



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

THURSDAY EVENING, OCTOBER 25, 1917.

The Hindu Message stands for

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

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.



TO INDIA.

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

Thy outward beauty is the same,
Thy rice-fields not less brightly smile
Than when thy sweet refulgent frame
Was lit by inner light awhile.

A little wealth, some petty power,
Suffice to please the sons of those
Who heedful of the passing hour
Sought Truth 'mid Life's vain fleeting shows.

Bewildered 'midst the old and new
Their inward balance overthrown
Before our scared, distorted view
The hut we groan in seems a throne.

We have the sacred names as yet
But where is their old virtue gone?
To save like God-given amulet
From spells that cloud the inner dawn.

Let us reseat our holy land
In her bright throne of gracious might,
Receiving from her blessed hand
The gifts of life, and love and light.



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The Hindu Message

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The Genius of Hindu Culture.

One of the great outstanding facts of the world's life is the contribution by each great and gifted race to the sum of universal enlightenment. Just as in a carefully nurtured garden different flowers blossom with diverse splendours of form and tint and spread their fragrance far and wide without leaving the spot whereon they shine, so do the great and gifted races of men retain their glories of inner and outer life, of vision and achievement, of self-realisation and service of others while spreading the fragrance of their ideals far and wide for the increasing happiness of man and his increasing realisation of the sweetness of the love of God.

The Hindu race has had a unique place in the life of the universe. Its culture has had a tranquillising and uplifting and purifying power everywhere without in any way impairing manliness and efficiency and power. It has long been recognised by great thinkers in and outside India that India has been a cultural unit in the history of human enlightenment. Vincent Smith says: "India, encircled as she is by seas and mountains, is indisputably a geographical unit, and as such is rightly designated by one name. Her type of civilisation, too, has many features which differentiate it from that of all other regions of the world, while they are common to the whole country or rather continent, in a degree sufficient to justify its treat-

ment as a unit in the history of human, social, and intellectual development." Sir John Woodroffe has said well—"India is not a mere geographical expression, nor a mere congeries of people who happen to be on this particular part of the Earth's surface, but who might as well have been elsewhere. It is a particular *sakti*, the *Bharatasakti*, distinguished from all others by her own particular nature and qualities."

What are the peculiar characteristics of Hindu culture which differentiate it from other culture-elements in the world and the preservation of which is necessary for the unfading vitality of our race and its fulness of fruitful service to the cause of human enlightenment and happiness? We can well sum them up in a single phrase—the *energy of peace*.

"Not Peace that grows by Lethe,
scentless flower,
There in white languors to decline
and ease,
But Peace whose names are also
rapture, power,
Clear sight, and love, for these are
parts of Peace."

The *energy of peace* implies and explains all the great traits of our race—its power of imagination, its emotional refinement, its sense of the sanctity of life and its passion of sympathy for every living thing, its spiritual insight and rapture, and its message of the unity and divine purpose of life, of divine immanence, of the sovereignty of love, of the spiritual kinship of all, of *ahimsa*, of *sânti*, of universal toleration, and of the love of God being the crowning glory of life. It has blossomed in personal and domestic life in the combined self-respect and self-restraint of our people

and in the charities and sanctities of our home life. In the realm of civic and political life it has blossomed into a harmonious combination of strong central executive authority and perfect freedom of local self-government, both under the sovereign control of Dharma. In the realm of social life it has blossomed into the caste system based on a conception of non-competitive social order where the entire efficiency of society as against disruptive forces within and attacks from without is maintained unimpaired. In the realm of art and literature, it has blossomed into our great fine arts which have as their distinguishing traits serenity and sanity, idealism and spirituality, full and practical application to life in combination with insight and vision. In the realm of religion it has blossomed into the glorious and gracious Hindu religion which is unequalled for its message of hope to all, its limitless store of *sadhana*s for the attainment of the fruit of life, and its lofty conception of final beatitude.

The genius of our culture is thus a wonderful unity which has diverse manifestations. Unless we take care of it and guard its flame with a jealous love from the passing gusts of our own desires and of adverse from without, it cannot be preserved as it deserves to be preserved. It has to be related to our present life wisely and well. Mr. H. S. Chamberlain says well, "Race has a meaning only when it relates to the experiences of the past and the events of the present". A falling off from the great and long established standards of personal and social life, the slightest disloyalty in respect of our allegiance to Dharma, and the introduction of subtle social poisons will lead to the decay and dis-

appearance of our culture. It is hence necessary that our individual lives, our home life, our social efforts, our industrial reorganisations, and our political endeavours should be directed so as to preserve the glories and graces of the Indian mind, which Mr. H. G. Wells described recently as "a mind of singular richness and wonderful delicacy and gentleness." Let us remember the wise words of Sir John Woodroffe.—"If Indian political efforts can rightly secure Home Rule, it is only a successful cultural defence which will provide a Home to Rule"

Our place in the World's order.

India has always had a mission to fulfil in the order of the world, and it has always been conscious of that mission. Our mission is put for us in terms, equally emphatic and brief, by the great Swami Vivekananda:—"India's gift to the world is the light spiritual." The attempts made in the past to extinguish India's light of the spirit have failed, and deservedly; the unremitting labours of her saints and sages have preserved it for her. We rejoice that in these labours holy men of all castes and sections of society shared in full measure, and in this fact lay the hope, abundantly fulfilled, of her unfading vitality and her assured place among the communities of men. It is not, however, necessary to recur to the past to convince ourselves that the present to us is one full of hope, and that both high endeavour and an abundant harvest of fruit shall be ours in the future. Various new organisations, religious and semi-religious, from abroad have been unsparing in the endeavour to dislocate and shatter

the Hindu social fabric, and have also to some extent succeeded in their endeavours. But there can be no doubt of the substantial accuracy of the statement recently made by a very able Christian Missionary that "the fact remains that the organism which we can trace almost three thousands of years is still living." Hence, we are justified in holding that the adverse designs and measures of our enemies have largely failed. Similarly also, it has been shown by the invincible logic of facts that the various *so-called* social reform movements which have been started in India and by Indians under the inspiration of foreign agencies or ideas have proved failures, in more or less degree. They have failed, because, as Swami Vivekananda has pointed out, "they were entirely destructive not constructive,"—because they have struck at the vital centres of the Hindu Social System, at the spiritual and economic bases, so intimately intertwined, on which Hinduism depends for its strength and vitality. The whole world is being tossed about in the deadly waters of aggressive and merciless strife. For us, too, here the weather prospects are far from cheering. They are even at times unendurably threatening and distracting. But the national ship which has safely sailed clear of many a raging tempest and fierce whirlwind may be expected to steer through the present crisis and reach a haven of peace. We indulge the confident hope that the Hindu Community will again be enabled to start forward on its appointed career of beneficence and to carry again its message of love and light to a world wallowing in the deadly mire of lust, hatred, malice and unrighteousness.

The Non-Brahmin Agitation.

Some have taken fright or even taken leave of their senses, at the rise of the Non-Brahmin Movement. We have not one, but two such movements, each trying to expose the other to ridicule, and the result is to discredit the Hindu community at large. Irritation is naturally caused when neighbours use offensive language and offer insult. It is, however, well to remember that hard words break no bones and, more often than not, do harm only to those who resort to them. Moreover, it is always good in such cases to seek to know where the shoe pinches, and apply a remedy. To feel resentment and to return insult for insult is easy and human. But it is the part of reason and wisdom to deal with the agitation in the proper spirit, to approach the question with a desire to remedy existing evils, to foster union and harmony, and to put an end to the disturbances which have arisen among the various sections of the Hindu community.

The question has to be considered in various aspects. In the first place, the present educational system has to be reformed. We do think that, in that system, the vernaculars should be the media of instruction to a larger extent than now; and we think also that the curricula of studies and the programme of examinations are too stiff and also ruinous to the healthiness in mind and body of those who have to submit to the imperious necessity of going through them successfully in order to qualify themselves to enter the service of the State. For every Hindu youth who succeeds, there are one hundred who are ruined for life, and irretrievably. Thousands

of Brahmin families have become impoverished, and many have in the endeavour to meet the demands of this ruinous educational system, become extinct, and know their places no more on the planet. The Brahmins have done themselves infinite harm; the injury caused so far is such as to imperil their very existence as a community, and its results will have fully manifested themselves within the next few generations. Already within a generation, the Brahmin lads who enter our colleges have become stunted in growth, and the numerical strength of the community as a whole has fallen to an alarming extent. We think that, if the present system of education is persisted in, these evils will become intensified, and soon the community will have done itself incalculable and irremediable harm. We think that it is no discredit to our Non-Brahman Communities that they have not adjusted themselves to the evils and dangers of this exacting, ruinous, man-eating educational system.

We also think that it is the worst system that can be devised for finding a suitable body of public servants. Reforms must be introduced into the present curricula of studies, in the system of conducting examinations now in vogue, and in the agency for conferring degrees. On all these points, we shall in future state what improvements are needed in order to remove the present tremendous strain on the intellectual and physical resources of our youths—improvements which, if introduced will be of advantage to all sections and castes of the Hindu community and to our Mahamedan brethren as well, and which will enable larger numbers of our non-Brahman youths to come out successful in our examinations and qualify for entering the public service in numbers proportionate to their numerical strength and to their importance as an integral part of the population of this Presidency.

Even as our educational system is constituted as at present, we do not see why the results of the examinations should be relied on as the sole or sufficient test for appointments to office. Those who fail at our University examinations are not necessarily inferior to those who get through them. We often find that those who fail to get a degree do acquit themselves satisfactorily and even creditably in the various walks of non-official life, and also, in important offices of the State. At least they do almost quite as well as those who have been hall-marked with the University stamp of graduation. We are of opinion that those who have to dispense official or private patronage should, with the help of the heads of Colleges and schools, be able to choose young men—especially non-Brahmins—who, with a little training, will turn out efficient officials. We believe this course—or something not very far from it—is now being adopted to some extent; and it ought to be more largely adopted, and on right principles, so that not only non-Brahman official aspirations may be satisfied, but the claims to office recognised of those who,—non-Brahmins or Brahmins—are unable, for want of the University hall-mark of graduation, to enter the service of the State or occupy the offices which, without loss of efficiency, they can fill.

We are of opinion that the employment of non-Brahmins or Brahmins merely on the ground of their having

passed an examination or taken a degree, and without the needed intellectual and moral qualities or without training, is rightly open to objection, while at the same time we cannot approve of any agitation for a numerically proportionate representation of every group and sub-group of the population of the Presidency in every department of State service. The State must secure efficient and trained men to fill all posts in its gift; but, where these qualifications are assured, it is within its entire discretion to choose whom it will. We certainly consider that the present system of recruiting State officials faulty, mischievous, and even ruinous to the welfare of the Indian people at large, and to the Brahmins themselves who are *supposed erroneously* to have most benefited by it—and that is why we think it must be ended or mended, and that as expeditiously as possible and before it has caused further havoc. At the same time, all sane Indian citizens, whether agitators or not, ought to be aware that no part of the Indian community enjoys any special protection, prestige, or preference under British rule, and so there is not the least justification on the part of any of our castes or sub-castes to regard the Brahmins as its enemies, open or veiled, simply because the present system has produced certain results which, on a merely superficial view of the facts, seem to favour, for the time being the preponderance of that community in certain departments of State service.

Our Students.—Their Ideals, Conduct, & Training at College.

Much agitation and excitement has been caused everywhere by the recent orders of the Madras Government that students should not be allowed to take part in political meetings. So far as we are aware, the students have on the whole obeyed the orders. There has been trouble and friction in Palghat and some other places but such disturbance has been only sporadic and exceptional. It cannot be said that, though the disturbance has been confined to but a few localities, and even there to a minute section of the student class, much discontent has not been caused everywhere by the restrictions placed on their freedom of movement and thought. At least this is what one gathers from what has appeared in all the ordinary channels of information.

Our students, like their compeers all over the world, have young and ardent minds, and are full of enthusiasm for those with whose words and deeds the press and the platform are kept perpetually singing and whom they are accustomed to regard as patriots and leaders of their fellow-men and countrymen. In ordinary times, no doubt, and in countries where the national life is flowing along its normal and accustomed courses, the students will not be induced to leave the elevation and calm of the lecture-room or the library. But, in the India of to-day, we are fated to live in stirring times, and in an atmosphere surcharged with electricity. Abnormal conditions prevail, and men's minds are quick with high-wrought expectations of great events and stirring achievements. At such a time, we think, they may be

allowed the opportunity of coming into contact with the contemporary leaders of thought and action and of receiving from them the stimulus to noble ideals of life and conduct. Our College students moreover should not be entirely ignorant of the world and its doings during the years in which they are engaged in study. Our students can learn what is most worth knowing of the world by contact with, and from the lips of, those who are trusted by it and who have charge of its interests and ideals. We think the Professors and Principals of Colleges ought to help and guide students in their attempts to know the affairs of the world outside and of their own country in particular, its leaders and its dealings with them, and the successes or failures of the attempts made by both to leave an improved heritage to posterity. We think that neither the government nor the college authorities will be right if they attempt to keep students, in the most impressionable part of their life, in ignorance of the affairs and events taking place around them and of the nature and dispositions of men and prevent them from knowing and studying the best examples before them among those who are engaged in making the history of their time and country and working for human welfare.

At the same time we hold that the chief aim of student life at College should be not to lose or neglect the opportunities of acquiring knowledge afforded to those within its walls. We do not refer here chiefly or solely, to their opportunities for study, to the care with which they should follow their professors, and to their devotion to, and mastery of the subjects and books prescribed for their examination.

In a country like India in which success in examinations is so largely the passport to success in life, we think that students should not neglect this part of their life and work during the years of their stay and study at College. But what we have chiefly in view is that they should not neglect the opportunities for acquiring a character for self-discipline and self-reliance. Young men often allow themselves to fall a prey to egotism, or, more frequently, they are inveigled into dependence,—which is the worse of all evils. Both these evil habits strike at the root of the virtues which are valuable for young men in their passage through life.

The faults most characteristic of young men in India—and this is chiefly due to the present unfruitful curricula of studies—is that their minds are empty of any definite conception as to what profession they are to adopt or any purpose for which they are to live. All they know is that they should strive to earn the bread which is to enable themselves and the members of their household to keep body and soul together. But certainly this is not enough, nor is it worthy of the time, energy and resources spent in the work of educating them. Times have changed, and we have reached a critical stage in our country's modern history when every educated young man should go out into the world with some idea of the place of India among the nations and the general trend of her destiny and history in the past. Mostly they are unaware how they can and ought to help forward our coming evolution, to contribute what they can to the shaping of the nation's prosperity and the fulfilment of her great aims and destiny.

among the communities of men. And why? Because the training of their intellect, emotions and will is entrusted to people who, whether in Missionary or Government Colleges, are the products of civilisation and culture which has nothing at all in common with ours.

So far, however, no serious evils or insurmountable dangers have arisen. For the old Hindu home with its enrapturing ideals of holiness and purity, its picturesque ceremonials and festivals, and its unique and lovely type of womanhood, had survived from the past and was able to ward off the destructive inroads of the new and alien civilisation introduced into our midst when the Indian Universities were instituted. Within the last generation, however, and especially within the last decade, our home life and its ideals have in numerous instances, died a natural death along with the men and women who had maintained its continuity with the past. With the enthronisation of the men of the new culture as the heads of their homes, a change has come over them. The old culture is dying rapidly. For, the Hindu woman has always, in our history, been what her powerful male partner has made of her. In the West, it is quite true that "the hand that rocks the cradle rules the world." We have heard this repeated *ad nauseam* here, regardless of the fact that Hindu traditions and practice are entirely different. Here the most ancient and authoritative of our lawgivers, Manu, had enjoined life-long dependence for woman,—first on the father, then on the husband, and lastly on the son. The singular self-effacement, the simple sweetness, and the saintly serenity of

our women make them to us the adorable goddesses and the guardian angels of our homes. But they have not the slightest iota or atom of self-assertion in their nature or nurture; and hence our social revolutionists are enabled to over-rule or overcome their own natural inclinations and easily and successfully insist on their adopting the foreign fashions and modes of life which they have chosen to favour.

