" as it is euphemistically described and the resignation has been promptly accepted, but what passes our understanding is why the "error of judgment" for which Sir Thomas Holland has been compelled to resign must be perpetuated and upheld by treating the withdrawal of the prosecution as irrevocable. His Excellency himself says: "Lest there should be any misapprehension, I must however add, on my own behalf and that of my colleagues that the existence of civil suits against the Government by the accused should have been entirely disregarded in relation to the criminal case and their unconditional withdrawal ought not to have had any influence upon considerations of the withdrawal of the prosecution." In the face of such emphatic statement we wonder why the prosecution has not been resumed and why the alleged swindlers are allowed to go scot-free. If it is due to any legal difficulty which forbids the resumption of the prosecution then the only rational and honest action is the amendment of the law followed by action on the amended law. In the view of the average man the crime for which Sir Thomas Holland was forced to go was far smaller than the original alleged crimes which induced and preceded it. Hence it is clear that while forcing Sir Thomas Holland to resign for an act which His Excellency condemns, he endorses the wisdom of Sir Thomas' action by not countermanding it. We can only say that if Sir Thomas Holland was wrong in withdrawing the case in the name of the Government of India, the Government of India is wrong in not resuming the prosecution. Further, although as the head of the Munitions Board, Sir Thomas is responsible for the nefarious affair, so far as the legal aspect is concerned

the Law Member must have been in the know and so far as the affair falls within the Home Department the Home Member must have been involved in it. Are these the two other members of the Viceroy's Executive Council referred to in the Government communique? Are they to go scot-free? Nothing but a severe scrutiny of the whole affair by an independent commission and the bringing to book of all offenders high or low irrespective of position and influence, if found implicated however remotely in the scandal, would meet the cause of Justice and restore public confidence and popular respect. We fully trust that the Ex-Lord Chief Justice of England would not fail to vindicate the course of British Justice. While in this subject His Excellency remarked that the lesson of this unfortunate incident was that it is very desirable that the direction and control of Government prosecutions should be in the hands of a trained lawyer and that the matter would be considered by the Government. If this means any addition to the already top-heavy Government of India in the shape of a Director or Department of Prosecutions we hasten to enter our emphatic protest against it. The Law Member and the Advocate-General of Bengal who continues by some anomaly to be an officer of the Government of India and its constitutional legal adviser should be sufficient to advise the Government in the matter of all prosecutions. If any defects are disclosed in the existing arrangements they should be remedied by a re-adjustment of work among the present personnel and not by any new appointments. It is pleasing to know that His Excellency does not despair of making a new and abiding treaty of friendship with Afghanistan and that he cherishes the hope of an early end to the operations on the North-West Frontier. While speaking on the Greco-Turkish War His Excellency observes that "differences between some portions of the Moslem population that hold extreme views and the rest of the Indian Moslem opinion do not strengthen the representations which I may make to His Majesty's Government in order that we may bring about a settlement satisfactory to Moslem opinion in India." Turning from the contemplation of warlike operations to the labours of the League of Nations His Excellency opined that the League gave the best hope of preventing future wars and announced the names of the members of the National group for India in the constitution of the Permanent Court of International Justice. The duties of these members will be to nominate persons from whom the Judges of the Court will subsequently be elected and the

Court itself will have jurisdiction in cases of disputes between the members of the League which the members agree to refer to it and also international disputes in labour cases and in transit and communication cases. Speaking of the conclusions arrived at at the Imperial Conference regarding the equal status of Indians in the Empire and of the inability of the representatives of South Africa to accept the same, His Excellency said: "We need not be discouraged by the result at the Imperial Conference. Indeed we should be stimulated to continue our labours and I give you my assurance that I will strive to the full extent of the power and ability I may possess to obtain the recognition in South Africa and elsewhere of the principle accepted by the other Dominions and His Majesty's Government and to secure that it shall be so interpreted as to satisfy Indian pride and patriotism." Thus we see His Excellency does not look upon the dissent of General Smuts as the last word on the subject of Indians in South Africa but has solemnly promised to strive his utmost to secure even there equality of status for Indians. The rest of this excellent speech we shall deal with in our next issue.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

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

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA VIII.

(continued.)

यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

I shall declare briefly unto you that abode which the knowers of the Veda declare as unperishable, which the ascetics free from attachment enter, and desiring which Brahmacharya is performed.

NOTES

1. Yoga should be accompanied by Pranava Dhyana. Sri Nilakanta says well:

श्रुवोर्मध्ये प्राणमवेश्येत्युक्तं तत्किं कृत्वा कर्तव्यं, तत्कृत्वा च किं कर्तव्यमित्येतद्द्वयं वदिष्यस्तत्र प्रतीकत्वेन चिन्त्यं प्रणवं तावद्वाच्यवाचकयोः रणेद्विवक्षया स्तौति ।

2. The importance of Pranavadhyana is thus declared by the Sruthi:—

स यो ह वै तद्भगवन्मनुष्यवाप्रयणं तमोकारमभिध्यासीत कतमं वाव स तेन लोकं जयति तस्मै सहोवाच एतद्वै सत्यकामपरं चापरं च ब्रह्म यदोकारः ।

यः पुनरेवं त्रिमात्रेणोमित्येतेनैवाक्षरेण पुरुषमभिधायति ।
 प्रणवो धनुः शरो ह्यात्मा ब्रह्म तद्वक्ष्यमुच्यते ।
 अप्रमत्तेन वेदवयं शरवत्तन्मयो भवेत् ॥
 सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥

Katopanishad.

3. Sri Sankaracharya says that this stanza describes ओंकारोपासना which leads to Kramamukthi and which is suited to मन्दमध्यमाधिकारि unlike Jnana which leads to jivanmukthi and is open to उत्तमाधिकारि

4. Sri Ramanujacharya says that this stanza and the next two stanzas describe the second of the three classes of devotees viz., कैवल्यार्थि.

5. Sri Madhwacharya says that पदं means तद्विष्णोः परमं पदम् । Naradiya Purana says:

गीयसपदमित्येव मुनिभिः पश्ये यतः ।

सर्वद्वाराणि सयम्य मनो हृदि निरुद्धं च ।

मूर्ध्नाध्यायात्मनः प्राणमास्थितो योगधारणाम् ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्दं स याति परमां गतिम् ॥ १३ ॥

Closing all the gates, fixing the mind in the heart, staying the vital energy in the head, steadfast in the practice of concentration, uttering the one-syllabled Om, meditating upon me:—he who thus departs leaving the body attains the Supreme Abode.

