

# THE Hindu Message

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from the Hindu Standpoint.

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### THE HINDU MESSAGE stands for

- (1) Self-Government for India within the British Commonwealth,
- (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 SEVEN HOLY CITIES: MATHURA.

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

○ Muttra! sweet as thy symphonious name!  
Thy life will e'er be wrapt in thy sweet dream  
Of Krishna sporting by dark Jumna's stream  
While earth and sky were by the silver flame  
Of Chandra pure and bright at Krishna's fame  
Lit bright and shone with a celestial gleam.  
It looks as if thou art not here but seem  
To be the same yet somehow not the same.  
I lose at sight of thee all count of time;  
I seem to lose all sense of thee and me;  
Slips off from me the burden of the years.  
From my lips flows the Jumna flood of rhyme;  
In my heart wells devotion's ecstasy;  
And my soul hears the music of the spheres.

## Dreams of the Soul.

BY AN INDIAN DREAMER.

### CIII.

Seek and ye shall not find; give up and ye  
shall attain.

Renunciation is the secret of enjoyment.

The feeling of unity is the secret of harmony.

The extension of love is the secret of intensive  
love.

The sun and the moon and the stars shine for  
ever because of their measureless giving away of  
their radiance.

The heroes live for ever in the firmament of  
time because they forgot themselves.

Teach me, O Lord, to forget myself in Thee!



### CIV.

Thou hast a million servants who are abler and  
more zealous and more willing than I.

Even if all Thy servants rebel and refuse to  
serve, Thy will can ever realise itself in perfection.

Thou whose Will divine brought this endless  
universe into being and set the spheres rolling on  
their bright and eternal courses can have Thy heaven-  
ly Will accomplished in fulness everywhere.

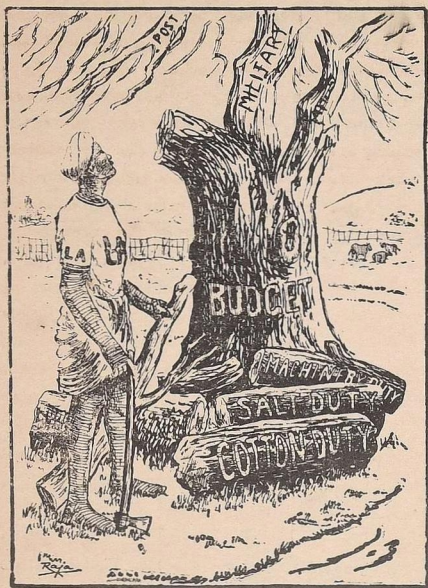
Yet it pleaseth Thee to call my love and service  
to Thy side.

Teach me to perfect Thy love and service and  
be Thine for ever and for ever.





## Events of the Week.



LEGISLATIVE ASSEMBLY:—"I wish it were possible for me to chop off portions of the other branches as well."

There is no denying the fact that the country is much exercised at the moment over the question of the revision of Congress tactic. We make no apology for returning to this topic once again. Elsewhere in this issue we deal with the modifications in the present programme as suggested by a sub-committee of the Nagpur Provincial Congress Committee. It will be seen that, at the second Maharashtra Political Conference, Mr. Gokhale's amendment, suggesting the formation of a committee to consider what changes were necessary in the Congress programme, was carried by an overwhelming majority. At the Bengal Conference, though the Conference did not endorse all that its lady President said in her address, it is noteworthy that a resolution has been passed in favour of the abolition of unrestrained leadership, as such leadership was thought to be "neither desirable nor productive of good result." This must give food for thought to every one.

It is a great pity that the Working Committee which was recently in session at Calcutta did not think it its business to deal with these and other questions which are agitating the public mind all over the country. It is a matter for profound regret that the veteran Har Dyal Nag who had given notice of his intention to raise the question of defensive mass civil disobedience chose to withdraw his motion at the last moment. Instead the Working Committee contented itself with the wearisome reiteration of its earlier resolutions. We are afraid that Committee is fast deteriorating into a close corporation of elder statesmen, dominated by their own personal prepossessions rather than by long-viewed considerations of public welfare. It is time that the A. I. C. C. takes up its proper functions instead of leaving things to the Working Committee.

It would seem that we are now in an era where resolutions and principles are to be interpreted by speeches and these latter again cast into the form of resolutions, followed by the same set of interminable speeches. Mr. V. J. Patel speaking at Calcutta, where he was supported in his stand by other lights of the Congress, advanced some very novel

propositions. The Associated Press telegrams give but a meagre summary of his views, yet such as it is we wonder why Mr. Patel should condemn the endeavours of all honest men to bring about the co-operation of men of all parties with a view to the efficient co-ordination of means to the end. Nor is he right to press forward the case of the very esteemable gentlemen who have been incarcerated as an argument against a revision of the programme. It is entirely irrelevant. Mr. Patel also did wrong or failed to understand the situation in the country when he spoke of a revival of mass civil disobedience. It is time that the non-co-operating wing of the Congress came to solid ground in matters of political strategy.

Surprised as we are at the uncompromising and self-satisfied tone of Mr. Patel's speech, we stand aghast at the outrageous proposition of another and lesser light of the N. C. O. camp. Mr. Sunderlal of the U. P. who was an itinerant propagandist in the Central Provinces before he was incarcerated had the audacious arrogance to say, at a public meeting under the auspices of the Nagpur City Congress Committee, that Barrister Abhyankar and his party must "leave politics if they cannot follow Congress programme faithfully." This is only an uncultured and rustic elaboration of Mr. Vallabhai Patel's own position. The spirit that lies behind this pontifical pronouncement is, ugly as it is, no new thing in our recent politics and is seen in all parts of the country. Alone among our recent extremist speakers, Sarojini Naidu seems to have her wits about her: and even her only objection against capturing the Councils just at present is purely sentimental. Whatever that may be, in the name of all that is decent, we wish that Congress polemics are kept free of that dirt and squalor which Pandit Sunderlal has introduced, and which even more eminent leaders seem ready to introduce. This is a new element of danger to the Congress—a strident, noisy-tongued, ill-mannered minority seeking to drive away dissentients.

The "Pioneer" understands that in view of possible action by the Retrenchment Committee when it is appointed the Government of India are considering the dispersal of the Government commercial museum in Calcutta and with this object in view the local Governments are being consulted as to the feasibility of their respective departments of industries taking over portions of them.

In view of the troubles and inconveniences alleged to be felt in Malabar by those unfortunate Hindus forcibly converted to Islam during the recent troubles now trying to be reconverted to Hinduism, the following extract from the *Ain-i-Akbari* by Abul Fazl-i-Allami (translated from the original Persian by Colonel H. S. Jarrett) furnished to the Publicity Bureau by a valued honorary correspondent will be of interest:—"An astonishing circumstance is this, that if an alien wishes to enter the Brahman caste, they would not accept him and were one of these to adopt another religion and subsequently desire to revert to his own, he would not be suffered so to do *save in case of his apostasy under compulsion*." From the last phrase it is quite clear that even during the days of Akbar, it was considered not unshastraic but perfectly permissible for Hindus forcibly converted to Islam being reconverted to Hinduism.

