

Our Home Magazine

JULY 1929



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

OUR HOME MAGAZINE

'Come unto Me, all Ye, Children of Immortal Bliss'

—Sri Ramakrishna

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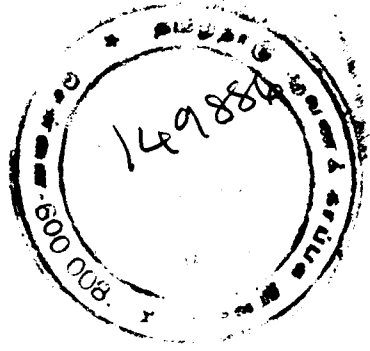
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PRAYER

विश्वनाथाष्टकम् ।

गंगातरंगरमणीयजटाकलापं
गौरीनिरंतरविभूषितवामभागम् ।
नारायणप्रियमनंगमहापहारं
वाराणसीपुरपतिं भज विश्वनाथम् ॥१॥

वाचामगोचरमनेकगुणस्वरूपं
वागीशविष्णुपुरसेवितपादपठम् ।
वामेन विग्रहवरेण कलत्रवतं
वाराणसीपुरपतिं भज विश्वनाथम् ॥२॥

भूताधिपं भुजगभूषणभूषितांगं
व्याघ्राजिनाम्बरधरं जटिलं त्रिनेत्रम् ।
पाशांकुशाभयवरप्रदशूलपाणिं
वाराणसीपुरपतिं भज विश्वनाथम् ॥३॥

शीतांशुशोभितकिरीटविराजमानं
भालेक्षणानलविशोषितपञ्चबाणम् ।
नागाधिपाराचितभासुरकर्णधरं
वाराणसीपुरपतिं भज विश्वनाथम् ॥४॥

पञ्चाननं दुरितमत्तमतंगजानां
नागान्तकं दनुजपुंगवपन्नगानाम् ।
दावानलं मरणशोकजराटवीनां
वाराणसीपुरपतिं भज विश्वनाथम् ॥५॥

तेजोमयं सगुणनिर्गुणमद्वितीयं
मानंदकंदमपराजितमप्रमेयम् ।
नागात्मकं सकलनिष्कलमात्मरूपं
वाराणसीपुरपतिं भज विश्वनाथम् ॥६॥

आशां विहाय परिहृत्य परस्य निन्दां
पापे रतिं च मुनिवार्य मनः समाधौ ।
आदाय हृत्कमलमध्यगतं परंशं
वाराणसीपुरपतिं भज विश्वनाथम् ॥७॥

रागादिदोषरहितं स्वजनानुरागं
वैराग्यशान्तिनिलयं गिरिजामहायम् ।
मायुर्यधैर्यमुभयं गरलाभिरामं
वाराणसीपुरपतिं भज विश्वनाथम् ॥८॥

॥ इति श्रीव्यासकृतं विश्वनाथाष्टकम् ॥

PRAYER

A HYMN TO VISWANATHA BY VYASA

(Freely Rendered into English)

1. **W**ITH matted locks made weirdly beautiful by the laughing waters of the Ganga ;
With Gauri the symbol of eternal youth ever at his side ;
Sits there in Benares the friend of Narayana and the foe of Manmatha,
consuming all carnal desires with the flame of wisdom ;
Adore thou him, knowing him as Viswanatha, the Supreme Lord of this Universe.
2. He is the repository of all *gunas*, and speech returns baffled in the attempt to express his greatness ;
Brahma, Vishnu and all the Devas wait at his foot-stool, ever attending to his wishes ;
Uma the embodiment of all good is his consort ;
Adore thou him, knowing him as Viswanatha, the Supreme Lord of this Universe.
3. Strange are his ways and ignorant men take him to be a lunatic ;
Though the Lord of all Creation, he is dressed like a *fakir* in tiger skin ;
With dishevelled hair and three eyes, with *pāsa* and *ankusa* and *sula* for protecting the good and punishing the wicked, he sits there in Benares granting all boons to his devotees ;
Adore thou him, knowing him as Viswanatha, the Supreme Lord of this Universe.
4. His form fills earth and heaven ; and the moon in the sky shines like a flower in the wreath of stars set on his crown ;
His third eye on the forehead flashes forth the fire that consumes the cupidity of man ;
To him evil is no evil ; poison is no poison ; and as if to vindicate this, he has adorned himself with curling serpents ;
Adore thou him, knowing him as Viswanatha, the Supreme Lord of this Universe.
5. Thy sins, huge though they be, shall quail in his presence and take to their heels like elephants before a lion ;
Thy enemies, though they be veritable Asuras, shall go into a thousand shreds, like venomous vipers caught by a falcon ;
Grief and old age and all the attendants of death that frighten mortal man, though they appear like a mighty and impenetrable forest, shall be consumed in a trice by his grace ;
Adore thou him, knowing him as Viswanatha, the Supreme Lord of this Universe.

6. Resplendent is his form and his light fills the world and reaches beyond ;
He is the seat of all *gunas* and yet he transcends all *gunas* and forms and names ;
One without a second, of the nature of bliss unalloyed, unconquerable, beyond the senses and yet beyond, stands he the soul of all souls ;
Adore thou him, knowing him as Viswanatha, the Supreme Lord of this Universe.
7. Relinquishing all hope and all desire, and freeing thyself from fault-finding in others ;
Keeping out of the path of sin, and bringing thy mind to peace ;
Enter thou the lotus of thy own heart and there discern thy beloved ;
Adore thou him, knowing him as Viswanatha, the Supreme Lord of this Universe.
8. Though he is untouched by likes and dislikes and all the dualities of this world,
He has a partiality to his devotees and is ever sweet and kind to them ;
He is the abode of *vairagya* and peace ineffable ;
Just look at his blackened throat to be reassured that all that proves a poison to thee shall be willingly consumed by him and thou shalt henceforth know him as thy only friend ;
Adore thou him, knowing him as Viswanatha, the Supreme Lord of this Universe.



Smile a While

Doctor (having painted the throat of a patient)—'Two Rupees, please.'
Patient—'Two Rupees! Why, last week I had the whole of my kitchen painted for one rupee.'

* * * * *

'He says he does not smoke or drink or gamble.'
'Why, he must be nearly perfect.'
'Yes, he would be, if he was not such a liar.'

* * * * *

'What is the matter ?'
'I wrote an article on fresh milk and the editor condensed it.'

* * * * *

Pupil—'But I don't think I deserve a mere nought.'
Examiner—'Neither do I, but that is the lowest mark I am able to give you.'

* * * * *

Reminiscences

BY RAO SAHIB C. RAMASWAMI AIYANGAR,
Secretary, Sri Ramakrishna Mission Students' Home, Madras

A Noteworthy Gift

I

"Whatever you give, give with a faith in thy purpose, give with a heart full of love and gladness, give with humility and with folded palms and let not the want of these qualities ever accompany thy gifts." (Taittiriya Upanishad.)

