

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self govern-ment for India,
- (2) Co-operation with the different communities of India with-out 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 ASOKA BLOSSOM.

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

Like flame-tipped shaft fixed in the bow of Love
Thou shinest and bring'st dreams of paradise.

A thrill of radiant rapture in thee lies—

All other raptures of the earth above

Thou bring'st love's visions sweet—the cooing dove,

The Chakravaka's plaint, commingling eyes

Of youths and maids amidst love's first surprise,

O softly shining lamp in love's alcove!

Whenever I see thy crimson-robed form

I see and hear the lips and laughter sweet

Of maidens fair who touched thee into life.

I see besides like rose amidst a storm

Fair Sita dreaming of her Rama's feet

Amidst the universal lust and strife.

Prize-Competition Essay.

The subject for January is "The humours of a Municipal Election." Cartoons also may accompany the Essay and the humorous side should be so exposey as to have an educative value besides provoking mirth. The essay should not exceed two pages of the "MESSAGE" and should reach this office not later than the 29th February 1920.

Only six essays were received on 'India in 1919' and none of them has reached the mark. So no medal is given. However the best of the lot will be published in the HINDU MESSAGE and a money price of Rs. 7 will be sent to the writer.

—Ed.

Great Thoughts.

FROM SWAMI VIVEKANANDA.

The problem in India has been as everywhere else the assimilation of various races.

Religion has been the power of fusion.

From the earliest times the religions of the different elements have been tolerated.

A common language, though a desideratum, would have destroyed the vitality of the various existing ones.

The only solution was the finding of a great sacred language of which all the others were considered as manifestations, and that was found in the Sanskrit.

A racial background was found—the Aryans.

Sanskrit has been the linguistic solution, the Aryan has been the racial solution and the Brahmana the cultural solution.

Renunciation is India's national call.

The truly religious man is he who does not commit any sin even when he is alone, because God sees him, though no man may see him. He who can resist the temptation of lust and gold in a lonely place unobserved by any man, through the fear that God sees him, and who through such fear does not even think an evil thought is truly a religious man. But he who practises religion for the sake of show and through the fear of public opinion has no religion in him.

—Sri Ramakrishna.

Events of the Week.



Before the Magic Distorting Mirror.

THE VICEROY—In my darling really so ugly ?

During the week the Viceroy has made two important pronouncements on Education and Commerce in India. The Viceroy's speech at the convocation of the Calcutta University was in a very sympathetic tone which showed that His Excellency was ready and willing to give the Report of the Sadler Commission a wide and speedy effect. The Viceroy said that the Commission recommended two main lines of reform namely raising the ideal of University Education and secondly the introduction of a variety in the courses. The recommendations of the Commission have gained universal approbation and it rests with the Government and the University to prove how much of what they appreciate they can put into practice. The Viceroy has indeed covered a wide part of the recommendations in saying that to give effect to the Report three things in the main namely the establishment of the Dacca University, the overhauling of the Calcutta University and the reorganisation of secondary and intermediate education have to be done. The Calcutta University Bill has been postponed at the request of the Senate of that University. It is hazardous to rush through legislation as much as it is useless to procrastinate. Where we have a good scheme before us the wiser policy would be to adopt it as early as possible. Lord Chelmsford sounded the right note in saying that industry and University education were closely related. To be successful as an industrialist one must have both an industrial and a University training. One without either is obviously weaker than one with both.

In opening the Conference of Indian and Ceylon Chambers of Commerce at Calcutta the Viceroy made a lengthy speech which was full of wise and timely observations. At the outset in assuring those who

were nervous about German competition the Viceroy said "we want the Germans as our customers, for I do not suppose that any one will seriously suggest that we are to do no trade with Germany, a policy of cutting off our nose to spite our face, but we are not prepared at the present time to allow the Germans to handle Indian trade in this country." The Viceroy gave a snub to those ultra patriotic people who cannot find rest unless all aliens were shut out. His Excellency said that it was no part of the policy of his Government. Such a policy if adopted will be only a sign of industrial infancy and weakness and would lead to endless trouble politically and economically. As the Viceroy correctly said the better way was to study and capture markets. The colossal ignorance of British industrialists about markets has been the one prime reason which has made them lose markets which otherwise they would have retained all the more easily with their superior goods. The Viceroy said "we cannot be content with relying on the intrinsic merit of our goods alone. We must look to the marketing machinery, and in view of the hoped for development of Indian industries we should assuredly study this aspect of the question very carefully."

Can any one put forward the Indian case better than Sir P. C. Ray did before the Science Congress ? The address which Sir P. C. Ray delivered was masterful and ought to have impressed those to whom he intended it. His comparison of scientific progress in India with that of Japan which entered the field 30 years later is so very pointed that it could not fail to make itself clear even to the man in the street. Sir Ray locates the fault to two main causes namely the studied care with which Indians are excluded from the scientific services and the service system which gives no opportunity for Indian contribution to progress. Sir P. C. Ray says "In a word the present system arrests Indian intellectual growth and inflicts a cruel wrong on India. Referring to the popular demand for starting of technological institutions, Sir Ray rightly points out that the claims of both pure and applied science are paramount in India as in any other country. He says "Every country in the world has need of both ; no country can do without either."

The Turkish question is just taking shape though still very, very nebulous. No definite or official pronouncement has yet been made but the papers have begun to prognosticate what is "certain" to take place. The general idea at present seems to be the transference of the seat of the Turkish Government from Constantinople to Brusa or Kona and to place Constantinople under an International regime. How this International regime is constituted we are not told but from past experiences we are led to be very sceptic of the practical success of any such scheme. The task is indeed not a very easy one and bristles with diplomatic difficulties and national considerations. In any scheme involving ownership of Constantinople the demands of Russia have to be considered. In fact as is well known the solution of the question has ever been hampered by the association of Russia with it. The seclusion of Russia from the International regime would drive that country into alliance with Germany but it is difficult to see how in her present state it is possible to seek her assistance in working out the scheme. To assuage Mahomedan religious feelings it seems that the Sultan as Caliph will be left in Constantinople while only the Turkish Government would be transferred across the Straits. It should be remembered that the Government in Turkey is not a constitutional one which may allow the separation of the Sovereign from his Government.

The Hindu Message

Philosophic Progress in India—III.

By K. SUNDARARAMA AIYAR, M.A.,

(continued.)

The third or *yogachara* school of Buddhists claim to represent the Buddha's teaching in a more genuine manner than those already discussed. For, in the *first* place, no atoms can be perceived to exist, as they are too minute to be accessible to sense-perception. In the *second* place, we know an object, say a pillar, by its form and colour, but not as a collection of atoms. Lastly, every object outside can be known as such only by being brought within the range of the inner consciousness (*viññana*). Hence, the object, and the Knowledge are really one, and not different. Moreover, in our dreams we have experience of objects seemingly external, when really there are no such objects at all. The experiences, too, of the waking state may well take place in a similar manner. Hence the inner consciousness or *viññana* is the one reality. As already stated, this *viññana* is either (a) *alaya-viññana*, or (b) *pravṛtti-viññana*. The former is the continuous stream of mental experiences varying from moment to moment and constituting the ego (अहं),—each such experience passing on a *vasana* or remembrance of it to the succeeding one. All bondage (बन्ध) is due to such *vasanas*, and so the mere succession of experiences in *alaya-viññana*, without any such admixture of *vasanas*, constitutes liberation (*moksha*).

The followers of the Veda criticise this third doctrine as follows:—(1) It is not proper to deny sensuous perception as a source of correct Knowledge; (2) it is not also proper to deny the distinction between *viññana* (the inner ego) and the *vishaya* (the object without); (3) if we do not admit the existence of objects outside, how are we to account for the constant variety of objects perceived without in our conscious experience? If we admit that we have an unvarying experience in consciousness, that will not be consistent with the facts. No doubt, there are cases where the variety of objects seen without may be due to illusion, as in the case of two or more moons perceived by a person whose eyes are affected by symptoms of cataract,—but it cannot be said that all our experiences of perception, are of the nature of illusions. Nor can it be said that all our experiences are of the nature of dreams,—i.e., due entirely to the *vasanas* or impressions imbedded in the mind. For we are conscious of them only as experiences due to the unquestionable presence of objects perceived outside and in our waking state by our sense-organs and distinguishable from others which are similarly within their field of experience. Moreover, such experiences of external objects are never liable to be contradicted in the way in which dream-experiences are shown to be illusory

by our subsequent experiences in the waking state. Finally, all our other arguments against the two Buddhist schools already mentioned,—arguments directed against their assumption of the transiency of all existence—apply also against this third school.

Lastly, we have the fourth and last Buddhist system of Nihilism, according to which nothing really exists outside or inside. They deny both the real existence of objects outside, and the reality of our inner experience of the ego which the third or *Yogachara* school postulates. They do not, however, deny that human experiences, inner and outer, do take place. But they hold that they cannot stand rationalistic inquiry into their reality and permanence. They deny, therefore, that there is any means of obtaining a knowledge of any reality, outside, or inside, and so there is neither a perceiving mind nor any object perceived outside.

This school of Nihilism is also fully criticised by the followers of the Veda as follows:—

(1) How, then, are we to account for the objects of our positive experiences? Nothing positive can originate from a pure negation like the horn of a hare; (2) It is, also, not possible that any object having quality or capable of activity can spring from one having no feature or quality of any kind characterising it. If there is nothing positive characterising the cause, there can also be nothing positive characteristic of the effect; (3) whatever is inseparably and invariably seen to be associated with another must be, in some way or other, causally connected with it. For example, a bangle which is always inseparable from gold must have gold causally connected with it. Now, the phenomena or objects in the world are always seen to be associated with existence,—i.e., perceived as existing,—and so must spring from positive existence, not from negation. Otherwise no conscious perception or presentation of them can take place. If all objects perceived originate in non-existence, they will be perceived only as non-existent, not as existing, as at present. Hence all objects of perception originate in positive existence, not in negation; (4) the objection that noumenal existence can never give rise to phenomena is met by the reply that the limitation or manifestation of what is noumenal is due to karmic tendencies arising from the desire which springs from primeval ignorance of the true (or noumenal) self; and thus the noumenal self takes on the form of manifested or phenomenal existence and so becomes the *vivartopadana*, the supposititious or apparent material cause of the world in the same way as the rope becomes the cause of the snake superimposed on it by the ignorance of the person who perceives it.