An interesting feature of the Bihar and Orissa Police Conference was the fact that many constable delegates condemned "zulum" and took a vow to be courteous towards the public. Amidst the multitude of recent complaints about the conduct of policemen, it is a welcome news that at least some of them have realised that it is possible to do their duty without misbehaving towards the persons they have to deal with. We wish all policemen copy the example of their brothers of Bihar.

With reference to Mr. T. Prakasam's telegram that appeared in the *Swarajya* dated the 23rd April 1922 regarding the rumour about Mr. Gandhi's removal to an unknown destination, the Publicity Officer has received information from the Director of Information, Bombay that the rumour is untrue.





## *The Hindu Message*

### Yet More Dissent.

The report issued by a sub-committee of the Nagpur Provincial Congress Committee, suggesting modifications in the present programme of the Congress, is an important document and deserves careful study. We are glad to be able to agree with almost everyone of the suggested modifications ; in fact they have often been advocated in these columns.

The report sets out with an enunciation of general principles. Platitudinous as they may strike the casual reader, yet no one who has closely followed current Congress polemics will deny the need for such an enunciation. The magnetic personality of Mr. Gandhi has too often led us to forget that real non-co-operation with modern governments is not at all feasible ; and that it is nothing short of folly to refuse to make use of the weakness and the shortcomings of, and the vantage points offered by, the Government. The report has done well to call our attention to the insistent truth that it is a purely secular struggle in which we are engaged ; and the necessity for self-purification, overpowering as it is, ought not to blind us to the real nature of the struggle in which we are primarily engaged. As has been pointed out by one writer in these columns long ago, the fatal defect of Congress tactic has been the ignoring of the necessity and the usefulness of partial struggles, as a way towards the final issue. Though the sentence in the Committee's report regarding the non-violent means to be employed in attaining the goal may be happier put, we believe that, with but slight exceptions, the gospel of non-violence has only put a premium upon the selfish elements in society and has too often served as an engine of oppression and exploitation in the hands of the black sheep in the Indian fold.

We must compliment the Committee on the courage with which they have protested against the

present tendency to make the nation depend, for the fulfilment of its destiny and for its daily life of growth and progress, upon high, individual personalities—who are not often born in any Nation and whom there is no known machinery for producing on required occasions. One of our advanced politicians, we know, was attributed unworthy motives for recalling to our minds this truth. But the tendency to man-worship is there in the race and its most peurile manifestation, is seen in the pictorial representation of Gandhi as Mahavishnu and a Bengalee poetess' calling Gandhi Shri Krishna. That the Mahatma himself has often been constrained to criticise this apotheosis of himself is abundant justification for our view that these are some of the undemocratic and pernicious illusions taught by men and women who ought to know better than to pander to the instincts of the masses.

Regarding the triple boycott, we have never been enamoured of them and do not think they have been a success. On the other hand the boycott of Councils is now tacitly admitted to have been a tactical mistake. Non-co-operation ought to have been carried into the Councils ; and opinion now is almost unanimous that the next elections ought to be contested and all the seats, if possible, captured for the Congress. We are sure that, with the suggested reform of the Working Committee's constitution, this question will be gone into on its merits. The educational boycott was from the start due to a grievous misconception in our opinion ; and the Committee in their report suggest that it has miscarried. It is a trite saying that we send our boy to school, but half his education comes through shop windows as he goes to class. It is not so much the education, faulty and lopsided though it is, that induced a slave mentality in our young collegians but the circumambient atmosphere where there was only a dull, mechanical existence unrelieved by a gleam of hope or a ray of idealism. In these days of Nationalism tingling through all the veins of the nation it is an idle fear. This does not mean that no reform is needed at all in the educational system. What is suggested and rightly, is that the boycott of schools and colleges is needlessly fettering the youth. Misleading analogies as to a state of war only show up the surprising facility with which men allow their minds to humbug them. The boycott of Courts was at the time it was mooted described "arbitrary, illogical and extremely dangerous to bring into operation." This we see has been fully, freely and frankly dealt with by the Committee. As a



competent critic once wrote, the only logical stand, which one can take, is to adopt the late Brahma Bandhav Upadhyay's attitude and refuse to submit oneself to the jurisdiction of any British court, (and this is a matter best left to individual discretion), or to submit to its jurisdiction and taking advantage of the trial try to possibly turn the scale against the bureaucracy, or at least to make the trial a veritable travesty of justice. But to ask the accused or defender to meekly submit to the jurisdiction like the Egyptian mummy and to allow things to take their own course is practically to take disadvantages both ways. And the result has been the deadening paralysis in our public life which the *Hindu* deplors. The shutting out of practising lawyers from our public life is, to say the least, an arrogation of powers which neither the Congress nor the Working Committee was ever capable of exercising, and has acted in the nature of a blow on propagandist work in the country.

On industrial boycott and on the question of civil disobedience, the Committee make wise remarks which must be unpalatable to the Die-hards among the non-co-operators. The necessity of foreign propaganda is also very rightly insisted on.

The Committee makes a powerful plea for defining the scheme of Svaraj the Congress is striving to attain. The necessity for some such adequate and authoritative definition of the polity the Congress is striving to set forth will have the double effect of making the Nation know definitely what it is fighting for and prevent much of the nebulous task that does duty for propaganda in these days. Altogether the report is worthy of serious and earnest study by all nationalists.

### The Dawn of Wisdom ?

We would fain hope that the speeches of the Chairman of the Reception Committee and the President of the Coimbatore Non-Brahmana Conference, which met at Kodumudi this week, is a sign of dawning wisdom in that great party of neo-democrats. This Journal has never stood in the way of the progress of the great Non-Brahman communities in the land. In fact this Journal was the first in this Presidency at any rate to draw the attention of the public to their duties and responsibilities towards our Non-Brahman compatriots. But those were not the days when the beating of the communal drum paved the way to the enjoyment of official loaves and fishes. That was an invention of the Montagu era. We have

however stoutly resisted the insane anti-Brahminism that has, to the detriment of other and more vital National interests, rendered the new awakening infructuous, and has so far directed its activities towards a *cul-de-sac*. A majority party has duties towards the country: and, provided it has the power, it will be judged guilty of betraying the country's interests if it should allow itself to be simply the mouth-piece of the existing bureaucracy in this country. Even partisans of the neo-democratic party in Madras will find it hard to deny the shameful fact that so far it has had no more glorious record than that of being the henchman of the bureaucracy.