A Western writer inculcates "Manliness of mind" as the highest virtue of all which young men need to cultivate, and defines it as "the strength which resists evil, the insight which discerns falsehood, the resolution which carries out a purpose, the patience which endures not for a moment only, but in the great trials of life." The *sthita-prajna* (स्थितप्रज्ञ) of the Vedantin is the ideal which in India comprehends within its scope all these noble virtues, and others too, far higher which raise the men who possess them almost to the level of divinity. Sri Krishna enjoins *indriya-nigraha* (इन्द्रियनिग्रह), the control of the senses according to the methods prescribed in the *Yogasastra*,—as the means to the gaining of the status of the man of steadfast understanding. But the trend of modern life, here as elsewhere, makes not for sense-control, but for sense-indulgence, and for self-assertion. When will the Hindu mind shake off its present torpor of emotion and once more recognise its eternal standard-bearer?

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "The Hindu Message", Srirangam.

Notes and Comments.

It is with great pleasure that we announce to our readers that "The Hindu Message" has been able to secure four hitherto unpublished lectures of the great Swami Vivekananda on Gnana Yoga delivered in America to a number of young students during the months of December 1895 and January 1896. These lectures which are as usual lucid and simple will be commenced to be published from the next issue of the "The Hindu Message." So register your order at once for a copy of the Message and lose not this unique opportunity of being benefited by these wonderful lectures.

The Association referred to in our prospectus is *The Hindu Message Syndicate* which consists of those persons who sympathise with the aims and objects set out in the prospectus printed in the wrapper and who give a donation of not less than Rupees One Hundred for the purpose of carrying out such aims and objects. To them a copy of "The Hindu Message" and other publications of the Syndicate will be sent *gratis*.

A valued friend writes to us:—

"Our sympathisers do not realise the gravity of the situation, and think that things will right themselves somehow. My sincere view is that, unless our time-honoured methods now in existence are vitalised by new methods, they will generate a desire on each man's part to look after himself and to let the devil take hold of all the others. The modern orthodox man's energy of assent is of the most negligible description. Everywhere the energy of dissent will be more than the energy of assent. But when an acute stage is reached, the energy of assent will gather volume and power and express itself in unmistakeable terms. Among us very few have this courage, though showing—and perhaps in some cases *feeling*—love for our great social and spiritual ideals. Some of them are afraid of certain men in power. Some are afraid of ridicule. Some are afraid of the daylight of active life and

prefer to remain in the night of individual contemplation. It is a hopeless job to move them into corporate action so as to have real भूतदया (passion for the welfare of all beings). If there is real भूतदया would not one sleeplessly work for the common good? No. Those days are gone, and we do not know if they will return at all. We will try our best to work for the return of such days."

We know well the methods of our Shastraic reformers; and we wish to illustrate from time to time some of them, so that our Hindu countrymen who are too busy to attend to them minutely may be forewarned. Mr. A. Mahadeva Sastri, B.A.,—formerly the Curator of the Government Oriental Library, Mysore, and now Curator of the Theosophical Library, Adyar—is one of the leading Shastraic reformers of the day. In his book on "Vedic Religion and Caste," p. 45, he says:—When undivided the people called themselves—as distinguished from the savage hordes,—*Varna*, the illumined *Arya*, the cultured, and *Brahmana*, the aspirants after the great one." One of Mr. Sastri's authorities is a Mantra of the Rig-Veda which is as follows:—*'इत्वा दस्युः प्रार्यं वर्णमावत्'* Mr. Sastri himself translates the Mantra as follows:—"Having slain the Dasyus, he protected the Arya, the Varna." Here *Arya* and *Varna* are placed in apposition to each other in the second case, and considered *synonymous*. This will not suit the following Mantra of the same Veda which occurs in the 2nd Mandala. यो दासं वर्णमधरं गुहाकः Here, if the same principle of interpretation is followed, we see that *Varna*, and *Dasa* (i.e. Dasyu) are also synonymous,...for here, too, these two words are in apposition and placed in the second case. But the expression, *dasam Varnam* will make no sense, as it will mean,—according to the meaning assigned to the words by Mr. Sastri—the *Unillumined Illumined*." *Varna* is a word which is and can be combined with both *Arya* and *Dasa* (or Dasyu), and must have a meaning different from that assigned by

rendered it necessary for those to whom the administration of the Madras War Fund has been entrusted to consider seriously how to make provision for the further maintenance of the Hospital Ship 'Madras,' the River Hospital Ship 'Sikkim,' the Madras Gardeners' Corps now working in Mesopotamia, and the other beneficent agencies of the Fund, which it has already supported for a period far exceeding the original calculations. It is evident that this can only be secured by special efforts on behalf of the Fund which, as can be seen from recently published report of the Transactions up to 31st March 1917, has been maintained partly by donations and partly by monthly subscriptions. The monthly subscriptions to the Fund have never equalled its normal monthly expenditure, of which they now fall short by half a lakh, this deficiency being met out of the capital resources, which—built up by donations—must thus in time become exhausted. Looking to the present conditions of the tremendous conflict which calls for our utmost efforts, it is now imperatively necessary to replenish the capital resources of the Fund and so to maintain, as hitherto has been done, its normal expenditure.

As compared with other provinces the Madras Presidency and some other portions of Southern India have until now been relatively free from the burden and drain of Military recruitment. The repeated endorsement by the highest authorities of the work of the Madras War Fund, and of the Hospital Ship 'Madras' in particular has added to the pride of the Presidency in these symbols of its loyalty and gratitude. Moreover the contributors who have throughout supported the Fund as a practical and beneficent instrument of their generosity, and incidentally a visible token of their grateful recognition of their immunity from other burdens borne elsewhere in larger measure by others, would view any reduction or restriction of its work with feelings of deepest regret and mortification.

This appeal for further donations is now issued, in the confident belief that it is only necessary to publish the urgent need

of further assistance to elicit an immediate response and place beyond doubt the continuity of this good work for a further substantial period of time; and in the hope that it will specially commend itself individually and collectively to all those to whose liberal support the great and continuing success of the Fund hitherto has been due.

PENTLAND,

Governor of Madras and
President of the Madras War Fund.

Donations should be sent to—

THE MILITARY SECRETARY,

GOVERNMENT HOUSE, MADRAS.

The following is the first list of donations received to the above appeal:—

His Excellency the Governor Rs. 1,500

His Highness the Maharaja of

Travancore, G.C.S.I., G. C. I. E. 1,00,000

The Raja of Venkatagiri 50,000

The Raja of Pithapuram 50,000

His Highness the Raja of Cochin 20,000

and increase of monthly subscrip-

tion from Rs. 750 to Rs. 1,000

Zamindar of Paralakimedi 10,000

The Rani Sahiba of Wadhwan 10,000

The Raja of Sandur 6,000

Messrs. Wrenn, Bennet & Co., Ltd. 3,000

Messrs. Gordon, Woodroffe & Co. 2,500

Messrs. Wilson & Co. 2,500

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The Zamindari of Kolanka and

Viravaram estates 2,000

The Maharaja of Bobbili, G.C.I.E. 1,000

Messrs. P. Orr & Sons, Ltd. 1,000

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Mr. F. D. Bennett 1,000

Mr. Wales 500

Mr. Everett 500

The Zamindar of Bhadrachalam

and Polavancha 500

Messrs. Simpson & Co. 250

Sir P. S. Sivaswami Ayyar, K.C.S.I.

C.I.E. 200

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Indian Self-Government Scheme and Hindu Social Reform.

Sir,

In the penultimate paragraph of your editorial note on 'Post-war Reform and Hindu Society' in the Hindu Message of the 22nd November, the following occurs:—"Where the entire Hindu community unanimously demands or supports a change, the Government may indeed allow it to pass, but not if any section of it, however small opposes a proposed measure." This is verily a halting position for the Sanathana Dharmic Hindus to take. The real view of the matter is forcibly and with precise truth expressed in the succeeding last para, "that no earthly power can claim to set aside or modify the eternal laws of Dharma in such a manner as to injure the structural and functional co-ordination of its parts. If the society has strayed away from its original and fundamental constitution in any respect, the present secular power cannot interfere." This and this alone ought to be the sole and firm bed-rock on which an undaunted stand must ever be stoutly made. No question of majority or minority, of a small section or big section shall ever be allowed to enter into the consideration of the Hindu social problem which is purely of a religious basis and character. Social and religious institutions must be distinctly and absolutely placed beyond the scope and purview of the secular legislatures. This fact must be brought out clearly in the joint memorandum of the Advaita and Asthika and Orthodox Hindu Sabhas for particular attention of the final arbiters of the Indian Political re-constitution, so that social and religious problems might be placed above all secular law of the land by a clear statutory provision to that effect. The Hindu society, unlike the social institutions of other nations in the world, is unique and has never been made by any body of secular and irreligious laymen, but was created by God-inspired sages and seers, nay, by the Almighty Lord Himself—चतुर्वर्ण्यं मया सृष्टं गुण-

कर्मविभागशः Bhagavad Gita-- without any reference to unanimity, majority or minority among the members of the Hindu Aryan Society. It stands to reason, therefore, that those who have never had any hand or voice in the build of the Hindu Society cannot have any manner of right to unmake and mar it. Even the Hindu kings, in their days, could not interfere with social institutions in any manner, except for maintaining them in strict conformity with the scriptures and Dharma Sastras. The kings could make no laws inconsistent with the Dharma. Laws were made alike by sages for both kings and coolies to obey, each order being strictly enjoined to observe its Dharma, on pain of penalties in default, to be severally suffered either here or in worlds yonder. That being so, who is now this puny man with egotistic flush, to unmake and mar, mend or end the society of the Lord's creation? This basic vital principle of the Divine origin of Hindu society must now and ever hold good, so far as the Hindus are concerned, whoever be the Sovereign for the time being or whatever be the scheme and form of political government set up under his command. If H. H. The Gaekwar of Baroda were but true to his ancient Kshatriya ancestry, to the immemorial glorious Hindu ideals and traditions, had he but remembered the mental agony which tormented the Master-mind Arjuna on the prospect of Varna-sankara and the untold diabolical evils in its wake, to the family, the society and the nation, and which he so patriotically and religiously displayed during his discourse with Lord Sri Krishna on the battlefield of Kurukshetra more than five thousand years ago, had H. H. but cared to do credit to the little of Aryan blood that surely yet runs in his veins, he would certainly not have ushered into an astonished Hindu world, his Caste-usages Bill—a downright negation of the vital principles of the Aryan Hindu society.

But there is one thing. Our Social Reform friends are not to blame for their views. They admire and adore the eternally glorious Swami Vivekananda as much as and no less than anybody else. They have safely treasured up his observation, 'India will never be Europe until she dies'. Europe stands for an all-round national advance and progress. If India is to progress so, she cannot but

assimilate herself to Europe. This assimilation is not possible with her present life. She must die an unnatural death, to be born and live again on European model. It is this death of hers, they, *Our Social Deformers and Defamers*, are striving their utmost to hasten and accelerate. India's death means, death of her Social constitution indissolubly intertwined with her Eternal Religion. Ha, ha! what a glorious goal indeed! All glory to them! We can only offer pity for their colossal ignorance, or contempt for their studied perversity, whichever be their attitude due to. These so-called friends of India's welfare do not evidently recognise and realise the underlying principle of the Divine Scheme of Universe. Let them read for this once, these notable words of Dr. Ananda Coomaraswamy.— "Each race must contribute something essential to the world's civilisation in the course of its own self-expression and self-realisation. The character built up in solving its own problems, in the experience of its own happiness and of its own misfortunes is itself a gift which each race offers to the world. The essential contribution of India, then, is her *Indianness*; her greatest humiliation would be to substitute or to have substituted for this own character (*Sva-bhava*) a cosmopolitan veneer, for then she must come before the world empty-handed." The attempt of the Social Reform leagues in the country can therefore be characterised, to put it mildly, as but wild-goose chase, an attempt on the part of the tiny egotistic man to rule out the will of the Lord who has chosen, in His Supreme Wisdom, to give the Hindu a social constitution for all time which it is not for man to mend.

One's wonder is—Are these self-elected Social Reformers really blind to the ultimate issues and perilous consequences involved in the absurd pursuit of their mad suicidal programme? Do they really shut their eyes to the tremendous volume of unbiased and ever-increasing opinion of the many noble and fair-minded savants and scholars of the West on the unique splendour and grandeur of the Hindu society? Do these Reformers ever care to look beyond their crude ken, petty perspective? Do they really feel they are Aryans, descendants of the Aryan sages and seers of yore and really constitute an Aryan brotherhood, while all the time they

think, speak, strive and act in quite an un-Aryan fashion? Here is what a Frenchman no less than His Excellency M. Martineau, Governor of the French settlements in India, has observed in the course of his Convocation Address to the Graduates of the Madras University on the 23rd November 1917, on an aspect of the Hindu social laws and otherwise as a piece of general advice:—"Brahminic India, however, seems to have withstood better than any nation in the world the convulsions caused by those ambitions. It is marvellous that some kingdoms were able to last for twelve to fifteen centuries The Hindu of those days, like the Hindu of to-day, was mild, far from quarrelsome, combining a great delicacy of manners with a certain indifference to political controversies. He was ready to obey without being compelled to it by force. A system of law beyond the comprehension of our Western customs, allowed every man to rise in his own sphere up to the highest steps of fortune, without however making it possible for him to overstep the bounds of a social order where covetousness and rivalries are the first results of liberty. The long political peace of the Peninsula is doubtless due to that system of law. Stability in institutions brought forth to a certain extent the stability in arts and literature..... Happy are the people wise enough to remain faithful to themselves, to their past and to their traditions." This is the latest testimony from a European source. Will our social reform friends ponder over these words and divert their energy to a better cause, to the securing of a sort of self-government which, while not lending itself to any mischievous scheme of disintegrating and demoralizing and destroying the eternal Hindu society will prove a machinery of political administration worthy of a glorious and holy India?

Eternal of the Lord,

Point Pedro.

J. S. R. SARMA.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY DECEMBER 13, 1917.

[No. 8.]

The Hindu Message stands for

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

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.



But Kama's shining shafts of fragrant flowers
Nor spring's new world of light and warmth
and bloom
Nor even Uma's face which did illumine
With radiance new Love's gloom-enshrouded
powers
And set the world a-dreaming through the
hours
Of regnant beauty conquering inner gloom,
Could save Love from the dire resistless
doom
Awaiting him in Himalayan bowers.
The Lord One moment turned His three bright
eyes

Upon the maiden's bashful lotus face
And from th'incarnate goddess turned his
heart
All saw from his third eye far-flashing rise
A world-consuming fire whose flaming rays
Burnt Love to death for his presumptuous
part.

The Hindu Message

THURSDAY EVENING 13, DEC. 1917.

The One Basis for an Agreement.