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Swami Vivekananda.

The wheel of time has rolled on full fifty-seven years into eternity since it ushered into mortal life the soul of that great teacher, the illustrious Patriot-Saint of modern India Swami Vivekananda. He stood before the world as the prophet of new India—not of the India strutting about in the borrowed finery of the alien materialistic Western civilisation, but of the very soul of Her who is the mother of Religions. To-day he lives in the minds of every son of India as a sweet and inspiring presence reminding him of the service due to humanity at large. His trumpet voice urges us on to achieve our national ideals. Under his leadership, India marches into the jungles of self-sacrifice and renunciation, for, is not the ideal of Indian womanhood Sita, Savitri, Damayanti; is not the God India worships the great ascetic of ascetics, the all-renouncing Uma-Nath Sankara; are not our marriage, our wealth, our life, to be not for mere sense-pleasure, not for mere individual personal happiness; are not our lower classes, the ignorant, the devoted poor, the illiterate, the cob-

bler, the sweeper, are these not India's flesh and blood? Let us be bold, take courage, be proud that we are Indians, born in the land of Dharma, in the birthplace of Sri Ramachandra, the ideal monarch, of Sri Sita Devi, of Sri Sankaracharya and Swami Vivekananda, the children of Vedanta. Let us proclaim all in one voice "I am an Indian,—every Indian is my brother—The ignorant Indian, the poor and destitute Indian, the Brahman Indian, the pariah Indian. The Indian is my father, the Indian is my mother, the Indian is my life, India's God is my god, India's society the cradle of my infancy, the pleasure-garden of my youth, the sacred haven, the *Baranasi* of my old age. The soil of India is my highest heaven, the good of India is my good." And let us all pray day and night, "O Thou Lord of Gauri, O Thou Mother of the Universe, vouchsafe manliness unto me, O Thou Mother of strength, take away my weakness, take away my unmanliness and make me a man."

Swami Vivekananda's Birthday.

By M. S. NATESON.

Fortunate indeed must be the day on which for the first time saw the light of day the great prophet of modern times known as Swami Vivekananda. Today his name is known far and wide, and hundreds of mortals bend their knees in memory of the beloved Teacher. The greatness of his message lay in the fact that for the first time in modern history, Hinduism formed the subject of generalisation of a Hindu mind of the highest order. His writings form, as it were, a veritable encyclopaedia to which must turn for ages to come the Hindu man who would realise the faith of his ancestors and the Hindu mother who would teach her children what that faith was.

This orange-robed wanderer delivered India's charter of enfranchisement on the platform of the Parliament of Religions held within the frontiers of that Western Civic Queen whose feet are upon the shores of Lake Michigan. He based Hinduism in its wholeness on the Vedas and spiritualised the human conception of the word. "By the Vedas," he said, "no books are meant. They form the accumulated treasury of spiritual laws discovered by different persons in different times. From the high spiritual flights of the Vedanta philosophy of which the latest discoveries of science seem like echoes, to the lowest ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists and the atheism of the Jains, each and all have a place in the Hindu's Religion." To his mind, there could be no sect, no school, no sincere religious experience of the Indian people, that might rightly be excluded from the embrace of Hinduism. And the distinctive doctrine of this Indian Mother-church is that of the *Ishta-Devata*, the right of each soul to choose its own path and to seek God in its own way; for has not the Vedic sage exclaimed—एकं सद्ब्रह्म बहुधा वदन्ति? No army carries the banner of so wide an empire as that of Hinduism thus defined by the great Swami.

And his Message, how and where did he discover it? To quote the chronicler:—



*Religion is the manifestation of the
Divinity already in man*

Vivekananda

When he reached Kanya Kumari, his mind was filled with awesome thoughts. He felt that he had performed the grand *Tirtha* which extends from Cape Comorin to those distant snow clad regions where the Himalayas pass into Tibet. He thought of the sacredness of Bharatavarsha and of the deep, deep spiritual life of which Badarikasrama and Kanya Kumari were great towering landmarks. He fell prostrate in ecstasy before the Image of the Virgin-Goddess. And he thought many thoughts and felt innumerable and indescribably intense emotions pertaining to the Motherland. His heart was raised in constant prayer to the Mother. About him the ocean tossed and stormed, but in his mind there was even a greater tempest. And there sitting on the last stone of Bharatavarsha, he passed into a deep meditation upon the present and the future of his country. Hours upon hours he remained in that state. His meditation was at times marked by deep sighs arising from the depths of his heart attesting to the abyss of his thought. At other times his face was marked with the lines of the most tense concentration, like some great Buddha in peace. And here at the shrine of Kanya Kumari, even as he did in the Himalayas, he thought again and again of the glory of Bharatavarsha. Now, he would feel like a strong giant, daring the universe itself. And again he would feel as a great child, the child of the Mother. He thought of India as "My India! My India!" and tears were visible in his eyes. He thought the thoughts of a Vyasa and of a Manu, of a Sankaracharya and of a Buddha, of a Krishna and of a Chaitanya. He thought of the purpose and the fruition of the Indian world. He thought not of Bengal or of Maharashtra, or of the Punjab, but of India and of its very life. His frame shook with the fever of his thought and he purposed unto himself that the contents of his gospel should be the promulgation of the Sanatana Dharma and the revival of the Aryan culture. And when he arose from his meditation, his eyes were like suns and his face like that of a god.

Notes and Comments.

It will be a criminal piece of folly if any section of Indians forget that the Indian Reform Bill now passed,—whatever its undoubted merits as a step in advance of present conditions,—is the gift to India of the War Dictatorship. In that Dictatorship, too, Lords Curzon and Milner exercised an influence of which it is perhaps impossible for any one to form a due estimate for a long time to come. Mr. Montagu is doubtless, entitled to lasting credit for having been able to give us this measure of advance under circumstances in which any heart but his would have quailed and given up the cause as hopeless. But we must not forget that under the War Dictatorship, he was a mere Head of a Department and a nominal Minister of the Crown. Indian Congressmen cannot be blamed, therefore, if they feel that they have not got what India had deserved by her unswerving loyalty to the British Crown and by her sacrifices for the Empire both during the recent Great War and the still recent crisis of the debacle in South Africa created by the Boer invasion.

Nor is India alone dissatisfied with the doings of the present Government and Parliament. British labour is profoundly dissatisfied with the conditions and rewards of work to-day. The turmoil of the recent strike has been averted, indeed. But there is only a brief truce, and no abiding peace, among the social groups engaged in British industry. There can be no peace till all are agreed in their aspirations and ideals,—the present deadlock will continue, and there can be no such thing as true industrial justice or freedom.

Where there has been universal sacrifice for war purposes, all parties are entitled to due, if not also equal, rewards. The capitalist classes have been allowed to pile up vast hoards of wealth by the opportunities of "profiteering" which the war offered and by the numberless contract scandals which could not be avoided while it was in progress. The workers of Great Britain will not be satisfied with anything short of a universal minimum wage, the reduction of the week's work to 45 or 46 hours for all industries, adequate and universal insurance against unemployment, a truly substantial share of control, over the business side of industry, and, *lastly*, a share in the dividends distributed among the capitalists and shareholders. There is also, the large and pressing question of housing the working classes. If the Ministry of Mr. Lloyd-George cannot embark upon a comprehensive and satisfying policy of justice to the working classes, its doom will be sealed, and at no distant date. A Labour Government is the only possible alternative at present.

If India—at least the majority of Indians, who are clear-sighted enough to realise what is due to her on account of her loyalty and sacrifices for the Empire—feel that a more substantial measure of self-determination ought to have come to them as a pure measure of justice, it surely ought not to be a surprise. Of course, all Indians are bound to co-operate to make the Reforms Act a thorough success. Who ever thought otherwise? The Congress leaders and workers are no revolutionaries, no anarchists, no extremists, but a body of responsible men who, taught by the lessons of history, have broken with the traditions of India's slavish past and are determined not to cease their peaceful and patriotic labours till the democracy of India takes its due place among the nations of the Empire.

It may be that the change of government expected to take place shortly in Great Britain, whether it brings in a Labour Ministry or not, will not be of the stamp which will appreciate our past services and due place among the communities of the Empire. If so, we shall not be wanting in expedients to make the voice of the Congress heard till the democracy of Great Britain is fully awakened and gives its irresistible mandate to its representatives in Parliament and Ministry. Why should we despair, when even Egypt and Ireland are hopeful? Why should we despair, when the long-oppressed petty nationalities of Europe have found their salvation and freedom?

It is, no doubt, painful to see that President Wilson proved a failure in his task as a diplomatist and negotiator. He had not the training or experience needed for success in the hard and heartless game of European diplomacy, and he got inextricably entangled in the intricate maze which had been prepared for him by the wily, supple, and practised Parisian whom he had to encounter at the arena of negotiations. Nobody can question the high moral purpose and sublime idealism of the great American whose "Fourteen Points" had largely helped to bring about the Armistice and given the hope of peace to a distracted humanity. But the European mind, and especially the materialistic, subtle, ingenious, and aggressive mind of the Frenchman, caught him within its toils, and he had to content himself with the mere Utopian dreamland of the League of the Nations as the reward of all his pains and plans as the Saviour of Europe and the destined Maker of a new world for all time. The truth is that President Wilson ought to have entrusted the task of negotiation at the Peace Conference to the trained diplomatists who abound in his country and who would have proved a match for the wily and hard Frenchman.

who had to be encountered and foiled at the Peace Table.

But, after all, we, Indians, have little concern with the proceedings of the Peace Conference or the provisions of the Peace Treaty. Our so-called representatives at the Paris Conferences were *really* the representatives of Great Britain, and India has really no place at a board of international negotiators and treaty-makers. We have yet to win our place among the communities of the Empire, and till then we can only reap some indirect, and at best intangible, benefits by the presence or labours of our countrymen at a board of international peace-makers. Our work lies, chiefly, in our own country and with the men of the ruling race who have the making of our national future in their own hands. It was only a strange freak of fortune which, by bringing about the Great War, temporarily shifted the scene of work to Great Britain and the responsibility of framing a scheme of improvement on the shoulders of Mr. Montagu. Whether we shall have a similar opportunity of making sacrifices or earning their rewards no one can say or hope for. Our countrymen must not fail to realise that the reform measure now obtained has come to us mainly as the gift of an appreciative Executive, though, of course, with the formal approbation and sanction of the Parliament of Great Britain. But this will never again occur, for the simple reason that the Parliament and people of Great Britain will never again pass under a Dictatorship like that of the War Cabinet of Mr. Lloyd-George. If the present Parliament fails to assert its dominance or realise its responsibilities to the British electorate, we have no doubt that a General Election will come on at an early date and will unfailingly restore the supremacy of the Parliament. The people of India and their leaders, therefore, will have in the future to bring home to the British Parliament and People—and not to the Executive of Great Britain—that their claims for a more satisfactory measure of self-determination must be reconsidered, and at an earlier date than that contemplated by the framers of the present Bill.