We are therefore glad to see that Dewan Bahadur Pethachi Chettiar, an enlightened young member of a community noted for its beneficence and munificence, has adopted in his address a tone which is as strange in a Non-Brahman conference as it is refreshing to hear. He is above that blatant vulgarity which, careless of history and with no sense of proportion, sets down to the discredit of the Brahman community every sin under the heavens. Says the Dewan Bahadur, in words which seem so like an echo of our own, "the Brahmins were a good race. But owing to circumstances over which they had no control they have deteriorated and it is not for us to throw stones at them. It is our duty to make them better and more useful to the society at large. It must be our aim not only to elevate our lower classes but also to correct the so-called higher classes!" This eschewing of anti-Brahmanism requires a rare degree of courage; and we shall not be surprised if there are not vulgar flings at him and his community for their notorious predilections in favour of the despised caste. Still it is a right note that he has struck.

Nor is this the only good point in an admirable address. We shall pass over the "fashionable" criticism of the new dynamic cult of nationalism in the country, for that is a standing piece of the Noodle's oration ever since Viceroy Chelmsford set the pace by characterising it as the most foolish of all foolish schemes. What is of more immediate concern for us here is to note that Mr. Chettiar is not among those who feign believe that the fruits of the present administration constitute India's millennium. "In days of yore the system of government was never so costly and abnormally costly as it is now." "The diarchical form of administration has been tried in every manner and it must, however, be confessed," says Mr. Chettiar, "that in spite of all our willing co-operation it has been a failure." He seems to think that "the present system under the Reform scheme cannot possibly last for the period of ten years which was fixed originally and that ere long a Parliamentary Commission must



make a thorough investigation of the working of the new reforms so far." This view is shared by the Chairman of the Reception Committee as well.

We agree with those who think that if this attitude of mind had been in the Non-Brahman movement in the earlier stages it would have saved it from the perversions and the puerilities in which that party has since been wallowing. It is not altogether a fanciful thought on our part that, had the volcanic personality of Dr. Madhavan Nair been spared to lead the movement, he would have rescued it from being the aristocratic junta it is to-day. Let us be thankful, however, that there are evident signs all round that the *real* democratic party has after all begun to think that "democracy" is something more than a vote-catching label.

### Mysore Reforms.

A shrewd observer once remarked that while the strength of Pan-Islamism really lay in India and Egypt, its weakness lay in Persia, Turkey and such like independent Moslem countries. The explanation is simple. Subjection to a foreign nation keeps alive both in India and Egypt the embers of Pan-Islamism which has recently been fanned into a living glow. The independent Moslem countries by their incapacity, their tyrannous practices etc., constitute the real weakness of the cause: and but for the threatened and in part accomplished dismemberment of Turkey, we doubt, if Pan-Islamism will have adopted the strident tone it now does. The point of this contention in regard to Native States in this country is obvious. The Native States of India, from their position, owe a very great responsibility to the Indian people. Opinion everywhere will very naturally look to them for a justification of the race. This applies to constitutional progress as well. There is a form of Svaraj already in these States: and the States are in an advantageous position in carrying forward bold steps in constitutional progress and shine as exemplars to British India.

As things are it must be regretfully admitted that hardly a single Indian State has ever risen to a proper conception of its duties, not merely to its subjects but to the wider Indian world which has always felt a sentimental and powerful attachment to the rulers of these States. We are not of those who think that this indifference to or betrayal of a plain duty is to be attributed to the baneful influence of the British political agents. For occasionally rulers of certain Indian States have shown signs of reading aright the spirit of the times and have bestirred themselves in the welfare of their subjects. The Montford reforms in British India and the unprecedented upheaval that has followed its rejection by the leaders of the Indian nation have not been without a wholesome effect on Indian States. They

have quickened the development of political self-consciousness in the citizens of most of these States. Everywhere almost, we see loud-voiced clamour for drastic and urgent reforms in the administration of the States so as to ensure the early attainment of responsible government. An instance in point is furnished by the proceedings of the last session of the Sri Mulam Popular Assembly of Travancore when a number of representatives pressed forward this question.

Mysore again is another State where there is an insistent demand for reforms in the Government. We have before us, by the courtesy of the authors, a scheme of reforms drawn up by two citizens of the State, Messrs. H. Krishna Rao and H. Krishna Sastri, embodying what they consider suitable reforms in the administration. It bears on its face evidence of much labour and thought, and the more salient features alone need be noticed here. The two writers endeavour "to impress upon the Government of His Highness the Maharajah the necessity of reconstructing the present bureaucratic form of Government" with a view to enable the people "to have a gradually increasing share in the administration of the country so as to reach at the earliest possible date the goal of responsible government." The scheme is based on the postulate that "His Highness the Maharajah must for ever remain the ultimate authority and he must, in all matters which he judges to be essential for the discharge of his sovereign power, for peace, order and good government, retain the final and the indisputable authority." Subject to this comprehensive reservation, the means suggested are, to put it shortly, an improved executive council which will take in non-officials on lesser rates of pay, a bicameral legislature, and a broad franchise. No one will quarrel with the proposals in regard to the Assembly. But it seems to us there is a fatal defect in the proposals for the constitution of the Second Chamber. This, it is necessary to remind the reader, will be not only a revising chamber in the matter of legislation, taxation and finance, but will also be "*the final legislative authority in matters which the Government deem essential.*" The Italics are ours.

It is not too much to say that this gives away the reforms altogether. This body which it is proposed in this scheme to make the real deciding factor in the administration is not constituted to be much more than a close corporation. Though there is the appearance of a real democracy when we look to the franchise proposed, which is the same as for the Assembly, still the Council is to be composed of forty members, of whom it is proposed to have twenty-five elected, the candidates being required to come up to a required property test. Looking at this as well as the subjects reserved to the control of the executive government, the nature of the executive and various other features, we cannot help thinking that the authors have, even if unconsciously, allowed themselves to be misled by the Montagu-Chelmsford re-



forms in British India. We think altogether a bolder outlook should have been taken by the authors.

Doubtless public opinion in the State will supply the needed corrective to this excessive moderation and caution which we see in the scheme before us. Meanwhile, we may state that the Mysore Government had promised to introduce constitutional reforms at once. Though the new Dewan, Mr. A. R. Bannerjee, stated that he could not consider the question before October, we doubt not that if public opinion is properly harnessed and made to express itself clearly, Mysore will soon have the desired reforms. As a step towards such focussing of public opinion we undoubtedly welcome this attempt of the two gentlemen.

## Literary and Educational.

### The Hindu Conception of Evolution and Life.

By N. K. VENKATESAN, M.A., L.T.