We have heard within the last few days of an attempt at settling the question of constitutional reform by agreement between certain leaders of the Indian and European Communities in Calcutta. Our Madras leaders have made a "prompt protest," and rightly, *not* because they object to the principle of settling by an agreement, but because the published scheme of the Indo-European Conference stated to have been held at Darjeeling and Calcutta is "clumsy and unworkable." They also state that "leading Congressmen have not participated" in the proceedings of the Conference. Had they been invited and taken part in them, the result would not have proved so abortive and unsatisfactory. We are of opinion that, if the Congress leaders and those of the non-official European Community can be induced to sit round a table, it will prove a capital method of settling the existing differences and facilitating the fulfilment of Mr. Montagu's present mission to India.

In order, however, to assure the success of such a Conference, all parties must recognise, that India must be guaranteed a constitution of which the two fundamental features are,—(1) a legislative council representative of all interests and sections within the Indian Community and possessing the power to deliberate on all affairs, purely and specifically Indian; (2)

unrestricted power of the purse, within the limits laid down by the Constitution. All other matters such as the Viceregal Veto, the composition of the Executive Council, &c. are mere details on which adjustments are possible. No tinkering is possible regarding these fundamental and central points. For, in the *first* place, India is growing daily poorer and feebler, and the longer these reforms are postponed the more difficult it will be for her to regain her lost or lessening power of recovery in industry and commerce. In the *second* place, she ought not to consent again to be the mark for supercilious contempt or insolence at the hands of the other self-governing communities of the Empire. We know, also, that she is henceforth to be admitted to every future Imperial Conference and to exercise the principle of reciprocity of treatment in her relations with all British Overseas Dominions. It would be inconsistent with this high status now secured to her that she alone should be regarded or treated as a *dependency* of the Empire. As our distinguished Bengalee countrymen, Sir S. P. Sinha said the other day at Delhi in the presence of the Viceroy himself and of the ruling chiefs of India assembled there:—"This step brings India as nearly as possible to the same position as the self-governing dominions with reference to the mother-country." Moreover, the British Cabinet have since made the memorable announcement of the 20th August last that India is to be helped to attain the goal of self-government. The *first* steps towards that goal—steps the taking of which cannot any longer be postponed—are the two to which we have just adverted above.

At the same time we quite admit that we cannot ask for what Sir S. P. Sinha described as "an ordinance making India a *completely* self-governing country at one bound." We do not seek to control our relations with foreigners, our frontiers, or our army and navy, &c. But we claim the right to decide our own economic and industrial position and our arrangements for education, taxation, sanitation, justice, police, local administration, etc.—to determine for ourselves all matters, *purely and specifically Indian*. The proposal that we should be given control over some selected department or departments at first and that others may be assigned when we have demonstrated our capacity for administering them is altogether inadmissible. For, we claim that we have already had the probation of half-a-century under our bureaucratic rulers, and a successful one too. If the present opportunity passes, we may not have another chance for another century. Mr. Bernard Houghton—once an Indian bureaucrat, a member of the Indian Civil Service—has rightly declared the present position of the Indian people:—"If the people of India are at school, it is a perpetual school, where greybeards will ever sit at the feet of youthful foreigners, where the syllabus never alters, and where the pupils will pass out at the Greek Kalends," (*Bureaucratic Government*, p. 57) The Indian Nationality ought not to consent to remain under further tutelage, to sacrifice any longer their self-respect or their power of growth for the benefit and the glorification of the bureaucratic machine or the feasting of the dragon of race-pride. Lastly, the only way to prepare us for self-govern-

ment on Colonial lines is to enable us to control and apply the resources of India for the speedy development of our people in all matters of industry, commerce, and sanitation and to make our administration of justice and revenue less costly and more efficient. Why "governments of two types must co-exist" we cannot understand. We know which of them will really rule, and so the probationary "type" of self-government will only serve the purpose of being mockingly pointed at as a monument of Indian inefficiency, and of postponing the grant of plenary self-government for ever. "The pupils will only pass out at the Greek Kalends," The only way to insure efficiency in self-government is to possess the control of the purse, so that speedy adjustments may be made as necessities arise, and there will be no need for the experimental self-governing section of the executive to go a-begging for money or to burden the people with fresh taxation. The former course must be degrading to the self-respect of the newly-created popular executive, while the latter will simply result in branding it with the stigma of inefficiency and unpopularity.

We fully concede that we, Indians, have to get on harmoniously with the non-official European Community in India, quite as much as they have to get on with us. Nothing will promote future harmony better than that the leaders of both communities are helped to come to an agreement. An attempt should, if possible, be made towards such a happy consummation. His Excellency the Viceroy commands universal confidence at the present moment. He can, if he chooses, bring about, a Conference and help it to

arrive at an adjustment agreeable to all. The leaders of the National Congress and the Muslim League will not reject the offer of a compromise or agreement, if the two fundamental conditions to which we have adverted above are conceded. If they are not conceded, no basis for a *concordat* can exist. For all the objects for which the Indian people and leaders have made their patient endeavours and persistent sacrifices for over a generation past will thereby have been frustrated. The present abject condition of humiliation and suffering will be perpetuated for the Indian people, and the present favourable opportunity will also have passed never to return.

The Convocation Address—III.

M. Martineau passes on last to the subject of "historical studies in Southern India and their value and importance for the inhabitants of this country." Till 1860, we have mainly British writers of the nineteenth century writing on India and its past,—Duff, Wilks, Thornton, James Mill, Gleig, &c. Since then, original researches and publications have begun to appear in India itself,—not only historical works like those of Talboys Wheeler, Love, and others, but the publication of archives, and records of various kinds interpreted "by the light of archaeology, epigraphy, numismatics, and even anthropology." So far, however, no one has undertaken "the stupendous task" of writing "a full and rational history of the Peninsula, the object of which should be to discover the hidden causes of events and follow their essential development." But we have histories of special periods, such as those of Vijayanagar, Travan-

core, the Pallavas, &c., and monographs on particular men and towns. Lord Curzon, during his Viceroyalty gave a fresh impetus to the study of Indian history and sent a requisition to local governments to promote it. Since then the publication of old records has been taken up in earnest by the Madras Government, and several volumes or pamphlets have been issued. Also, the publication of a translation of Ananda Ranga Pillay's Diary has been undertaken and is going forward rapidly. The Government of Pondicherry has undertaken similar work, as also the Mysore State, where the labour of the Mythic Society has borne valuable fruit. In Mysore, also, the wonderful work on Artha-Sastra by Kautilya has been published,—a work which, according to M. Martineau, shows that "the art of governing people remains similar at all times, even under conditions so different in appearance."

Besides all this work of Governments, Societies, and individuals in history proper, considerable results have been achieved in the sciences auxiliary or complementary to it, such as archaeology, epigraphy, numismatics, and anthropology. The four archaeological services of the Madras Presidency, the Nizam, Mysore and Travancore have turned out a large quantity of work, and the store of knowledge is daily accumulating. M. Martineau suggests to the Madras University to have a meeting once in five years to review the work done in the interval, as that would be an encouragement to many writers and enable the public to take an interest in this "privileged part of the national patrimony."

M. Martineau replies to one question

which might be asked,—Is it right to shake one's self free from present anxieties, especially in this time of universal convulsion, and live in the past? His answer is,—things go wrong because "statesmen are led too exclusively by considerations of the day or aspirations of the future, without realising sufficiently that the hour they live in is conditioned by the experience of yesterday and by the teachings of the past; and thus often the mistakes which we observe are the result of ignorance as much as of want of judgment." We cannot agree to this judgment regarding the effects of the study of history. Nowhere has history been more studied than in the West of Europe and especially by the Germans, and yet their leaders—statesmen, authors, professors—have precipitated this horrible world-convulsion which is filling the world with incalculable misery and crime. The study of history cannot alone prove adequate to remove the ignorance and want of judgment which lead to the crimes and blunders of nations and of the statesmen, so-called, who are responsible for their guidance.

M. Martineau is of opinion that "the errors"—the *crimes*, we should rather say—of nations prevent human life from becoming monotonous and tedious. He says,—*"Interest in life would vanish if regularity governed all things,"* and hence the rivalries and wars among men. "Let us bow before these eternal laws, which anyhow must be true, since they outlive all periods, all philosophies, all utopia." No doubt this is also to some extent confirmed and illustrated by the fact that the true and perfect incarnation of God himself amongst us and His gracious mission of peace failed to

prevent the great Indian War of *Mahabharata*,—and so the "eternal law" of battle seems to have had to work itself out. But He has re-proclaimed the long-lost law of love and the ineffable spiritual illumination to which its observance in daily life is to lift mankind. There is henceforth no excuse for us if we live the life of darkness and devilry, and spread desolation and death in God's paradise of this earth. It is certainly worth our while to learn that there is as much "interest" in living the life of love ordained for men by infinite and divine intelligence as in acting out the behests of the "hymn of hate" so dear to the devil lying deep down in the heart of the re-born savage of the twentieth century.

Of history "as it is wrote" in these days at least, we know well that it consists in what a high authority has rightly termed "systematic misrepresentation." M. Martineau is more merciful and qualifies the stern judgment when he says,—*"The facts most widely known are sometimes the most distorted."* But herein, in his view, lies also the interest of history—"for man is ever a searcher of riddles, and mysteries speak to his heart as well as to his imagination." In reply we say, "Happy is the nation which has no history,"—history written as well as history acted. We are all mere weary pilgrims who stay here a while in our path to the home from which we have wandered, and all we want and wait for is to know again truly the loving message and the glad tidings which the eternal messenger has proclaimed of Himself and of His Heaven. It is better for both nations and individuals to be weak and wise than to be wealthy and wicked.

Mr. Sastri. We have no hesitation in declaring that he is altogether on the wrong track in his interpretation of the Veda. We shall give further illustrations of his methods later.

An Indian writer in the Press has said:—"The very fact that there are different Smrities (codified laws) for different epochs in Hinduism shows that the great seers who have given them to us have recognised that no set of social laws can hold good permanently." This, however, does not mean that *Dharma* (virtue) can become *Adharma* (vice) and *vice-versa*, simply because we leave one epoch behind, and arrive at another. Certain Dharmas are kept in abeyance in this epoch *Kali*, only to be resumed in the next age. Some Dharmas are common to all ages, and they certainly "hold good permanently." Some are considered too difficult for men of this age and so they are not enforced. *Dharma* advances, or recedes, in the estimation of men, but never becomes *Adharma*. It is *Daivi-sampat*, or the higher nature in man, that induces in men the desire for the observance of *Dharma*, while the presence of the lower nature *Asura-sampat* forces them to abandon *Dharma*. There are times which are unfavourable for the observances of *Dharma*, and others which are favourable. But at all times there are men who are true to the allegiance of *Dharma*, and they are the salt of the earth; and as the numbers of such men are on the increase or decrease, we say that there is a difference of *Yugas*. But the difference of times and seasons makes no difference in the nature of what is the divine mandate or will regarding right and wrong. *Dharma* is intended for all jivas, and will assuredly help all,—each in his own good time.

Personality is of at least as great importance as principle in the organisation of public movements or the acceptance of workers to serve good causes. We must not accept, as desirable workers or chiefs, men who are apt to play fast and loose with the eternal verities, ethical or spiritual, which are entitled to our unflinching allegi-

ance in the conduct of life. History abounds with instances of unmentionable men like Alcibiades or Kaiser William who have wrought abundant mischief when their fellow-men, blinded by the mysterious influence of personality, have enthroned and submitted to them merely as promising heralds of some eagerly desired goal of endeavour. Mere renunciation or self-sacrifice is not rare in the world, and is a rude and wrong test, though a popular one, to apply in the selection or acceptance of workers to advance the principles or causes which interest us. Disinterestedness in the heart and the enlightenment of the spirit can alone enable men to lead us to the right sort of goal, even though it may have to be reached at a distance of time, and with an amount of patient endeavour, which may seem beyond the limits of what is endurable or satisfactory to people who are in a hurry.

There is no greater proof of the essential dissimilarity of peoples than that, when they are brought into contact, the sexes do not feel a strong attraction for each other. It has been said that "men are charmed by the women of a different race, and women are not less strongly drawn towards alien men." This phenomenon has been so rare in India that it may be said to be practically non-existent; and it may be ascribed to the world-old prevalence of caste-barriers of a kind absolutely impassable and unknown anywhere else. No doubt there is a mixed race here, due chiefly to the mingling of Western men with Eastern women. But every one knows that this is not due to sex-attraction of the kind we have spoken, but to other causes. Moreover, this mixed race is not noted for its fecundity, but for its decline. Even if this is not quite accurate, there is at least no doubt that there has been here no such process as the fecundating of India's races by the immigrant or resident European population. This is chiefly due to the phenomenon above noted,—viz., that neither among Europeans in India, nor among the Indians themselves, is there, to any extent at all appreciable, the well known feeling of "the charm of sexual

novelty." Meadows Taylor's 'Seeta' is a type of Indian womanhood which has never yet passed the stage of pious aspiration,—except among the "untouchables,"—chiefly in the West Coast. The late Eurasian leader, Mr. D. S. White, once told us in conversation that he looked forward to a time when the whole, or at least the large majority, of the people of India shall have in their veins the mingled blood of East and West. But we are no nearer to the fulfilment of his prophecy after an interval of 30 years than when he spoke; there is no chance at all of a new race being formed in India by such a commingling as we have just referred to. And this is to us proof positive that the Indian races have a vitality and virility which are inextinguishable and which, under favourable conditions, will have a recovery of the extent of which no conjecture can yet be formed. We can, however, safely foresee that India will soon become one of the most powerful and respected among the component nationalities of the Empire.

We are glad to learn that a Hindu Educational Trust has been formed at Trichinopoly with the object of (a) taking up the management of Hindu Educational institutions in the province. (b) starting new educational institutions particularly a National College at Trichinopoly (c) bringing about a federation of these institutions for efficient management and (d) providing religious education therein. Three classes of membership are instituted, viz, (1) Patrons paying Rs. 500 and upwards (2) Fellows paying Rs. 200 and upwards and (3) Ordinary members paying Rs. 100 and upwards, while those who pay an annual subscription of Rs. 6 are termed Associates without any voice in the management of the Trust. It is particularly gratifying to note that His Holiness Sri Jagadguru Sri Sankaracharya of Kumbakonam, who always evinces a keen desire for the welfare of the people, has been requested to become the Patron of the Trust. A provisional committee of five efficient workers has been formed to work up the Scheme. We wish the Trust all success.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.,
(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

The *Bhagavad Gita* has long been recognised and loved and worshipped as one of the greatest scriptures of the world. My attempt in the succeeding pages will be to enter into the spirit of the Lord's teaching with the help of the great Acharyas but without surrendering my individuality and independence of judgment. The peculiar features of my effort will be to show the harmony among the paths of Karma, Bhakti, and Jnana and to state the elements of harmony among the three great schools of thought that have sought to interpret the Gita, to prove how many of the alleged differences among them are unreal, to state what are the irreducible elements of difference among them, and to show at the same time in what comprehensive scheme of thought even such differences fall into their proper places and by what method we can attain to a full and unitive vision of the highest Hindu thought as embodied in the golden declarations by Incarnate Godhead in the Gita. The three schools of thought are like the eyes and the mind—which form a trinity that must work together to have a full vision of things. I know that the task that I set before myself is both difficult and liable to misconstruction at the hands of devoted followers of each of the three schools. But the attempt to get at the truth of things is the privilege and duty of man and I shall make it with a due sense of the greatness of the leaders of thought who have expounded the Gita till now and of my own personal limitations.