A great work lies before us, and it has to be done in India. The clue to that work was given the other day by the great Labour leader, Mr. B. Spoor. He said:—"Be Indians. India has a contribution to make to the world. That contribution she can make only if she remains India and develop as India. If she apes Europe or America instead of developing on her own lines she will suffer and through her suffering the world will be poorer." And further:—"The price of victory lies in the measure in which you are able to take the right action. If you can impress Great Britain with your ability to construct, your cause is as good as won." This is exactly what Mr. Tilak told the Madras Labour Union during his recent stay among us. In Madras, at least, we are still waiting for the constructive leader who has the genius to devise and popularise a scheme which will enable India to "develop on her own lines." Mr. Spoor's Message to Indians above quoted was addressed to those who would soon become our "Ministers," under the scheme of reform which will be inaugurated presently. Let us hope that our "Ministers" will be men of a practical bent of mind, but not without the vision needed to give guidance and inspiration. Reconstruction in India means the restoration to us of those elements of Indian society which decayed or disappeared in the revolutions of centuries. There are enough and to spare of men who can only follow the guidance given to the "reformer" so-called, in India a couple of generations back by the foreign missionary sent to convert India to orthodox Christianity. We have had

enough of these addle-brains and slavish spirits, and the country has turned a deaf ear to their jejune, parrot-like reiteration of foolish and disturbing frivolities. Let us have proposals and plans which will forward our spiritual aims and fit into the interstices of the unique fabric which stood at least five thousand years ago and still remains unshaken and immortal, as it were, with the eternity of truth and imperishable values. Shall we have true men of genius—whether Ministers such as Mr. Spoor speaks of, or others—who will guide us on?

A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

Readers might have missed my diary very much during the past fortnight. The real truth is that I had nothing to write about with all our politicians, our real entertainers, away hammering in (or at) the Congress Pandal at Amritsar. If there was any event at Madras worth a note it was only the annual Park Fair which is too familiar to be curious or interesting. It was duller than usual this time with all the Heavens pouring relentlessly for a sennight. Now that our men have returned from their year-end outing, Madras has once more come into life.

The Corporation meeting held on the night of the 12th was remarkable in more respects than one. It was the last in which the present Commissioners met to bid good-bye to each other and to the present constitution which is soon to be replaced by the new one under the New City Municipal Act. One notable feature was that before dispersing the Commissioners passed a resolution of loyalty and grateful thanks to His Majesty for his benevolent Proclamation. The chief business of the evening was of course the Rents Restriction Act brought forward by Mr. K. C. Desikachariar. Rents have increased very much even as much as 50 or 100 per cent and show every sign of still increasing. The problem is one demanding immediate attention before it can assume unwieldy proportions. But as the meeting was the last of the present Corporation and as there was not the length of time which the question demanded for consideration it has been postponed to be discussed by the new constitution where I piously hope it won't be shelved. An amusing incident of the week was the proposal of Mr. Thiagaraya Chetty to abandon business for pleasure which however failed to attract the other Commissioners. Mr. Rajagopalachariar's reason for not rushing off to the entertainment on the ground that *all* Commissioners had not been invited was still more amusing. We should remember it was the "Twelfth Night."

The atmosphere is sur-charged with Municipal elections, nominees, posters, voters, night excursions and so many others besides only too common at election times. Election times have always a thrill, an anxiety, a suspense and a bustle which are very much heightened under the New Act having as much as 30 Wards, nominees thrice 30 and more, and voters "innumerable." There are some who think that the new Rs. 5 voter is more responsive to the corrupting hand. There is really some, indeed a wee bit of truth in this but I have always held that with a great enlargement of the franchise corruption will only reach a short extent as it is mechanically impossible for the purse to cover all. Further if the electorate is trained and made to realise the powers nascent in them there will be a substantial check to corruption and till this is

done the old practice will undoubtedly continue however much one may regret or disrelish it.

The week has been characterised by an extraordinary amount of social activity both of a private and of a public nature. These have almost always had the added privilege and pleasure of the patronage which their Excellencies Lord and Lady Willingdon extend so cordially. The Guindy Races this season were brighter and breezier than ever before. The paddock was in good form and the course was very much improved though the totalisator was not all that could be desired. The assembly also was distinguished and denser than usual. Mr. Haji Ismail Sait was the happy recipient of the Governor's Cup.

Arthur Law's popular and successful comedy, "The Country Mouse" which was performed by the Madras Dramatic Society proved a great success and attracted a crowded house for three nights. The intrigues and amours of London Society contrasted very well with the extreme simplicity of the country girl, "the Country Mouse" who gets into it and finally triumphs by marrying a Duke. What does it matter that the Duke is old-fashioned and elderly? The play is full of satire, humour and life. Miss Dalzell as the Country Mouse, Mr. Bright as the Charwoman and Major Simpson as the Duke did their parts admirably well and ought to be congratulated.

Under most unimposing and quiet circumstances the Peace has been ratified and with it people have suddenly begun to discover the dawn of a new era. Of the Allies America and Russia have not participated in the ratification. The horrid civil war distracting Russia is too well known and she has not been able to join the Allies. America, under regrettable circumstances has kept aloof and stubbornly denies having anything to do with the Peace and the League which her own President has helped to create. The secession of both these countries and especially of America adds very much to the tremendous difficulties of carrying out the Peace. There is no doubt that England and France will shoulder the burden between them as much as they can but no one can deny that the task is gigantic and even overwhelming. It is a sound warning to politicians not to enter upon the task with too optimistic a spirit, blind to the dangers and ignorant of the difficulties. He is a wise one who takes account of all the dangers and pitfalls to be surmounted and shapes his course accordingly. One great danger, and a well recognised danger we may say is not to force Germany too much to the breaking point. Statesmen have realised that her ruin will prove the ruin of many others besides.

The mill hands of Bombay went on a sudden strike. All about the strike was shrouded in mystery. The origin, the extent and the effects of the strike were not tolerably clear. There were some sympathetic strikes too but these have begun to end. The hardships of workers in Bombay are no doubt greater than anywhere else in India and unfortunately strikes, the only weapon of the labourers, would be more in evidence there than in other provinces. But to ascribe this industrial war to Bolshevik tendencies or causes is surely a long leap, blind and erroneous as it is mischievous.

Our Social Problem and the Bhagavat Gita

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

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Social and Religious.

Essays on Bhagavad Gita.

By THE HON'BLE V. K. RAMANUJACHARIAR.

(continued.)

'Nor do these works bind me, sitting uncarned, and unattached to these actions' (*Ibid.* 9)

The cause of the differences is not therefore the Lord himself. He is a common cause, as the soil, air, light, heat and water are common causes to plants of all kinds. *The special cause in each case is the karma of the individual.* Matter and the Self are not by themselves sufficient causes for the coming forth of the world; intelligent direction also is needed:

'With me to supervise *prakriti* begets the worlds with things moving and unmoving; because of this the Universe revolves' (*Ibid.* 10)

This direction is re-affirmed in Chapter XIV:—
'My womb is the great *brahma*; in it I place the germ; thence comes the birth of all beings' (*Ibid.* 3).

Brahma here is *prakriti* so often referred to before; and the germ is the individual selves in their totality. This verse refers to what happens at the beginning of evolution. The next verse describes the birth of individuals taking place every day:

'In whatever wombs beings are born, the great *brahma* is their womb, and I their generating father' (*Ibid.* 4)

The springing up of new beings every day in the cosmic body of the Lord and their breaking up may be compared to the dynamic state of cells in the human body.

4. HIS THREE ASPECTS.

(a) Aspect of Immanence.

It has been shown that the Lord pervades the Universe. It is therefore said:

'There is nought, moving or unmoving, that may exist without me.' (X. 39.)

As the Lord exists in each thing, he is said to be that thing:

'I am the taste in waters; the radiance in moon and sun; the sacred OM in all the Vedas; sound in ether; virility in men' (VII. 8)

'The pure fragrance in earth; the heat in fire; the life in all beings; eternal seed of all beings; *tapas* in those that do it' (*Ibid.* 9.) 'Know me as the intelligence of the intelligent; invincibility of the invincible.' (*Ibid.* 10.)

'The strength of the strong, devised of desire for sense objects; the desire in beings not contrary to Law.' (*Ibid.* 11)

The *eternal seed-prakriti*. The Lord is thus the water, moon and sun, ether, men, earth, fire and all beings (meaning all things that exist); and he is manifested by their principal qualities. The Vedas are his expression; but the sacred OM expresses him best. Compare also IX. 16—19 and XV. 12—14. In verse 40 of Chapter XI it is said of the Lord by Arjuna:

'You pervade everything; therefore are you everything.' To impress this idea a whole Chapter (X) is devoted to the affirmation that the Lord is this thing and that thing, especially verses 21—39.

(b) Aspect of Transcendence

Though the Lord is all that we see and hear and touch and smell and taste and think of and feel, yet is he at the same time none of these things. He is the Universe, and yet is he other than the Universe. This is stated in X. 3.

'He, who knows me as unborn, as beginningless and as the great Lord of the world, is among mortals without delusion and is liberated from all sins.'

The term 'unborn' separates the Lord from matter, which continually changes, and also from the

selves, who are associated with matter, under the influence of Karma. To the latter such association is birth. And this being absent in the Lord, he is unborn. The term 'beginningless' separates him from the selves that have become free; for their freedom from the bondage of *Karma* has had a beginning. They may no longer be associated with matter compulsorily; but their fitness for it remains, and it is inoperative, because *karma*, which was a co-operative cause, has ceased to exist. The two terms therefore indicate that by his very nature the Lord stands apart from the world. Again,

'Whatever creature has control over others, is endowed with splendour or is ready for good movements, know that to go forth only from a fragment of my power of control' (X. 41.) 'Holding this whole Universe with a fragment of my power I remain.' (Ibid. 42.)