The conception which attaches itself most to the human mind is that of the circle. There is something very charming in the very idea of a circle. The word in Sanskrit for Circle is 'Chakra' which is derived from two roots, one of which means "to cause action" and the other "to please the mind." The underlying idea of Chakra is motion or action and mental charm. The conception of evolution as being cyclic is as old as time. In a book entitled "From NEBULA to man and man to NEBULA," which I read while I was a boy, the theory of cyclic evolution is worked out in a very scientific manner. The idea of creation and destruction as a projection of the Eternal spirit into the material universe and its withdrawal, is a more modern and partial theory regarding the rationale of creation and destruction. The Vedantic idea of a spark of the Eternal fire or Brahman being set free in the course of time by its innate power or Shakti and of its going along the tide of Time in the ocean of Eternity, to fulfil its own purpose, and of its being merged after its own cyclic evolution in the original fire of Eternity or Brahman is a conception which is familiar to the Hindu mind and which expresses the true nature of evolution in a very rational and self-evident manner.

The Eternal fire or Brahman is the absolute infinite entity or rather principle which has to manifest itself by its own inner force, just as a mass of fire must radiate and throw forth its own power through the atmosphere. The whole universe then becomes merely the manifesting agency or the atmosphere of radiation for this Eternal fire. It is this original mass that is called "Spirit" and it is the manifested universe that goes by the name of "Matter."

Spirit in its essence is what pervades matter and matter is that through which Spirit exhibits itself. It is wrong to divide Spirit from matter and to speak of the one as separate or separable from the other. The existence of Spirit is inferred from the activity of the material universe and the activity of the material universe is possible only when Spirit pervades it. Thus it will be seen that in our conception of the nature of the universe, matter and Spirit must go together. This is the Monistic or the Advaitic theory of the universe, expressed in its essence. The relationship, therefore, between Spirit and Matter is a close

and inseparable one. When we speak, in the ordinary language of man, of spiritual life, we mean the sum and substance of all those activities in life in which the activity of Spirit is more prominent than that of Matter. When we, on the other hand, speak of material life, we mean all those aspects of existence in which Matter plays a more prominent part than Spirit. The finer and subtler element of life is known as the Spirit, while its grosser element is called Matter. The two sides in combination alone represent life in our conception. I have often been inclined to consider Spirit and Matter as being like the sides of the blade of a knife, the one side of which without the other has no existence at all. That which connects or brings together the two sides of the blade, whatever that may be, is only a subtle feature in our imagination. So also that which connects Spirit with Matter is also subtle and that is what is known in Indian Philosophical literature as Shakti. Shakti exists not apart from Spirit and Matter and it is that immaterial but conceivable connecting link between Spirit and Matter. Shakti is represented in Indian literature by the word "Sri" and the position of Sri is always co-ordinated with Chakra and Shakti. The Sri Chakra, the Circle in which resides the link that connects together Spirit or Purusha and matter or Prakriti is therefore the emblem of life, material and spiritual. The man who knows this fundamental truth is the man that has realised the unity of existence and to him Spirit, matter and power, as I may call Shakti, represent the triple aspect of existence. In the Chakra or Circle of life, he realises the co-ordinated existence of the triple unity of life.

There is no need for the purpose of this essay to enlarge upon the entity in this triple principle, known as Shakti, because it forms the connecting link and it is, therefore, too subtle and as such left only to the secret realisation of man who is initiated into the mystery of that principle. But what patently lives in our minds as two separate entities is the Spirit-matter principle of existence. If one should think calmly over the matter, one will easily realise that the nature of human existence could be compared to the action of what is known to the child as the see-saw. In any side of existence at any particular time, one can always notice either of these principles rising in proportion as the other falls. When the spiritual side of existence is predominant in a certain portion of the world at a certain time, the material side of existence in that portion of the world at that time is proportionately lower down on the see-saw. Space and Time are the two great factors with which Spirit and matter have to reckon in their evolutionary progress. Spirit and matter being at the two ends of the see-saw, in a given space, at a given time, an equal degree of rise and fall at either end of the see-saw is a necessity. The world must have a sort of balance even when this sort of up and down movement is going on in existence. If that central balance is not maintained, existence must become impossible, even as in the see-saw, a rise far too up or a fall far too down disturbs the game. In this large game of existence, we should, if we carefully observe the nature of life and its progress in all parts of the world in any particular age, find the same principle of an internal balance to be present. Else existence cannot be said to be orderly or cosmic.

The Hindu conception of evolution as a cyclic phenomenon is an extraordinary feature of its mental creation. According to the Hindu conception, three hundred and sixty of our lunar years are said to constitute one year of the gods and twelve thousands of such years of the gods are said to constitute one cycle of chatur-yuga or the four ages of men or one age of the gods. One thousand such chatur-yugas form the first Kalpa or cycle and another thousand



such chatur-yugas form the second Kalpa. The first Kalpa is called the cycle of the origin and progress of life, while the second is called the later cycle or the cycle in which life recedes to its point of origin, even as during nights, the activities of the day cease, only to regain strength and restart the next morning. These two kalpas together lead to one Pralaya or destruction, that is to say, when the cycle of one day-and-night-kalpa is complete one cycle of evolution is over and a new cycle begins. This is one "day" for Brahma, the creator of the Universe. According to the Hindu conception, Brahma is only a created creator and he also like man has to live his one hundred years and die as all mortals must. In this way, at the rate of one Pralaya for one day of Brahma, we should have one hundred years running in the life of Brahma, to face the Maha-pralaya, the great destruction, when this Brahma himself will die and another Brahma will be created. We now are said to be in the fiftieth year of, I believe, the first Brahma created, in the first month of the year, in the first part of it, on the first day, in the middle portion of the sunny part of the day, when he is engaged in his first Pranayama or course of meditation on the Supreme Spirit that rules the Universe. We are in the sixth of the nine Kalpas, namely, the Kalpa known as the Svetavarabakalpa and in the age of the seventh of the fourteen Manus, namely in the age of Vaivasvata Manu, and in his age in the twenty-eighth Chaturyuga, having yet to run fortythree Chatur-yugas, in this Manvantara. Again we are now in the Kaliyuga, the fourth yuga of the twenty-eighth Chatur-yuga in the first part of it, having now lived out five thousand and twentythree years and having yet to live four hundred and twenty-six thousand nine hundred and seventyseven years. There are great many more details in this calculation of time which I have not mentioned here, my object in setting out this Hindu conception of Time being to show the conception in the Hindu mind of, firstly, the immensity of time and secondly, and more prominently than the first, the underlying conception that our life and evolution is a *cyclic process*. In this process of evolution along a circular path, we are bound to return to our first point. Our conception of evolution is not a continual going on, but a going on and a receding in proportion to the going on. The same idea is also the basis of the evolution of the human soul according to the Indian Advaita-vedanta. The soul emanating from the absolute formless Brahman, takes, a form in the material universe and goes along the path of evolution, the shortness or the length of its life during evolution being determined solely by its own karma or activity in the material world. Bound by karma, the soul continues to take its material form again and again, and as long as it is bound by the ties of karma. The moment the bondage of karma leaves the soul, it merges in the absolute Brahman. While the soul is proceeding on this path, its path is not a long onward march, but a path which is characteristically denoted by the complementary terms Pravritti and Nivritti, a going forth and a withdrawing. The soul goes forth as long as its karma takes it along on the onward march of materialistic enjoyment, but when the spark of spiritualistic fire catches the soul, the process of drawing in or withdrawing itself begins. In fact the action of the soul is thus compared to the process constantly going on in the life of the tortoise. The self of the tortoise goes out of the shell one moment and in another moment it withdraws itself. So also it is not merely in the march of the long evolution of the soul in time that it sends itself forth for a time and withdraws itself for another period of time, thus returning by the Nivritti marga to the absolute Brahman, to be finally merged in it, but we may in fact say that, even as in the case of the tortoise, this process

of going forward and coming back is going on in the operations of the soul in this universe during every moment of its existence, as an entity separate and separated from Brahman.