NOTES

1. Sri Sankaracharya says that these verses describe क्रममुक्ति i.e., the attainment of perfect self-realisation in course of time after completing such self-realisation by jnana in the Satyaloka.

2. The 'closing of the gates means the controlling of the senses.

3. The fixing of the mind in the heart is by Abhyasa and Vairagya as described in Chapter VI of the Gita.

4. Sankarananda thus beautifully sums up the yogic sadhana described in these stanzas: सर्वद्वाराणि नासिके चक्षुषी श्रोत्रे मुखमधोर्बिलं लिङ्गं च वायोनिर्गमद्वाराणि सर्वाणि संयम्य योगबलेन निरुध्य बहिरन्तर्व्यापृतिशीलं मनश्च हृदि निरुध्य प्राणवायुमपि सर्वाङ्गीणमाकुष्य हृदयमानीय एतं सुषुम्नया संयोज्य विशुद्धचक्रमनाहतचक्रमाज्ञाचक्रं चातिक्रम्य प्राणं मूर्ध्नि ब्रह्मरन्ध्रे द्वादशान्ते षोडशान्ते चाधाय योगधारणां योगप्रतिक्रियामुत्क्रमणगतिमास्थितः ।

5. As stated already Sri Ramanujacharya takes these Stanzas as meaning the attainment of Kaivalya i.e., the realisation of the Jivatma in itself. प्रकृतिविमुक्तं मत्समानाकारमपुनरावृत्तिमात्मानं प्राप्नोतीत्यर्थः ॥

6. Sri Madhwacharya says that only he goes out of the body by the Brahmanadi attains Moksha. ब्रह्मनाडी विना यद्यन्यत्र गच्छति तर्हि विना मोक्षं स्थानान्तरं प्राप्नोति. He says that हृदि means नारायणे. He says: हृदि नारायणे । ह्रियते त्यागं जगदस्याद्भुदित्येव प्रभाषसे इति पाद्ये । न हि मूर्ध्नि प्राणे हृदि मनसः स्थितिः संभवति । यत्र प्राणो मनस्तत्र तत्र जीवः परस्त्वर्थेति व्यासयोगः ।

The Provincial Varnashrama Dharma Conference—Tanjore.

The Presidential Address.

By RAMACHANDRA AIYAR B.A., B.L.,

PRAYERS AND VANDANAMS.

BROTHERS IN GOD,

1. Hearty prayers in overflowing gratitude we all, in one voice, offer to the One Supreme Paramatma for having made such an auspicious gathering of Dharmic souls as this actually possible. We are even enabled to hold this session under the very visible protecting roof of His Divine Temple and in His own august presence even physical. Our sincere Vandanams our humble minds convey to our revered Acharyas whose all-saving Sankalpas guard our world-old Dharma on all sides. We have been encouraged to commence these proceedings because of the immense strength and advantage we have of the ever-assured support and guidance of such Acharyas in the cause of that Dharma.

THANKS-GIVING.

2. Gentlemen, my special thanks are due to you for elevating me to the Presidential chair on this great occasion. Only, I am too much aware of my incapacity and defects to be able to maintain this exalted position without grave anxieties. I consider this to be a position of spiritual trust and Dharmic responsibilities of a heavy kind. I have chosen to accept, though with a faltering heart, your great favour so kindly offered, in the hope that the Supreme Lord, in the interest of His own eternal Dharma, will Himself see to the successful conduct of the proceedings of this momentous conference and not allow any personal disqualifications in a small individual to stand in the way against the carrying out of His great Will, a Will of which our Acharyas' Sankalpas and guidance are themselves the true indication.

THE PRESENT SITUATION.

3. We, Vaidikas or followers of the Religion of the Vedas (Hindus we are called now), have had to meet under strange conditions. Our Religion is attacked from without our community and from within. The Shastraic scheme of our social order is misunderstood and misinterpreted from both the quarters. Non-Hindu propagandists are making fresh preparations to make their aggressive attacks more effective. Anti-Hindu movements, Societies Samajas and cults rise in ever-increasing number in our own land wearing the garb of Hinduism. The very foundation of our Religion, the Veda-Shastraic Dharma, is questioned. Our Hindu society seems to be in a woeful plight because of horrible internal agitations and dislocations. The true Hindu Ideal is almost forgotten, and the true Hindu culture therefore not cared for. The very object of education is missed, and our young men are trained in the wrong way. The glamour of alien materialistic civilisation has captured the minds of most people. Many of our community who occupy positions of influence, official and otherwise, because of their success in the field of the new training, are becoming avowed enemies of our Religion of Dharma, and their work of mischief is getting naturally more and more extensive. It is under these and similar circumstances we meet

to consider what may be done to preserve and safeguard the great Aryan Varnashrama Dharma.

THE WAY TO TEACH.

4. As mistake and confusion are seen to prevail everywhere and are the main cause of the present-day regrettable situation of the Hindu society, they both should be first sought to be removed by dissemination of true knowledge. But, the very attitude to receive such true knowledge has to be *created*, and that not without considerable difficulty. If you are not listened to at all, how can you hope to mend any one? That you are in possession of true knowledge will not by itself do. You should learn to make yourself *heard* first. This you can do in these days only after creating in the hearer a feeling of love for you or sympathy with you. So long as you seem to put on the appearance of a teacher or superior, you won't be heard. For, the other may claim to be as much a teacher as you. Working in strange times, the true teacher has to work in strange ways too.

THE CONDITION OF MANY ENGLISH-EDUCATED HINDUS.

5. To a large number of the English-educated Hindus of the day even the A B C of our Dharma *has to be taught*; only, you shouldn't say so in their presence. Very many of the modern-day misconceptions and follies of such people have sprung directly from the ignorance of the very fundamentals of our Dharmic culture and civilisation. They should be made to know what Hinduism rightly means and what Hindu Dharma truly aims at, that is to say, what the special features of the Hindu Religion and its Dharmic culture really are. Their attention does not appear to have been sufficiently directed to the great facts of nature clearly revealed in our Shastras and appreciatingly recognised by the best intellects of humanity, the facts of Karma and Reincarnation, the facts which alone solve, and can solve, the great problems of life and existence.

CHARACTERISTICS OF THE HINDU.