Wherever there is power or splendour in the world, it is a fragment of the Lord's power or splendour. He may therefore be said to be 'power beyond thought, beauty beyond realisation, and bliss beyond dreams.'

The Lord therefore observes (VII. 7).—

'There is nothing other than myself that is superior.'

He alone is superior; and therefore He has no equal. Compare XV. 16 & 17.

'There are these two persons in the world' (the word 'person' being taken collectively) perishable and imperishable; the perishable are all beings in bondage; the imperishable are those whose association with matter has ceased' (Ibid. 16.)

'The highest person is other than these. He is described as the Supreme Self. He who entering into the three worlds supports and directs them, himself being unchanged' (Ibid. 17.)

The three worlds. (I) matter; (II) the Selves associated with it; and (III) the liberated Selves. Because He enters into them, supports them and directs their movements, He must be other than they.

(c) Human Aspect.

From the description of the Lord's aspects of immanence and transcendence the disciple need not be disheartened as to his own ability to reach him; for he has a human aspect also. He is *Love*, which is shown in various ways. He creates a cosmos, and puts a veil between himself and his beloved, in order that they may be drawn towards material things and develop their powers. It is for this purpose that he makes the glamour that blinds them:

'All this world, deluded by these three things, dominated by the *gunas*, does not know me above them and imperishable' (VII. 13) 'This *maya* of mine dominated by the *gunas* has been made by me and cannot be transcended' (Ibid. 14.)

This world beings of various kinds. These three things three classes of things. Dominated by the *gunas* The *gunas* are three: *sattva* (harmony) *rajas* (activity) and *tamas* (inertia), and are found in every material thing; but one or another quality predominates. Deluded the delusion consists in not realising that material objects are inferior and are perishable, while the Lord is far above them and imperishable. That which stands between the beings and the Lord i. e., the veil, are these material objects. Because of this delusive power, it is called *maya* and the expression 'dominated by the *gunas*' occurring in both the verses indicates that *maya* is none other than the material objects. Made by me Made by the Deva i. e. the Lord himself: so made as to possess a glamour and attract persons. Next he removes the glamour, and reveals himself, when the disciple is sufficiently advanced and seeks his aid.

(To be continued.)

Dana Tattva.

By A. RAMA IYER, M. A.

(Continued.)

Next we pass on to another Dana, which has been mentioned as equally meritorious with Vidya-dana and Jala-dana,—namely, Arogya-dana or the giving of health. The soothing of the sick by sweet words is commended by Parasara: and the nursing of them is spoken of in the highest terms by Apastamba and Yajnavalkya.

यो दद्यान्मधुरं वाचमाश्वामनकरीयुताम् ।

रोगशुधादिनात्स यः गोमेधफलं लभेत ॥ (पराशरः)

Then, there are many passages regarding the free gift of medicines and food to the sick. He who helps to cure the sick, we are told, will himself be free from all diseases.

औषधं पथ्यमाहारं स्नेहाम्बुजं प्रतिश्रयम् ।

यः प्रयच्छति रोगिभ्यः स भवेद्वाधिर्वर्जितः ॥ (संवर्तः)

रोगार्तस्यौषधं पथ्यं यो ददाति नरस्य तु ।

स याति परमं स्थानं यत्र देवश्चतुर्भुजः ॥ (पराशरः)

औषधं स्नेहमाहारं रोगिनां रोगशान्तये ।

ददानो रोगरहितः सुखी दीर्घयुर्वे च ॥ (कर्मपुराणम्)

Since health is the most indispensable pre-requisite for the conduct of life,—since Dharma, Artha, Kama and Moksha are all dependent on health—there can be no more meritorious act than the establishment of a hospital, fully equipped with medicines and drugs and manned by an expert staff of physicians. So we read in the Nandi-purana,

धर्मार्थकाममोक्षणाभ्यारोग्यं साधनं यतः ।

अतस्त्वारोग्यदानेन नरो भवति सर्वदः ॥

आरोग्यशालां कुर्वति महौषधिपरिच्छदाम् ।

विदग्धवैद्यसंयुक्तां वृत्तान्नमधुसंयुताम् ॥

आरोग्यशालामेवं तु कुर्यादो धर्मसंश्रयः ।

स पुमान् धार्मिको लोके स कृतार्थः स बुद्धिमान् ॥

सम्यगारोग्यशालायामौषधैः स्नेहाचरैः ।

व्याधितं नरकृञ्जल्य अत्येकं करुणायुतः ।

प्रयाति ब्रह्मसदनं कुलसप्तकसंयुतः ॥

An expert physician, we are told incidentally, is one who has studied the medical lore, who can recognise the various drugs and medicinal plants at sight and who knows their proper seasons, who has tested for himself the effects of the medicines and who, above all is gifted with shrewdness and wisdom.

वैद्यस्तु शास्त्रविद्वद्भ्यो दृष्टौषधिपरस्परः ।

औषधमूलपर्वणः समुद्ररक्षणकालवित् ॥

Besides these three kinds of *dana* which we have considered in detail, there are several other *danas* like भूमिदान, गोदान, अन्नदान and वस्त्रदान. But we shall leave these for the present, and pass on to a detailed examination of the general principles that should control and direct all kinds of *dana*.

We are told by Yajnavalkya,

दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः ।

याचितेनापि दातव्यं श्रद्धापूर्तं च शक्तिः ॥

That is to say, we should (1) give every day, (2) give only to the deserving ones, (3) give on special occasions, (4) give to those who beg, (5) give with *Shraddha* or sincere faith; and finally (6) give according to our ability.

I. By giving every day something or other, however little it may be, we acquire a bent for giving, and although the individual gifts may be small, their

cumulative effect will be considerable. पुण्यः पुण्येन कर्मणा भवति पापः पापेन. Hence Atri says,

अहन्यहनि दातव्यमदीनान्तरात्मना ।

स्तोकादपि प्रयत्नेन दानमिष्टमधीयते ॥

II. We have already said something as to who are deserving of gifts and who are not. In a word, all those who, for whatever reason, are unable to maintain themselves, are fit objects of charity. Those who starve in times of famine should be fed; those who have been deprived of their possessions by unexpected calamities should be supported; and boys who have been left orphans should be brought up and educated.

यस्तु दुर्मिक्षवेलायामन्नाद्यं न प्रयच्छति ।

म्रियमाणेषु सत्त्वेषु ब्रह्महा स तु गहितः ॥ (कर्मपुराणम्)

कृतसर्वस्वहरणा निर्दोषः प्रभविष्णुभिः ।

स्युहयन्ति सुगुप्तानां तेषु दत्तं महाफलम् ॥

हतस्वाहतदाराश्च ये विप्रा देशविष्ये ।

अर्थार्थमुपगच्छन्ति तेषु दत्तं महाफलम् ॥ (महाभारतम्)

व्यसनापहरणार्थं च कुटुम्बार्थं च याचते ।

एवमन्विष्य दातव्यं सर्वदानेऽप्ययं विधिः । (दक्षः)

मातापितृविहीनं तु संस्कारोद्वाहनादिभिः ।

यः स्थापयति तस्यैह पुण्यसंख्या न विद्यते ॥

III. Nothing need be said of the special gift on auspicious days like Sri Rama Navami or Janmashtami, or on Sraddha days.

IV. Although the giving of alms to those who beg is commended as teaching the giver to be merciful, it should be remembered that habitual begging is strongly condemned as destructive of all self-respect. The ideal in ancient times was to make it unnecessary for anybody to beg for his livelihood.

यस्तु स्वाद्याचको नित्यं न स स्वर्गस्य भाजन्म् ।

उद्वेजयति भूतानि यथा चौरस्तथैव सः ॥ (कर्मपुराणम्)

V. Without *Sraddha* or love on the part of the giver, no gift, however large its amount may be, can bear any fruit.

महदप्यफलं दानं श्रद्धया परिवर्जितम्

The *Taittiriya Upanishad* lays down the golden rule:—श्रद्धया देयम्; अश्रद्धया न देयम्; श्रिया देयम्; हिंसा देयम्; मिया देयम्; संविदा देयम्. We are further told that *sraddha* is essential even in cases where there is ordinarily no room for it. A man might have been rendered destitute, as the result of his own evil deeds; still we should give to him without any bitterness or ill-will in our heart.

श्रद्धयैव हि दातव्यमश्रद्धाभाजनेऽपि ।

The word *Sraddha* has thus been explained by Parasara,

सौमुह्याद्यभिसंभ्रातरर्थिनो दर्शने सदा ।

सत्कृतिश्चानमूया च दाने श्रद्धेत्युदाहृता ॥

More briefly the word is explained in the *Vyasa-śāstra* as follows:—श्रद्धा चेतसः प्रसादः Thus the essence of *Sraddha* is an attitude of cheerfulness or love without a trace of displeasure or bitterness in the heart. And the merit of a gift is not to be judged by the smallness or largeness of the amount but by the degree of *Sraddha* as well as the capacity of the giver.

नाल्पत्वं वा बहुत्वं वा दानस्याभ्युदायवद्दम् ।

श्रद्धा शक्तिश्च दानानां वृद्धिस्यकरे हिते ॥ (पराशरः)

(To be continued.)

Literary and Educational.

Arjuna's Grief.

BY V. RAMACHANDRA RAU.

And Arjun clearly saw a blazing fire,
And thrice round it, a Brahman wailing loud
Did tottering come. The weight of years had bow'd
Him down; a cruel anguish marked the sire,

And made him aged still. Approaching near,
The Pandav hero questioned him, "what sort
Of grief is thine that cuts thy life thus short?
Speak thou, O aged one! Is some one dear

And fond to thee deceased? And thus replied
The grieved man, "My son is gone—ne'er more
These weakened eyes of mine shall as of yore
Behold my beloved child." He spoke and sighed.

Then Arjun consoled him; but words did fail
The hero; for tho' valiantly he fought
His foes, his matchless valour, still, was not
Untempered with a feeling heart. The tale

He heard the old man tell him filled his eyes
With tears; he spake, "In dying, thy son has paid
His debt to God. Frail man by God is made
On earth, for some destined task, which done, he dies.

"And more thou art a man, and like a man,
Endure thy loss, and nobly bear thy grief;
And more thy long-lived life at best is brief
Then live, till Death hence summons thee my man."