WE are now entering on an important epoch in the history of the Home. By 1916 the institution had lived over a decade of useful

"The institution is a training ground for habits of regularity and self-reliance. The boys themselves practically manage the whole institution and as happened at the time of my visit, including the cooking of the food and serving it. The whole responsibility being thrown on them, habits of self-help are formed which coupled with attention to regular



The Road leading to the Home as it is to-day

life and enabled a large number of poor boys of capacity and diligence to receive an all round education, and settle in various walks of life. The training given therein came to be appreciated as a model for inculcating the dignity of labour and teaching the value of a well disciplined life. Mr. V. P. Madhava Rao, C.I.E., Retired Dewan of Baroda who then visited the Home recorded his impressions thus :—

observance of religious practice cannot but equip them for the battle of life when they go out into the world. It strikes me that the students who get admitted to the institution are more fortunately situated than many brought up in average Hindu households. The managers of similar hostels will do well to study the working of this excellent institution and follow its example. It would seem to enjoy

debt of obligation. I desired that his gift should be suitably commemorated by a tablet but when I broached it to him, he did not approve of it. He would rather remain an unknown donor. When on certain occasions, I have unavoidably had to make public reference to his generosity, it was not without a feeling of fear that I might be offending his modesty; and in the present instance too I must crave his kind indulgence.

II

For several months after the above gift, very little of actual work was turned out though there was much dreaming and planning and manoeuvring. The next year 1917, began with a visit from the Hon'ble Sir Alexandar Gordon Cardew, Member of Council, Madras. He stayed for over two hours on the premises making a critical examination of every aspect of work, scrutinising the accounts, questioning the boys and not sparing me either. He went so far as to see whether certain items of expenditure were properly vouched for and whether a particular letter addressed to him was entered in the despatch register. He seemed at first to be somewhat sceptic about the claims of the workers as regards disinterested service and seemed to doubt the possibilities of a satisfactory management of the institution by private individuals. When he asked me several questions about my own position in Government service and how I collected the necessary funds and so on, I could not guess his motive and was for a moment afraid if he might raise objections to my identifying myself with the institution while being a

Government servant. But in the end, I was greatly relieved when he expressed himself entirely satisfied with the methods of work and disposed to give such help to the undertaking as he possibly could.

He wrote: "I have been much interested to see this useful institution, which undoubtedly supplies a real want in providing a home and decent surroundings for the students. There are few greater needs in this city and in mofussil towns too than increased hostel accommodation for boys and young men, and small though it is, it is none the less valuable and creditable to its organisers. The registers are admirably kept and I have no doubt that their neatness and exactness reflects the spirit which permeates the whole institution."

In the course of the subsequent conversation, I made mention to him of the recent gift of land to the Home and the urgent need for erecting a permanent building thereon. He threw out a fruitful suggestion that we would be well advised in seeking the help of the Government for a half grant towards the proposed building and said to me, "Why don't you consult Mr. Stone in the matter? You may mention to him that I suggested it to you." I thought the idea worth following up and so I called upon the Hon'ble Mr. (later Sir) J. H. Stone, the Director of Public Instruction, whom I could claim as my old professor in the Presidency College. He was all kindness to me and readily promised to help the cause. On the 31st March, 1917, he visited the institution and inspected the site of the proposed building along with my brother C. Ramanujachari and

myself. The impression that this visit made on his mind, I was sure, would stand us in good stead when the time came for approaching the Government for aid.

responsibilities to scrutinise the plans and estimates in minute detail and give the cause the full benefit of his vast experience. The plans were thrice revised. One



Swami Brahmananda.

Then we turned our attention to the preparation of plans and estimates and in this connection the services of Rai (now Dewan) Bahadur A. V. Ramalinga Aiyar were invaluable. He spared no pains in the midst of his official

important suggestion of his that arose from a keen foresight into the possibilities of the future was that we should, before erecting the buildings, purchase and add to the site, so that we could have an extensive compound where, removed

in the West. Though small and easily escaping notice, these prove to be of great importance in social life and have very far-reaching effects on the mass mind. As one of these might be mentioned the Queue system which is working in an admirable way in European countries.

The proper appreciation of the Queue system as it exists in the West could only come from those who have experienced the results of its absence. The idea of the Queue in itself is quite a simple one; even a smart school boy could have made that suggestion. But its application in daily life, making millions of people conform to it is a remarkable achievement which indicates the presence of some very valuable qualities amongst those people. The idea has gained such a strong hold on the mass mind in the West that one would as well forget the breakfast as forget the Queue.

It would perhaps be the easier thing for me to point out to the readers of *Our Home Magazine* what is not a Queue and what its absence means. One has only to go to the booking windows of most of the railway stations in South India or to the big temples like those of Triplicane or Mylapore during the crowded festivals. The rush and the struggle are quite apparent. Every one is anxious to be the first to get in, and probably the last to come is the most anxious of the lot. Might reigns supreme and the weak and the infant go to the wall. One feels very uncomfortable indeed, being pressed on all sides by the crowd. It is not rare to see young men proud of

their strength taking the most active part in the rush, apparently enjoying it. No wonder that reports of casualties during the holy festivals are not as infrequent as one would wish. It should be noted that the ignorant and illiterate masses are not entirely responsible for this chaos. Instances could easily be quoted where well educated young men behave in a manner not by any means different. It was not many years ago when I had the privilege of being a student of the Presidency College, Madras, I used to observe the crowd of students assembled to pay their fees at the counter. The resemblance to the railway third class booking office was so striking. Probably conditions have changed now; either the students have grown wiser or the authorities of the College have devised means to prevent such a scene.

An entirely different picture presents itself when a crowd forms a Queue. The crowds in the railway stations of the western countries during the holiday season are frequently much bigger than those of the temple festivals in India. But there is no struggle and no rush. There are rows and rows of people standing or sitting one behind another, quietly waiting with all their luggage. When the proper time comes, the whole row moves forward rapidly like a battalion in miniature. The same Queue waits in the theatres, in the crowded banks, at the tram stops, etc. When any person comes up to any of these places he looks around; if there is a Queue he falls into it, and if there is none, he starts one. It might be useful to give an instance of a crowd assembled to perform a holy function. At the

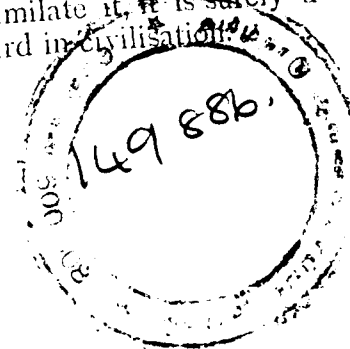
tomb of the unknown warrior in London on the Armistice day and on many others, there are hundreds of visitors carrying flowers and wreaths in memory of the beloved ones whom they lost during the Great War. Though it is situated in one of the busiest streets of the City, one scarcely notices the crowd unless one is observant. There is a long Queue rapidly moving on. As the people in the front leave their offerings and pass on, more join in the rear.

It is not possible to find out when exactly this Queue system came to be observed in the West and how it was introduced. Even now one could see in tram stops notices requesting people to form Queues for the cars. Apparently they have passed that stage long ago and these notices stand only as vestiges of the past. There are no such notices in other places. The idea of the Queue has been so assimilated by the masses that it is impossible to see a disorderly crowd, a crowd without a Queue.

It is not difficult to understand the qualities of the mass mind which have been responsible for the Queue system and which have been in a way fostered by it. A Queue signifies in the first instance order and efficiency. It means justice, being an embodiment of the maxim, "first come first served"

and a strong denial of the opposite "might is right". It means patience to wait for one's turn and confidence that it will surely come. These qualities are deeply rooted in the subconscious mind; for when anybody falls automatically into a Queue, he does not argue beforehand about the justification or the necessity for it; he simply cannot do otherwise. No question of dignity ever comes in; in the refectories of Universities like that of Manchester, it is common to see professors and students moving in a Queue to pay their bills at the counter.