Dharma is Eternal. To modern ears this seems an outrageous statement. But let us examine the time-myth for a moment. The division of Time into ages, centuries, decades, years, months, weeks, days, hours, minutes, and seconds is merely a creation of the mind, just as we draw imaginary longitudes and latitudes over the surface

M. Martineau preaches that "because the dream of life lasts such a little while," we must care for "our own country," and let alone "the kingdom of Heaven." He also thinks that the Greeks "died suffocated by the scent of flowers on which they lived to lie." We are firmly convinced that they died because they only loved to gaze from the distance at the beauty of the flowers in God's garden, instead of gaining access to the Divine Gardener himself and then enjoying to the heart's full content the spreading fragrance and the entrancing loveliness of the works in his garden.

M. Martineau, in one place, counsels his audience to study history with the intention of seeking for what leads to the good and not to the perfect, to enlightenment and not to illusion." In another place, however, he wants them "to seek the continuous improvement which will lead us to the ideal of our dreams." The reconciliation of course, can be easily effected, if we regard dreams as facts, not as illusions. In one sense, at least, dreams are also facts.

We conclude, however, by expressing our hearty concurrence with the following sentences and sentiments of M. Martineau's and commending them heartily to our Hindu-readers:—"Happy are the people wise enough to remain faithful to themselves, to their past and to their tradition; happy above all are those who know how to reconcile without a break those traditions with the necessities of improvement. Fortune smiles on them and the future is in their hands."

The Present System of Education.

We invite the attention of our readers to an interesting communication from an experienced graduate and teacher on the present system of education,—which appears in this issue. The growth of national sentiment during the last quarter of a century has led intelligent and thoughtful men more and more to turn their attention to the evils of that system, and to gain a larger appreciation of the significance of the past traditions and of the mission of India in the world. Hence there is rising everywhere in a swelling tide the consciousness of the need of a more rational system of education and one more adapted to our present needs and the character and genius of our people. We have already in previous issues indicated the great evils of the existing system of education, and especially of the immeasurable evil of the present system of examinations. No doubt, when seventy years back our rulers felt the need of a supply of trained subordinates who could interpret their measures and their motives to the masses of the Indian people, a system like the present one was suited to supply that need effectively, rapidly, and with a continuity which could be relied on. But the rise of national sentiment and the consciousness of citizenship have simultaneously given birth to the feeling that the system has only too successfully injected a deadly poison into a healthy system of life and society, and that the gangrene now formed must not be allowed any longer to corrupt the national life and destroy the national vitality.

In the first place, we have always been of opinion that Indian youths

should not be handed over to the care and influence of foreign teachers belonging to an alien civilisation before they have had a good grounding in our own national ideals and literatures. It is owing to the want of such previous grounding that many valuable and thoughtful men who would have been ornaments of Hindu society have been exploited by foreign societies and agencies, and also some millions of the masses of Hindu people have been converted to alien faiths. We do not at all object to the study of foreign languages or literatures, especially when the object is to arrive at a healthy comparative estimate by our young men of the worth of our own literature and of its basic ideas and their ulterior purposes. But this is only possible to minds well impregnated with the ideas of Indian literature and the ideals of the sages and scholars who have inspired the energies of the Hindu Community and its leaders in the past and enabled them to maintain the solidarity of our social organism during unnumbered ages. Our correspondent rightly says that the study of foreign literatures ought to come in only as "a post-graduate course" after graduating in our own national literature. If India had not a rich national literature of its own, the present policy which has ruled for nearly three quarters of a century might have been justified. Our Sanskrit and Tamil literatures abound in immortal gems which can defy all comparison from any quarter of the civilised world. These literatures are the most suitable for our boys and youths, their natural environment and peculiar traditions and are therefore best fitted to develop their minds and form their character. When the in-

dividuality of Indian boys is thus moulded and developed in a natural way, they can easily afterwards add to their knowledge by the study of other literatures and assimilate it so as to develop further all healthy tendencies and aspirations for further improvement.

What we want from the West is science and industry. Our college course, even as matters are, may be devoted to a practical training in science and industry. Even in England, the latest Universities of the type of Birmingham devote their attention *mainly* to the acquisition of such knowledge, and pure literature is neglected or relegated to a very subordinate position.

Like a true Indian, instinct with the spirituality of his community and nation, our correspondent wants only such scientific training as can be applied to "labour-saving—hence leisure-conferring—industries." His ideal for Indian humanity is that wants should be reduced to a minimum, and leisure should be raised to a maximum. We are in thorough agreement with him when he says:—"If there is one thing more than another which is enough to damn this age, it is its unhealthy hurry, its feverish work, and its making a fetish of such work." Our correspondent's quotation from Charles Lamb,—whom he calls "the unsophisticated Rishyasringa, the child-sage of English letters,"—is a very interesting passage which is well worth marking. But, in our view, we must, while not forgetting the high ideal of our correspondent, take care to remember that the world is not ripe for it, at present, and India must not adopt it as the ideal for all, but only for those rare

and few souls who are *Yoga-bhrashtas* such as the blessed Bhagavan refers to in the Gita (VI 41-43) and who are without worldly taints or wants and care only for Yogic meditation and its fruits. The nations of the West have for centuries been solely and steadily bent on destroying the economic and political organisation of the rest of the world in order to exploit their resources and develop their own strength. The Indians—the great majority of them, we mean—must first meet them on their own ground and with their own industrial weapons, so as to make a great self-reliant industrial community supplying all its material wants and preventing, by a rational system of trade-protection, the foreign producer from intruding his wares on us. We want, and urgently too, a determined and discriminating policy of protection; and we can have it only if we secure self-government early. When we have secured the industries and agencies of production to supply what is needed for what our correspondent insists on, viz, “keeping body and soul together,” we may and can, as we ought to, secure for all the “simplicity of life and manners” which are now, as he says, not taught and therefore “at a discount.”

The *second* defect which our correspondent points out is that “neither teachers nor parents have any effective voice in shaping the course of studies.” The reason is that very few parents and teachers know the value of our national literature or care for the making of true *men*. Our University is a mere helpless appendage of Government, not a national institution. We had hoped that the Madura Tamil Sangam might be developed into a great National University with its

cultural and industrial sides working side by side and influencing the future destiny of the Dravidian people. But men of ideas are wanting among us, and their imagination is more or less grovelling and servile. The time-spirit must be fought against. Men like our correspondent must make their voices heard. We, for our part, shall ever be glad to help forward all movements started to nationalise our educational institutions.

Thirdly, our correspondent justly condemns the present system of examinations. It is this Satan of our examination-system that now dominates the minds equally of our teachers and of the parents of our youth. Had we the power, we would gladly see that system hurled wholly and quickly into the bottomless perdition it deserves to go into. In India hitherto, a man's merits for a situation or the training needed for holding it have been usually judged at first according to the estimate which the world has formed of his Guru. As is the Guru, so is the *sishya* (disciple). Our colleges and schools need only to send forth their alumni hall-marked with their certificate, and from them employers of all kinds may choose their men, and Government select and train its officials. Our University systems of examinations must be knocked on the head. It is a thousand pities that the Hindu University of Benares has not thought fit to turn a new page of India's educational history.

We will now pass rapidly over the rest of our correspondent's letter. His *fourth* point is that “individual attention” must be paid to our boys, so that each may develop according to his aptitudes. But this cannot be

done, so long as the requirements of the examination dominate the situation. His *fifth* point is that every one gets demoralised by the system. As he puts it,—“The Brahmin is made a non-Brahmin by this education; the carpenter becomes a non-carpenter; the barber becomes a non-barber; the farmer loses his farming instinct; his smithhood is taken away from the smith; men and women lose their manhood and womanhood. There is a distinct alienation of sympathy between the English-educated few, and the not-so-educated many.” His last points are that the education is too costly, and that it shortens the average duration and expectation of life.

The whole letter is admirable from start to finish. The Hindu Community must, in our view, resolve not to rest till this miserable and wicked system of education is ended or mended. How long are we to allow its de-nationalising and de-humanising work and existence to pollute the atmosphere and ruin the Holy Land and People?

Notes and Comments.

We are indebted to a valued friend for a copy of the Hon'ble Mr. V. K. Ramanujachariar's printed address at a Theosophical Conference held at Anantapur. Its object is to prove the superiority of Theosophy over Hinduism. We wish to show that the attempt, while it cannot but appear droll or drivelling to the followers of the Sanatana Dharma which has been called “the most sublime philosophy and the most satisfying religion,” proves a lamentable failure. The author, as we go on to show, labours under strange hallucinations and misapprehensions and falls into blunders which are as amusing as they are serious and inexcusable.

First, “Theosophy has come to emphasise the correct view that God is unlimited. He is described as being Unconditioned and Absolute.” But what about Hinduism? Our Hon'ble Councillor says:—“One who meditates on the *mantra* (i.e., the Gayatri) is advised to think of a body with four arms, seated on a lotus in the orb of the Sun, and adorned with various ornaments. The idea that God abides in a particular place known as *Sri Vaikuntha* and that he comes down in Avatara and goes back to it when his purpose is done has taken deep root. Image-worship is widely prevalent. Though it has its use in raising the minds of the ignorant towards the Deity, it also produces an injurious effect. It localises God in the minds of most people, and makes it difficult to realise his presence everywhere.” Truly, if Theosophy makes a man put forward such objections to Hinduism, it is difficult to see how its working and effects are different from those of Christianity. We have hitherto been of opinion that such objections are the special property of Christian Missionaries. Moreover Theosophy has always claimed the credit that it confirms every one in, and never unsettles, one's faith in one's own religion. Mrs. Besant says:—“Theosophy is everywhere the defender and helper of religions, pointing out to each man the sufficiency of his own faith, and urging him to deepen and spiritualise than to attack the forms preferred by others.” Here is our Hon'ble Councillor and Theosophist who not only fails to understand Hinduism, as we shall show, but grossly misrepresents some of its essential and peculiar and practical features. Let us hope that our Hindu brethren will be warned by his example.

We now proceed to answer the Hon'ble Mr. V. K. Ramanujachariar's objections, one after another. The *three* points above criticised by him are not at all inconsistent with the doctrine—one which has always been proclaimed by Hinduism and which we have certainly no need to learn from Theosophy—that God is unconditioned and absolute. *First*, the Hon'ble Mr. V. K. Ramanujachariar objects to the meditation on Vishnu seated in the Sun while reciting

our Gayatri and condemns it as it will prevent us from realising the presence of God everywhere. The meditation on *Aditya-Purusha* is prescribed in the Veda itself and is meant to be an aid to the spiritual development which is to lead to the realisation of God everywhere. The Yoga-Sutras of Patanjali allows us to meditate on any object we like—"अभिध्यानाद्" "By meditating on what one has a predilection for." The Sruti prescribes the particular meditation on the Purusha seated in the Sun simply as effective for the purpose of rapidly progressing towards God-realisation and Self-realisation. It is because men do not follow this method that their progress is not rapid or sure. To blame it or subject it to ridicule is to blame and ridicule the Veda itself, and also to deny the spiritual value and aim of meditation. In the second place, we shall explain to the Hon'ble gentleman that *Sri Vaikuntha*—to which he objects as limiting God's absoluteness—is the spiritual (or *aparakrita*) world where those who worship Vishnu as the Supreme Being go when they attain liberation from samsara. This, too, is not inconsistent with the idea that God is everywhere. It does not mean as he assumes, that, 'God abides in a particular place.' God is there only in his "Para" form. But he is also *Antaryami*—immanent and omnipresent, and he can be realised by all in their own hearts also. But when the time comes for the cessation of samsara, they must go to *Sri Vaikuntha*. Thirdly, the worship of god in images is also meant as an aid to concentration, and there is nothing wrong or foolish in it. This method is prescribed in our sacred books mainly for such as are in the early stages of meditation to aid their spiritual progress. But others are not precluded from resorting to it, and it is not at all just to call them "ignorant," as the Hon'ble Mr. Ramanujachariar does. The greatest teachers and saints of India—the unapproachable Alvars themselves—have worshipped *Archavatara*s in our temples. The best of us now can do nothing wrong in following their example. The passage from Mr. Jinarajadasa which the Hon'ble gentleman quotes is itself a justification

of image-worship. It is as follows:—"Wherever there is matter there is force, and with both is life, and through all the consciousness of the Logos is flashing." Wherever, following the injunctions of the Sastras, we offer God (or the Logos) our worship or meditate on his form, we shall finally realise and reach the ineffable bliss of His supreme glory and grace.

Secondly, we think that the Hon'ble Mr. Ramanujachariar is quite in error in holding that, because people "think there is no salvation for the human spirit without the grace of God," this notion "injuriously affects us and makes us incapable of making the necessary efforts to improve." Those who hold this view hold that they have to earn "the grace of God" by *Prapatti* and by other methods. It is because we know that there is a gracious and merciful helper that we make our efforts with confidence of success. If we do not believe in God and his grace, most of us will become despairing, and misanthropic. The Hon'ble gentleman says that, according to Theosophy, "we are pure, we are serene, we are strong in our own nature." The Vaishnavas and Vedantists of the school of Sankaracharya are also of the same opinion, and so they have no need to become Theosophists to learn this doctrine. But they also hold that, by committing acts which are opposed to Dharma, we have become associated and intermingled with this impurity of *rajasic* and *tamasic* body, and that, by worshipping God according to the Sastras, by relying on his grace as his *dasas* or dependents, and by gaining thereby his grace, we can again become pure and sinless and fit to take our abode in *Sri Vaikuntha*, so as to enjoy divine bliss and rapture. If Theosophy says that no one need believe in God or act so as to deserve his grace, because "we are pure, we are serene, we are strong in our own nature," the earlier we discard Theosophy, the better. Whatever man may be in his inmost spiritual nature, he is conscious of his fall from his high estate. When man knows he is ill, he must seek the help of the doctor. God is the great physician whose grace we have to seek and deserve if we are to be

freed from the disease which leads to the cycle of birth and rebirth.

Thirdly, the Hon'ble Mr. V. K. Ramanujachariar is again wrong in saying that, because there are sectarian squabbles between Vadagalais and Thengalais, &c., Hinduism does not condemn the act of "identifying ourselves with our physical bodies." He says:—"The first step in spiritual progress is to remove this *ahamkara*, and Theosophy insists on this with no uncertain voice." This is in fact, the first lesson taught by the blessed Bhagavan in the Gita, and with an emphasis which will echo throughout the ages which are coming as it has done in all the ages that are past. We cannot understand how there is any need to go to Theosophy for this fundamental Hindu doctrine.

Again, Mr. V. K. Ramanujachariar finds fault with Hinduism for teaching that *karma* is *anadi* (beginningless) and prefers Theosophy for "according to the theosophist, *karma* has a beginning." If this is true, we ought to get rid of Theosophy without a moment's further delay. For it is against the scientific law of universal causation. There is, and can be, no absolute beginning. There are also other objections. How can there be *karma* without a body to perform it, and so *janma* must precede *karma*; and, again, the body is attained as the result of previous *karma*. This is known as *bijankura-nyaya* (बीजाकुल्याय). The Hindus explain that there is a never-ending succession or cycle of *janma* and *karma* till *mukti* or release from the bondage of samsara is attained. This is what Hinduism means by saying that *karma* is *anadi*.

The lecture we have criticised abounds in several other errors and misapprehensions, and we feel tempted to continue our comments further. But what we have said is, we believe, enough to convince our readers of the spiritual havoc due to the failure to make in time the attempt to learn the truth regarding the eternal truths of the Rishis and Vedas, and to the looking to foreign sources for light concerning the spirit of man and the means by which he is to attain God-realisation and self-realisation.

The Bhagavad Gita

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

INTRODUCTORY.