6. The Hindu is the Hindu because of his belief in the eternal law of causation, in the unfailing truths of Karma and Reincarnation. The Hindu is the Hindu because to him the universe is one of law, order and justice, and God, the Universal Soul, is the Supreme Dispenser of Justice and Wielder of the destinies of all in strict conformity with the Karmic Law. The Hindu is the Hindu because he knows that he was not suddenly created out of nothing by a whimsical God and that his birth in his particular family and within particular surroundings and influences is not a mere unaccountable accident. He is the Hindu because to him the ultimate object of life is Moksha or final emancipation from all evil and conditioned existence and actual realisation of the supreme bliss, absolute and infinite, and because he is aware that his present life on earth as a member of the Hindu community is a favourable opportunity given to him to directly aim at such ultimate object, from where he is, by following the practical ways and means, denoted by the one word 'Dharma' and known through his Sacred Literature. He is the Hindu because, *birth* being meaningful to him and existence purposeful, he knows that he has come in his present incarnation to learn the lessons of the kind of Dharmic training, the particular Varna Dharma, prescribed for the one of *his birth* and antecedents

and that those lessons are the ones most needed for him in view of his further spiritual progress.

WHO IS NO HINDU ?

7. He is no Hindu who ignores the law of Karma and attaches no value therefore to birth of body and who acts as if the short span of his present earthly existence is all his life here below. He is no Hindu who flippantly gabbles on the philosophy of the Vedanta, but who does not care for the practical rules of training in Dharma, the rules of our great Religion which is but that philosophy put into practice for actual realisation. I can understand a non-Hindu attempting to make the best of his life here for the securing of maximum enjoyment of pleasure and comforts, for in his view no other life like this has there been, and will be, for him; I can never understand a Hindu, to whom there have been pleasure-hunting lives innumerable before and there may perhaps be numerous such lives hereafter too if he is careless now in any measure, attempting likewise in blind imitation of others. I can understand a non-Hindu not knowing anything of the ultimate purpose of his life here; but, I can never understand a Hindu forgetting that he has in this birth come and joined in the only definitely classed school of humanity (Chaturvarnya) for proper training in appropriate Dharma and for the securing in the end of the highest soul-saving spiritual wisdom. I can well understand the easy and convenient mode of life of the non-Hindu, without being subject to any special rules of restriction or prohibition; I can however never understand the ignorance on the part of the one who claims to be a Hindu of the truth that his behaviour and life, as of a spiritual student of practical Dharma with all its necessary provisions of Vidhi and Nishedha, should from the very nature of the case be different from those of the non-Hindu. Cease to recognise the binding nature of the Veda-Shastraic rules of conduct, you cease to be Hindu in fact. Cease to follow the particular Varna or caste Dharma of your birth or physical heritage or to perform the necessary Ashrama duties of your particular stage of life, you cease to be Hindu altogether. So long as you want to remain Hindu, so long as your faith in the law of Karma is not dead, you cannot cast to the winds your caste rules and your Ashrama duties.

HINDU DHARMA MEANS VARNASHRAMA DHARMA.

8. I sometimes hear, curiously enough, expressions like Varnashramite Hindus and non-Varnashramite Hindus. What the term "Non-Varnashramite Hindu" means the speaker alone can say. It can, if at all, mean only "un-Hindu Hindu", an expression significant no doubt in its own way. Our refractory brothers in the community should be distinctly and constantly told that Varnashrama Dharma means the Dharma of the Hindu and nothing else and that those who condemn it or even neglect it are, in the eyes of the Great Lord of all Dharma and His followers, out of the pale of the Hindu community altogether, however differently the lawyers may say or the judges may pronounce. If by slow degrees and careful means we succeed in properly approaching our mistaken brothers and making them seriously consider how they call themselves Hindus, we may be able to bring them round to a proper appreciation of the value of the training under the Shastraic rules of Varnashrama Dharma. Many of the internal

troubles of the day in our society may in that event vanish before long.

A CHIEF CAUSE OF THE PRESENT SITUATION.

9. Permit me to refer briefly in this connection to the chief of the causes that have led to the present-day situation of our socio-religious existence. For reasons no doubt beyond his control largely, but not so completely, the Brahmana long ago slipped from his lofty ideal of simple, useful, spiritual life and dragged down, in the course of his fall the other Varnas from their respective Dharmic positions. His supreme Ideal of Moksha he forgot. He loosened his hold on its Sadhana-Dharma. And he led the way to a general recognition of Artha-Kama alone (money-making and pleasure-seeking) as the summum bonum of life. The ancient Vaidika culture of the land became thus obscured, and it became possible for alien un-Hindu materialistic culture to make inroads on all parts, even nooks and corners, of our great country. The test of merit and worth has in the result come to be only Rupees, annas, pies. Judged by this all-levelling material standard, your Varna Dharma and your Ashrama Dharma can have no special value, nay, no value at all. Those who to some extent continued to care for and perform such Dharmas came to be looked down on by others. The former-day material help heartily given by all to Dharmic souls was gradually withdrawn. So, the poor Brahmana of even partial Vaidika culture has had to immensely suffer, and in the course of decades he came down to the level of looking upon the money-earning miscultured Loukika as his patron and benefactor. It became easy for this worldly-wise Loukika to soon misjudge the Vaidika as a person of no substantial education (because *his* was not a money-fetching one) a person relying upon the good will of his [the Loukika's] sympathetic self for even the bare sustenance of the body, a person whose ever-volunteered assistance to him by way of officiating at his occasional religious ceremonies was not worth more than a pittance. The status of the Vaidika thus became low in the eyes of the blinded world. When the Loukika Brahmana himself has thus ceased to pay due respect to his brother Vaidika Brahmana and when he conducts himself in life as if Varnashrama Dharma was a thing not very much to be cared for, it is unwisdom to expect the non-Brahmana Hindus to attach any great importance to that Dharma. If the Brahmana claims, under such circumstance, any kind of superiority over the non-Brahmana on Dharmic considerations, the result must, of course, be very much regrettable. If in addition there should arise any designed campaign of actual hatred against the Brahmana as such, the situation must be indeed awful, as we actually see.

REMEDY IS WITH THE BRAHMANA.