How to introduce this Queue system into India is an important practical question to be solved. It is possible, by means of proper organisation and arrangement, to force a crowd of people to move in a Queue. But this has the disadvantage of not being permanent in effect. The ideal method is certainly through the education of the young and old. Children might be taught in school how to form a Queue. But the example of their parents will surely be more effective than the precept in the school. Hence, the importance of adult education in the methods and the advantages of the Queue system cannot be overstated. For, if the mass mind is impressed with this idea and is able to assimilate it, it is surely a move forward in civilisation.



The Use of Lantern Slides in Adult Education

BY A. A.

THERE are now many young people in India who are anxious to render social service. This desire has come to them partly through an acquaintance with the work of the different Social Service leagues and partly through their own observation of the sad conditions in which many of their fellow-countrymen live. The best results are achieved by those who are moved by a sincere sympathy for their less fortunate brethren, for it is only this which will keep alive the desire to work, through the many discouragements which must necessarily fall to the lot of the social worker in the course of his duties.

Although the wish to serve is the first thing necessary, he must also learn something about the methods of work, and the order of their importance. It will generally be admitted that adult education is a prime necessity, particularly in our villages, and further that this branch of social service is specially in need of the spontaneous and loving services of voluntary workers. It is rightly said, "The initiative for any successful movement towards adult education must come in India as elsewhere from voluntary agencies and unless they take a leading part in its control, such a movement is not likely to prosper." The following notes are intended for those who wish to take up such work and are the result of some experience gained by the inmates of the Sri Ramakrishna Students'

Home, Madras in an attempt at adult education through lantern lectures.

Every other Saturday night from 8 to 9.30 p.m., one of the senior students of the Home gives a discourse, illustrated by lantern slides, on some interesting and useful topic. These discourses are arranged for the benefit of the illiterate people who live in the neighbourhood of the Home, mainly the washerman and the potter communities. The hour and the subject of the discourse are intimated to them the previous evening by a few students, who go to see them in their homes and talk briefly about the subject of the discourse, and invite them to attend it. The next day, when they turn up, they are received in a homely way, so as to create a cheerful atmosphere. The discourse itself is given in colloquial Tamil, which is easily understood by them, and as already remarked, illustrated by lantern slides, in the absence of which suitable pictures are projected on the screen with the help of a Radioptican. At the end of the discourse, those who attend are generally treated to some light refreshments.

The subjects handled, and the approximate number of people including women, who attended, during the last year are given below. The names of the lecturers are mentioned only when they are from outside.

SUBJECT	No. attended
1st Term.—	
1. How students live in the Home.	40
2. Life of Sri Ramakrishna	50
3. Hookworm ...	40
4. Cholera ...	30
5. The Ramayana, Part I	60
6. The water we use; hygienic way of living ...	70
7. Malaria ...	70
8. The Ramayana, Part II	20
2nd Term.—	
9. The Ramayana, Part III	200
10. Our religion in other lands	200
By Rao Bahadur T. S. Subramania Iyer, M.A.	
11. The Ramayana, Part IV	200
12. National health	250
Moving pictures by Dr. Lakshminpathy	
13. The Ramayana, Part V	200
14. Life in other lands	150
By N. Subramania Iyer, M.A.	
15. The Ramayana, Part VI *	200

Such discourses, obviously, do not help in making people literate i.e., able to read and write, which probably is the main aim in Elementary Adult Education—and they are not, in this case, intended for that purpose: there is no special section attached to the Home which may be called an Adult School, and it is doubtful whether the term Adult Education itself can properly be applied to these activities: but they do help in imparting ideas in matters of practical value,—such as health and hygiene, child-welfare

* Serial slides of a satisfactory nature on the Hindu epics are not available for sale at present. This however was not an insuperable difficulty. The members of our staff set about the task in earnest and had the necessary slides prepared in the Home itself. About a hundred slides have been prepared to illustrate the Ramayana, providing matter for nearly six discourses. Similar slides have also been prepared to illustrate the "Tiruvilaiyadal Puranam."

and the ideal of bhakti,—as illustrated by the lives of ancient heroes and sages; and these may indirectly stimulate them to learn to read and write.

I have however placed these facts before the reader, because they appear to give some useful hints in solving the problem of securing and maintaining a good attendance in an ordinary Adult School. The use of magic lantern slides provides an attraction in the early stages. The attendance record shows that what most appeals to them is, the representation through slides of the stories from the Epics, which they roughly know beforehand, though not in detail; and they take delight in seeing in pictures the activities of those heroes whom they have learnt to love; and the interesting verbal descriptions which accompany are better liked and listened to, if they are given in the colloquial vernacular.

Story telling, however, is not the main end of such discourses. The slides illustrative of the great Hindu Epics, our experience shows, attract the audience to the place of instruction. Once the habit of willing attendance has been created in them, we may give them instruction in other subjects, which are perhaps more directly useful to them. The attendance record gives us valuable guidance in this direction. In the first term, when we had not given them a taste of the Ramayana slides, the attendance was by no means encouraging. The boys who went to invite them were given a curt reply by many. "It is only to show those worms, we suppose," said they. But after we had begun the series of Ramayana slides, even topics on

health, like Malaria, attracted a better audience; the attendance generally increased; we were glad that the use of the Ramayana slides had well served its purpose.

While discourses were usually given by our students, an occasional outsider was most welcome to the audience; moving pictures were of course very popular. Again re-

ceiving the people kindly and treating them to some light refreshments has a good effect and those who serve and those who are served feel cheerful and are drawn closer together day by day.

Such has been our experience, and we give it here, for what it is worth, for the benefit of similar workers.

Sandhya-Vandanam

BY KAUNDINYA

I
“EXCEPT a man be born anew, he cannot see the Kingdom of God”. This second birth of man is in a moral world and marks his transition from the animal to the human plane of consciousness. Thenceforth he is a *Dviya*; he is a double personality and lives in conflict between *what is* and *what ought to be*. Man is truly man, only in so far as he succeeds in this fight by turning his own passions and desires, the habits and instincts of his animal life from tyranny into obedience. Nearly all our institutions are the outcome of the endeavour to make this fight easy and methodical in so far as it may be, and *Sandhya-Vandanam* is one of such institutions.

Every Aryan boy is or ought to be initiated into this higher life before the age of 8, 12 or 16 according to his *Varna* or heredity and evolution; in any case before he passes to manhood. And then he is enjoined to do *Sandhya* worship every day of his life without a break. It is as necessary for the

growing soul, as food is for the body and its neglect will lead to spiritual stagnation as surely as continued starvation would result in physical death.

The chief part of *Sandhya-Vandanam* is the practice of meditation. The powers of the mind are ordinarily like rays of light dissipated. We must start from childhood to gather them and hold them together. It is a difficult and life-long task and success can only be achieved by stern determination and steady practice, *Vairagya* and *Abhyasa*. When the power of concentration is obtained, great will be the gain, for as the darkest places reveal their secrets before the penetrating rays of the sun, so will the concentrated mind penetrate into its own secrets. Thus will we come to the basis of belief, i.e., genuine religion.

Sandhya-Vandanam comes from two words, *Sandhya* and *Vandanam*. *Vandanam* or worship is the offering of one's own self at the feet of the Lord. *Sandhya* is the time of twilight

when night passes into day and day into night. The morning hour when man awakes from sleep to the world of sense and activity, and the evening hour when he retires from activity and naturally withdraws into himself; the midday and sometimes the midnight also are considered as *Sandhya* or turning points. The practice of this worship varies in minor details according to different sects and schools, but in essence it is the same, the meditation on *Gayatri*, the heart of *Sandhya* being common for all. It is for this that the preliminary ceremonies prepare the way by purifying the body and the mind. As we enquire into the meaning of the *mantras* that are repeated, their purpose will become clear. We shall follow here mainly the *Yajur Vedic mantras*.