(continued)

This wonderful work, is absolutely perfect even from the point of view of poetic beauty and merit. Its predominant emotion is भक्ति (devotion) and it leads all from the plane of worldliness up the golden ladder of *Nishkama karma*, *Bakthi* and *Jnana* to Eternal Bliss. Its symmetry and loveliness are as remarkable as its purity and holiness. It has also been classed with, and described as, an *Upanishad*, a *Sastra* and *Brahmaridya*. (भगवद्गीता उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रं). The word "Gita" imports only भगवद्गीता though there are innumerable Gitas now existing, mostly written with it as their model and giving to us its great teachings in other forms. The *Gita* is in perfect harmony with the *sruthis* and *smrithis*. It harmonises all aspects of life, shows the concord between theism and monism, reveals to us the proper place of *karma*, *bhakthi*, *jnana*, conveys to us the quintessence of all truth, and fits us for the attainment of God-love and God-realisation.

I do not go here into the question of the new *Gita* given to the world by the Shuddha Dharma Mandalam, because it has no credentials and is opposed to the testimony of all our teachers and saints and because such a discussion will unduly swell the size of this introduction. Nor do I propose to go into the question of the date of the *Gita*, because there is no use in discussing all the contradictory dates now assigned and such an attempt is sure to make this introduction longer than it should be. No valid reasons have been shown to reject the traditional date and we should hence accept it as correct. I shall deal with this question and other questions in the appendix.

Sri Sankaracharya prefaces his holy *bhashya* to the *Gita* by saying that the Lord had taught the *Pravritti marga* and

the *Nivritti marga* and that as the Dharma consisting of these two paths became less potent and widespread owing to the energy of *adharma* consequent on lessening discrimination and unselfishness which themselves were caused by selfishness and desire, the Lord incarnated as Sri Krishna to establish Dharma and preserve the brahminhood of the Brahmins, because if these were taught to tread the right path they would see to the Dharma being observed by others. This incarnation of the Lord was due to His Infinite Love and Compassion. He taught the two aspects of Dharma to Arjuna to enable him to reach the shore of grief and illusion and chose Arjuna as the recipient of His gracious doctrine and message because what a great man learns and does in the world will be followed by all. Sri Sankara says further that the holy goal of the Gita is the highest bliss which is consequent on outsoaring the cycle of *samsara* and which is attained by *nishkama karma*, *bhakti* and *jnana*. अन्त्यु-

दयार्थोऽपि यः प्रवृत्तिलक्षणो धर्मो वर्णाश्रमाधोदित्य विहितः स देवादिस्थानप्राप्तिहेतुरपि सन्निधिरप्यनुग्रहमानः सत्त्वशुद्धये भवति फलामिसंधिवर्धितः । शुद्धसत्त्वस्य च ज्ञाननिष्ठायोग्यताप्राप्तिसद्वारेण ज्ञानोत्पत्तिहेतुत्वेन च निःश्रेयसहेतुत्वमपि प्रतिपद्यते ।

Sri Ramana, prefaces his holy *bhashya* by saying that the Supreme Lord who is beyond all words and thoughts incarnates in the various worlds to enable the souls to look up to His lotus feet and attain the fruit of life and incarnated as Krishna to show His Infinite beauty and grace to the world of men, the ostensible object being to remove the sorrows of the earth. मूमार and taught, for showing to all the means of true salvation, the Bhaktiyoga with *jnana* and *karma* as *angas*, under the guise of inducing Arjuna to do his duty.

गण्डतनययुद्धप्रोत्साहनव्याजेन परमपुरुषार्थलक्षणमोक्षसाधनतया वेदान्तोदितं स्वविषयं ज्ञानकर्मनुगृहीतं भक्तियोगमवतारयामास ।

Sri Madhwacharya prefaces his holy *bhashya* by saying that Vyasa, an incarnation of the Lord, composed the Bharata to convey the Vedic truths to all and that the Gita is the essence of the Bharata. तत्र च सर्व-

भारतार्थसंग्रहो वासुदेवाज्ञानसंवादाख्यो भारतपादो मधुभूतो गीतामुपनिबबन्ध ।

I do not think that it is necessary to deal *in extenso* with the ideas of others as these are only amplifications of the above views. We can well realise how all of the above views are noble and true and enable us to have a free access into the heaven of Sri Krishna's gracious message.

Nilakantha well says :—

भारते सर्ववेदार्थो भारतार्थश्च कृत्स्नः ।

गीतायामस्ति तेनेयं सर्वशास्त्रमयी मता ॥

(To be continued)

Pencilings by the Way—VI.

By S. P. THIAGARAJAN.

The Varnasrama Dharmi seems to have fallen on evil days. There are many in this land at the present day who look forward to a democratic form of government as a happy and lasting state towards which the moderns are being impelled by the ideas and manners of the time. We trust that these men are sincerely desirous to prepare men to be free. When these men want to overturn the Dharma, and march on its ruins to Democracy, they obey their passions to the lasting detriment of their true interests. As a man of genius has said, despotism may govern without faith, liberty cannot. There are others in this land who look upon democratic institutions "as a temporary means of power, of wealth and distinction; men who are the *condottieri* of liberty, and who fight for their own advantage, whatever be the colours they wear." It is natural that such men should attack the Dharma with relentlessness. Both these sets of men, starting from opposite points of view, converge at the point where they attack the immemorial Dharma and abuse the religionists as the enemies of liberty. Into the broad question of the attitude of Varnasrama Dharmis towards the democratic movement in modern India, I cannot enter here and now. For reasons, which are conclusive and shall be dealt with next week, the Varnasrama Dharmi ranges himself alongside the democratic move-

ment. He has no quarrel with the message, though, as I shall show, he has a deadly quarrel with the messengers for the method of the deliverance thereof.

I wish briefly to refer to those who base their opposition to the grant of self-government at the present day,—whatever that may mean—on the argument that it will "take India and its people back to the dead past," and "reproduce the ancient and exploded inequalities, perhaps in a more aggravated form." I do not know if going "back to the dead (?) past" is in itself so formidable a thing. I may tell the critic, however, that there is nothing either in nations or in individual like simply going back or going forward—mere retrogression or mere progress. The expressions, themselves, are absurd and contrary to all nature. Epochs sometimes occur, in the course of the life of a nation or a community, when the only way of going forward will be going back. Whether the present be such an epoch may well be a matter of opinion. But when the critic goes on to charge the Past, in effect, as having perpetuated inequalities he has in our opinion laid down a proposition alike contrary to truth, justice and experience. We maintain—and we have the authority of eminent political thinkers in the West—that inequality is the very condition of society and contributes to the well-being of the state. This passion for equality is a low vice of modern democracies. As a brilliant writer of the last century has observed, democratic institutions awaken and foster a passion for equality which they can never entirely satisfy. This complete equality, says he, eludes the grasp of the people at the very moment at which it thinks to hold it fast, and "flies," as Pascal says, "with eternal flight." The people is excited in the pursuit of an advantage, which is more precious because it is not sufficiently remote to be unknown, or sufficiently near to be enjoyed. The result is :—The lower orders are agitated by the chances of success, they are irritated by its uncertainty; and they pass from the enthusiasm of pursuit to the exhaustion of ill success, and lastly to the acrimony of disappoint-

ment. Whatever transcends their own limits appears to be an obstacle to their desires, and there is no kind of superiority, however legitimate it may be, which is not irksome in their sight." Students of modern European democratic movements, not even the latest excepted, will admit the truth of the above delineation of the horrid effects of the revolutionary doctrine of equality, and will be thankful to our ancients for the wisdom which has handed down to us a stable social order.

In that admirable volume on which his claim to be ranked as a genius so justly rests. Dr. Tocqueville says: "No political form has hitherto been discovered which is equally favourable to the prosperity and the development of all the classes into which society is divided. These classes continue to form, as it were, a certain number of distinct nations in the same nation; and experience has shown that it is no less dangerous to place the fate of these classes exclusively in the hands of any one of them than it is to make one people the arbiter of the other. When the rich alone govern, the interest of the poor is always endangered; and when the poor make the laws that of the rich incurs very serious risks. The advantage of democracy does not consist, therefore, as has sometimes been asserted, in favouring the prosperity of all, but simply in contributing to the well-being of the greatest possible number," and a little further on, he says:—"If a legislative power would be so constituted as to represent the majority without necessarily being the slave of its passions; an executive, so as to retain a certain degree of uncontrolled authority; and a judiciary, so as to remain independent of the two other powers, a government would be formed which would still be democratic without incurring any risk of tyrannical abuse." Judged by these tests, it will not be difficult to demonstrate that the ancient Hindu polity, in its classical days, was the best example we have so far had of a perfect democracy free alike from the horrors of democracy and the still greater horrors of that kind of tyranny to which democracies are most liable, free from the muta-

bility of the laws, an evil inherent in modern democracies and free also from those violent convulsions of society which are the accidents of such mutability of the laws. These notes, as they proceed, will elaborate this theme.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The Present System of Education.

An experienced graduate and teacher writes to us from Mayavaram on the 18th November 1917:—

I hope you will allow me the liberty to inflict this rather lengthy, digressive, and hastily and crudely cast letter on your precious time and patience.

For some years past the problem of giving suitable cultural education to the children of this land, especially to those destined to be the leaders of their generation in years to come, has been exercising my mind, the more so now that my boy has attained the school-going age. For truly it is only when the head is turned (not absolutely, but) in the right direction that the feet can take the right direction.

All my objections to sending him to a modern English School may be briefly summed up under 2 main heads:—

1. The absence of any real sympathy between the teachers and the taught in such schools.

2. The wastefully and woefully false nature of the ideals placed before him there—ideals unsuited to our country's history and traditions, unsuited especially to Aryan youths.

In the first place our boys begin to study English Literature without learning to appreciate our own national and vernacular literatures. I admit that a study of Literature to be fruitful must take the form of a comparative study of at least two thoroughly different literatures. But the first place in any such scheme should be given to your own national Literature; Other things can

come in only "as" a post-graduate course." Not understanding ourselves is no qualification for better understanding others. How can Satan's address to the Sun got by heart help our boys when they find neither time nor opportunity to go even cursorily through Aditya Hridayam. (आदित्यहृदयम्). There is no dearth of splendid Literature in this land. India need not go a-borrowing to the West in the line of Literature. What she wants from the West is only a knowledge and training in the methods of modern science especially as applied to labour-saving—hence leisure-conferring—industries. Mark the word labour-saving; not industries tending to multiply the wants of men in the name of satisfying them, creating wants where there was none before, persuading men that they want this and that, and thus keeping them always in want of one thing or another, because of the absence of any limit to the numbers of things wanted—but industries so applied and adapted that man need pay less attention to and spend less time over the economic aspect of life, that man may command more leisure, may be his own master for a greater part of the day. I verily believe with Charles Lamb, the unsophisticated Rishyasringa, the child-sage of English letters, that "man is out of his element so long as he is operative. I am altogether for the life contemplative. I am Retired Leisure. I would christen my son Nothing-to-do." Industry's crown of industry will be when it eliminates itself. The number of hours of leisure out of 24 hours which the age confers on the average individual is a decisive and unerring index of the civilization of that age. If there is one thing more than another which is enough to damn this age absolutely and irrevocably, it is its unhealthy hurry, its feverish work and its making a fetish of such work. Nothing is work, in its definition, which is not directed towards keeping body and soul together, and, when that end is achieved, keeping the mind drifting, gently and pleasantly tossed, in a sea of vacuity or inanity. And leisure, in my definition, is time *not spent in such work*. Multiplication of the means of life is not synonymous with enrichment of the contents of life. Life is an end in itself. Everything which is an end, is, by that very nature, unlimited and can afford to be viewed and treated

as such. But the means to that end must always remain limited—limited by that very end—and cannot afford to be viewed or treated otherwise with impunity. The teaching given in our modern schools puts simplicity of life and manners at a discount. The boy learns to spend Rs. 20 per month before he has learnt to earn Rs. 10 per month.

Secondly, neither teachers nor parents have any effective voice in shaping the course of studies. I am to compel my son to learn something, not because I wish him to learn it nor that he has the aptitude for it, but simply because somebody is available for teaching it or somebody is interested in making him learn it. Verily, there is a woman ready to bring forth a child, because dried ginger is immediately available.

Thirdly, I do not want my son to grow under the shadow of examinations, whose tyranny has assumed such proportions in this country that they are made a fetish of and credited with the virtue to make or mar the whole life of a student.

Fourthly your school takes away your children from under your guidance and control and is not competent to bring them under the control or guidance of the so called teachers to any good purpose, all because of the teacher's inability, for various reasons, to pay that individual attention to each pupil which is undoubtedly his due.

Fifthly, a boy who has gone through this mill of Western Education in this country is, for some occult reason, generally found to be unfit for the ordinary duties pertaining to his station in life, and is unable and unwilling to mix or converse freely with his non-educated friends and relations or even to look them squarely in the face. The Brahmin is made a non-brahmin by this education; the carpenter becomes a non-carpenter; the barber becomes a non-barber; the farmer loses his farming instinct; his smithhood is taken away from the smith; men and women lose their manhood and womanhood. There is a distinct alienation of sympathy between the English educated few and the not-so-educated many. Any apparent mutual regard or social intercourse between the two classes is only apparent. Each is ready to laugh at the other in its sleeve—the advantageously-placed party often dispensing with the sleeve.

Sixthly, look at the costliness of it—this education is decidedly *not* for the poor, in whose number I count myself.

Seventhly, this education is getting, and is bound to get, more and more into disrepute so long as it persists in not yielding place to anything better. Witness the recent strikes, assaults, Court scenes and other choice bits of sensationalism, and the generally false and overstrained relations between the teachers and the taught all over the land.

Lastly, the average duration and expectation of life among the educated classes seem to be shorter (does it matter quoting statistics?) than among the un-educated masses, their ignorance of the laws of health and life notwithstanding. Where ignorance is bliss, it is of course folly to be wise. The present education can rightly be termed a short-lived education in more senses than one.

A reformer is the last sort of animal I should like to resemble. I wish to act purely in a selfish sense, merely in self-defence. Let others do as they think best. I view the problem only as it affects me and my children. In the absence of anything better I am teaching my boy at home what little I know. I earnestly solicit your kind and expert help in tackling the problem.

Indian Post-War Reform Scheme and Orthodox Hinduism.

I. We believe that Hinduism is the most perfect Synthesis of Science, Philosophy, Religion, Sociology and Politics.

II. Hinduism is consistent with Modern Thought, as its Keynote is Federalism which it applies alike to Religion, Sociology and Politics, while the West is just applying it to Politics alone.

III. The Soul of Hinduism is Varnashrama Dharma i. e., the hereditary fourfold Varna or caste system with its spiritual fourfold Ashrama discipline.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

IV. Varnashrama Dharma is the logical corollary of the Law of Karma and Reincarnation, a fundamental doctrine of Hinduism.

V. Western education with its peculiar culture and the absence of Hindu Religious Instruction in Schools and Colleges have combined to upset the faith of many an English-educated Hindu, in the Varnashrama Dharma.

VI. Hence the attack of Varnashrama Dharma by English-educated Brahmins and Non-Brahmins, as well as Panchamas and by Social Reformers, Theosophists and the so-called liberal Brahmins.

VII. Of late there has been a rational revival of Orthodox Hinduism and Varnashrama Dharma.

VIII. Communal representation in the Indian Post-War Reform Scheme is bad on principle and especially so, when it is to be given to Non-Brahmins, who form the majority of Hindus.

IX. It is no doubt proper that the interests of different communities should be safeguarded in the Indian Post-War Reform Scheme.