10. The remedy is with the Brahmana still. He can, if he only chooses, soon bring back the society (to a considerable extent) to its former state of happy peacefulness. So long as he does not want to go back to his original ways of religious life and Dharmic usefulness, he cannot hope to see peace restored. So long as he does not want to mind his own Swadharma and to lead the Shastraprescribed life of poverty and simplicity, and purity and knowledge, he cannot expect others to mind their own Dharmas or to have regard or sympathy for him. In fact, he has always been, and will ever be, the spiritual teacher of humanity. He

should set the example therefore himself in actual conduct and practically teach to the world that wealth and pleasure are not the true end of human life. *Now* is the great occasion for him to do so. If he would not voluntarily and immediately do so, as he ought to, the present situation on every side of his existence will compel him to do so at an early date. Of course, there is no great merit in being compelled to do anything however much creditable and noble.

THE USE OF THE NON-BRAHMANA MOVEMENT.

11. The non-Brahmana movement indirectly compels the Brahmana to strengthen the Brahmanyam in himself, to give up all walks of life which are prejudicial to his Swadharma, to cease to worry himself about the country's administrative troubles and anxieties and other mundane public functions, and to free himself from all imported ideas of imaginary worth and from the peculiarly growing sense of a ruinous kind of false dignity. The movement furnishes him an excellent opportunity, a godsend I should think, to revive in himself all the lost qualities of an ideal existence, to return love for hate, and help for harm, to be indifferent to other's faults and ever-ready to discern good traits in them so as to catch them and improve them if possible, and to do one's utmost in this life, though against odds, to lessen the suffering of humanity and to lighten the dark corners of lives of ignorance as far as noted. Dear friends, don't take the non-Brahmana movement amiss. It has come for the good of all. It may have had its origin in mistake or even in the filth of hatred, but do we not gladly accept the beautiful Padma and dedicate it to our Highest Devata though it may have sprung from miry filth? We have nothing to do with the origin of the movement. Anyhow, there it is.

NO USE IN COMPLAINING AGAINST IT.

12. The Supreme Lord of Dharma would not have allowed the birth of that movement but for some great purpose of His. His ways are inscrutable. Did He not shatter down, over 5000 years ago, the whole of the impregnable Kshatriya Fort in the great Mahabharata War, the Fort that had all along successfully protected and jealously preserved the Hindu Dharma, and thus laid our great Bharatavarsha freely open to the raids of the incoming Kalipurusha and of all kinds of foreign dominations, barbarous civilisations and soul-enslaving cultures? All this was a deplorable thing indeed. But, the Lord had motives of His own, motives which we cannot pry into. One of them probably was that of the general good of humanity itself. I have made this small digression to show that there is no use in complaining against movements like the non-Brahmana movement and that we will do well to try and discern even in it a bright side so as to see whether any good may result from it. The movement promises eventually, though by adopting fantastic methods, to force the Brahmana community back to its original condition of purity and usefulness. We shall have no quarrel with it so far. We, in fact, profit by its existence. The Brahmana profits by it directly and immediately. The non-Brahmana Hindu will also in the course of time profit by it, though indirectly through the profited Brahmana. When the movement has done its good fully, it will of itself vanish, and our Dharmic land will in the end prove to be all the better off for the exis-

tence of the movement for a time, short though it must be.

THE NON-CO-OPERATION MOVEMENT AND ITS DHARMIC USE.

13. Brothers, ours is a condition which seems to puzzle even the Gods in Heaven, the Administrators of the Law of Karma. They are evidently trying their best in all sorts of ways, good and bad from our points of view, to keep alive, pure and strong the world-saving Arya Dharma and culture. By frequent processes of elimination and purification our Dharma and culture appear as being slowly and steadily brought back to their own state of pristine purity. Our great community is being gradually purged of its non-Dharmic and un-Aryan elements, and the work of the new religions, Samajahs and societies in this direction has been considerable. The Indian Social Reform Movement too, in its own small but attractive way, collects and appropriates, among a few others, the hollow, though sometimes shining, chaffs of the Hindu community. Through the Non-Brahmana movement preparation is made for the actual separation of the Brahmana sections from the other sections of the community so that the Brahmanas may in the first instance take to their own Shastric lines of training and advancement calmly and without coming into collision with others, and in the end give the benefit of their training and knowledge, as they are ever in duty bound to do, to the other caste-sections for their Dharmic ennoblement and spiritual uplift. The Divine Agents at work, again, probably not satisfied with the mere indirect benefits accruing from institutions which are anti-Dharmic on the face of them, and for several other grave reasons known to them, and partly known to us also, have now brought into existence a great country-wide movement which bears the stamp of almost universal acceptance and purports to be confined to the secular side of our national existence, but which in fact affords ample direct facilities for the revival of our ancient Dharmic culture also. It is a movement which has touched the hearts of all who are of this country either in fact or in sympathy. It is a movement that has naturally arisen from a true sense of self-protection and self-respect, not one sprung from mistake or hate. Some of the items of the programme of the great Non-co-operation movement, so far as they go, are directly helpful to the cause of the Varnashrama Dharma; only, they do not go far enough. The current system of education in the country is altogether wrong, and it has led to the slow disappearance of our lofty Hindu culture. Boycotting of English schools and colleges, as they are conducted now, is absolutely necessary, I would say, all such schools and colleges whether government-aided are not. All of them, in my humble view, are equally bad, and the training given in them all is equally anti-Hindu and highly objectionable.

NATIONAL VIDYASHALAS.

14. Genuine National Vidyashalabs should be started and maintained in all villages and towns on our own ancient lines, without incurring all the modern-day unnecessary expenses and without costly palatial buildings. All convenient and available places in our temples and Dharmashalabs, gardens and even river-beds, may be used for the purpose. In the very imparting of education our young men should be trained to observe simplicity and purity

and to lead a natural healthy life, not the artificial kind of borrowed life that we now see on every side. Such conveniences in buildings and apparatus as may be quite necessary for instructions in the modern applied sciences should, no doubt, be also provided at least in important centres. English may be made optional. Studies in Sanskrit, the language of the Devas, in the pupil's own vernacular such as Tamil and also in the country's vernacular Hindi should be made compulsory. Selection of the teacher ought to be carefully made. The Dharmic qualifications of the teacher should be primarily looked to. He must be a genuine Hindu in appearance, in knowledge and in conduct. His efficiency in other respects also should be well-tested or well-known. The love of education for its own sake ought to be fully cultivated in the pupil. The former-day Brahmacharya life and Guru-shishya relation, the relation of spiritual father and son, the relation of Devata and devotee, the relation of true love and implicit obedience, the relation of oneness in interests, should be slowly brought back into existence. The student should never think he is studying to make an earning in future. Nor should the teacher think he is teaching because he is paid for it. Education should be always imparted free, not for fee. The funds for necessary expenses of the educational institutions should be raised in the respective villages and towns, and our elderly people should be made to feel that the maintenance of such institutions is a first charge on their possessions.