II

Every religious act begins and ends with *Achamanam* and *Pranayamam*. Fire, air and water are recognised as symbols of the divine, by their all-pervasiveness and their power to purify all they touch. Repeating the holy name of the Lord and making obeisance to Him with the words: *Achyutaya namaha*—salutations to Him who is unchanging; *Ananthaya namaha*—salutations to Him who is infinite and eternal; *Govindaya namaha*—salutations to Him who came on earth as a lowly cowherd to teach mankind; take a little water, thinking you are thereby purified. Then the various organs of sense, the eyes, the ears and the nose, the head and the heart are touched with the repetition of the Lord's name as though each sense was gently asked to withdraw itself

from the outside and seek the Lord.

Then the Lord is pictured in the imagination with the words *Suklambaradharam etc.* “in white and radiant apparel and smiling face, dispelling all doubts and difficulties.” The forehead is gently struck with the knuckles, the head being conceived of as an *Amrita Kalasam* from which flows the nectar of immortality. The brain and the spinal column contain this *Amritam* and the gentle knock awakens the nerve centres. The adept feels during the act a tremor going through the head and the spine.

This is followed by *Pranayamam*. *Prana* means the vital forces in one's own body and *ayama* means controlling them. Air is the external agent through whose aid this control is brought about. The first step is to breathe in a measured way. The nerve centre of the respiratory organs has a sort of controlling effect on the other nerves and rhythmical breathing therefore harmonises the system. When you practise this, the *mantram* is repeated, *Om Bhuh* etc. “All this is God. This earth, the sky, the starry regions and all the universe to the highest seventh heaven are pervaded by Him. Let us meditate on His effulgent form, who being the source of our intelligence, guides and controls it. Let us realise this. Water, air, earth and light that surround us and all that we perceive and all that is beyond are permeated by Him through and through.”

Then comes *Sankalpam* or self-determination with the repetition of *Mamopatka &c.* Tell your

mind, "I am now beginning this worship and nothing will be allowed to come between me and my Lord during these moments. Purg- ing off my sins through *Sandhya*, I am going to make myself a worthy servant of the Lord."

With *Marjanam* or *mantra- snanam* intended for external purification, begins the formal *Sandhya*. The *mantram* addressed to the god of water, *Apohishta* &c. is freely rendered thus:— "Thou art the source of our food and the joy of our life is established in thee. As a mother to her child, give us thy best, that our senses may become strong and our life fruitful. Through thy grace may our second birth become truly beneficent." So saying, sprinkle water over the body and all round yourself.

Then we have *Aposanam* for internal purification with *Surya- scha*. "Repentant I seek forgive- ness for sins committed through anger or delusion, during the past twelve hours by thought or word or deed, by hands or feet or the other organs. Whatever my sins, let them be swallowed up as night is swallowed up by day. Thus purified I shall offer myself as a sacrifice to thee, O Surya!" This for the morning; the evening *mantram* is similar in substance.

For the noon, the *mantram* is *Apah punantu* etc. "Let water purify the earth and let the puri- fied earth make me pure. May the Lord of the Universe purify everything and may the things so purified make me pure. Eating the leavings of others or partaking of impure food and thus defiling this body, the temple of God; or accept-

ing gifts from unclean hands through greed; and whatever other unworthy act I have done, may this sanctified water purify me of the sin." As a daily bath washes off the impurity of the body, so does this wash off the impurity that necessarily gathers round the mind in its daily activity.

Punar marjanam with *Dadhi- kravinno Akarisham* etc. The god of fire is here addressed as *Dadhikrava*. "May the victorious all penetrating fire god make us sweet of tongue, active and long lived." This is followed by *Apohishta* again.

Arghyapradanam. This is the chief item of the first part of the *Sandhyopasana*. Taking water in the joined palms of the hands, looking up at the sun, scatter it re- peating the *Gayatri*. This is to be done thrice. Imagine that your sins are scattered away like the water you throw away. *Kaushitaki Upanishad* says: "Adore the rising sun, having brought water and thrice sprinkled it saying, 'Thou art the scatterer, scatter away my sin'."

The proper time for *Arghyam* is just before sunset and sunrise and at midday; if not done at the right time, an additional *Arghyam* is given. When that is finished, tell yourself *Asavadityo Brahma* &c. 'This Sun is Brahman. He who is in the Sun is the same *Purusha* as is in my inmost Soul.'

In connection with the *Arghyam*, occurs a Vedic text which literally means that the *Rakshasas* set up a fight against the Sun all night and to help the Sun, the devotees facing the Sun early morning and evening throw up water enchant- ed by *Gayatri* and this becomes

Vajram, the divine mace and attacking the *Rakshasas* repels them far away and that by this act the devotees attain great merit. In reality, the fight referred to is the conflict between the forces of good and evil in the moral world, sym- bolised by light and darkness or the Sun and the *Rakshasas*. Let us join hands with the good forces and aid in the conquest of good over evil. This is the true significance.

Then *Tharpanam* follows. The word means satisfaction and it is an act of offering one's self in love and service for the satisfac- tion of another. Every gift or

offering is, according to our custom, followed by a pouring of water indicative of washing off all attach- ment with the words 'what I have offered is not mine, *na mama*,— *santim prayaccha me*—give me peace, etc.' This is the underlying spirit of all *danam* and all *thar- panam*. Here the *tharpanam* is first offered to the *Navagrahas*, that immediately control the destinies of man with the words *Adityam tharpayami*, etc., and then to the overlord of all, with *Kesavam tharpayami* and so forth. Here ends the first or ceremonial part of *Sandhya-Vandanam*.

(To be continued)

On Catching a Train

BY P. S. VISWANATHAN, M.A., I.C.S.

WERE it not that an ingrained Brahmanic tradition pro- hibits me from beginning with anything inauspicious, I would have begun my article with the heading 'On Missing a Train.' But since all is well that begins well, I can now proceed with a safe conscience to deal with my theme.

In the first place the term 'catch- ing a train' is not strictly accurate. You either get into it when it has no intention of running away, or you never get into it at all; which- ever way it is, there is so little in it of a pursuit, that the term 'catch- ing' is rarely appropriate. I can concede its accuracy only in cases when it is a really fair race, when several fat gentlemen in bursting waistcoats and awkward umbrellas start gaily off, after the starter's 'one, two, three, go,' and overtake

the train. But that is never likely. The Railway Company has not got the spirit of sport in it, to encour- age such manly pursuits. Or proba- bly they are selfish enough to care for steadiness in their income and don't give their engines a decent chance. If the engine drivers had their say in the matter, things would be different, but a nasty com- mercial lot of T. S.'s and A. T. S.'s are not likely to lose a fine bank- balance for the thrill of sport.

There are some trains that are meant to be caught up and passed. You will understand me if you have ever travelled on the Katpadi- Villupuram line, or upon the Hubli- Masulipatam line in the good old days of a decade ago. Those trains were meant for being caught; but unfortunately the public, if they were in any haste, preferred walking

to catching the trains; and so the trains were not 'caught' at all by anybody. The centipede on the line, on hearing the noise of the trains, (and they were heard easily from quite a good distance), would turn herself over drowsily and mutter: 'Time enough for another Siesta.' Fine days those!