Thus ending Arjun, he, "'Tis spoke, than done
More oft. And surely hadst thou felt that loss—"
Quick, Arjun said, "I should were mine that loss,
Live on, not die, but live and mourn my son."

And lo! as in a dream did vanish all,
The Brahman and the fire. But Arjun's vow
Alone remained, nor did he divine how
It was Shri Krishna's secret working all.

* * * * *

And now, twelve days of war, and twelve long nights

Of rest had passed; and on the thirteenth day,
Peerless Abhimanyu, lord of Arjun, lay

Low, low—the brightest 'mongst the lesser lights

That lit the battle field; the choicest flower

Of bravery, and the justest hope and pride

Of all the Pandav host; and far and wide

Had spread his fame, born in a lucky hour,

Breathing in younger men a warrior's breath;

But now, unmoved by all the din and strife

Of war he lay—a grand tribute his life

To the guile of basest kings—loveliest in death.

And great was Arjun's wrath that he was slain,

In unjust fight; yet greater grief put out

The moment's wrath, and tenderly drew out

A heroic father's tears of love and pain,

Which all till now lay molten in his heart

As fondness and as love for him, his son,

His godlike son, his lovely Subhadra's son,

That breathed the purest breath, and play'd his part

Most glorious on the battlefield, and died

The noblest death. The thought that one so dear

Had ceased to be, distressed, besides him near

In far off Dwaraka, her, The Pandav's bride.

And Arjun's affliction was past solace;

Beyond than reason could allay; a pyre

Was by his order made, that he the fire

Might enter and be burnt. And every face

Was sad. Then reminding Arjun of his vow,

Spoke Krishna. Speechless, Arjun meekly bore

His grief. His word, once spoke, he valued more.

Than either life, or death, or bonds of love.

*Vilapatarangini.

By K. KRISHNAMACHARIAR, B.A., L.T., M.R.A.S.

SECTION III.

Preamble

1
Her youth wearing itself out, a woman, dejected for want of a child, addressed her lord, sitting sad, one night, on the edge of the bed.

2
The Gods were duly worshipped, and many were the fastings observed; even the twice born were propitiated.

Yet, we are not blessed with a child.

3
Bestowing children on those who cannot maintain their own selves, why does Fate neglect us who are rich enough?

4
When dedicated to Agni, a barren land becomes fertile.

But one like me treated likewise yields alas! nothing but ashes.

5
Of what use are these jewels for me?
And of what use again is this Palace?

I am not, even now, destined to have a child, who is like eyes to the blind.

6
The Creator provides woman with breasts, as the stores of milk for the child in her womb.
But mine he has created in vain, alas!

7
For one tired of roaming in the Life's forest, is not a look at the orb of a child's face a cool plunge in a sweet-scented lake?

8
What the Sun is for the noon-day sky,
What the young parrot is for the cage,
And what the lover is for the woman's heart,
That the child is for the home.

9
For women languid in separation, a hearty embrace of the child is like the cool application of the sandal for an awfully heated breast.

10
When will my child tug, with one tiny hand, at the string of pearls, hanging from my neck, while, with the other, he puts my nipple into his little mouth?

11
When shall I take my darling on both the hands, to the cradle, his eyes closing in sleep, and my nipple still lingering on his lips?

12
When shall I apply *anjan* to the dear one's eyes, while, just after his bath, he is absorbed in sucking milk?

13
When shall I see in my darling's lotus-face, absorbed in sleep, traces of smile, fear and wonder sweeping alternately across?

14
When shall our child, my lord, crawling on his breast, suddenly snatch the cup away from your dining leaf, with all your attempt to restrain him?

15
When shall I fold in my loving embrace my young darling, while he smiles, his lustrous teeth peeping through his tiny lips?

When shall I coax my child to take in a morsel from a silver cup, resting him on my hip?

(To be continued.)

Historical and Scientific.

The Pallavas in India.

By P. T. SRINIVAS IYENGAR, M.A.

CHAPTER I.

THE PALLAVAS.

(continued.)

The Śaka-Pallava rulers of Northern and Western India called themselves Kshatrapas and Mahākshatrapas. Those that ruled at Ujjain—the kings of the dynasty founded by Chashjana, (78 A. D.—388 A. D.)—were independent rulers and owed allegiance to no suzerain power, and there is nothing to prove that the words meant a Viceroy or a subordinate ruler in the century preceding that of Chashjana. In Indian use the words merely referred to a king in his own right, so much so that Indian grammarians whose linguistic orthodoxy was averse to acknowledging the foreign origin of the word Kshatrapa invented for it the derivation, *Kshatram pātiti Kshatrapah*, 'he guards the sovereignty, hence he is a Kshatrapa.' 'The word is itself a Sanskritized form (note. Prakrit forms are *khatapa*, *chatrapa*, and *chatrava*) of the old Persian *khshathra-pāvan*, 'protector of the land.' It appears first in Indian coin-legends and inscriptions of the 2nd century B. C., [in its Prakrit forms], but has never been found in Sanskrit or Prakrit literature."²²

But Dr. Rapson, then adds, "in India, as in Persia, the 'Kshatrapa' was originally, no doubt, a Viceroy of the 'king of kings'." Notwithstanding the 'no doubt' in this sentence, there is absolutely no evidence to substantiate the statement. The word was introduced into India, not by Persians (Parasikas) but by Parthians (Pallavas) and, therefore, the meaning it had in Parthia could alone have come into India. In Parthia, "the monarchs took the title of 'king of kings' (*Basileus Basileon*, so frequent upon their coins, which seems sometimes to have been exchanged for what was regarded as an equivalent phrase, satrap of satraps. (note. It does not seem unlikely that under the Parthian system the distinct force of the word 'satrap' would be lost and it would come to be regarded as a title equivalent to a king)".²³ If, then, Satrap was equivalent to king when used by Parthians in Parthia, it is certainly unwarrantable to hold it to mean a Viceroy, when used by Parthians in India. In most of the cases where Kshatrapa or Mahākshatrapa occurs in inscriptions there is no indication that the word means anything else than a Raja and there is no reference to a superior ruler, overlord, or suzerain. Dr. Rapson adduces one "clear instance" of a Mahākshatrapa acknowledging the suzerainty of a king of kings to justify his interpretation of the word, namely, the Sāmāth inscription of the 3rd year of Kanishka. In this inscription it is said that a Bhikshu of the name of Bala erected a Bodhisattva statue at Benares with the help of, among others, "the Kshatrapa Vanashpara and Kharapallāna and the four parishads." The recorder of the inscription dated it in the Kanishka era; to infer from it that the Satraps mentioned in it acknowledged the suzerainty of Kanishka is rather strong. The only other case where a king is referred to in a Kshatrapa inscription is that of the Taxila plate of Pātika which is dated in the 78th year of the Mahārāja Mahanta (Mo) ga.²⁵ But Moga was not a 'king of kings' and lived 73 years before Pātika and could not have been his suzerain.

On the slender thread of the misinterpretation of the word Kshatrapa as Viceroy, hangs Mr. Smith's belief that Mithridates I conquered India.²⁶ A much more important question—the question of who founded the

²² *Cat. Ind. coins* p. c.²³ *Sixth Or. Mon.* p. 88.²⁴ *Ep. Ind.* VIII p. 176.²⁵ *Id.* IV p. 56.²⁶ *E. H. I.* p. 227.

Śaka era of 78 A. D.—has, also, been decided by scholars, entirely on the strength of the interpretation of the word *Kshatrapa*. The Śaka era, says Dr. Thomas, "was introduced by Scytho-Parthian satraps, who presumably were adopting an institution of their *suzerain*," and it was retained in India after the overthrow of the Śakas, "the reason being that it depended upon a third and greater power"²⁷. Mr. Rapson thinks that Kanishka founded the Śaka era, which obtained its name from its being used for three centuries by the Śaka kings of Surāshtra who were originally satraps and feudatories of the Kushanas.²⁸

The Śaka-Pallavas reached India not much later than the Bactrian Greeks (*Yavanas*). These three people are often mentioned together in the literature of the period. The *Mahābhārata*, the *Rāmāyana*, the *Mānava-Dharma Śāstra* and the *Purāṇas* mention these three races. In the *Mahābhārata*, King Mandhātā asks the God Indra about the duties of the Pallavas and other allied tribes that lived in the dominions of Aryan Kings.²⁹ The *Harivaṃśa* says that King Sagara defeated a great confederation of Pallavas and other people, degraded them and made them wear beards.³⁰ In the *Rāmāyana*, it is said that when Vasishṭha and Viśvāmitra were fighting, the former's cow, Nandinī, bellowed and these races issued from her mouth.³¹ The *Manu smṛiti* says they were originally kshatriyas and became degraded by not performing the sacred rites.³² These references do not mean that these works were composed after the arrival of these people in India, but that the slokas where they are mentioned were composed and inserted in these works after the II century A. D.

The Śaka-Pallavas came under the influence of Indian religious culture, even when they were still living in Śakastāna. In Gandhāra the neighbouring province, Śiva-worship, Krishna-worship the Bauddha and the Jaina cults were prevalent in the centuries preceding the Christian era. The followers of Alexander discovered their Dionysos in Krishna, who was worshipped by the princes of Gandhāra. There is evidence that this worship of Krishna migrated as far as Armenia in pre-Christian times³³. The Greeks also found that, in that province, Śiva incarnated at Lakulīsa, the wielder of the club, was also worshipped and they identified him with their Herakles.³⁴ Buddhist and Jaina marks, called by the Greeks Garmānes and Gymnetes abounded in Gandhāra.³⁵ The Śaka-Pallavas and the Yavanas naturally came under the influence of the Indian cults. A Greek ambassador (*Xonadūta*) from Antialikita mahārāja (King Antialikidas) to Bhagabhadra Rājā, by name Heliodorus (*Heliodoros*), called himself a Bhāgavata, i.e., worshipper of Viṣṇu and built in the II century B. C. a Garuḍa-dhvaja, at Besnagar, which is still intact.³⁶ Nandasi-Akasa, wife of the early Śaka-Pallava Mahākshatrapa Rājula erected a stūpa and a monastery in honour of the holy Śākya muni Buddha at Mathurā³⁷. The early Śaka Rājās who supplanted the rule of the Śunga dynasty in Avanti in the II century B. C.—Nahavana, Gardhabhila, and Śaka—who according to tradition, were driven out of Avanti by Vikramāditya were claimed by Jainas to be patrons of their cult.³⁸ The Pallavas

of Kāñchīpuram from the earliest times adopted Śiva's bull and his *khatvāṅga* (club) as their special emblems. Moreover the Śaka-Pallavas, wherever they ruled in India, succeeded the previous Kings without any catastrophic changes of administration; they used the coins of their predecessors and ruled as Hindu Rājās. This they could have done only if they had absorbed Hindu culture before they reached India.