THEIR IMPORTANCE AND THE NECESSITY FOR INDEPENDENT EFFORTS.

15. I hope, gentlemen, you will, in your deliberations in this Conference and outside, give to this important question, relating to the establishment of national Vidyashalas, your foremost attention and care. You should remember that the future of your Dharmic land and its world-old spiritual culture mainly depends upon how you approach this question and practically solve it. Difficulties there may be many indeed in the way, but you must somehow overcome them all. Your Hindu Ideal being unique, your Hindu life and training have to be unique also. People who cannot grasp your lofty aims or have not risen much above the fascinations of the pleasures of the senses cannot but laugh at the Dharmic ways of your life and your method of training. In your work of help therefore you may be largely discouraged even at the start. But, you shouldn't lose heart. Our Acharyas are there ready to help us if we are prepared to sufficiently exert ourselves in the cause. What you are trying to plant and rear up everywhere is the rare Eternal Tree of Sanatana Dharma which will in due course bear the excellent fruit of the highest beatitude known to man and God. You have to preserve the plant carefully. You should guard your Guru-acquired Vedic wisdom against all touch of contamination. You have also to take considerable pains to prepare the ground and the soil by adequate preliminary means and measures before they can be made fit to receive your plant of Divine Wisdom. Yours is no prickly-pear that can take root immediately, wherever it may be laid, and spread itself far and wide on all sides without any perceivable aid from any quarters, after all not to be found to have done much of good in the end. I remind you once more that the Non-co-operation movement of the

day gives us a great support in this matter. We shall not fail to avail ourselves of it in time. It may be less difficult for us to succeed if we vigilantly work under its influence too. It should at the same time be remembered that the movement may not help us to the end, because, from the view-point of our Dharma, the object of the movement is not enough far-reaching. The movement being but a secular one, it may stop with the fulfilment of its secular object and leave the Dharma of the land only where it actually is. Ours therefore is a more enduring scheme. Our efforts in this respect should be strong, hearty and independent also.

TRAINING IN RELIGIOUS DHARMA.

16. Again, there is a weighty reason why in this country education of the present younger generation and of the generations to come should be particularly attended to by those who are interested in and know the value of our Eternal Dharma. There is a wide difference between the system of education as it has been from time immemorial obtaining here (and as indeed it ought to be always obtaining) and the system of education that is now generally in vogue both here and elsewhere in the world. We all talk about Hindu Culture and National Education. We should carefully consider what these really mean. It is a mistake to think that a half-hearted provision for holding the so-called religious classes for a few hours in the week in our English schools and colleges and the maintaining and conducting of the institutions independently and without seeking aid at the hands of others can in any sense make the institutions national and the training had in them Hindu. Religious instruction given under unfavourable conditions, conditions quite anti-religious too, is worse than useless. Mere theoretical instruction, again, in religious Dharma given in any institution without there being any provision made or facility given for the practical following of such instruction in life cannot be of much value. That alone is a national institution which provides facilities for the actual realisation of the particular national ideal, if any, by following the ways and means adaptable for the purpose. That alone can be a true Hindu national institution which gives the appropriate training and culture which will make the real ultimate object of life according to the Sacred Literature of the Hindu actually realisable in the end, and which will also enable in the meanwhile the securing of the necessary preliminary Sadhanas and qualifications.

THE SPECIALITY OF THE HINDU EDUCATION AND TRAINING.

17. To the Hindu, religiousness and nationality can never be separated from each other. They are in fact one. The term "Hindu nation" will become meaningless if Dharmic spirituality of being and aim is taken away from the conception. This peculiarity of the Hindu nation is further particularised by the circumstance that this nation is no mere homogeneous mass of humanity, as in the case of other nations, linked together by a mere local or political tie, but is an admirably organised and well classified spiritual commonwealth of people of defined heredity, trained and to be trained in separate kinds of soul-elevating Dharmas severally prescribed for them. It is impossible to ignore this speciality of definitely classed organisation in any system of education and training which may be truly called "Hindu". It

is no doubt true that even in the Hindu educational scheme a good portion of mere general education is common to all classes of people; but, specialisation in this scheme begins from the very commencement (at the very Upanayana of the Dwija, for instance), and general education and special training almost go hand in hand; and specialisation is always to be in conformity, under the system, with the rule of birth or heredity so that the country and the people may profit most by the proper use of the hereditary and prenatal Vasanas or aptitudes.

THE CHARACTERISTIC FEATURE OF A TRUE HINDU NATIONAL INSTITUTION.

18. We are not a people who say they have suddenly jumped into existence as men now for the first and last time. A weaver's son, for instance, according to us, ought to possess a special Vasana and capacity for the art of weaving, but for which he would not have been born in the family of weavers. The Great Lord Eshwara, the Supreme Adjuster of the course of Karma, has specifically meant him for that profession, and if he in proper time gets himself trained in it he will succeed in it more easily and more quickly than in other professions. Any technical industrial institution, to be a genuine Hindu institution, should be therefore so established and conducted as to make the best use of this great Karmic truth. If this truth is not cared for in any institution, *that* can be no Hindu national institution at all. We are all so much interested in our country's material advancement. We are aware of a particular grand truth of nature unknown in other countries and to other peoples. As people claiming to be knowing, we should practically avail ourselves of this knowledge to the best advantage of all. That institutions elsewhere or even those here now do not take this truth into account in their working processes is no excuse for *our* neglecting the truth ourselves. Any reform in this country which fails to take due note of it is bound to be un-Hindu, unnational. A true reform towards the nationalisation of our educational institutions therefore cannot but, to state shortly, adopt the lines of Varna-Dharma.

A MISTAKEN MOVEMENT OF THE DAY.