Pravritti and Nivritti are the two sides of our activity in this world, continuously working each against the other. These are, in my opinion, two opposite forces which always are drawing us either way and thus tend to keep us in a state of balance, so far as it may be. Pravritti may be called the material side of our existence and Nivritti its spiritual side. In every moment of our lives, we are actually being subjected to these two great forces. At times our Pravritti side goes up and we are inclined to be very materialistic and even selfish in our aspirations and activities. At other times our Nivritti side comes into play prominently and then we hate all things materialistic as being selfish and low, and our souls then yearn for that communion and contact with the Eternal absolute Brahman from whom they have taken their individual existence and desire to be freed from this universe of selfishness and transiency. The force that makes us return to Pravritti after such moments of Nivritti is characteristically called by the Hindus, Maya or the illusion of the world. The exhibition placed before the human soul in this material universe is like the exhibition of a great and attractive scene on a stage, which carries away all our thoughts and subjugates our imagination completely for a time. The moment after we have the scene removed from before our eyes, we come to our senses and think of the scene as a temporary phenomenon. So also, during the greater part of our lives in this world, our imaginative faculties are subjugated by the illuminated scenes of this material world and we forget the spirit that rules in our selves. Now and then, however, our souls realise themselves and rule out our material aspirations and assert themselves. The Vedantic theory of human evolution is, to put it in a nut-shell, that these moments during which the self-assertion of the soul takes place in the life of an individual must go on increasing, resulting in a proportionate decrease in the hours of the material activity of the human mind; that, in proportion as spiritual self-assertion increases as against material aspiration, the Pravritti decreases and the Nivritti increases; that ultimately this process ends in the complete disappearance of Pravritti and in the complete success of Nivritti, ending in the complete self-assertion of the human soul, which means the merging of the Atman or the individual soul in the Brahman or the Eternal soul. In this way the human soul completes its evolution.

The same theory is considered by the Hindus to hold good also in the case of nations and in fact in the case of the nation of the world known as humanity. When a nation starts its career in the world, it tends to go along the Pravritti marga or the way of "expansion," as we call it in historical language, and it strives after greater and greater glory in the material universe. But when a certain stage is reached, that is, when the nation reaches what we call its zenith or the highest point on the circumference of its material glory, it begins to take the spiritual path or the path of Nivritti or receding, and ultimately the nation fulfils its purpose by becoming completely spiritualised and sent out of the horizon of material glory, which we call the setting of the sun of the state, so far as that nation is concerned, and then another nation takes its place. This I understand, is the basis of the great historical phenomenon of the rise and fall of states. This will be found to be true when we realise the facts that at any time in this world hitherto, there have not been in existence two *greatest* Empires side by side, taking even the whole world into consideration as a Unit.



The same Vedantic theory holds good also in the history of humanity. When humanity has once reached the high-water-mark of material existence, it begins to recede on its path and go back to its original condition, and these two paths of material going forward and spiritual coming back to the starting point is what is called by the Hindus, the *Purva-kalpa* and the *Utara or Kshaya-kalpa*, both together forming one cycle of evolution, ending in a *Pralaya*, as it is called; that is a stage at which this humanity is destroyed and another humanity is brought into existence, on the second day of *Brahma*, the creator of the material Universe.

On this theory of cyclic evolution is based the whole conception of life according to the Hindus. Taking the smallest of these large cycles, it has been said that one cycle consists of the period of time covered by four *Yugas*—the *Krita-yuga*, the *Treta-Yuga*, the *Dvapara-Yuga* and the *Kali-yuga*. Each *Yuga* consists of thousands of years, the *Krita Yuga* consisting of 1,728,000 years, the *Treta Yuga* of 1,296,000 years, the *Dvapara Yuga* of 864,000 years and the *Kali-yuga* of 432,000 years, making a total of 4,320,000 years for one *Chaturyuga* cycle. The *Krita Yuga* is called the age of *Sattva* or the age in which spirituality is consistently progressive; the *Treta yuga* is the age in which pure spirituality is slightly displaced by a certain amount of materialism, showing itself in desires of various kinds; the *Dvapara Yuga* is the age in which spirituality is still further reduced and material desires and aspirations are still further on the increase; while the *Kali yuga* is pre-eminently the age during which materialism grows as consistently and as persistently as spiritualism was growing in the *Krita yuga*. We are now in the *Kali-yuga*, the age of growing materialism, according to the conception of the Hindu sages. But then this conception would mean that in this age there is no room for spirituality. If that were to be the meaning, the one purpose of God, the perfection of this world and the return of all life to His own Kingdom ultimately, or as the Hindus say, the merging of all life in that of *Parabrahma*, cannot take place at the end of an age which is solely materialistic. This situation is met by the conception of the smallest cycle of sixty years, in which every human soul lives, moves and has its being. This is the most wonderful of all the Hindu conceptions of time. We do not calculate years as one, two, three, etc., but we call them by distinct names, *Prabhava*, *Vibhava*, etc., for sixty years and then we restart our cycle of years. We hold also that in one human life, the length of which is believed to be one hundred years, sixty years mark one cycle and at the beginning of a man's sixty first year we hold that he starts a new cycle within his single life. This conception of life has an extraordinary significance in the development of life and the knowledge of its purpose. We hold that in the cycle of sixty years, we have the same inter-adjustment of materialism and spirituality, as we have in the four *yugas* or the larger cycle of time. Now we are in the last five years of this sixty years' cycle, and we attribute all the evils of present day life, the Great War and its consequences, the epidemics and the economic stress we are now facing, to this fact, that during the last fifteen years of this sixty years' cycle, we are on the downward path, and that at the end of this period, that is when a new cycle of sixty years commences, we shall again start on a new Era of life. We are, according to the Hindu conception, in the fourth *yuga* or the age of materialism, and we are at present in the fourth part of the cycle of sixty years. So during the last few years we have witnessed the highest point to which materialism can go and the worst uses to which a materialistic conception of life could be put. The peace now signed must open a new