In these days trains have got into the ugly habit of travelling fast! And they start correct to time! People of the older generation are shaking their heads in deprecation of such a revolution. And what is worse, the trains have become so silent that people who in the good old days used to hear the train two stations off and would then put the *Iddaly* pans on the steam to prepare *Iddaly* for their journey, have now, alas, nothing to warn or waken them. And Railway journey has become so easy that half the romance and zest has gone out of it!

But, thank God, this is not the case everywhere. On that particular bit of Railway which serves my native village, the good old regime still continues undisturbed, for which we all raise hymns of thanks even now.

But, except for a fine bit of declamation, the digression I have made is irrelevant. When I speak of 'missing a train' I refer to these upstart contraptions called Mails and Expresses—'Oh! Shades of Shuttles and Passengers'—that start from say, a city like Madras. And further I refer only to people of the older school who somehow find themselves in Madras, and try to go back to their native homes. I don't refer to the spruce gentlemen who buy their tickets and

reserve their berths a day before, who lock up their suit cases a week previously, and who get dressed up an hour before the time for departure, then jaunt nonchalantly at home for half-an-hour, board a bus to the minute, reach the station a minute later and methodically miss their trains. Nor do I refer to the travelling agent who pops in and out of the station every minute and defiantly boards his train just as it is moving out. I refer, as I said already, to those simple souls who have come to Madras to attend a marriage in the house of a rich cousin and are going back to their villages. Behold them then on the day of their departure! See the house rocking beneath their hasty comings to and fro, their feverish hunt after sticks and cords and sandals mislaid, their loud-voiced injunctions to weeping and obstinate children, their shrill reminders to husbands or wives to come back in time, etc., etc. "When does the train start—8, 9? or what is it?" Countless suggestions, without any reference to the guide. One bright youngster, looks it up and announces the time of the next special train to Ooty!

And then, the packing! Pieces of cloth, remnants of old sarees in all stages of decayed splendour lie square on the ground. The contents are a miscellaneous assortment—five packets of *asafoetida*, eight viss of sugar, four chombus, six lotas and Uddharinis, an occasional Madisanchi, three snake-gourds, a packet of lady's finger seeds, a bunch of bananas overripe, a few rattles and earthenware tops, some toy balloons, some cocoanuts, a packet of loose turmeric tubers, lots and lots of decayed betel leaves, etc.,

etc. *ad infinitum*. After an inordinate amount of straining, you can see the net result in about six or seven, more or less round, bundles averaging 2 to 3 feet in diameter. At the last moment, one sage female remarks, 'Where have you put the bottle of castor oil?' "In this, no, there"—the answers fly thick.—'It must have been left out' declares the sage female. "I tied it in myself" insists another. "It cost ten annas" begins the sage female, who happens to be a mother-in-law, "but hussies of these days are absolutely callous in these matters. Respect for a Mother-in-law, at least"—here the son cuts her rudely short, "What is the row about?" he cries.—Answer, a pandemonium of complaints and sobs. "Open the bundles" says this cutter of the Gordian knot. Forthwith they are opened—the castor oil bottle tumbles out from the top of the first one, and breaks to pieces on the ground to ensure more recriminations and tears.

Then suddenly a grand-uncle gets some qualms about 'Vara Sulam' and 'Rahukalam' and 'Murana-yogam'. The almanac has to be brought forthwith and the venerable gentleman appeased. Meanwhile the ladies have disappeared to receive farewell Tambulam, and to exchange parting greetings. The parting greetings are longer than any greetings have a right to be. 'Make haste' cry the men. 'Here we are' cry the women. 'But we haven't taken leave of Kamu.' And so they rush off to Kamu for another half hour of greetings. When the individual greetings are

over,—there begins the mass meeting or assemblage to send them off; and the talk goes on at random for a few minutes, until the enraged men drag them off and put an end to their colloquies.

Then comes the ordeal of getting into the tram or the bus. The conductor, from the distance, says to the driver, "Here's is a fine country-party". A set of small urchins have gathered round and pass unauthorised comments. After a good deal of altercation with the conductor as to a reduction in fare, and a counter demand from him for luggage fare for the bundles, they all huddle in and start for the station.

'Porter, Sami! Porter, Amma!' cry the Porters and amid their rush to take hold of the luggage, they reach the booking office. The valiant males start forth for tickets, poke their elbows into the eyes of a few buyers and start a quarrel which it takes half an hour to appease. Then they get their tickets, enter in with a rush, invade an overstocked compartment and there find that their train has gone an hour ago, and that this is a workmen's train as far as Perambur. The compartment disgorges them again and they wander tortuously about the platform, waiting for a train that will come four hours after, exchanging mutual recriminations, ashamed to return to their kinsmen, and driven from place to place by porters and petty officials.

Let us leave them there.

Moral—Never take women on a Railway journey.

Sri Ramanuja*

LIKE all great teachers, Sri Ramanuja is a *reflection* and *criticism* of the times in which he lived. Owing to the influences that had been set at work by the reactionary agencies of Buddhism and Jainism, against which Sankaracharya had boldly fought but which had not altogether died out then, and owing to the continued onslaughts of Muhammadan invaders, the old Vedic religion was becoming a mass of vain disputations, divorced from a yearning for and striving after reality. In trying to keep its ground against alien attacks, it had become all head and no heart. It was at such a time that Sri Ramanuja appeared on the scene, with a heart flowing in unison with the whole of humanity, to preach the gospel of love, the gospel of social raising up, to throw open the doors of religion to all, to the Brahmin and to the Panchama alike, pointing out that the nearest way to God lay through the heart. He came to interpret anew to the masses the old religion in terms of the orthodox traditions of Vaishnavism as experienced by the Alvars and explained by the Acharyas before him.

About twenty-four miles to the west of Madras on the way to Kanchi lies the sacred village of Sriperumbadur, where Ramanuja was born in 1017 A.D. In the month of Chitrai comes the annual festival of his nativity when thousands of pilgrims flock there to participate in the celebration of the memorable day. Such occasions not only remind us of the ideas and ideals for

which our ancestors lived but also help to raise our minds high above daily trifles.

Ramanuja had his early education under his father. When he was barely fifteen, his father died and he was taken to Kanchi, a great centre of religious learning and piety, where he was placed under the tutelage of an Advaita Acharya, Yadhava Prakasa by name. In the course of years the disciple's mighty intellect threatened to eclipse the greatness of his master. A worthy Guru should have been proud of such a Sishya but Yadhava Prakasa succumbed to the weakness of jealousy. He began secretly to plot against the life of Ramanuja, deciding to get him out of his path by any means. He arranged for a journey to Benares and thought of getting him drowned in the Ganges. But Ramanuja had come into the world with a purpose and could not be so easily removed. He was destined to live for a hundred and twenty years to see his mission accomplished. He was warned in time of the plot by his cousin brother, a co-disciple, who had accompanied the party. When they had reached the Vindhya hills, Ramanuja stayed behind and turned back his steps. When he was lost in the woods and was sore tired, a hunter and his wife appeared before him and led him out of the forest. Lo! What was his surprise to see the temples of Kanchi before him the next morning. The guides had just then mysteriously disappeared. It was Sri Varadaraja

himself with his consort that had taken pity on their devotee and come to his help. From that moment, Ramanuja was a changed man and knew the Lord as his friend and guide, and his life he held as a sacrifice to Him and to His devotees.

that Ramanuja was the fittest person to inherit and to pass on to the coming generations the treasures of religion that he had laid by. He, therefore, sent one of his disciples to Kanchi to take Ramanuja to Srirangam. But unfortunately Ramanuja came a little too late and



Sri Ramanuja at Sriperumbadur

The great Yamunacharya, whose renunciation was equal to that of Lord Buddha himself, was then living at Srirangam. He had been interested in the career of Ramanuja, as one related to him, and had heard with peculiar pride and pleasure the reports that reached him of the boy's intellectual powers and of the qualities of his heart. Even before seeing him, he decided

Yamunacharya had just passed away. Three of his fingers remained closed at the time of his death, and this indicated to Ramanuja three commands which the Guru had intended to communicate to him viz., to interpret to the world the Upanishads, the Vedanta Sutras and the Bhagavad Gita in a new light, harmonising the paths of *Karma* and *Gnana*; to popularise

* Notes of a lecture by Professor P. N. Srinivasachariar, M.A., at the Home, during the birthday celebration of Sri Ramanuja on 13-4-1929.

the Prabandhas that contained the ecstatic outpourings of the Alvars in the language of the people and to raise them to the pre-eminence they deserved; and finally to train worthy disciples for the continuance of this work.