19. In this context, I feel bound to refer to a sort of influential, but, I would say, not very much thought about, movement now greatly astir in every part of the country to the effect that every Indian home ought to have a spinning wheel and all that. I need not dilate on the object of the movement. It is quite clear to all, and it is very laudable too. But, what I am considerably apprehensive about is its real utility and even its practicability. To my mind, the country's resources can be improved only by heartily and fully re-adopting our own truly national former-day methods, methods which give sufficient encouragement and ample scope for work and profit to the several caste-sections of the community varying according to the hitherto well-known caste professions. If you want to educate the people properly, to train them usefully, do so in the way which will not spoil the immense wholesome advantages they have already secured by work in the long past. Don't ask a Brahmana or a carpenter's son to spin or to weave cloths. Born spinners and weavers can do it better. Let each class confine its work to the particular art in which the ancestors of the present generation in the class had attained creditable

efficiency. India was very great also in arts and industries because the long accumulated merit of heritage was scrupulously kept up. You desire to encourage the Indian cloth manufacture. Then encourage the class of Indian weavers as a whole. Buy cloths only of *their* making. Boycott fully and effectively all foreign goods. Your weavers will then bestir themselves and supply enough and more. Their work is not now appreciated sufficiently well. They are ill paid. They are in some cases therefore keeping idle, and we sometimes complain they cannot make adequate supplies. Again, we are all now quite in favour of hand-made articles and against the machine-made stuff. If you really prefer the former you must sufficiently patronise those hereditarily qualified workmen whose hands have been well-trained in the particular art, trained not in this life merely but for lives together perhaps.

A MISTHOUGHT RECOMMENDATION.

20 There is another aspect of the matter which also deserves your notice. By adopting the method suggested above, you will not only better the material prospects of the people but will also bring to them more of contentment and peace. Let us take an example. The Brahmana, by the very nature of the training prescribed for him, can properly be only a priest, a teacher, an adviser, a scientist. He may function best in these capacities. It may be broadly stated that "Thinking" characterises his being. He must think the best thoughts and give the benefit of them to all. The best of his thoughts on science he should hand over in workable shapes to those other classes which have to benefit the country by their work in the corresponding arts. This was actually being done in this land for an immeasurably long time. That is why when the Brahmana descended from his original pure life he had to take up professions more or less suitable to his innate tendencies and long-ingrained capacities. He became more often therefore a paid teacher, a lawyer or a government servant engaged largely in the thinking and writing kinds of work. While even so, the Non-Brahmana movement has somehow arisen. By recommending to the Brahmana, at this juncture, a life of manual labour, commercial exploitations and industrial achievements, he is virtually asked to come to a position of greater conflict and keener competition with the other classes, and such a recommendation does not, from this point of view also, seem to be conducive to the general good of the community.

THE BRAHMANA DHARMA.

21. Let not the Brahmana thrust himself in competition into the fields of others and make matters worse. Let him remain or become poor and allow others to grow materially rich, still more rich than they even now are and ever have been. This is surely not against Dharma. Let the Brahmana, for Dharma's sake and for his own, leave the field of scramble for wealth and power entirely in the hands of others. Let him re-learn contentment in poverty and have back his wisdom in renunciation. Let his life be one of study and thought, of purity and simplicity, of Sat-karma and devotion, of austerity and helpfulness. Let him in fact live *for all*, and all will certainly make him *live* for them. Let him by his religious conduct and spiritual attainments vindicate the existence of the old-day Satrams and of the general Shastraic

rules of Dana or gift, including Annadanam, to the Brahmana alone. Certainly, under any condition and with such training and qualifications of his, there can be no fear of the Brahmana growing idle or ever becoming despondent. He will, on the other hand, prove to be a tower of spiritual strength, Dharmic vigour and cheerful contentment, a store-house of superior wisdom and all-helpful thoughts and, in short, an absolutely safe and masterly guide to all.

THE MISCHIEF TO THE PANCHAMAS BY THE CHRISTIAN MISSIONARY.

22. I wish to say to you a few words on another stirring movement of the times, that of the elevation of the so-called depressed classes. It is indeed a wonder that in a country like this long known for its charity and generosity, its all-sympathy and all-toleration, there could possibly have been any real ground for the rise of such a movement. The Panchamas have been all along a contented, happy lot of the community, enjoying life with a freedom not allowed to others, having Monopoly almost of the work of cultivation in this great land of agriculture, possessing rights over property not a whit less than those of others and ever enjoying equal rights with others to state protection in every respect. It may be plainly said that, until the Christian missionaries, with known objects of their own, began to sow the seeds of discontent and dislike in the Panchama quarters a few decades ago, the idea of depression or oppression was nowhere in this country. When the European missionaries saw that the Panchamas were living in far off quarters, with wells and other conveniences of their own separately, away from the habitations of the rest of the Hindus and behaving themselves in a way, by keeping distance and so on, which showed that there was, as applicable to them, some rule of a kind of social exclusion, they at once jumped to the conclusion that the Panchamas were actually ill-treated by the caste Hindus, such a conclusion having been only a natural one with the Europeans whose consciousness of their own inhuman behaviour, under the Lynch-law or other such barbarous provisions, towards the Blacks and Browns of Africa and America must have evidently made them suspect a similar offence on the part of the caste Hindu also. Having rushed to such a conclusion, the European propagandists readily used the presumed position of the Panchamas as a handy circumstance that could very well help their own Christian cause, and their Indian satellites were, of course, ready tools in their hands to fully work the mischief by freely mixing with the Panchamas and slowly poisoning their open, unlettered minds against their Hindu brethren. Thus the innocent, peaceful, contented life of the Panchama was by degrees ruffled into one of suspicion, discontent, dislike and even hatred in some cases in the end. Christian work however did not stop with this.

FURTHER MISCHIEF TO THE HINDU YOUTHS.

23. The foreign missionary, with the aid of facilities which were overflowing available to him under the State Government, took a leading part in the education of the country, founded schools and colleges and offered inducements to students to join their institutions; and our simple-minded Hindu parents and guardians most readily and even thankfully sent their boys, even girls sometimes, to

such institutions and felt gratified at the saving of a few rupees which would have been lost to them had they sent their wards to non-missionary institutions. Coming from a commercial race the missionary knew quite well that, by accepting smaller fees or by offering numerous scholarships, he would not be a loser in the end. We all know now he was perfectly right in his calculation. The idea of 'depression' and other such pet ideas of the Indian Social Reform Movement, now so very familiar to us, which are calculated to do away with the special characteristics of the Hindu society and its Dharmic culture, were gradually instilled into the receptive minds of the Hindu students studying in such missionary institutions, and by the time the students came out of them they were, many of them, but not all, thanks to God, staunch supporters of the view, among other mistaken views of the kind, that our Panchama brethren are being most ruthlessly down-trodden by us the caste Hindus under the pretence of religion and Dharma. Such ideas they carry abroad and preach in season and out of season till even other students, students studying in other institutions, imbibe such ruinous ideas by contagious association, till in fact the whole atmosphere, in towns and villages, is surcharged with them, till the mischief worked by them becomes ripe for yielding hate and harm as is clearly evident in our unfortunate days. It needs no mention that, when such young men become in course of time the elders of the community, of leading influence too, the country must largely present the phenomenon of the blind led by the blind, ending in utter social confusion and Dharmic disgrace. Our society now is in a fair way of reaching such a consummation in evil unless you Dharmic souls take sufficient precaution in time, I mean before it is altogether too late, to avoid it.