Era. These following four or five years we shall still suffer the remaining evils of our materialistic outlook on life, and we shall, according to the orthodox Hindu theory, then see a new age of spiritual regeneration, which will lead to a reconstruction of the world in the following cycle. However, while we shall see the reconstruction of the world on a spiritual basis in the near future, our History tells us that again the same forces of materialism will come into existence and tend to destroy the spirituality of life in the next cycle. Especially as this age is called the age of *Kali* or materialism, we must have the general basis of life as materialism and we must have spirituality as the alternating basis or as the assuaging force for sometime to come. But as the end of the *Kali Yuga* must start a new cycle of the golden age or *Krita yuga*, it is necessary that, in the course of this *yuga*, the materialistic forces of life, although they seem to be ever-growing, must manage to destroy themselves by their own innate evil tendencies, as we have amply witnessed in the recent War, so that when the age of *Kali* is over, we shall see and we are bound to see spirituality once again set on its high pedestal and materialism lying low at the feet of the master-spirit of spirituality. From a philosophical outlook on the present condition of the whole world, I am sincerely of opinion that in the near future a spiritual regeneration is bound to come into existence and it is on that basis that we are going to reconstruct the world. Signs of this spiritual regeneration are already visible over the whole world, and the desire for reconstructing the world on a spiritual basis is now prominently engaging the minds of all the optimists of the world. Our Rishis have taught us ever to love the world in which we are born and try, at all times, to the utmost extent possible, to establish the claims of spirituality, under all circumstances, over and above the claims of materialism. And this, I consider, is the purpose for which India exists in the universe and this, I pray, shall be the work done by India in the League of Nations and in the League of Religions. The starting force comes from the "Mistress of the Seas" and the sustaining power must, in my opinion, come from the holy land of *Bharatavarsha*, the land of Gods and of Rishis.

### The Tyranny of The Classics.

A correspondent under the initials "I. B." writes in the "Manchester Guardian":—"In an article published recently in these pages under the familiar initials "J. L. H." the case for classical study as a means to understanding the history of our own times and as a help to the future brightening of a dismal record was cogently put forward. "The war and all the misery and confusion that have followed it are the best argument for the study of the civilisation of Greece and Rome." And again, "The study of institutions through literature, history, and art offers greater results to the student of Greek history than to the student of modern history."

That modern institutions, as well as modern arts, philosophy and even science, are ultimately derived from that swift and inexplicable flowering of the human spirit in ancient Greece is demonstrably true; the modernists who pretend that Greece is an everwritten sham plead in vain, for the overwhelming facts are against them. If the discussion is allowed to sink into a combat between the extremists on either side, then truth is apt to vanish in the fog of war. "J. L. H." may or may not be an extremist; his article does not commit him. But he alludes to the Classical Association, within whose ranks there are staunch supporters of the old way of thought. It is the purpose of this article to put a case for moderation, a case which will please neither the pure Hellenist nor



the active modernist who wants his boy to know science, modern languages, business method, and none of your fusty nonsense. The case to be put has not been elaborated in the realm of pure theory; it is based upon an experience that has been rich in its gifts but very narrow in its riches; upon a sense of gratitude that is shot through with not a little anger, and upon a memory of a glowing communion with the finest human achievement that is marred by a simultaneous impression of wasted time and of a general frustration of spirited curiosity.

General statements on such a subject are of little value compared with a summary of fact, and the writer accordingly must state his own adventures in education, not because he believes himself to be of the slightest interest as an individual but because he knows himself to be one among many. He was put to Latin at seven, to Greek at ten; that, no doubt, was the right thing, since he was doing other things as well. But from fifteen to twenty-two he had practically no teaching whatever outside the range of the classics. At fifteen he took the Higher Certificate, which meant that he need do no more mathematics, but took "Extra Classics" instead. At sixteen he was compelled to drop French and take "Extra Special Classics." He never had one minute's teaching in German, physics, or chemistry. English history shared its annual turn in a three year cycle with Roman and Greek history: thus in five years a boy might have four years' ancient to one year's modern history if he entered upon the cycle at a particular time. He had one hour a week of English literature and occasional English essays to write. Divinity meant Greek Testament. All else was the classics. At the public school in question there were no "out-of-school" interests encouraged except athletics. There was no teaching of the principles of architecture, no lectures by Labour leaders, or repertory dramatists, or poets, or painters of the day; there were no trips to local antiquities: geography after the fourth form meant ancient geography. And there was practically no leisure outside the routine of work and play in which a boy could explore new avenues for himself.

Yet this travesty of an education did the trick it was intended to do. It won a university scholarship. Then followed four more years in which the teaching was, with the exception of some modern philosophy, all purely classical. That again did the trick and obtained the required degrees. At the age of twenty-two the writer was in a position to look back upon eight years of complete specialisation, of total immersion in classical waters. He could not question the capacity of this training to do the requisite tricks; it guaranteed a gentleman's livelihood in some sort, either by teaching at school or university or by a post in the Civil Service. Yet he could not but feel humiliated in the presence of his own abysmal ignorance of the world. For the world as he knew it began about 500 B.C. and stopped short at 69 A.D. Within these narrow limits he had a short-lived treasury of detail, and he had, of course, enjoyed the freedom of rare intellects, of epics and tragedies and orations and philosophies that remain abidingly to tingle in the mind. He had enjoyed great privilege: Homer and Euripides, Lucretius and Catullus, Plato and Herodotus—all these and many others had been landed to him for most intimate acquaintance. Yet with the exception of modern philosophy, there was nothing else that had come except by breaking bounds on his own initiative and at the cost of falling behind with his classics. No science, no modern languages save schoolboy French, no English literature, no geography, no modern history, no training in handicraft had come into the curriculum. Shades of the

prison-house indeed! And though his places of confinement had been Hellenic temple and Roman Capitol, filled with a nipping and an eager air, they were none the less a prison. It is no light business for a man to start to educate himself at twenty-two or three, when the mind has been moulded and the memory stiffened. Is there nothing here for blame, nothing for anger?

An aggravation of the trouble lies in this further fact. The classical case is nearly always put by the exceptional men, and the writer claims to put the case for plodding normality. In every year at the schools or universities there is a small constellation of brilliance. There are always a few men so quick in apprehension and so equipped with retentive powers that mastering the curriculum is soon finished. Consequently they have time and energy for adventuring abroad out of the prison, for reading largely among the moderns, for keeping up with the arts, for making competent linguists of themselves. Such, one takes it, are the Milners, the Murrays, the Toynbees, the Asquiths. Such are the men who came to address us later on about the splendours of classical education. Their genius blinded them to its limits. Their lively spirits never knew the prison. But the average man could only escape at the risk of letting his classics slide and of failing to do the trick which brings the degrees and the livelihood. He wanted to explore but dared not. Of course he made some excursions, but there were whole continents that prudence denied. He would dutifully throw down his moderns and go back to Cicero's Letters or the private creations of Demosthenes. The Elizabethans called him, or perhaps Blazax or the history of our own times, and he had to plod through the interminable Verrines and mark the hard passages. One paid dearly for one's Homer and Vergil. Meanwhile the brilliant men were leaving the Verrines to chance and their own ingenuity and were following where fancy led.