X. Religious Toleration and Neutrality have been, till now, the safeguards of Orthodox Hindu interests which would have suffered otherwise, to wit, the Civil and Post-Puberty Marriage Bills and the Baroda Caste Usages Bill, which would have been passed into law but for the Government's policy of Religious Neutrality.

XI. We are anxious that in the coming Reform Scheme, religious toleration should be maintained as heretofore i. e. that none should suffer any secular disabilities by reason of his religion.

XII. No doubt, religious neutrality may be the policy of a foreign Government, but with the gradual transfer of Government to the people, it is but proper that religious and social legislation should be also vested in their hands.

XIII. It is but natural to fear that religious and social interests would suffer at the hands of those who do not believe in that religion or who believe in no religion at all.

XIV. The Hindu social system is but an integral part of their religion and religion and society are not divorced in Hinduism as in other religions.

XV. We believe that orthodox Hinduism with its pre-puberty and single marriage ideal, especially for Brahmin Girls, hereditary caste system, prohibition of inter-dinner and intermarriage between the different castes of the Hindus and between the Hindus and the non-Hindus and of foreign travel, especially for Brahmins and of conversion from other religions as well as reconversion of Hindu converts to other religions and insistence on Samakaras, is quite consistent, nay, alone consistent with true national progress.

XVI. Owing to the heterodox majority of English educated Hindus, the Orthodox majority of Hindus in general fear that Orthodox Hinduism would suffer if it is not specially safeguarded in the reform scheme.

XVII. We believe therefore that separate Orthodox Hindu representation is necessary in social and religious matters.

XVIII. The same principle applies to other religions also, as will be evident from the demand of the Indian Christians that the Legislature should not be allowed to legislate in social and religious matters.

XIX. Provision must be made for legislation affecting Hindu religion and caste customs, that if there is any objection from the communities concerned, the matter should be dealt with by a special body in which the large majority are members of those special communities.

XX. What we now insist on in the coming Reform scheme are:—

(1) Religious toleration i. e. that an Orthodox Hindu should not suffer in secular matters by reason of his Orthodoxy.

(2) Religious and social legislation affecting Orthodox Hindus must be left to a separate Orthodox Hindu legislative body and not to the ordinary mixed legislative councils and

if (2) is not feasible,

the present policy of Religious neutrality should be maintained by excluding religious and social legislation from the Indian Home Rule Legislature.

N. K. RAMASWAMI.

THE ORTHODOX HINDU CREED.

I. Hinduism is the most perfect and Universal Religion and its tripod are the Unity of Nature Solidarity of Man and the Immanence of God.

II. Varnashrama Dharma is the Soul of Hinduism and the Synthesis of Science, Philosophy, Religion, Sociology and Politics.

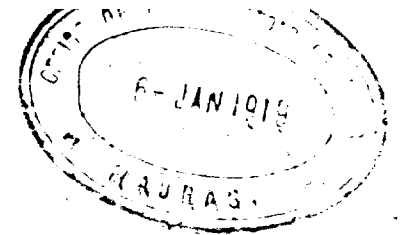
III. Federalism, which is now being recognized by the West in Politics alone and which is the Rationale of the New Spirit of Indian Nationalist and Home Rule Movement is the Keynote of Hinduism, which applies that Universal Law of Nature alike to Science, Religion and Sociology.

IV. Bhagavad Gita—the Gospel of Hinduism and the Synthesis of Science, Religion and Sociology, deals with the Margadwaya or the Twofold Path of Salvation, Tatva Traya or God, Man and Universe and Bandha-Moksha or Bondage and Liberation.

V. Sandhyavandana—the Brahmin Daily prayer—is the Synthesis of the Physical, Super-Physical, Mental, Moral and Spiritual and of the Gnana, Bhakti and Karma and the Hata and Raja Yogas.

N. K. RAMASWAMI.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.] THURSDAY DECEMBER 20, 1917.

[No. 9.]

The Hindu Message stands for

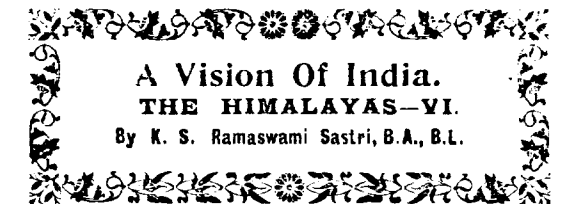
- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis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

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With trembling limbs and full of deep despair
Sweet Uma hastened from that flaming spot
Where Love with Godhead great had vainly fought

And lost his life though he did nobly dare.
She threw aside her silken garments fair
And gems with which His grace could not be bought
She knew that He the Free could yet be caught

By service pure, by penance, and by prayer,
She fixed her mind on Him forgetting time
In contemplation of His heavenly grace
And held Him prisoner in devotion's chains
As poets captive hold in chains of rhyme
The Muse by pure and dedicated days
Of love outsoaring worldly joys and pains.

The Hindu Message

THURSDAY EVENING 20, DEC. 1917.

Post-War Reform and Hindu Society—V.

The question we have now to consider is, what measures or means are Government to adopt in order to determine the value or expediency of changes affecting Hindu society which may at different times be put forward by Indian legislators or reformers. Clearly a mixed assembly consisting of the members of our legislative councils cannot be accepted as suitable for such a purpose. Nor can even the Hindu members of such an assembly be so accepted, for they cannot be qualified to appreciate the true significance and aim of our Dharma. Most of them are likely to be drawn from the class of modern denationalised and de-Hinduised men calling themselves by the name *Hindus*,—a term which they usually regard as only differentiating them from Mohammedans or Christians—and which has no other definite or permanent positive significance,—a term which any one is entitled to for the simple reason that he chooses to apply it to himself. Men whose education and culture are no guarantee that they appreciate the aims and methods of Hindu civilisation,—men who are simply the creatures of impulses which they have contracted from Western associations or sympathies,—men whose one ambition or mission in life is to act as if Heaven's one aim in creating the world is to afford an arena for the free exercise of their energies and the

display of their new enthusiasms are certainly not the men who can appreciate the import or importance of our Dharma. The Rishis who have proclaimed our Dharma have assigned the task of determining rules of conduct not specially enjoined and laid down by them (अनाम्नातेषु धर्मेषु) to a class of persons known as (शिष्टाः) Sishtas:—

धर्मेणाधिगतो यैस्तु वेदः सपरिवृद्धः ।

ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षदेवः ॥

“Those Brahmanas must be considered as sishtas who by the practice of (Brahmacharya and other) Dharmas, have understood the Vedas together with the subsidiary studies which help in discovering their true import and who possess the revealed proofs of the (purport of the) texts.”

Such sishtas are sure to expound with unanimity what should be done in all cases of doubt and difficulty. Where many or any such men are not available, Manu lays down that assemblies (*Parishads*) must be assembled to declare the Dharma. Slokas 110-115 of Manu Chap. XII lay down the rules for constituting such an assembly. Yajuavalkya, who is among the foremost of the Indian Rishis, also states:—(I. 9)—

चत्वारो वेदधर्मज्ञाः पर्वत्रैविध्यमेव वा ।

सा ब्रूते यं स धर्मः स्यादेको वाऽध्यात्मवित्तमः ॥

“Four (Brahmins) knowing the Dharma declared in the Veda, or versed in the three Vedas form a Parishad. That which they declare, or that which one who is foremost among those who know the science of the Atman declares, constitutes Dharma.”

Such Parishads of Sishtas are not now easy to constitute, as sishtas are rare, and great *Brahma-jnanis* are either

not found at all, or there is no means known of discovering who they are at the present day. Before the establishment of British rule, Hindu sovereigns who observed the rules of Dharma placed such of the Brahmins as were recognised sishtas above the anxieties of earning a livelihood. They lived away from all contact with worldly taints and troubles, and lived the life of the spirit, and were indeed the world's highest and noblest,—saints whose word was law and whose gracious will was no other than Heaven's Command. In the absence of such men the modern Indian state cannot, and ought not to, rely on the unauthorised and un-authoritative views (or fancies, rather) expressed by others. The Dharma—its observance, neglect, or transformation, or disfiguration, or aught else—must be left entirely to the will of the people themselves, so long at least as the people's morals do not violate all self-evident rules or maxims of right and wrong, and then the existing law is ready to take cognisance of them in the future, as it has done in the past. No modern government, whether it claims to be Home Rule or foreign rule, can have any right to interfere with Hindu Dharma so long as the people remain Hindus in religion. Any one who is dissatisfied with the existing constitution and working of Hindu society has, under British rule, unmolested freedom to choose his own religion, leaving us to go our own way. There is none to compel him to conform to its customs and regulations. Here we may refer our readers to Mr. J. S. R. Sarma's letter published in our seventh issue under the heading, “Indian Self-Government Scheme and Hindu Social Reform.” Mr. Sarma

is a dramatist, a graduate, and the head of a big educational institution, and his views are expressed as follows:—“No question of majority or minority, of a small section or big section shall ever be allowed to enter into the consideration of the Hindu social problem which is purely of a religious basis and character. Social and religious institutions must be distinctly and absolutely placed beyond the scope and purview of the secular legislatures.” And again:—“The Hindu society, unlike the social institutions of other nations in the world, is unique and has never been made by any body of secular and irreligious laymen, but was created by God-inspired sages and seers, nay by the Almighty Lord Himself—चतुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । Bhagavad Gita—without any reference to unanimity, majority or minority among the members of the Hindu Aryan Society. It stands to reason, therefore, that those who have never had any hand or voice in the build of the Hindu society cannot have any manner of right to unmake and mar it, &c.”

If, however, our British rulers resolve to allow, in any special case, even the slightest interference with the existing Hindu law and the custom founded on it, no legal force should be given to a proposal unless it has been submitted to, and approved by, a specially-constituted assembly of learned and pious Brahmins who represent the ancient Hindu wisdom and its ideals of Dharma. Such an assembly, we maintain, should be composed of Brahmins, for to them have ever been assigned, in the social codes of the divine founders of our society, the function of being the custodians of our Dharma. Now, the difficult

practical problem arises,—How to constitute such an assembly?

We have already referred to the Brahmin functionaries of temples, and the beneficiaries of our various trusts created in connection therewith. Then we have the heads of various Mutts, who still preserve to a large extent the traditions of the genuine priesthood of the past ages and have a numerous following of disciples of all castes. There are still also Brahman pundits of learning and virtue whom the Government have recognised by conferring on them the title of Mahamahopadhyaya. All these may be invited to send delegates to an assembly or college of Pandits which is to be specially constituted for the purpose of giving a final and unanimous decision. We do not by any means feel satisfied that such an assembly will give a decision which will be satisfactory from the Dharmic standpoint. In an age of commercialism and communal and factious strife, in an age when the moral and divine laws of love and faith and good will among men have been replaced everywhere by the fierce passions and brutal savagery of animalism and in a land where everything Western is glorified and everything indigenous and Indian is *ipso facto* condemned by new men, we confess that we cannot be certain what debasing influences will be brought to bear on the election of the members of such an assembly and on their proceedings and decisions, and hence we have serious doubts whether we shall have in it a body thoroughly reliable or competent for the fulfilling of the function allotted to it. But we can think of no other satisfactory means of arriving at a satisfactory solution of this difficult and moment-

ous problem. We trust Government will not in any case entrust the new legislatures with any power to deal with the social usages of the Hindus, for that would be to embark on the unholy and heinous errand of destroying or transforming a society which has had a unique origin and constitution during all the unnumbered ages of its ageless past.

Dewan Bahadur P. Rajagopalachariar on Depressed Classes.

All unbiassed men will be thankful to our esteemed and high-placed countryman, Dewan Bahadur Rajagopalachariar, for the help he has rendered to the cause of social progress and social peace by the manner in which he spoke at the recent celebration of the anniversary of the Depressed Classes Mission Society. Hindus who usually come forward to express their views on this question are generally only anxious to show off their own wonderful glory in attaining to a position of absolute freedom from all prejudice, assume an intolerable air of superiority, and proclaim how they have risen above the grovelling and despicable crowd of men who still conform to old habits and ideals of living. The ego is always prominent in these men, and they are always more or less disposed to burst forth into autobiographical reminiscences calculated to titillate their own willing ears or others. Dewan Bahadur Rajagopalachariar is cast in a different mould. His head is ever on his shoulders and does *not* get hidden or absorbed within the recesses of a heart which knows itself well even while beating in response to the demands of the time-spirit and to the well-known

and hackneyed tunes of universal brotherhood and benevolence. Hence he is able to throw a flood of light, and not only the classes concerned but the entire people of this Presidency are grateful to him for treating the subject from a practical point of view and rendering substantial help to all who are interested in the problem.

In the *first* place, the Dewan Bahadur points out that there are "several sections of the community who with great advantage may be classified as depressed, ignorant, backward, and so on." The whole Indian nation, in our view, is, and has been in a growing condition of depression. The so-called depressed classes are only those sections of the community which stand lowest of all in the scale of depression. We think that no truly discerning Indian would attempt to raise any one at the expense of another,—for that would leave us no better than we were or are, or it might render us worse still. Our endeavour must be to help all, and it must not be to enable one to rise while others go down or sink into the ocean.

A *second* fruitful idea of the Dewan Bahadur's is that "they (the depressed classes) should be kept out of politics." For, "their condition is the result of a system for which all sections are responsible." From this the Dewan Bahadur's fruitful conclusion is that "all should co-operate in trying to work out a better state of affairs for them; it is as well that nothing should be done to embitter the feelings of other sections towards them or their feelings towards other sections." He explains that he means this as "a matter of warning to those who are interested in this question." In these days, many champions of depressed

classes, real and imaginary, hope to be able to advance their cause by the causing of unnecessary embitterment and alienation between different communities in the land. We consider that this will only bring on mischief all round, and already it has put the cause of Indian progress back by half a century at least.

Then the Dewan Bahadur goes on to remark that the members of the community itself should be helped to come forward and take up the work of improvement. This sage counsel will not be to the taste of the men who wish to play a great and imperishable role in human affairs as philanthropic helpers whose universal benevolence enables them to stand forth as the sure harbingers of national progress and glory. But the Dewan Bahadur knows the world, and can appreciate a situation. He truly observes regarding outside helpers.—"Their efforts will be comparatively barren, unless they could get the whole thing done through the agency of the classes they seek to benefit." Heaven helps those who help themselves. At the same time, the Dewan Bahadur did not fail to tell his audience:—"Do your level best to fit them up and then co-operate with them." "In all associations, people of other communities may co-operate, give money, and help in a thousand and one ways to advance the cause of the depressed classes."

The Dewan Bahadur spoke very excellent and sensible words about equality. He said that, in spite of his travels and the "intellectual discipline" he had subjected himself to, "on some occasions at once the revulsion comes off"; that, whenever he sits by the side of a Pulaya, "clean and pure"

as he may be, "I would take him for a man of a higher class,—when I sit with him I feel as if something had taken place to me"; "getting that feeling of equality is a very much more difficult thing than saying it." We are of opinion that these observations of the Dewan Bahadur are very valuable, and they should place us on our guard against the attempt to go contrary to the instincts implanted by nature in man. The Hindus have built up the fabric of their society on the foundations furnished by nature, and so they have lasted so long without very great change, and still have in them the elements and prospects of lasting stability. It is the attempt to overthrow nature's barriers that has brought troubles and revolutions.