THE BLUNDERS OF THE "ELEVATION OF THE DEPRESSED CLASSES MOVEMENT."

24. The way to avoid the disaster is again by disseminating right knowledge in all quarters and by mercilessly exposing the hollow pretensions and woeful blunders of the self-styled Social Reformers and their absolute ignorance on matters connected with the question before us now as well as on others. They evidently entertain a curious idea of what "elevation" means and seem to possess no knowledge whatsoever of the real facts of the case and of the rules of Dharma applicable to such facts. As I have said elsewhere *—"No caste Hindu, Brahmana or no Brahmana, ever as such countenanced, or has been in any manner justified in countenancing, discomfort or misery in the Panchama quarters. The Hindu Panchama has always been as much a citizen of the country and follower of the Hindu Religion as any other Hindu; and what is the depth of degradation into which he has been unjustly thrown, from which his tearful saviour of the modern light is attempting or going to raise him? Citizenship, if analysed, implies restriction, and so also does religiousness. Whatever restrictions are wholesome and necessary to avoid any spread of contamination, to preserve the types of purity and to keep unconfused, one from another, the distinct results following on distinct modes of activity which are mutually exclusive in character because of their varying aims and objects, and whatever means and directions are conducive to the unimpeded growth of all that is good and

pure, and noble and lofty, away from any unfavourable influence and untouched by any destructive or hampering elements should all be made, provided for and even enforced in the general interests of the community and in view of the safety and progress of its individuals, and such prohibitive directions and provisions can imply nothing of depression or oppression. Certainly you do not *depress* your wives when you have to keep them at a distance for some days in the month, nor do you *oppress* your elders when you refuse to touch them when they are under pollution, nor can you accuse your Government of any such offence when the Plague Authorities compel residence in segregation camps for infected people. With some classes of men hereditary pollution is so strong and so persistent that it continues throughout the whole lifetime. For us Hindus, who believe in the truths of Karma and Reincarnation, a lifetime is but a fleeting moment, and an incarnation is but a small passing event, in the infinitude of time and existence. Hue and cry would no doubt be raised by the little frog-lings that can know of nothing beyond their present narrow-walled existence and whose accidentally got life of to day (God-given or otherwise, as they imagine) they feel bound to keep cheery at any cost. But none who is a true Hindu and who is expected to know better can possibly join in the cry. Of course, we caste-Hindus ought not to ignore the interests of our Panchama brethren, nor fail to discharge our wonted duty to them, the duty to see to their conveniences and welfare in all respects. This does not mean at all that we must neglect our own spiritual interests or give up our allotted specific Dharmas and mix up with all indiscriminately in all matters. It is clearly our Dharma to work for and elevate other people, who may be found in comparatively low levels of knowledge and life, without slipping down or descending to that low level ourselves. Keeping yourselves firm at your own height of advancement, you must, from where you are, try your utmost to lift up others from their respective conditions of life and knowledge. The new movement, you know well, does not impose on the caste-Hindu any new duty, but it only foolishly (because ignorantly) wants him to give up his Shastraic Dharma and to make or compel the Panchama also to give up *his* so that both of them may fall into the bottomless depths of degradation and ruin. This is the Kaliyuga-prescribed "Elevation of the Depressed." The great Nanda can surely be no object of admiration to-day had he not scrupulously stuck to his strict Panchama life and duty." I wish the pioneers and the supporters of the movement carefully study the life history of that great Panchama Bhakta before they talk more on depression and elevation.

SMALL ERROR IN A GREAT MAN.

25. I am obliged to refer here to a small (but dangerous) error in a great man, Mr. M. K. Gandhi, who, instead of, as a true political leader, shutting out all social and religious topics from the political platform at the Nagpore Congress last year, himself arranged to have a so-called congress resolution on the question of "untouchability" moved and passed as it were. The question of "untouchability" has in fact nothing to do with politics, and its being allowed to stealthily creep into the political camps does no credit to our political leaders. They may have their personal opinions on this and other questions of Social Reform

which may differ from our own, and they may preach their views from suitable platforms, certainly not from the all-common political platform. I hope that the great Mr. M. K. Gandhi will soon, in the name of our Revealed Religion of Dharma and true civilisation, see his way to confine himself to his legitimate political work without troubling himself about the socio-religious aspects of the Aryan Dharmic life of which others may know better. Great as he really is, his utterances cannot but have a telling effect on the people of the country. If, without adequate study or proper information, he should give out any opinion of his which may be in fact wrong, especially when it touches the social and religious well-being of the community, the result must inevitably be wholesale calamity and ruin.

(To be continued.)

Correspondence.

"Politics and Samnyasins."

Sir,

With reference to the letter on this subject contributed by Mr. G. Ramachandra Aiyar to your issue of 4th August 1921 (vide page 213), I have to begin by expressing my sincere gratification at the obvious truth that, although evidently he does not see eye to eye with His Holiness Shri Jagadguru Shankaracharya of the Sharada Peeth—nay, is a whole-hogging hostile critic of almost every one of Swamiji's contentions and arguments summarised in your issue of 14-7-1921 from the lecture on "The Ethics of Swaraj"—he really is, as he claims, not actuated by personal hatred or spite into such hostile criticism, but writes solely as one who differs honestly but strongly and *in toto* from His Holiness in his reading of the Hindu Dharma Shastras on the subject in question!