Of course we must, for a full understanding and enjoyment of the world, go back to the classics. But we have also, in the interests of the normal men, to break this tyranny. Latin, as a language, is indispensable to a humane course of study, and it is invaluable for modern languages. But Greek as a language, is a luxury and should be treated as such, even though it is a far finer language than Latin and leads most choice delights. Thanks to the work of modern humanist Hellenism, it is quite possible to appreciate from the books of Murray, Zimmern, and others the meaning and value of the Greek achievement and its predominant place in history. Not to know the Greek fountains and to live by the translator's funnel-pipe is to miss freshness, and to miss freshness is to miss much, but not all. But the cost of the more drastic classicism is very heavy, and not a Jay but the writer, for one, feels in some emptiness or ache of the mind the traces of that old imprisonment. Things are broadening already; the schools expand, and the universities with them. There will always be room for the specialised classical education for the few who deliberately choose it, but it ought never to be the accepted course again for men who are looking to general careers. Mr. Wells is over-contemptuous of the classics, but he is right surely in demanding world-knowledge as the basis of a general training for citizenship. Greek and Latin letters and institutions must take their place, the most important place, but none the less a place, in the scheme of study. The brilliant man is a law unto himself, but if the normal student is to go on with his iambs and his Verrines he will go on losing more in the classroom than he finds. It is possible to love the classics and to wish them chastened. For if we go back to the classics with the old immensity of detail, we must



also go back to Methuselah on Shavian lines. When we can each afford a century or two for schooling we can afford to elaborate hexameters and give hours to Greek choric metres. At present that sort of thing is only done by ignoring the history of a continent called America or by omitting to learn the language of a single foreign country.

## Miscellaneous.

### The Redemption of Man.

By S. VEERABHADRA SARMA.

#### KNOWLEDGE REQUIRED FOR THE REDEMPTION OF MAN.

We stand confused at the sight of the innumerable phenomena of the Universe. Confusion is the setback to our progress. It is the main cause of mystery regarding Universe. As this confusion is clothed in language, linguistic confusion is added to it. To avoid the main confusion at least, let us simplify these phenomena into three main heads namely, (1) Things, such as man, beast, bird, fish, tree, stones stars, etc. (2) Activities or karmas which we call motions or functions of things such as going, coming, eating, killing, combining, absorbing, petrifying etc. (3) Results or consequences or effects of those karmas, such as death, birth, pain, misery, happiness, health, pleasure, disease etc. Do we feel alike towards all these results? We feel towards them, in two different ways, and divide them into two opposite groups—those we like not, and those we like. These two opposite groups of our feelings we call the two opposite conditions we are in.

What is the condition we dislike? It is the condition of our existence with evil (death, birth, disease, pain, misery), such as interrupted horizontal and perpendicular motion (that is why we welcome any contrivance such as Motor car and Aeroplane), limited powers of seeing, hearing, tasting, smelling and touching (that is why we are overjoyed at the sight of the Microscope, Telescope, Telephone, Telegraph), and inability to do anything that we want in the universe (that is why, if Japan finds a tool to make a bore through the earth underneath the Pacific as far as America and to blow her up, destroys Germany by a word of mouth, absorbs the world's commerce by manufacturing her goods with the aid of concentrated sunrays, and thus kills England and France, we all prostrate ourselves before her. We are all the worshippers of the destroyer; we regard him as the superhuman being).

What is the condition we like in this universe? It is the condition of our existence with happiness, pleasure, health, with our horizontal and perpendicular motion, with our powers of five senses and with our power of doing what we want. If we like all the results we feel, we remain under the same condition for ever without wishing for any change and never feel misery. Only when we dislike either all, or some of the results, do we feel the tendency for an opposite move. Such a tendency we continue to feel till all the disliked results are finally removed; it will disappear along with their disappearance. What we like and what we like not, we call (respectively) good and bad, or right and wrong, or just and unjust, or righteous and sinful. We can judge this goodness and badness of the results only in the light of our likes and dislikes. No other standard is possible.

But for this condition of dislike, we should love the universe with all her varied and differentiated

phenomena, and never feel the need of thinking either of our own existence, or of the universe or of God—in a word, the idea of exerting, could never occur to us. It is therefore this disliked condition only in the Universe that we have to get rid of, but not the Universe as a whole. But now, we are identifying the whole of the Universe with this disliked condition, are regarding her things, and her activities, and the results we like, as bad as the conditions we dislike. We believe that she is a slaughterer and we can make ourselves happy only by slaughtering her in return, or by trying to escape from her through death for the time being. So we are destroying her in a thousand ways. We kill her for our purpose, and she kills us for her purpose. We claim our superiority to, and assert our super-naturalness over her by our destructive power, while she her superiority to, and superhumanness over us by her destructive power. Our experience is as mysterious to her as hers is to us. But it is we that really destroy her first for our hunger, then only she kills us. She reacts for or against us as we act for or against her. Our mutability or immutability is the cause of her mutability or immutability. If we change, she changes, if we do not she does not change either. We call her blind or conscious according as we are blind or conscious. Our persistence in destroying her is nothing more than asking her to be persistent in destroying us. If we fast and do not satisfy our hunger we may be committing no violence, she kills us for not having done our duty to her showing that even non-co-operation without violence is wrong. If however we extend our destructive hand to her indirectly and directly and have inimical connection with her directly and indirectly she kills us. Either our isolation from her through indifference or our conscious inimical connection with her, is our death. Suicide by fasting or homicide by destroying creation to satisfy our hunger are equally sins. Is it not preposterous on her part to kill and create us alternately? If so she is wrong; Otherwise we deserve the blame. She is asking us indirectly to learn how to live along with her for ever, by doing our duty to her, or in other words to adjust ourselves with her amicably by interrelation. Our final preservation depends on our preserving her. We should not think like fools that such a relation is impossible. \*If we can live by working against her as a gigantic enemy, we can live ever by working for her. We feel boldly that we can secure our self-preservation, only when we find means to adjust ourselves and live along with her. So long as we set ourselves against her by our activity or isolate ourselves from her, by inertia our disliked condition is inevitable. We always see her mistakes and faults, as if we were all right and sinless. We thus lose all chances of improvement. For instance, why has our German friend, a co-dacoit and a copartner in the world's plunder, turned out as our deadliest enemy, in spite of marital, racial, religious ties &c. Let us begin to see our own faults, and correct them. The Universe shall then assume the attitude of all-merciful God, giving up her present attitude of all-merciless Satan.