Rawlinson tells us that the Parthians "combined great military prowess and vigour with a capacity for organization and government."³⁹ It has been already pointed out that Asoka recognized the administrative capacity of the Parthians by appointing Tushaspha as one of his Viceroy. The Government of the Pallavas was effective, as is further proved by the fact that the rule of the dynasty founded by Chashtana continued for 300 years and under these kings trade flourished and substantial contributions to Indian culture were made, as will be described later on. Rawlinson also tells us that "the Parthians never to any extent amalgamated with the conquered races, but continued for centuries an exclusive dominant race, encamped in the countries they had overrun."⁴⁰ This was exactly the case in Southern India. It took more than seven centuries for the Pallavas to become thoroughly Tamilized and three centuries more to become merged in the native population. The earlier Pallava kings never stuck to any particular city but kept constantly moving from place to place.

Such were the people who established their dominion in the last two pre-Christian centuries and the first two post-Christian centuries from Arachosia to the Toydai-maṇḍalam.

High Prices.

By DOCTOR SLATER,

Professor of Indian Economics.

(From the Publicity Bureau.)

(Continued)

Besides the increased out-put of gold there was, however, another force operating in the direction of higher prices. Banking was developing very rapidly, and so was the flotation of companies, both new, and to take over existing businesses previously managed by individuals. The shares of companies can be readily lodged in banks and used as security against over-draft, enabling the owner to draw cheques which are, for all practical purposes, money. Thus the gold coin and gold bullion served as a basis for an ever-increasing volume of paper money and paper substitutes for money, whereby it was, as it were further multiplied. Hence the effective quantity of money in the world was increased in a much larger ratio than the quantity of gold. The quantity of useful commodities was also, no doubt, increasing, but not so rapidly. The world began to feel more acutely the effect of 'diminishing returns' in agriculture, as possibilities of opening up new areas of rich virgin soil were becoming exhausted.

Let us now consider the position of India during this period. India, like the rest of the world, experienced rising prices, but in an even greater degree. In 1896 Indian prices of necessities were considerably lower than those of the world markets outside India. In 1914 they were still somewhat lower, but the difference was diminished. The movement, which had begun in the middle of the nineteenth century, of linking up even remote parts of India with London and Liverpool, Marseilles, Hamburg and New York, by roads, railways and steamship lines, and the corresponding movement among Indian agriculturists to produce to a larger extent for world markets and to a smaller extent for local consumption, was going on steadily. Between 1904-05 and

27. J. R. A. S. 1913, p. 635.

28. *Ancient India*, p. 147.

29. *Sānti parvam* Chap. 65.

30. *Harivaṃśa* XIII and XIV.

31. *Rāmāyana*, I, LV & LVI.

32. *Manu*, X, 43-44.

33. J. R. A. S. 1904, pp. 313-314 (J. Kennedy).

34. For an account of Lakulīsa worship, see J. R. A. S. 1907,

pp. 419-426, J. B. R. A. S. XXII pp. 151-165.

35. For an account of the Krishna and the Śiva cults which Alexander's followers met with *Vide* J. R. A. S. 1907, pp. 964-968.

36. A. S. I. 1008-9, pp. 128-129.

37. *Ep. Ind.* IX p. 141.

38. *The Kālikāchārya Kathā* quoted by Fleet in J. R. A. S. 1913, p. 993, also by Rapson, *Anc. Ind.* p. 141.

39. *Sixth Gr. Mon.* p. 25.

40. *Ib.* p. 26.

1913-14 exports of Indian produce increased 60 per cent, and imports of foreign merchandise (private) 90 per cent. With this greater freedom of movement of commodities there necessarily came greater equality of price of the most necessary commodities, food in the first place, and then clothing, between India and Europe; and this resulted, in India, in higher cost of living, reckoned in rupees, for the masses of the population. And at the same time, as I have shown above, prices in these European and American markets were also rising, and therefore the standard of price to which India was made to conform more and more closely was itself a rising standard. There need therefore be no difficulty in understanding the causes of the rising prices which were creating so much discussion, and, to certain classes, so much inconvenience even before the war.

The class that suffered was not a very large one. It included all persons subsisting in fixed salaries, from the member of the Executive to the peon and sweeper. These people received the same number of rupees per month, or even got small increases, but each rupee represented a smaller value, each rupee would buy only a smaller quantity of food and clothing, and pay a smaller proportion of the house rent. Some of these people were well off and could afford the reductions in their real incomes, but it was a serious injury and injustice to the great majority, to the peons, and police, and lower ranks of clerks and many others. Manual workers paid in kind did not suffer, and manual workers paid in money, employed privately, seem to have on the whole increased their money wages in a larger proportion than the rise of prices. Holders of land and producers of all sorts of commodities gained very greatly; but the revenue of Government, while appearing to increase, suffered a real reduction.

If we take India as a whole, there can be no doubt that India profited very greatly by the rising prices of the period 1896-1914. India was a debtor country, and under obligation to pay, in interest, and in pensions and salaries, a definite annual sum in pounds sterling. This sum had to be raised by the export of Indian produce. The lower prices went, the greater the quantity of Indian goods which had to be sent out of the country in order to pay the annual sterling charges. On the other hand, the rise of prices after 1896 continually reduced the real value of these charges and diminished the quantity of Indian goods which had to be sold to foreigners in order to meet them.

India gained still more by another circumstance connected with the rise of prices. One of the causes of that rise was, as I pointed out above, that 'diminishing returns' were beginning to be experienced in the world's agriculture taken as a whole. In consequence the rise was much greater in agricultural products, food, like wheat and rice, and raw materials, like cotton and jute, than in manufactured goods. To take a specific example, the prices of boots and shoes turned out by the Leicester and Northampton factories remained constant. But the price of the leather out of which they were made rose very greatly, while this was counterbalanced by the cheapening of the process of manufacture. In other words, while the wearer of boots and shoes paid the same price, the share of that price that went to the country producing hides, skins and leather was increased, and the share that went to the manufacturing country was reduced. As India's exports are of the character, mainly, of food and raw materials, and India's imports mainly manufactures, India was getting, between 1896 and 1914, very much better prices for exports, and having to pay only slightly enhanced prices for imports. This is very clearly shown in Mr. Datta's report on the Prices Inquiry.

We now have to consider the war and post-war period. From the very beginning of the war both the two causes of high prices which I have explained, failure of production and increase of money, operated most powerfully on prices in the European and American markets. Millions of men were taken for the fields and factories and enlisted in armies, navies, and administra-

tive services; while millions of workers and innumerable industrial plants were turned aside to the production of munitions of war. The North Sea fishermen still went out to sea, but it was to sweep up floating mines instead of catching fish. That is a typical example of the way in which energy was diverted from production of useful commodities. On the other hand, the belligerent countries gathered their circulating gold into central banks controlled by their respective Governments, and substituted for coin an ever increasing volume of paper money which they did not undertake to cash in either gold or silver. In this manner, and also in other ways not quite so easy to understand, Governments were enabled to pay out enormous sums of money in wages and salaries and in payment for war requirements, and then to borrow again the money they had paid, and pay it out again. Thence there was, side by side, a terrible reduction in the production of the commodities needed to sustain life, and a vast increase in the amount of money circulating. Necessarily therefore prices rose very greatly. They are now (October 1919) in England about 115 per cent higher than in the year before the war, and more than three times as high as in 1896. Nor does the effect cease with the end of the war. During the war great areas of land were devastated; it will take many years to bring the fields of Northern France into fertility again. The Germans savagely cut down fruit trees and destroyed the machinery in the manufacturing towns of Belgium as they were being driven back to their own frontiers. These cannot now contribute their quota to the world's output. Everywhere ordinary house building has been at a standstill during the war, and even repairs have been reduced to a minimum. The world's railways have deteriorated, through want of rolling-stock, wearing out of rolling-stock, and wearing out of rails; roads similarly have deteriorated, and all these subsidiary aids to production demand vast expenditure in order that they may be restored to the per war level of efficiency. Worst of all, millions of men have been killed, millions more have been crippled for life by wounds or disease, and even those who have come out with but slight injury are jaded and weary and incapable of working as they worked before. We also have to lament the fact that civil war is now raging in Russia, and the adjoining countries in the East of Europe can hardly be said yet to be at peace. The quantity of money remains as great as ever, and even England and France are still carrying on the business of the State by borrowing. It is therefore not surprising that even higher prices in the European and American markets are expected in this coming winter of 1919 and 1920 than last winter or any previous one.

(To be continued.)

Reviews.

Hinduism: The World-ideal. BY HARENDRANATH MAITRA.

The Western myth of the static India and of the unchanging East must go. Indian ideals have been dynamic and progressive. The genius of India is positive, though not aggressive. She has her own Dharma or her inner law of Being, to use Mr. Maitra's excellent phrase. Mr. Maitra says well about the difference between Dharma and religion: "The root of the word *Dharma* is *dhree*, to hold; the root of the word religion is *ligare*, to bind. That which holds, holds by an inner law, what binds is an external bondage. Therein lies the difference between the religion of culture and the religion of creed." Creed is external while culture is internal.

Mr. Maitra's description of the way in which Vedic worship originated is partly imaginative and partly a concession to Western oriental scholarship. In India wonder at the beauty of nature, passion of love for it, and worship of nature's God were not suc-

cessive heights gradually won but were really a unitary mental realisation by inspired souls. It was not a case of ascent from Nature up to Nature's God but a clear realisation of the Infinite vitalising everything and shining out everywhere. The Hindu's religion is not an affair of books or a formula or a creed but is an inner illumination and realisation. This does not mean individualism but means individuality. Above all the individual note is the dominating keynote of the Hindu culture.

Mr. Maitra well points out the essential oneness, despite difference of aspect, between Vedic and Puranic conceptions of Godhead. "The real difference between the Vedic and Puranic period is that the Vedic Gods represented the cosmic attributes, and the Puranic Gods the human attributes of the one whose Being is life, whose shining is Light, and whose Glory is Love." Even this is too broadly and incorrectly stated and does not bring out the core of the idea of Hindu thought on the matter.