In the concluding portion of the Dewan Bahadur's speech, he asked his audience to "concentrate, attention" on the fact that "these people, are like ourselves, human beings only, and for inscrutable reasons of which we are not aware, they have not the chance of getting good food, good clothing, good education, etc., like ourselves." Evidently he referred to this fact in order to introduce his later exhortation to the audience:—"This is a matter in which every one of you should try good service. Much of the future of this country depends on your ability to live down this terrible evil." We have already given expression to similar views in our own columns and also pointed out various means and measures for bringing about the betterment of the material condition of the Panchamas, and also of their spiritual condition.

The Dewan Bahadur said also,— "I do not want to cover other grounds,"—evidently referring to the

communal representation of the depressed classes &c. But he had already said at the beginning,— "A public servant is not supposed to talk of politics, and I am a public servant."

Notes and Comments.

We are very glad that Government have resolved "to commit to heads of colleges" the discretion to deal with the question of the attendance of students at political meetings and their participation in politics. We have always held that students should not be allowed to "participate in politics," but should be free—subject to the direction and guidance of heads of colleges—to attend meetings and make themselves acquainted with the position of public affairs. Indian students are docile and devoted to their teachers, if only the latter have brains and *bonhomie*. Teachers and heads of colleges, whether Englishmen or Indians, get on very well on the whole with their students. Occasionally we come across with men who have strange ideas as regards discipline and behaviour of students, and in fact look on students as so many bombs in the making. But ordinarily the relations between teachers and students are cordial and even intimate and friendly, and the latter do not at all disobey orders. If heads of institutions exercise a wise care and proper discrimination and if they state sound reasons when they resolve to prohibit them from attending a meeting, students will, we feel sure, not at all be disposed to disregard their teachers' counsel and orders. It is absolutely necessary that, as matters stand, Principals should discriminate between meetings and meetings. For raw youths loafing about and reckless or uncultured women with little training and less responsibility are sometimes found addressing meetings and crowds of all kinds, and often students flock together out of pure curiosity. Of late years the evil has grown, and will become intolerable when the country swarms with bands of speakers sent out to keep up a constant popular agitation. Our students ought certainly

to have the opportunity of listening to all really capable and responsible public men who are accepted (or acceptable) leaders in the land. But they should not be allowed to roam about and to have access to every place of public resort where they can gaze at objects of curiosity capable of affording a pleasant passing sensation by simply repeating certain set formulas taught to them or by vomiting sensational and sentimental rubbish.

While we certainly sympathise with Government's anxiety that our students' relations to politics and politicians should be such as can be approved by all right-thinking men and that heads of colleges should guide them aright, we do not understand why Government is not equally anxious about the proper conduct of their studies. For instance, there have been so many failures in English year after year. The strain put on our boys in order that they may acquire a superior knowledge of English is great and long-continued, and yet that object has not been gained. Reform is urgently needed, and ought not to be delayed. The standard now aimed is too high. There is a mistake widely prevalent,—and it consists in supposing that Indians acquire their command of the English language during the time they spend in schools and colleges. Every educated Indian knows that his English studies continue for years afterwards and that he only slowly acquires his power of expression. During his stay at school and college a multitude of subjects claims his attention, and the time and opportunity for the practice of English composition is limited. We find that our opportunities for studying and writing English grow with years, and that our command of the language grows until it becomes almost our second nature. Whenever the late lamented Professor M. Rangacharya spoke at public meetings or amid the inner circle of his intimate friends all admired the skill which he displayed in the construction of his sentences and the easy and natural flow of his thought in an English style racy, elegant, and dignified. The same was also true of the late Hon'ble V. Krishnaswami

Aiyar. In an earlier generation we had such men as Sir T. Madhava Rao, Sir A. Seshiah Sastri, V. Ramiengar, Gopala Rao, and Ranganadha Mudaliar, who had a reputation as English writers and speakers to which perhaps none to-day can aspire. We therefore think that it is nothing but folly to require a high standard of knowledge or writing in English while the boys are still studying in colleges. The strain which it puts on young men prematurely causes ruin,—in fact many ruined for life. Our present-day English teachers and examiners must realise that we learn English even after we leave college, and that we unfailingly acquire a superior command of English in due time. It is nothing short of harebrained and senseless frivolity to suppose that our students should be made to acquire all their command of English while they are still studying at college.

What is chiefly* * required from our college professors and teachers is that they should help students to cultivate a taste for study and research. Herein we have ample reason to think that most of our teachers whether they hail from the West or the East, have proved conspicuous failures. They do their work with the burden of the thought of the requirements of the University Examination constantly pressing on their minds. The curricula of studies prescribed by the University are unwholesomely burdensome, and heaven alone knows why. This was not so till quite recently and the change is a good deal for the worse. All the time at the students' disposal is devoted to the getting up of prescribed books and subjects and they have none to devote to the learning or cultivation of methods of research and a taste for study and meditation. The one faculty cultivated is memory, and even this attempt more often fails than not owing to the enormous strain on the mind. If the examination test is made easy and fewer subjects and books are set, there will surely be more time for study and thought, and for search of facts and the finding of them by the students themselves. The present hot-house system of producing

Anglicised Indians is a snare and a crime which ought not longer to encumber the Indian soil. The method above suggested is not only best fitted to cultivate the intellect, but also to promote manliness. It is only when the young Indian works for himself or discovers facts himself that he can really feel himself a man,—not when he is a passive tool in other men's hands or a passive receptacle for other men's thoughts. The Indian of to-day does not feel himself a man, and herein lies the condemnation of the present system.

We think all the defects and difficulties of to-day will pass only when the Vernacular becomes the medium of instruction, and English is relegated to the position of a second language. The time has come for it, and our rulers ought seriously to turn their attention to this matter. In Japan where the modern epoch commenced later than here, this stage was reached long ago, and in fact it was never lost sight of. In this Presidency the attempt has always been to concentrate the energy on the attempt to Anglicise the Indian's power of thought and expression, and the result has been pure devastation and barrenness in a soil once rich and productive. The South Indian mind is more docile and more easily subject to control than the Bengalee mind and Bengalee human nature; and so we find that while Bengal has produced a succession of great men in every branch of knowledge and activity, we have here a dead level of uniformity, and the thoughts, ambitions, and activities of men have on the whole a lower bent and aim here than in Bengal.

What is the remedy? To start national institutions where the energies of the students are to be concentrated on the Vernacular languages, and on science and industry. The Tata Institute and the Hindu University of Benares raised high expectations, but so far they have not been fulfilled. These two institutions ought for the present to be enough,—one for North India, and the other for South India—to render Indian education at once more practical and more fruitful. But, if they are

not available for the gaining of the objects in view, another attempt can, and ought to be, made by the community of this Presidency. We want at least one institution where the training given is such that it will produce men fit to develop into genuine masters of art and captains of industry who will restore to us the "wealth of Ind" sung by the poet in a former age and which now remains but a tradition and a memory, if it does not also seem a fable or a dream.

Wanted a Board of Charitable Endowments.

(By R. GANAPATHY AIYAR B.A., B.L.)

In the year 1817, the Madras Government passed a regulation for the due appropriation of the incomes of lands etc., granted (1) for the support of Mosques, Hindu Temples and Mutts and other public purposes; (2) for the maintenance and repair of bridges, choultries and chattrams, and other public buildings, stating in the preamble, that "considerable endowments have been granted in money, or by assignments of land, and of the produce of land" for the above purposes. Under this Regulation, the general superintendence of all such endowments was vested in the Board of Revenue, who carried into effect the duties entrusted to them, through local agents, who were the Collectors of the District ex-officio, with or without any other public officer appointed by the Governor-in-Council to act in conjunction with him. To remove any misunderstanding, it was expressly stated in that Regulation that the object was "solely to provide for the due appropriation of lands or endowments granted for public purposes agreeably to the intent of the grantor and not to resume any part of them or of their produce for the benefit of Government." Then, in the year 1863, the Religious Endowments Act was passed by the Government of India, whereby the Board of Revenue and the Local agents were relieved from the duties imposed on them by the previous Regulation of 1817 so far as those duties embraced the superintend-

ence of Endowments granted for the support of Mosques or Hindu temples and for other Religious uses, and special provisions were made for them by transferring them to Trustees (mostly heads of Mutts) or Devasthanam Committees. The mismanagement of these Religious Endowments has been so scandalous that attempts after attempts were successively made to rectify the Act, but to no purpose hitherto; only recently some faint hope has been given. If these Endowments, exceeding in their income all the Local Boards and Municipalities in the Presidency taken together, had some trusted representatives of their own in the Legislative Councils, matters would have been far different.

Till about the year 1869, the Accountant General, was a Trustee, as maintaining a separate account of the incomes and surpluses of several of these large Endowments, (both Temples and Chattrams), for the maintenance of which the Government has granted a Dastick allowance. The annual surpluses of these Endowments accumulated to such a considerable extent in lakhs in the course of several years, that their usurpation was very tempting. Evidently the Endowments must have been starved. About the year 1869, the Accountant-General set the ball in motion by bringing to the notice of the Government the inconvenience of keeping two separate accounts, one on behalf of the Government and another on behalf of the Endowments as Trustee and proposed the amalgamation of the two accounts—a very nice way of simplifying, indeed! In spite of the express provision of the Regulation of 1817 "not to resume any part of them for the benefit of Government," the scandal was perpetrated; but, at the same time, it must be mentioned to the credit of some of the Collectors of that period that they made a manly and vigorous protest against the proposal returning the inconvenient reply to Government that it will amount to an indirect usurpation of trust funds—With what result?—only to provoke a censure. (I once published in the South Indian Mail the manly and scrupulous reply, dated 20-3-1870 of the then Collector

of Madura which is the only redeeming feature in this melancholy episode). Even now, these religious and charitable Institutions are annually granted only a small amount as dastick allowance out of all proportion to the incomes derived and taken by the Government from the endowed properties. When these wrongs caused by the Government to our Religious and Charitable Endowments were brought to the notice of His Excellency Sir Arthur Lawley, the Governor of Madras, in the Address presented by the Madura District Peoples' Association (when I was its Secretary) he quietly passed over the subject in his reply by making the observation that "it has become a matter of ancient history." A subsequent Governor of Madras also, gave no better reply when the matter was brought to his notice in another address. But, the public interested in these Endowments, may well ask, what is the arrangement made by the Government to remind them of their trusts and prevent the recurring of similar "history." When all the papers were placed before the late Mr. V. Krishnasawmy Aiyar for his consultation, he strongly advised that the matter may be taken up by the whole Presidency and placed before the Secretary of State for rectification.

Though the Revenue Board was relieved in 1863, with regard to the Religious Endowments, the duties and powers vested in it in respect of Charitable Endowments under the Regulation of 1817 still continue. Under the Madras Local Boards Act (S. 51) power is given to the Revenue Board to transfer to the Local Board concerned the management and superintendence of any such Endowment; similarly, under the District Municipalities Act, (S. 26) power is given to transfer such management to the Municipalities concerned. So far as the maintenance and repair of bridges is concerned, the transfer of Endowments relating to them to the District Boards and Municipalities is quite appropriate. But, let us see presently what happens when the transfer is made of Choultries or Chattrams and other Charitable Endowments to them. Besides the above Legislative Enactments,

of the globe for purposes of easy communication of ideas about the locations of things. The stream of time is eternal; it is beginningless and endless. Dharma is the eternal system of laws governing the Universe. There is no inherent illogicality in saying that it is eternal. It is like the enveloping atmosphere in the bosom of which the flux of things goes on. At the moment of the manifestation of the world it also becomes manifest, like the fundamental existence of space which is necessary for the rhythmic dances of the stars and suns. It is in right relations to all ages or rather to each age as we imagine it to arrive.

The soul of man is eternal and hence the laws governing the activities of the embodied soul must be eternal also. The fact that in particular human groups there was not sufficient general purity and individual illumination to attain to a vision of such laws through Divine grace does not disprove the existence of such laws or the possibility of the revelation of such laws duly given and duly transmitted in specific human groups and through the agency of specially inspired men.

If the soul of man is not different from the body, the senses, and the mind, it will be nothing astonishing to say that the laws governing it must be in a state of flux just as the body, the senses, and the mind constituting the universe of phenomena are in a state of ceaseless flux and change. But if the soul is separate from them and is eternal happiness and bliss in its essence, it is clear that the laws in regard to it must also partake of the same eternal character. Hence such acts and omissions as affect the embodied soul's future must be governed by eternal laws and cannot be subject to mutations of time and place or the variations of human desires which belong to the region of the mind.

Hence it is that Dharma is said to be *Atindriya* i.e. not verifiable by the senses. It is akin to the soul and to God in this respect. It is like them also in that it is intensely realisable. Dharma is the bridge leading to immortality. अमृतस्यैव सेतुः. It is the auspicious means of realising God-union. If the soul and God are not

verifiable by the senses it does not seem unreasonable to say that the means of passage from soul to God should be unverifiable by the senses or by the worldly and impure mind. Tread the path itself, and the identity of the sign-posts can be easily recognised.

Indeed Dharma is like the surrounding sheath of air which is as necessary as the pervasive warmth of the central sun of God for life. While जगत् is derived from a root meaning "to go" and hence implies a ceaseless continuum of change we must remember that धर्म is derived from a root meaning "to sustain".

While the West cries "Follow Reason" India says: "Follow Dharma and accept Reason when it is in harmony with Dharma and in furtherance of Dharma". It is an illusion to suppose that in respect of cultural and spiritual matters progression of time means attainment of a higher altitude of realisation. Mr. J.M. Kennedy says: "But even those among us who do not profess to be very ardent students of the classics will be the first to admit that we have not developed in a cultural or philosophical sense beyond where the ancient Greeks left off; We have, it is true, made great strides in purley material things, but in spiritual affairs we are little wiser than Plato, Heraclitus and Pythagoras". Indeed if the Western intellect is not shocked by the view that the ethical code proclaimed in the Sermon on the Mount is not outworn there is no inherent acceptability in our notions about Dharma. (To be continued)

Varnashrama Dharma and Home Rule.

We invite the attention of all Hindus to the following extract from Justice Sir John Woodroffe's Bharata Shakti:—

"I shall be glad if it be the fact that any words of mine help, in however small a degree, to stem those movements which work for cultural conquest of this country, and which unfortunately having done much in past years are likely under certain circumstances and in the absence of right resistance, to acquire greater vigour after the War. This cultural question is of

equal importance with the purely political one, now receiving so much public attention. I cannot discuss this last, but it is open to me to say that if *Indian political efforts can rightly secure Home Rule, it is only a successful cultural defence which will provide a Home to rule.* India is not a mere geographical expression nor a mere congeries of people, who happen to be on this particular part of the Earth's surface, but who might as well have been elsewhere. India is an idea. It is a particular Shakti, the Bharata Shakti, distinguished from all others by Her own particular nature and qualities. No Home is a truly Indian Home, which is not Her expression. *The basis of all culture and the maker of all nationality is Religion.* This is the root and trunk of the great Tree of Life with many branches, amongst which the chief are those of Philosophy and Art, of Knowledge and Beauty. *May the great and wonderful antique life of India be reborn in the forms of to-day.*

Hence the importance of combining Varnashrama Dharma and Home Rule.

N. K. Ramasami.

Pencillings by the way—I.

By S. P. THIAGARAJAN.