On account of her undesirable condition, we hate the universe with all her sublime and dignified beauty; we have made our constitution unfit for our abode. But we should not identify her with that condition. She should be distinguished first from it. We have to remove it from her. It is that which has separated us; and it is to this separation that our death and limitations are due. We are at one end of the pole and have to go to the other end. It is natural to feel impossibility and absurdity, if we look from this depth at the reeling top without knowing the stages of ascent and the plan of descent. We



cannot reach it at once but only gradually. It is no doubt a naked Adamite condition, as it is often affirmed here that the destruction of things is sin. This is not the naked condition of the savage with birth, death and limitations, which we hate so much. But it is the naked condition of the Sage without birth death and limitations, which condition we all consciously or unconsciously want to have by taking a deathless, birthless and unlimited God outside the universe as our goal. Whether we all enjoy it here or elsewhere, it is the same to him when we are not affected by death and birth &c. and even sensual pleasures are infinite if we amicably connect with her. Here, what we call God is the dynamic existence of things without death birth and limitations. We know, and she also knows that hunger, we have to appease by destroying and eating her things, that if not appeased, it kills us, and that even if appeased, she kills us. It is plain that we stand between destructive agents, hunger and universe. The latter grants at least a breathing time to us to think of our existence, of her existence, of our relations with her. She, gigantic as she is, yields to us when we harm her for hunger, and showers on us the bounties of growth. Her bounties are infinite if we amicably connect with her. So harming her for our hunger is the misuse of our connection with her. We do so, as our plan is incomplete; it cannot link us all. How can it then link with the goal? It becomes a proper use of our connection only if our plan is complete and can link us all with the goal. In the unlinked state she will take back from us to-morrow what she grants us to-day, while in the linked condition she uninterruptedly helps us to the goal. So she is a merciful master worthy of compromise, but not one, like our relentless hunger. We can therefore naturally hope to get shelter in her. We see everywhere decay following closely and unexceptionally at the heels of growth. We cannot be fool ourselves that our growth is an exception to the general rule. It is a sign that the present plan is incomplete and cannot embrace our existing condition with the goal. We, as wise and rational beings, should before we attempt to pluck things from the tree of universe and eat to satisfy our hunger, see whether they have as much right to live in her as we have and whether there is any chance of living along with them. It is plain that every thing, by its offensive attitude on any other weaker than itself, and defensive attitude against any other stronger than itself, and by other various evidences, shows as much eagerness to live as any other. That everything in her is a mere tool in our hands to carry out our purpose, is a savage idea. It is worse than a savage idea if we, the civilized, think that our savage brother's life, property and land, is solely for our eating and multiplying. It is a pity, if we do not know how they make us in return the instruments of their purpose. It has been said already that our hunger is a relentless master and a pressing necessity. Without it, we have no need to maintain any relation with the universe. It is true we can have inimical relation with her by destroying her things and can live though only for a time in spite of our potent desire to live for ever with her, as our existence is a negation without her. Destroying her is destroying ourselves; common sense tells us it is our duty to see her live; it is to us as urgent a necessity to preserve her as it is for us to live in her, and even more we can say. Alright: What is the way, then? On what can we subsist if it is a crime and a sin to live by eating her things and if we are to be punished by her for doing so. The only way open to us is to depend on mutual functions or karmas, and live along with things which is our ultimate purpose. When out of the two ways, the

mutual dependence of things by eating one another and the mutual dependence on each other's functions, one is blocked up against us, the other is the only way to secure our object. There is no alternative.

No doubt all things cannot stop at one mutual slaughter and go at once to organismal unity by means of organismal interaction of necessity, duty, and responsibility, from this condition of disunity, the result of our false interaction of animal necessity. Why so? Because certain things have depended on one another for artificial wants which can be supplied only by destroying and shaping certain other things and which are allowing us to do so. We are enslaved to the habit of destroying them while they are enslaved to self-destruction. They are dying for our sake. They are like so many Christs sacrificing on the cross of gold and bait. They are seeing and saving. They have also life. They have as much consciousness, mind and senses as we have. We cannot say that consciousness and mind were poured into us in the middle by somebody beyond our ken as a special favour. We cannot say they have no consciousness and mind, as they are our ancestors even from the scientific point of view. But we cannot understand each other, because we have forgotten our common languages; of touching, sounds, smelling, and tasting. We, things on earth, have forgotten our natural functions on which we lived once. For instance Sun gives us heat and absorbs cold from us. To-day they live by eating one another, only to preserve one another to-morrow. Their persistence to eat one another always, is only their persistence to live in pinheadonium. Our present ignorance in various functions of various species of things with which they lived once in harmony, should not be a hindrance to the construction of unity among mankind. We are now man-eaters. We must first give up man eating by giving up direct and indirect wars of various types, such as religious, commercial, industrial, political, agricultural, land &c. before we see the rays of the true love. We must learn what is a nation and how to build it with the aid of the creative plan of the universe and thus knit nations into one unit to make further progress afterwards. We must not despair with the idea how can creative plan, which may perhaps be applicable to mankind, unite mankind with other animate, and inanimate things? The creative plan of universe is intended for the creation of and unity in not only among mankind but also for the creation and unity of all things.

All things are united to fight with one another for food. It is animate and inanimate creatures that have taught us love and hatred. We can see if we have brains on our shoulders. We can see how they are applying both the creative and the destructive plans, as confusedly and indiscriminately as we, the Sins, do. If we, the final products of creation correct ourselves, we can, to our wonder, see how all things give up the present discontented evolution and involution and begin contented evolution and involution and help nature along with us in her grand scheme of uninterruptedly building universal organism, her ultimate aim.

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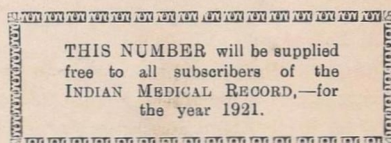
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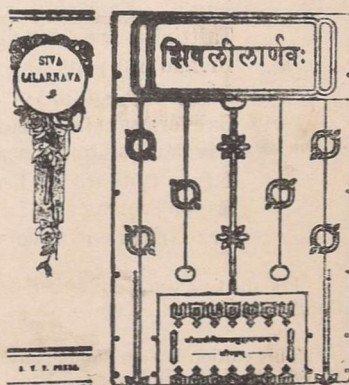


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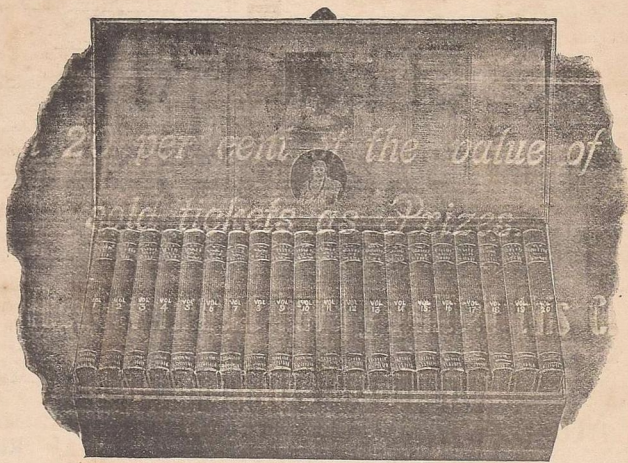
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