In passing, I may also mention that, if His Holiness does not mistake the identity of your correspondent, His Holiness has always had the highest opinion of Mr. Ramachandra Aiyar's study of and devotion to Hindu Dharma in general and Atma Vidya in particular and has, in all his tours, uniformly been recommending Mr. Ramachandra Aiyar's text book on "Atma Vidya" to all earnest enquirers like myself who, as non-Sanskrit-knowing students of the Vedanta, have approached His Holiness for advice regarding the best hand book available in English for a correct understanding of the fundamental principles of our Atma Vidya. From your correspondent's own reference to his knowledge of His Holiness's Purvashram and other personal touches, we are led to infer that this identification of your correspondent's personality is not erroneous.

I am, however, constrained to express my regret that Mr. Ramachandra Aiyar too has succumbed to the temptation to use, towards His Holiness, on a point of difference of opinion in Shastraic interpretation, a tone of patronising superiority and lofty compassion which must inevitably grate and jar on the ears and feelings of all who have a sense of proportion and can regulate their enthusiasms with coolness of thought and sobriety of expression! And I must also point out that, like many scholars (Oriental as well as Occidental) who have become partisans in controversial matters of scriptural interpretation, Mr. Ramachandra too—like the lawyer that he is—has gone in—doubtless, unconsciously—for a lot of special pleading in favour of his own side and not correctly acted the part of a judge weighing the material on both sides with judicial impartiality! Thus, for example, we find the Karma Scholiasts emphasising only texts like कर्मसंन्यासात्कर्मयोगो विशिष्यते, नियतं कुरु कर्मेत्वं, कर्म ज्यायो ह्यकर्मणः etc., the Bhakti partisans citing only texts

like अपि नेत्सुदुराचारो etc., सर्वधर्मान्परित्यज्य etc., and the Gyan School quoting only texts like ज्ञानाग्निः सर्वकर्माणि etc., दूरेण ह्यवरं कर्म बुद्धियोगादनञ्जय etc., but very few honestly giving out all the seemingly conflicting texts and seeking to reconcile and harmonise them impartially from the standpoint of Adhikari Bheda! It is highly regrettable that Mr. Ramachandra Aiyar too should have followed such a method so notoriously in vogue amongst (European) "orientalists," lawyers and the Police! Does Mr. Aiyar solemnly maintain that only one kind of texts of the hostile sort he has gone on piling is to be found in our scriptures and that texts to the contrary can not also be cited in large numbers? And was it not his duty as a judge (not a Vakil or partisan) to cite both kinds of texts and harmonise them on the basis of Adhikari Bheda?

In order, however, to discuss this question of conflicting texts and Adhikari Bheda, His Holiness should know clearly beforehand what point the difference really begins at and then make up his mind where exactly to commence from. This sort of Vakarth is inevitably bound to be most unsatisfactory through the medium of a newspaper and ought really to be conducted personally; but His Holiness will try his best to make matters as clear as possible in spite of this unavoidable limitation. I would therefore desire Mr. Aiyar to let us know what category exactly—Brahmachari, Grihastha, Vanaprastha, or Samnyasi—and which exact subdivision thereof—higher, medium, lower and so on—he would classify the Acharyas from Shri Narayan (through Adi-Sankaracharya, his four chief disciples, Vidyaranya Swami etc.) down to His Holiness's own Vidya Guru, His Holiness the late Shankaracharya of the Sringeri Peeth (who, if we mistake not, is Mr. Aiyar's own Guru too)? This will go a great way to elucidate your correspondent's exact position on the matter of Adhikari Bheda etc., and render it possible for His Holiness to begin from the right beginning!

We do not know what exactly (about "untouchability") your correspondent refers to when he speaks of His Holiness having "exhibited himself at the Nagpur Congress" and so can not answer him thereon; but, in response to his sceptical enquiry as to whether "the Swami is a Jagadguru who will not care for our Shastras," we would simply point out that, wherever His Holiness has gone in his itinerary (throughout the U. P., the Punjab, Gujrat etc), one can get from everyone who has ever heard His Holiness, absolutely converging evidence about His Holiness's almost fanatical insistence on obeying Shri Krishna's dictum:—

"तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।"

And the people of Dakor will similarly testify to His Holiness's rigorous insistence on all people religiously performing their Swadharma (as, for example, with regard to Samidadhana, Aupasana, Agnibotra, Upakarma, Shraddha and other portions of the Karmakanda) in implicit accordance not merely with the general spirit but even with the strict letter of the law as laid down by the Hindu Shastras! Under such circumstances Mr. Aiyar's very "if" is, to all who know anything intimately of His Holiness, the clearest possible proof that Mr. Aiyar has not—as he himself admits—"moved closely" with His Holiness! I need only conclude by assuring Mr. Aiyar that His Holiness always cheerfully welcomes all questions and objections emanating from earnest thinkers and enquirers and will do His best to answer and remove the same from the standpoint solely of the Hindu Dharma Shastra which, as all Northern India and Western India know, His Holiness regards as the Highest Court of Appeal on all matters—from the highest to the lowest—relating to the welfare of the entire created world!

Sincerely Yours,
J. H. MEHTA.

Ahmedabad.

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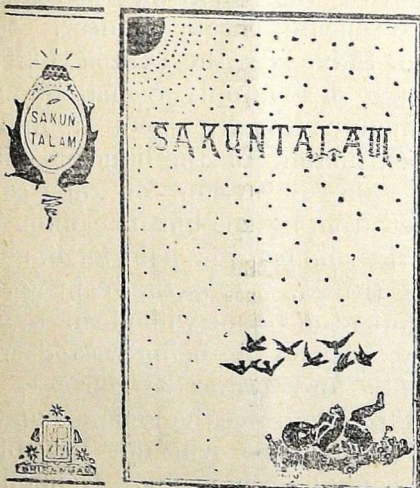
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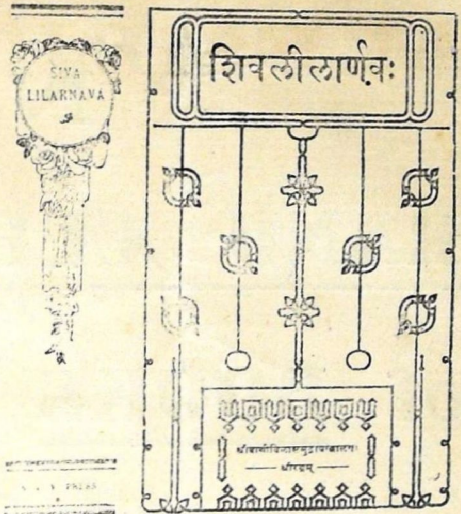
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