Ramanuja had found his mission in life and immediately set about preparing himself for the task. He was 25 years old then. Like a bee gathering honey from many flowers, he sought several *gurus* and gathered the best from each. As an instance of the earnestness of his quest and as proof of his overflowing love and sympathy for fellow-beings, mention should be made of his walking on foot no less than eighteen times to Tirukkottiyur to receive initiation into the *mahamantram*, from a worthy teacher of the place. No sooner had he received the *mantram* in secret after such great hardships and trials, than he ran up to the top of the Temple tower and calling together the people, proclaimed it to them in a loud voice.

The Guru was astounded at this act of Ramanuja and took him to task. Ramanuja humbly asked, "What is the punishment that will be meted out for me for this transgression?" "You will be sent to hell for this." "As I have spoken to help these people to go to heaven, I do not care if I should go to hell," coolly replied Ramanuja. It is this breadth of heart and magnanimity that made him immortal. His teacher was conquered too and he embraced the disciple saying, "Thou art my Lord, *Emperumanar*."

Then he went to Kanchi and lived there for some years a

married life, which was not quite happy. His wife could not see eye to eye with him and she erred woefully on several occasions. One thing that vexed Ramanuja greatly was the treatment she accorded to Tirukkachi Nambi. Though not of the Brahmin Caste, the Nambi was a disciple of Yamunacharya and was a very advanced soul and Ramanuja had determined to sit at his feet. He invited the Nambi one day to his house with the idea of worshipping him and feeding him and to take the leavings as holy *prasadam*. He was foiled in his attempt by the indiscretion of his wife; for the Nambi happening to call at the house in the absence of Ramanuja, she treated him as an unclean person and with scant respect as one belonging to a lower caste. Ramanuja could not stand this. He bade adieu to family life, went to the presence of Sri Varadaraja and took *Kashayam*. He was then 32 years old and was thenceforth an 'Yatiraja' or a prince of Sannyasins, with the wealth of *Gnanam* and the power of *Vairagyam*. He set out as an itinerant monk and went from place to place. Many a wise and holy man sought him out as Guru and chief among them were Kuresa and Mudalyandan. In course of time, Yadhava Prakasa too became one of his disciples.

When he went to Srirangam this time, he was received by the temple authorities and the people with the honours due to the Lord Ranganatha himself. At their request, he took charge of the temple and arranged for its management so well that the system he initiated continues effective to this day. He did the same for the temples

at Kanchi and Tirupati. He lived in Srirangam for 40 years continuously except for the periods he went out on pilgrimage to various holy places in the country. When in Kashmir, he visited the famous library of the place and studied the Bodhayana Vrithi on which he based his commentaries of the Vedanta Sutras.

The Chola King of that time Kulothunga who ruled over the South was a bigoted Saivite and when Ramanuja's spreading fame reached his ears, he began to persecute him. Ramanuja then escaped in disguise and after long wanderings, found refuge with the King of Mysore who became a follower of his, under the name of Vishnu Vardhana. Through his help a big Vishnu temple was raised at Melkote, sixteen miles from Mysore and Ramanuja lived there for thirty years.

During this period he reclaimed the outcastes into his fold and converted even men of alien faiths like the Buddhists and the Jains. His heart went out to all. He allowed the *Panchamas* at Melkote, one day every year to bathe in the Temple tank, to wear the marks of a Vaishnava, to go into the shrine as far as the great altar and lay their offerings before the Lord. They were then to be fed like guests by the servants in the temple. A similar treatment, he commanded, should be offered to them at Belur and Srirangapatam.

He returned to Srirangam at the age of 102 after the death of Kulothunga and lived for 18 years more. In his last days, he summoned all his chief disciples from far and near and made 74 of them

the rulers of the Vaishnavite religion (Simhasana-Adhipathies) after him. He asked for last kind words from all; with folded palms he said, "My friends! At this last moment, I am fully aware of all my weaknesses and failings; I know on several occasions I have caused you pain wittingly or unwittingly. I ask you for forgiveness, without which I cannot leave this world in peace."

Though he had super-human powers, he never claimed any superiority to himself, and though he worked wonders and performed miracles, he set little value by them. He exemplified in his life that man might make miracles, but miracles never make a man. He appealed straight to the heart and taught that through the heart lay the nearest way to God.

Sankara and Ramanuja are like two beaconlights in the mystic land of religion, burning undimmed through the centuries. That they were both born on the same day is significant. They did not preach two divergent faiths but taught the same truth in different garbs, suitable to the needs of the times.

Sankara says, 'Brahman is Sat-chit-Anandam.' Ramanuja says, 'Brahman has the qualities of Satyam, Gnanam and Anandam.' Both point to the same truth that Brahman is the life of our life. Just as you feel your blood coursing through your veins, feel Him in every act of your mind and body, go to Him in everything and offer to Him your love every moment. So will your life become fruitful. Know that the pleasures that you taste now and then in this world come from Him who is the Ocean of

Joy. Keep that in mind and rejoice. This highest faith in religion belongs to the Chandala and the Saint alike. In our own times we have been unmistakably reminded of this grand truth by Sri Ramakrishna. All religions though seemingly different are like

the radii of a circle pointing to the same centre, like roads straight or crooked leading to the same place. Let us remember this and never more quarrel. May He grant us the strength to seek the truth in love, reverence and humility.

Literature and Life

BY S. K. Y.

ONE thought about this great subject has always been haunting me and it is this:—that in spite of our glorious traditions of Literature, both in the matter of production of masterpieces and in critical appreciation of the same, we have never made Literature the subject of life-study; that its study has been looked upon as a preliminary training necessary for the mastery of more important subjects; but that by itself it has not been exalted to the dignity of being a subject worthy to have a whole life time dedicated to it, and that in the long history of our race we have not produced scholars of the type of Prof. Saintsbury or Prof. Elton, men who have made Literature their life-study.

Some explanation of this fact may be attempted. As an ancient race, we have taken a rather serious view of life; and Science and Philosophy alone were looked upon as worthy of being learnt by adults. A boy began his education with Literature. He went through the disciplinary course of mastering the lexicon (the Amarakosa) and the indispensable though highly complicated subject of inflexions and

conjugations. He was expected to start with some Kavya or easy poetry which would lead him on, in course of time, to Champu or a mixture of poetry and difficult prose and then proceed to Nataka or drama. A study of Alamkara or Rhetoric will bring the course to an end and the whole course would have extended over a period of ten years at the most. When a student was about 16 or 18, he was considered fit enough to start the study of some Sastra, whether it be Tharka (Logic) or Vyakarana (Grammar), and the crowning portion of the study would be one of the six darsanas, most commonly the Vedanta.