Mr. Maitra then proceeds to point out that idolatry is not animism but symbolism and idealism. It is an attempt "to see the invisible in the visible, the spiritual in the material." The West has many idols, but India's only idol is God. The Hindu religion has ideals suited to all grades of mentality and emotion. "Hinduism is a vast cathedral with side-chapels for all the religions of the world." God is realised not only as Father or friend but also as Mother.

Mr. Maitra then discusses caste and points out that it is unity. "Caste is unity." Though Indian iconoclasts and Western critics may stand aghast at this, it is but the bare truth. The caste system is only unity in variety. It is the extension of the family ideal. Each "has his rightful place and privileges" and "the ideal of all service for all." The caste system was and is only the social manifestation of India's spiritual culture; and he who wants spirituality but not caste is only a man who wants an effect but not the cause. Mr. Maitra says well: "India lives and renews her youth, treasuring the jewel of her ancient heritage in the stronghold of caste. Caste has preserved the life and ideal of the Hindu race." He says further: "Our institution of caste was evolved for the efficient organization and administration of the country, and proved itself fitted for this purpose better than any social system yet discovered in any part of the world." Mr. Maitra is however wrong in thinking that Sudras were non-Aryans admitted into the Aryan social polity. All Hindus are Aryans. He is however quite right in saying: "India has caste, the West has class. Caste is internal, class is external. Caste is cultural and spiritual, its ideal, mutual obligation and service; Class is credal, based on arbitrary ideas of superiority and material power. Class feeling dominates everything in the West."

(To be continued.)

Miscellaneous.

Olla Podrida.

Did you read about the arrival in Madras? Why all this potter about arrivals in Madras? I suppose that a human being must be arriving somewhere or other. Is Madras the roof and crown of things? But let that go. When Mrs. B. came back there were over 30,000 people present. There were flowers, flags, bhajanas, and music. There were magnificent labour demonstrations. All right. But why should every scout touch Mrs. B's feet at Benigunta? Was that meant to be a *touching* ceremony! There were of course shouts of Basanta Matakai Jai! O Judgment, thou art fled. Men have lost their reason.

Meantime the battle royal among the leaders is going on. The populace at the Coliseum is waiting and watching. Are we in the Last Days of Pompeii? Unmasking, duplicity, dangerous foes of the land, etc. are some of the words culled out from the dictionary and are the flaming weapons hurtling through the political atmosphere.

Indeed we cannot but forebode ills from the change coming over the national life. The assemblages of large crowds for shouting out the battlecries of opposing political camps, the general materialism and commercialisation of aim, the lack of sweetness and light, the idolisation of mere democratic philistinism, the trampling down of literature and art and philosophy and religion while shedding crocodile's tears at their disappearance and sobbing forth unctuous hypocritical prayers for their rebirth—are not very satisfactory features.

Did you see Dyer's monument created by one pen and demolished by another pen! The newspaper is a wonderful means of dissemination of truth!

At the recent Vivekananda Day celebration in Madras, the lecturer was of opinion that we must take in converts and that Vivekananda's work was "a revolt from the existing order of things and a move in the right direction." There are different forms of representation and I suppose that even mis-representation is one kind of representation.

The Reform Act lectures are going on. Tamil is wanted by the audience but English is given by the orator. This is one kind of reform. Those who regard themselves as the fathers of the Reform Act are being fed by the sons. The Act is a multi-fathered act (pardon the cacophany). The Suguna Vilasa Sabha has apologised for its occupying only a narrow stage—too narrow for the great actors of the day, who want

"A Kingdom for a stage, princes to act,
And monarchs to behold the swelling scene."

Did you read the recent address on our Socio-Legal Problems? One thing stated in it is true. The Indian Society has undergone radical transformation. For the better or for the worse? The address pats Malaviya on the back and hits Darbhanga in the face. Is the hand pained by this pugilistic feat? Poor thing! To solve the Brahmana-non-Brahmana question, abolish caste. This is a new kind of solution. Perhaps a chemical solution. We must have priests of all castes. Old Hinduism was characterised by ceremonial religion, caste, and joint family. Let Neo-Hinduism be characterised by unceremonious religion, the new caste of rich and poor, and a family of one man and one woman. The indestructible portion of Hinduism is said to be the glory of the world. Indestructible or undestroyed? What is indestructible to such a champion? The caste bitterness is to be softened by interding and social relations. Is the phrase "social relations" a euphemistic term for intermarriage? The Chairman said: "They must reform themselves in a religious spirit and not merely by dining in D'Angelis." So dining in D'Angelis is one kind of reform. He repeated his old threat that if the Hindu religion was not going to be reformed in five years he was not going to call himself a Hindu at all.

Now, I put this plain question. Are the Hindus going to allow themselves to be hustled and exploited like this. The foreigners have done this enough. Now our own men are hustling us. The debrahminisation of the Brahmin is proceeding apace. The orthodox Brahmins in official and other positions are all lurking and hiding in fear to save their skins. Come out into the open, you children of darkness! Speak! Awake, arise, or be ever fallen.

SCRUTATOR.

Short Story.

"Nana's Curse"

By DR. T. V. S. SASTRI, L.M. & S.

"Yes Sir, I have seen better days. Better days! Why, in my youth few had any better days than I. But—The curse."

"The Curse! Who cursed you and Why?"

"Let me first finish this refreshing meal you have so kindly bestowed on me, and I will tell you the whole story."

While the old man is doing justice to his much needed and more than delayed breakfast, allow me to introduce myself, so that we may listen to his story when he is pleased to narrate it. I am one of those lucky (or unlucky), who from their births have no care, anxiety, worry or even excitement. Even before I succeeded to the Zemindary of B—ore, which I did a few months ago, I had become a passive and listless looker-on at the world's Drama; the monotony of my wantless life knew no exhilarating change, no disturbing excitement, to give pungency to my bland days of existence.

As was my custom in these cool days of October, this morning too, I came to the front garden, to stroll about, and aim at the difficult task of keeping the mind in the almost unattainable state of perfect blankness—not thinking of anything at all. The tall, but bent, grizzly old man, whose voracious appetite is now almost satisfied, happening to pause at my gate—attracted my not particularly concentrated attention. I tempted him with the simple but effectual bait of the offer of a full meal. The eager relish with which he devoured the food suggested a discreditable comparison of our respective digestive organs, and this made me so envious and miserable that, more to relieve my feelings than to provoke conversation, I asked him the usual "of course you have seen better days." And—but now that he is ready let him tell his own story.

"As I told you before" began the old man "few had better days than myself. Standing six feet two on my bare feet and proportionately broad, with my dark moustache and beard both daily oiled and twirled, in the latest style I, Jayaram Singh, presented an appearance in my fine uniform, far different from what I am now. Being skilful with the sword or lance with either hand, as any in the 'Khalasa' army, I was enrolled in that redoubtable, regiment, while yet a boy in my 'teens.' When later on I joined the British army as a mere Sepoy, I soon became a favourite of my officers. My services during the great Mutiny, though I say it, were so much appreciated that I soon rose to the rank of Subhadr. I was held in high esteem by many of the white Officers. But all these fine prospects, were shattered by the curse of one man—though in those days scarcely any of my enemies, were able to curse me at all—their souls fled before they could utter it. But this one cursed, and cursed effectually, as you will see. This is how it happened."

The Mutiny was quelled and the proclamation made and peace was restored. Months after this, I got leave for four months and was about to go home to my wife and child. But one evening, as I was anticipating the joy of home, slowly but steadily chewing my "pansupari", I walked Captain Ismith Sahib, who, though of a superior rank, was very friendly towards me, and to whom I had rendered many services in a private capacity. 'Sirdar' cried he—he always called me 'Sirdar' whenever he wanted any little service of me—"I hear you have like me got leave for four months. What do you mean to do?" 'Why' said I 'I am going home to take the rest I so sorely stand in need of after this severe campaign!'"

"Ah! But is it not better that you should go to your wife a rich man?" 'Certainly! but don't you know that riches and I are far apart?'"

"I don't see why a brave man like you should say so, while there are so many ways of getting welthy."

"What do you mean, Sir," said I rather stiffly,

"I mean, getting wealthy, by means other than discreditable."

"For example?"

"For example—There is a reward of a lac of rupees, for him who catches Nana Sahib, dead or alive."

"Ay! But catching him is anything but an easy job."

"But we can try. It will be rare sport going after that slippery rebel, and if we but succeed—why then we become rich and famous."

"After some talk, I agreed to join him and we settled that we should share equally, if we were lucky enough to capture Nana Sahib; Such was the Captain's confidence in my capacity, that he never doubted the success of our hunt and could ill conceal his gladness at my acquiescence in his proposal."

"Well Sir, the doings of Nana Sahib are matters of history. Though the Mutiny was quelled, he was never so. His adherents were faithful to him. He himself was so cunning, that he could deceive any one but another Nana Sahib. After days of useless wandering and untiring pursuit, we at last found a clue and came fairly near to the object of our quest. From that day we followed him closely,—but in vain. We always were a day or so too late. If we heard, he was at one place, and went there with as much haste as was possible for any human being, we would learn on arrival that he had gone away. At last from days, we came to be only hours too late. It was about this time, that we were twice actually in the company of our quest, as we afterwards learnt! Once he was disguised as a Buddhist priest (when he received a gash from me which, as usual was not easily to be forgotten), and once as a countryman guide, when he travelled along with us; and on the latter occasion he so misdirected us, that we were delayed for days before we could find his traces again."

"During these days, the Captain Sahib became more and more gloomy and peevish, as there seemed to be little probability of our success. Our leave was nearly over, and he passed the time swearing and muttering. One day as we were resting after a hard day's ride we received information—of course after payment of a good fee—that our 'friend' was lying ill in a jungle hard by. The Captain by this time, had very little faith in these informers, and was so tired withal, that he requested me first to ascertain if there was any truth in the statement. Though, I was myself tired, I felt piqued at my failure hitherto, that I readily consented."

"At dusk I started. The jungle in which Nana Sahib was supposed to lie, was so thickly studded with trees, that it was night there, while elsewhere, it was broad daylight; and the approach to the deserted and squalid woodman's hut was so miry, that it was long before I reached it. Peeping through one of the many crevices, the sight that I encountered was truly appalling. The Prince, who only a few years before, was the pet of European Society, the favourite of so many English and Indian ladies, was stretched on a tattered mattress spread on the damp floor, exhausted and ghastly looking. A spontaneous fire which had started in an adjacent clump of bamboo trees, lighted imperfectly the awful scene; and as he lay there, moaning and writhing one could easily perceive that his end was not far away. My heart went out to him as I compared his former state with his present one. Suddenly with a great effort, he raised himself, and taking a piece of paper, wrote a brief letter, and then fell back exhausted. As he fell he saw my peering eyes, and feebly cried, "Why don't you come in, you fool—can't you see, I can do you no harm?" Mechanically I went in, half ashamed of myself, and wondering what the termination of my adventures would be like. As soon as I entered, he exclaimed with an oath "It is the tall Sikh after all!" I solemnly walked up to him and stood stiff and erect like a statue, near his bed, gazing stupidly at his upturned ghastly face. Already "DEATH" was written in bold letters, on his face, but his attitude was not one

of Fear. He beckoned me to bend, and as I knelt close to him, he whispered in a scarcely audible tone: "Curse you Sikh! You have pursued me inveterately to the very end, and I cannot easily forgive you. But I will do so, if you act according to my instructions." With a last final effort, he raised himself and cried "If you want to end your days in peace and comfort, obey me, if not—" He stretched out the letter to me with a convulsive gasp, and fell down—Dead.

"Though as a soldier, I was familiar enough with Death, this painful death, was strange to me and I was struck by it. Slowly I took the Raja Sahab's last letter, addressed "To the kind friend, who finds my body," and began to read it. The letter written in a shaky hand, ran as follows:—

"Friend and fellow countryman,

By the time you find my body in this miserable hovel it would probably have undergone such changes, as to afford you no indications as to the identity of it. Allow me therefore, to inform you, that it is the carcass of Nana Sahab; the Leader of the Great Indian Mutiny. Start not, Stranger! My near presence would not harm you. Nor hug yourself with the idea, that by carrying my remains to the White Government, you will get the promised reward. They will never pay it; moreover if you do it, my curse, which follows it, will ruin you for ever and ever! Ah GOLD! To what depths of degradation, do you tempt us! How many of my countrymen, have persecuted me; ME, who alone dared to pluck the country, from the hands of the insinuating 'Feringhee log,' who reduced me and mine to servitude! Accused be those unnatural traitors, who would hand me over to my enemies, for the sake of GOLD! Let their children and descendants perish by starvation! Thrice cursed be that tall Sikh, who has of late taken to persecuting me in order to please his white superiors! The child for whose comfort, he is trying to get this blood money, the wife at whose feet he wishes to place it, may they be embraced by the cold arms of Death, even as I am, before he reaches them, to do so! The army, for which he torments me, may it disgrace him. May the strength, with which he followed me, and on which he prides himself, be broken down, and his right sword arm, with which he slashed me, will it wither away! Stranger! Instead of my curse receive my blessing! Both are equally effective. I warn you, coming as they do from the lips of a wronged and dying man. Don't take my carcass to the white man, to be insulted. Burn my body, even as every one of my forefathers were burnt, in whatever way you like, provided you do it well enough, and leave no trace of my remains to be jeered at by the foreigner. Complete your favour by throwing this packet—which has served me as a pillow of late, into the fire along with me. There is enough in it, to send hundreds of my staunch and unsuspected adherents to the gallows. Do it stranger! Even as you fulfil my last wishes, the evening of your days shall be rendered peaceful and happy. Disobey me and my everlasting curse shall follow you! Beware!"

"When I read this, involuntarily I shuddered. The place and its dismal surroundings, the extreme darkness fitfully lighted by the lurid glare of the burning bamboos, and the awful stillness broken only by the noise of the burning wood, or occasionally by the harsh cry of some wild beast or bird, and the near presence of the Dead, with the vehemence of the curse, unnerved me, ME, than whom no braver soldier ever enlisted himself. Then and there I made up my mind. Assuring myself that the Prince was undoubtedly dead, I threw him and his precious packet into the midst of the burning trees and quickly marched away.

"I found the Captain Sahab, soundly asleep, on my return. I left him a curt note, simply announcing that our quest was in vain, and started for my village at once."

"Sir, I have little more to tell and that little, not pleasant. I reached home to find my worst fears confirmed. But two days before my arrival my wife

and child were both carried away by cholera. I extended my leave and took to opium eating. When at last I returned to duty, it was after the Captain Sahab had been transferred to another regiment.

But my own officers, either because the Captain had prejudiced them against me (for I heard of his distracted behaviour when he found that I had abruptly deserted him), or because they disliked my moroseness and opium habit, now treated me with scant respect.

"At last one day I was sent for by my Colonel. On going there I found Ismith Sahab, now a Major excitedly accusing me of having taken bribes from Nana Sahab, and letting him off, while my Colonel was calmly maintaining that I was incapable of it.

"My Colonel addressed me "Did you find Nana Sahab and did you let him off?"

"I found him, and he died."

"Did I not tell you" cried the Major, and turning scornfully to me asked "if so, why did you not bring the body to us?"

"For motives of my own" said I stiffly, not relishing his tone.

"Ah, you rascal. What did he give you, confess."

"His last blessing—I hope."

"How many rupees did that blessing amount to?"

"My cholera was up and yet I calmly replied "I told you, I did not get anything from him."

"Don't believe a word of what he says, Colonel" cried the irate Major "Nana Sahab is as much alive as you or I, and this rascal is his accomplice."

"Major," said I, with as much self-control as I could command under these provoking circumstances, "say Subedar, whenever you wish to refer to me; and drop that rascal." I am as good an officer as you are, perhaps a better one."

"You are a treacherous scoundrel, and not worth your salt; that is what you are" cried he, "and the only way you ought to be treated is to be spat at—" and he suited the action to the word.

My hand instinctively sought my sword. But before, the Colonel could interpose, the Major, maddened by this gesture of mine, rushed on me with his drawn sword, and gave me a good slash on my right arm crying "Dare you touch your sword at me, you black—"

He did not finish the sentence, Sir, for he could not, as he himself was finished before it. It was my equally skilful left hand which cleaned his skull.

It was long before, I was discharged from the Hospital, with withered right arm. The doctors gave it a learned name, but could not restore strength to it nor to my shattered constitution. And longer still, before I was acquitted of the charge of manslaughter, on the evidence of my impartial Colonel who testified to the fact that it was the Major who rushed on with a drawn sword. But I was dismissed from the Army in disgrace, all my previous services, the many lives which my courage had saved during the Mutiny, all were forgotten, and my killing this one English Officer, and that too in self-defence, was remembered.

"Since that day have I wandered all over Hindustan, a human wreck, prematurely bent and old; a victim until recently, to the dreadful habit of opium eating and worse than all a miserable man with a past.

"The curse has been remarkably fulfilled, but whether his final blessing also will come true—God alone knows."

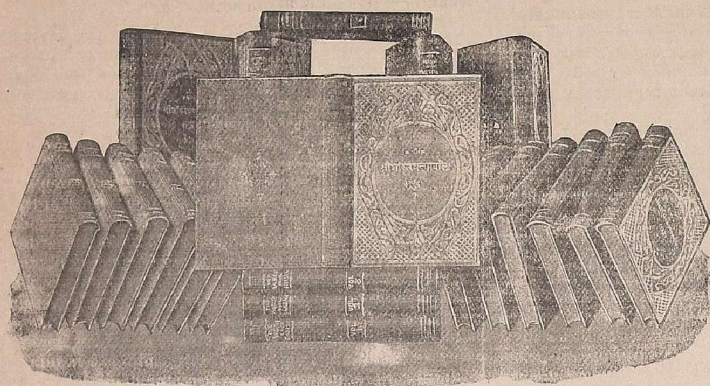
Thus ended the tale of the Sikh soldier.

"Subedar!" said I, much moved, "If you will but stay with me, as an honoured guest, and help me while away my dull days, with stirring tales of the Mutiny and other events of your career, I will see you pass the evening of your days, in peace and comfort and—wouldn't you give the blessing too a chance to come true?" I coaxed.

He did and it did.

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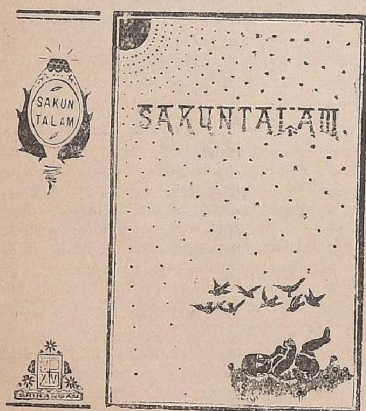
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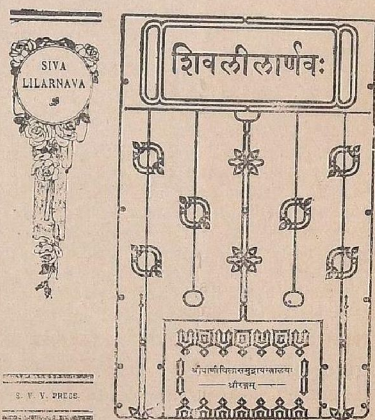
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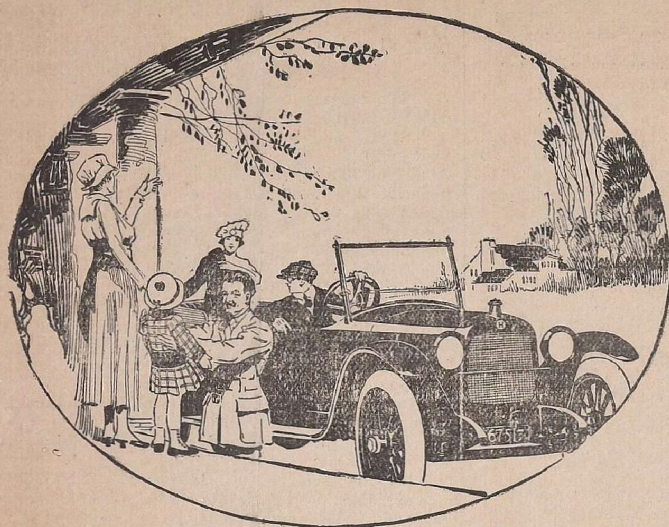
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