We have fine traditions of life-long devotion by scholars and pandits to their chosen subjects. My own guru, Brahmasri Narayana Sastriar was a Grammarian, and he was a master of that difficult science. He would repeat portions of Ashtadhyayee (Panini's aphorisms) every day and he has told me himself how on rare occasions when he was not doing quite well, he would fail to perform his Sandhya or do it in a 'made-easy' fashion; but there was no slurring over his Ashtadhyayee. So long as he was

in full possession of his senses, he would repeat portions of it every day.

Another explanation, and this I advance with some hesitancy, is that the volume of Literature to be mastered is not enough to justify a whole life-time being dedicated to it. For, if we exclude our religious and philosophical works, treatises on Law, and works on Logic, Grammar and other Sastras, and confine our attention to pure Literature (Kavyas and Natakas), the quantity of matter to be studied that is available perhaps is not much. This means no reflection at all upon us. If we apply a similar test to the literary output of England or of France, and if we exclude the recent growth of Fiction, we need not fear any comparison at all.

Whatever be the reason or the explanation, the fact remains, we have produced no Henry Morley or Ker, no Herford or Courthope.

There is however one redeeming feature. We have anticipated Lord

Morley by tens of centuries and have been practising his advice, that every cultured man should spend at least half an hour every day in reading some classic. Our splendid custom of Parayana of some book, almost universally the Ramayana, keeps alive in us the love of literature. It is true the Ramayana has come to be looked upon as a holy book and its reading is supposed to bring Punya and enable one to gain entrance to the world of Bliss. Whatever the motive with which it is done, the effect is the same. It is impossible to spend half an hour every day in the company of our Adi Kavi, the first and greatest poet of our land without our imagination getting strengthened, our sympathies awakened and our emotions purified. Let us all stick to this practice; but let some of us also strive to dedicate our lives to the study of literature. It is well worth the trouble and the worker will be more than amply rewarded.

For the Old Boys

N.B.—Admission numbers are given in brackets:—

I. OLD Boy's Addresses—(cont.)

- (145) A. SREENIVASAN, B.E., Practical Course P. W. D. Workshops, Madras.
- (146) A. G. MURAHARI RAO, Compounder, Municipal Hospital, Bellary.
- (147) A. S. RAMACHANDRAIAH, Salesman, Y. M. I. A. Branch, G. T., Madras.
- (149) T. RATNA SABIAPATI, Teacher, Mannamur, Chingleput District.
- (150) C. V. RAMACHANDRAN, M.A., Clerk, Board of Revenue, Chepauk, Madras.
- (151) K. VEDACHALAM, Marakanam, (Via) Acharapakkam, Chingleput District.

- (152) (P. R. PRATAPACHANDRAN) SWAMI KERALANANDA, R. K. Mutt, Belur.
- (154) S. SWAMINATHAN, Travelling Agent, Agfa Co., Mount Road, Madras.
- (155) T. K. SUBRAMANIAN, M.A., L.T., Asst., Board High School, Payyanur.
- (157) G. RANGASWAMI, Clerk, High Court, Administrative Department, Villivakam, Madras.
- (159) S. NARAYANASWAMY, Indian Meteorological Office, Poona.
- (160) P. KRISHNAMOORTHY, 33, Chuterpara Lane, Bow Bazaar, Calcutta.
- (161) V. SUBBAIAH, Sub-Inspector of Police, Mylapore.

- (162) K. ADINARAYANA RAO, B.A., Clerk, Post Office, Conjeevaram.
- (163) V. CHINNADURAI, B.A., Dharmasoka College, Ambalagoda, Ceylon.
- (168) B. SUBBA RAO, B.A., B.L., Vakil, Musalipatam.
- (171) T. R. VENKATA SUNDARAM, B.A., Clerk, Postal Audit Office, Madras.
- (172) R. C. KRISHNASWAMY, B.A., Clerk, Office of the I.G. of Police, Big Street, Triplicane, Madras.
- (173) C. Padbhanabhan, M.A., Briudavan Street, Mylapore.
- (177) R. VENKATA RAMAN, B.A., Clerk, Collector's Office, Salem.
- (181) S. S. SUBRAMANIAM, B.A., Clerk, Office of the Dt. Inspector of L. F. Accounts, Tanjore.
- (182) M. V. ARUNACHALAM, B.A., Personal Clerk to the Secretary to the Agent, S. I. Ry., Trichinopoly.
- (183) N. R. ADINARAYANAN, Teacher, Board Higher Elementary School, Payambra, Kunnamangalam, South Malabar.
- (184) K. S. DORAISAWMY, B.A., Office of the Divisional Engineer, Telegraphs, Madras Division, Egmore.
- (186) K. V. KRISHNAMOORTHY, Clerk, Imperial Bank of India, Coimbatore.
- (190) V. KANNASIRAN, Clerk, Sub-Registrars' Office, Nagore.

II. Change of Addresses :—

1. N. R. KEDARI RAO, M.A., L.T., Asst. Professor of English, Government College, Kumbakonam.
2. C. KASIVISWANATHAN, B.A., L.T., Science Asst., Board High School, Satyamangalam.
3. A. SUBBIAH, Supervisor, P. W. D., Melhavaborida, Berhampore, Ganjam.

III. Roll of Honour :—

1. T. S. NARAYANA RAO.—Like his brother he distinguished himself for his unselfishness, and devotion to work while in the institution from 1922 to 1927. During the last summer vacation, he gave to the Home all his time to supervise the building works that were in progress and to attend to other items of work. A meeting of the staff and the students was held on the 3rd July to present him with a book of Engineering in recognition of his services.

2. P. N. DAMODARAN'S unremitting work during the holidays in preparing a complete inventory of all articles in the Home and in putting things in order for the work of a new year also calls for special mention. It is sincerely to be wished for, that many amongst the old and present boys will emulate these examples.

Notes and News

I. *The Silver Jubilee of the Home*.—We need hardly remind our readers that the Silver Jubilee of the Home comes off in February next. Various suggestions have been received for celebrating it in a fitting manner, and among them the following compel attention :—

(i) Adding to the Founder's Scholarship Fund that has been started with a nucleus of Rs. 500 to the memory of Swami Ramakrishnananda.

(ii) Erecting a statuette of Swami Brahmananda on the spot where he laid the foundation to the new buildings.

(iii) Printing an attractive pictorial souvenir of the Home.

We solicit the help and co-operation of all friends, well wishers and beneficiaries of the institution to suitably commemorate the occasion.

II. *Endowment*.—Mr. K. VAITHYANATHA MUDALIAR of Chunampet has very generously assigned for the Home his Life Insurance Policy for Rupees 5,000, and has undertaken to pay up the premiums himself.

III. Presents in Kind.—

- (i) Life of Sri Ramakrishna, Complete works of Swami Vivekananda and 33 other books. By The R. K. Mission Advaita Ashram Publication Department, Calcutta.

- (ii) The Times History of the War; 19 Volumes. International Library of Famous Literature, 20 Volumes; and 43 other books.

By M. R. Ry. V. C. Rajagopala Charlu Ayl., Mylapore.

- (iii) 46 Palm Leaf Manuscripts.

By M. R. Ry. T. M. Yegna Narayana Sastri Ayl., Tiruchengode, Salem Dt.

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- (vi) 2 bags of sugar.

By P. S. Janakirama Aiyar, Chowdappaile.

IV. We offer a hearty welcome to Mr. A. K. V. Iyer the new Superintendent of our workshops who took charge on 6th July.

V. Mr. B. Indrakumar, our Physical Training Instructor, who was till now working part time in the Home has, from the beginning of this term, become a full time member of the staff. His undivided attention, we trust, will lead to increased and improved athletics in the institution.

VI. The Residential High School and the Industrial School re-opened after the summer recess on the 28th June, 1929.



New Admissions, June, 1929

From Top: First Row—S. Naraianaswamy (5); P. Swaminathan (4); M. Ranganathan (5); R. Ayyaswamy (6); N. M. Lingam (Inter.), Madan Gownder (Industrial); C. V. Vaideeswaran (5); V. Krishnaswamy (Industrial); A. Sundararajan (4); K. N. Ramadoss (4); T. N. Sivaswamy (2).

Second Row—A. Meenakshi Sundaram (4); E. S. Ramanathan (1); G. Chokkappa (3); S. Pandian (1); Y. S. Pattabhiraman (2); S. Desikan (4); K. M. Parthasarathi (3); K. Doraiswamy (6); S. Aravamudan (2); R. Madhava Rao (5); P. Nagarajan (3); J. Sutramanian (4).

Third Row—T. S. Natarajan (2); M. N. Ramamurthy (1); P. Shanmugam (3); S. Venkataraman (1); A. Chinniyappa (3); S. Viswanathan (1); K. Devarajan (4); Raghupati (1); R. Setumadhavan (4); V. S. Ponnuram (1); Dilli Bacha (1); P. Vedantarangam (1).

N.B.—The numbers enclosed in the brackets indicate the form into which the pupil was admitted.

The strength of the Home was 137 towards the end of last term. Thirty-three withdrew; one re-admission and 37 new admissions were made, raising the strength to 142, distributed as below:—

Lower Secondary	45
High School	52
College	22
Industrial	23

There were over 300 applicants to choose from, and most of them were extremely poor and deserving of help, but only the first few could be taken in order of merit, owing to the limited resources of the institution, and it was a most unpleasant task to refuse help to the others.

VII. *The following Students left the Home having completed their Course or due to failures or other reasons.*

B.A.—V. Muthuswami, M. Theetarappan, T. S. Krishnaswamy, S. Sampath.

INTER.—N. Chengal Rao, S. Duraiswami, A. V. Subramaniam, K. Radhakrishnamoorthy, S. K. Subbaratnam, W. S. Saravanam, T. M. P. Mahadevan.

HIGH SCHOOL.—P. K. Raman Nair, V. A. Viswanathan, V. D. Alagiriswami, D. Govindarajan, K. Sivaprakasam, V. Sreenivasagopalan, R. Venkatramana Bhatt, V. P. Tiruvadi, R. Sambasivan, P. C. Vijayaraghavan, S. Seshadri, A. S. Muthunarayan, R. Sankaran Nair, G. Ramanathan, S. Ramachandran.

LOWER SECONDARY.—S. Narayanan, T. Shanmugam, J. Venkataraman, A. S. Muthuraman, A. S. Muthukrishnan, V. R. Subramanian.

VIII. *Examination results: Successful Candidates.*

B. A.—V. Muthuswami.

Intermediate—

I CLASS

S. Jagannathan.

R. Raghunathan.

A. Ramanathan.

K. Radhakrishna Moorthy

O. Sreenivasa Moorthy.

II CLASS

C. Annaswamy.

T. S. Muthuswamy.

K. Nagarajan.

S. S. L. C.—

S. Munian.

K. S. Muniratnam.

P. K. Raman Nair.

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Books and Periodicals

Our Palace Wonderful.—(By the Rev. Frederick A. Houck—Revised and Enlarged Edition)—Frederick Pustet Company, New York and Cincinnati.

The author makes herein a bold attempt to combat the Agnostic, the Materialistic and the Pantheistic theories and draws his arguments and proofs from a deep study of the design in nature, in things great and small. He leads the reader ultimately to feel with the poet:

"Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow be day, its smile be night,
Are but reflections caught from Thee."

The aim of the book is "rather to confirm the believer than to convert the unbeliever...for it takes more than reason and argument to convince those who stubbornly refuse to admit the existence of God."

With all our admiration for the book, we are unable to agree with the learned writer when he concludes that "the entire visible universe is called into being by the Almighty for the special and direct benefit of man." Let the contemplation of nature, rather lead us to realise our oneness with all creation in humility and to claim our brotherhood with the birds of the air and the beasts of the forest in unbounded love and sympathy. That will be the beginning of true religion.

The get-up of the book is excellent and leaves nothing to be desired.

1. Educational Review, Madras.
2. The Indian Educator, Madras.
3. The South Indian Teacher, Madras.
4. The Indian Review, Madras.
5. Rural India, Madras.
6. The Scholar, Palghat.
7. The Student, Chingleput.
8. The Orient, Chingleput.
9. Cross-word Magazine, Chingleput.
10. Children's News, Delhi.
11. Peace, Santi Asram, Godavari Dt.
12. Satyadeepam, Ernakulam.
13. St. Andrew's Colonial Homes Magazine, Kalimpong.
14. The Hindu College Magazine, Masulipatam.
15. Bharata Dharma, Adyar, Madras.
16. The Kumbakonam Government College Magazine.
17. St. Thomas' College Magazine, Trichur.
18. Findlay College Magazine, Mangalore.
19. Journal of the Madras Geographical Association.
20. The Magazine, St. Joseph's College, Trichy.
21. The Maharaja's College Magazine, Ernakulam.
22. The Women's College Magazine, Trivandrum.
23. St. Mary's High School Magazine, Bombay.
24. Carmela, Mangalore.
25. The School Folk, Tumkur.
26. Sri Ramakrishna, Adra, Mambam Dt., B. N. Ry.
27. The Doodle, Madras.
28. Nava sakti, Madras.
29. Trailinga, Madras.
30. Hindu Nesan, Madras.
31. Wealth & Welfare, Lucknow.
32. Lokopakari, Madras.
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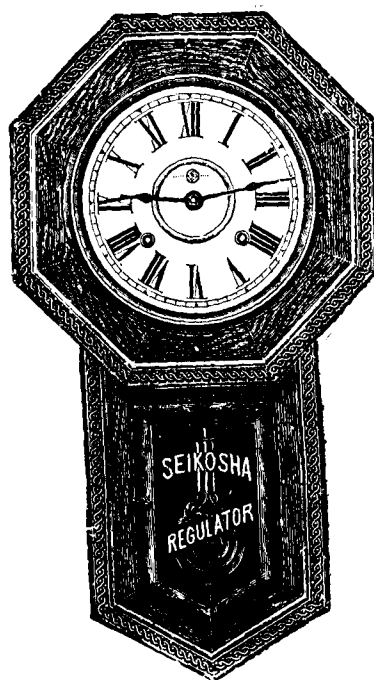
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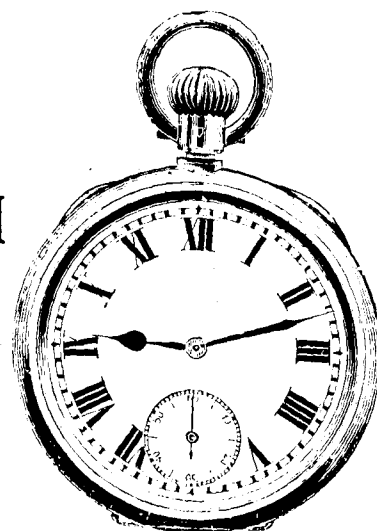
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