Discordant as are the various movements and currents of opinion now convulsing Indian society, all of them are at one in their endeavours to subvert the ancient foundations and the immemorial usages of our society. Attempts have been made in the Press to show that all Beasantine Home Rulers subscribe to the Varnashrama Dharma movement. That is a woeful mis-statement of the facts. The difference in views and in outlook on Indian problems between a Home Ruler and a Varnashrama Dharmite was recently exemplified by the refusal of the "Hindu" to publish a manifesto of the Kumbakonam Asthika Sabha. To say that all Home Rulers are Varnashrama Dharmis is a libel on this latter body. While Varnashrama Dharmis are loyal to the traditions of the race and would preserve the great racial type, the Home Rulers do not care for the lofty ideals that have made for the undying

vitality of the race all through the centuries. There is however, a difference between the Home Rulers and the neo-Dravidians who form the most vocal section of the non-Brahmana party. The neo-Dravidians maintain that the Aryan sociological system has been imposed on the ancient, passive Dravidians by Brahmin mendacity, treachery and duplicity and it is righteous for them to discard it altogether. The followers of Mrs. Beasant on the other hand contend that the system is worn out, is not in accord with the times and hence must be thrown overboard. We do not know which to condemn most—the invidious history-making of the neo-Dravidians or the lack of historic insight of the Home Rulers.

The vast majority of our countrymen are, however, not affected by these heresies. They hold that it is only a firm and loving adherence to our traditions that will make this holy land free and prosperous. They foresee a spiritual revolution in this land, as near an approximation as is possible, to ancient conditions; and the material is only its shadow and reflex. They point with pride to the undoubted historic fact that India was materially great in those days when she was spiritually great also. In their view, the real national movement in modern India was born when the flower of our youth, a product too of Western culture, bowed low before the ignorant, yet self-illuminated, ecstatic and mystic at Dakshinesvar and rose from his prostrate position a giant clothed in the shining armour of old with ringing messages to the world on Vedanta as the key to the perplexing problems the nations are called upon to solve. They point backwards to our mighty history of the past, forwards to the grandiose future which that history points to. Great as is the number of our countrymen who hold the views—indeed they are the majority—they have not been so far able to exercise that influence which is their undoubted prerogative on the course of events in India. Their ranks contain also some of the choice spirits of of this age. Yet, so great is the power of organised clamour, this great party has been so long merely nebulous. Their

we have another, known as the "Charitable Endowments Act" (No. VI of 1890), in which a "Charitable purpose" is defined to "include relief of the poor, education, medical relief, and the advancement of any other object of general public utility, but does not include a purpose which relates exclusively to religious teaching or worship." Under this Act, the Governor-General-in-Council may appoint an officer of the Government by the name of his office to be "*Treasurer of Charitable Endowments*" for the territories subject to any Local Government. The person or persons acting in the administration of the trust, (if the property is already held in trust for a charitable purpose), or by the person or persons proposing to endow some property in trust for such a purpose, may vest the property by notification in the "*Treasurer of Charitable Endowments*" and settle a scheme for the administration thereof. In addition to the above provision of law, the Advocate General and Official Trustee possess certain powers with respect to any charity.

These are the arrangements made so far by the Government for the proper administration of the vast properties endowed to charity in this land specially organized for Dharma. Let us now see how far they are efficient or sufficient for the purpose in view. The failure of the 'Religious Endowments' Act became so scandalous that even the Government of India has been made to recognize the failure and the necessity for a modification. With regard to other Hindu Charitable Endowments, they are mostly administered by District Boards and Municipalities (besides several large Endowments under private management of the founders). What are these District Boards and Municipalities? Are they fit by their constitution or composition to scrupulously discharge the duties of the charitable trust? Their constitution has been framed to suit entirely different purposes—material purposes, common not only to the Hindus, but also to the Mahomedans and Christians—in short, common to all the residents of a locality

in their material welfare irrespective of religion. The result of this arrangement is very anomalous. Christian Missionaries, actively working for breaking down Hinduism and for the disruption of our Religious and Charitable Endowments, as a vital means thereof, find themselves entrusted with a voice in the agreeable task of controlling our Charitable Endowments, through the District Boards and Municipalities—Who will miss such an excellent opportunity? Ordinary Christian and Mahomedan members, interested in seeing their collapse or, at all events, indifferent as to their fate or efficient management, sit round the table for discussion and vote on our Charity. That portion of the educated Hindus, (whether Brahmana or not), alien in their spirit, unable to think except in terms of the Western thought, materialistic or almost atheistical in their tendencies, blind to the value of the Institutions reared up by their ancestors for their benefit, patriotic to the extent of wishing a decent burial of their past as something to be ashamed of, but still vociferous in proclaiming their solicitude for the welfare of the Indian nation, look upon these Endowments as relics of some barbarous period of mediæval India and, getting into the Managing Boards, assist in the so-called administration of these charities. These Westernised Hindus, who will think it a shame and a dishonour to peep into the premises of our temples or Chatrams, who are not willing to add even a pie to the grand Endowments of their more far-seeing ancestors; whose wise heads nod at the ignorance and folly of the present-day endowers and worshippers, and go to the length of even dissuading them from their actions supposed to be ignorant and prejudicial to the progress of modern Society, are yet the first to stand up as their champion and to claim a voice in their management, feeling no scruples to advocate a diversion of the funds to purposes far remote from the intention of their founders. No doubt their ranks are few, but, their materialistic push is such that at the momentum takes them into the source of power and prestige. In their view, the non-English-knowing orthodox,

treated as a stranger in his own sacred Mother-land, must be disposed of only with a handful of rice without being unnecessarily burdened with wordly cares and troubles. Still, it frequently happens that when this motely assembly sitting round the Council table, (whether of the Devasthanam, the District Board, Municipality or Legislative) think with wondering gaze how best to deal with these lingering remnants of the past, some educated Hindu with some knowledge of their underlying thought and value, rises up to set them right—all to no purpose—for, what use is the dreamy philosophy of the ante-diluvian Vyasa or Sankara in this busy present day India! Such are their thoughts and, in this atmosphere of hazy notions, who is there that can be bold enough to pierce through?

Under these circumstances, it is no wonder that our religious and charitable foundations are dwindling day by day, gradually losing much of their efficacy and efficiency. Already a distant Privy Council has decided that a gift or bequest to "Dharmam" is void on account of its vagueness and uncertainty; and the word of the Privy Council is the Veda for all the Indian Courts. Already the Law of Limitation has made havoc upon our Endowments, encouraging unscrupulous Trustees as well as their purchasers. If a few feet of ground be lost, the Government can recover them back in 60 years; but if a whole village be lost by the winking of the managing Trustee no hope of recovery after 12 years. How long are these evils to be allowed to grow! Are they to continue even after His Imperial Majesty the King Emperor has earned the goodwill of the crowning at Hastinapura? Are they not to be rectified even after His Minister, the Secretary of State for India, has set his foot on the sacred soil of the Indian shores?

But, how are they to be rectified? They can be rectified only by relieving the overworked Revenue Board, the District Boards and the Municipalities of their superfluous burden and entrusting all Endowments (including those of the Court of Wards now managed by I. C. S. Agency as in Sivaganga) to a Central Board of Charity

to manage through Agency Boards in each District, with well-defined duties and powers; to constitute these Central and Local Charity Boards in such a way that they consist only of those god-fearing persons of all classes of Hindus, who are deeply interested in the preservation and furtherance of the original objects of these Endowments; to remedy the evils growing out of the present enactments and pass suitable measures; and to keep out the bug-bear of limitation at least to the period of a life-time of 60 years.

These are not too much to ask of an Imperial Parliament which has enacted the "*Charitable Trusts Act of 1853*" for affording in their own country, "great additional facilities for detecting and remedying breaches of trust in charity matters" by appointing a separate *Board of Charity Commissioners*. The Viceroy and the Secretary of State for India need not shirk the responsibility which they owe to the Hindu Religious and Charitable Endowments, especially when they are managing and spending large sums of Indian money every year for the maintenance of a wide Christian Ecclesiastical department in India as a part of the State machinery. The rectification has been too long delayed and, before it becomes too late to mend, all persons interested in the proper preservation of the Hindu Endowments shall make the necessary and successful effort to place them on a better footing.

Pencilings by the Way—VII.

By S. P. THIAGARAJAN.

Readers of European history know that in the West the spirit of freedom and the spirit of religion have been pursuing courses diametrically opposed to each other. The astonishing spectacle is there seen—to the Hindu at least it is paradoxical—where "the religionists are the enemies of liberty and the friends of liberty attack religion; the high-minded and the noble advocate subjection, and the meanest and most servile minds preach independence; honest and enlightened

citizens are opposed to all progress, whilst men without patriotism and without principles are the apostles of civilisation and intelligence." The coming of Protestantism only accelerated this antagonism; for it must be remembered that though Catholicism exhorted men to be obedient, it certainly did not prepare them for inequality. Indeed by their obedience to the precepts of the Church, all true Catholics were rendered equal. The tendency of Protestantism is in the contrary direction. It "generally tends to make men independent, more than to render them equal." Thus onwards to the French Revolution, when the exponents of liberty began by demolishing religion. It will be admitted that one very powerful reason which contributed to this antagonism between the spirit of religion and the spirit of liberty in the West is the alliance of religion with the temporalities of the State. As a brilliant French writer has said, the Church cannot share the temporal power of the State without being the object of a portion of that animosity which the latter excites. Not so, under our ancient Hindu polity. One is simply lost in raptures as he contemplates the wisdom of the seers of old. Religion amongst us, our matchless Dharma transcends everything and interpenetrates all forms of society and all human action. Rightly understood and rationally interpreted, the Dharma is the only compelling force in modern days in favour of a genuine democracy. Amongst us therefore the question has never risen and can never arise of the incompatibility of Dharma and Democracy. The opinions of this journal, from time to time, on current Indian and world-problems will illustrate this position. It is because of the foreign inspiration of our leaders, as I pointed out in an earlier issue, that there is sought to bolster up an antagonism between Varnasrama Dharma and the forces of democracy in our land.

The great austerity and the grace of our manners have often been objects of admiration to many sympathetic foreigners. This is in the first instance due to religious faith. It is perhaps true that religion is often unable to restrain man from the numberless temptations of fortune; nor can it check

that passion for gain which every incident of his life contributes to arouse." But the influence of religion over the mind of woman is incontestably supreme and women everywhere are the protectors of morals. This is not the occasion to contest some of the current heresies about Hindu Women. Angels have been described, but have rarely been seen. The Hindu woman is an angel—thus wrote that austere son of India, Sriji Shishir Kumar Ghosh. There is certainly no country in the world where the tie of marriage is so much respected or conjugal happiness is more worthily or highly appreciated than classic and even modern India. In the West, almost all the disturbances of society arise from the irregularities of domestic life. To despise the natural bonds and legitimate pleasures of home, is to contract a taste for excesses, a restlessness of heart and the evil of fluctuating desires, says De Tocqueville. And hence it is that Varnasrama Dharmis have always been opposed to the many attempts that have been made and are still being made, to disrupt our home and tamper with our marriage ideals. The tendency of both the laws and the manners of the Hindu community in its days of splendour has been perfectly democratic. And down to very recent times we displayed the manners of a free people and examples of such may be met with even in these days. In these latter days, degradation has come upon us and the Varnasrama Dharmis rightly contend that only if we revive the ancient spirit of freedom can we again become free and democratic. It is necessary to make a remark here. There are some nations who sacrifice their own desires to those of their sovereign with pleasure and with pride, "thus exhibiting a sort of independence in the very act of submission." These peoples are miserable, but not degraded. There is a great difference, as a learned writer points out, between doing what one does not approve and feigning to approve what one does; the one is the necessary case of a weak person, the other befits the temper of a lackey.

We are convinced that the most advantageous situation and the best possible laws cannot maintain a constitution in spite of

the manners of a country; whilst the latter may turn the most unfavourable position and the worst laws to some advantage. The importance of manners is a common truth to which study and experience incessantly direct our attention. A brilliant man of genius indeed regards it as a central point in the range of human observation, and the common termination of all enquiry. The decay of religious faith, the relegation of our matchless Dharma to a secondary place in our national life of these degenerate days is the prime cause of that degradation in our manners and morals that has pained every thoughtful lover of the race. There are men amongst us who have ceased to believe in the Dharma, without adopting any other religion; others again are in the perplexities of doubt and already affect not to believe; and yet again there are others who are afraid to avow that faith in the Dharma which they still cherish in secret. Amidst these lukewarm adherents and ardent antagonists, the Varnasrama Dharmi bears the torch of faith. Men whose aims are transient, men whose sole concern is with the chances of the politics of the hour may and do look upon him as an opponent who should be got rid of. But the Varnasrama Dharmi is hostile to no one in the world. He does not consider the society he lives in as the Colosseum where religion is bound to face its thousand foes. Hence he loves his contemporaries, whilst at the same time he condemns their weaknesses and laments their errors. If the reader places himself at this view point, bearing in mind also the truth of the statement advanced above that the manners of a people are the surest bulwark of freedom and that religion is the one supreme inspirer of manners—taking the word in a comprehensive sense to denote the character of mind,—it will not be difficult to understand the Varnasrama Dharmi's relation towards the progressive movement in modern India. This is the more necessary at this juncture, inasmuch as one school labels the Varnasrama Dharmi as a reactionary—a meaningless word by the way,—whilst another school charges him with a desire to perpetuate "ancient exploded inequalities."

At the present day, our nation is passing

through an epoch of its existence—I am using the inimitable language of De Tocqueville throughout this description—at which the ancient customs of the people are changed, public morality destroyed, religious belief disturbed, and the spell of tradition broken, whilst the diffusion of knowledge is yet imperfect, and the civil rights of the community are ill secured, or confined within very narrow limits. *The country then assumes a dim and dubious shape in the eyes of the citizens; they no longer behold it in the soil which they inhabit, for that soil is to them a dull inanimate clod; nor in the usages of their fathers, which they have been taught to look upon as a debasing yoke; nor in religion for of that they doubt; nor in the laws which do not originate of their own authority; nor in the legislator, whom they fear and despise.* The country is lost to their senses, they can neither discover it under its own nor under borrowed features, and they entrench themselves under the dull precincts of a narrow egotism. They are emancipated from prejudice without having acknowledged the empire of reason; they are neither animated by the instinctive patriotism of monarchical subjects nor by the thinking patriotism of republican citizens; but they have stooped half-way between the two, in the midst of confusion and of distress.

Hence it is that the Varnasrama Dharmi looks with a certain kindly tolerance over the various heretic movements in modern India, born as they all are of the eternal struggle of the national spirit to be free. The Varnasrama Dharmi is assured that to retreat is now impossible. Disinterested patriotism being dead, we have only to proceed by accelerating the union of private with public interests. The Varnasrama Dharmi does not lay it down, as an incontestable truth, that this result can only be obtained by granting immediately to all the members of the community the exercise of political rights. But he does maintain that "the most powerful, and perhaps the only, means of interesting men in the welfare of the country which we still possess is to make them partakers in the Government." At the present epoch, civic

zeal seems to be inseparable from the exercise of political rights. And the Varnasrama Dharmis hold that the number of citizens will be found to increase in proportion as these rights are extended. When religious faith, and the patriotism based thereon are almost dead, the Varnasrama Dharmi recognises the grant of self-government as the only means to arouse the patriotism and the Dharmic sense of the community, now nearly dormant owing to various influences.

It will thus be seen that Varnasrama Dharmis believe in self-government for India; and when to this I add that we are convinced opponents of communal representation, at least of the various Hindu Communities, whatever the expediencies of the moment may dictate to those whom it is the fashion to call our "leaders", it will be seen that we go further, in one essential point, than the Congress-League notabilities. We are not of that "grey shade of quite mouse colour", who say that they are opposed, not to self-government, but to immediate self-government, whatever this last expression might mean. Personally I think it is a distinction without a difference, the shadow of an idea rather than an idea by itself. But it has been the fate of man to wrestle with shadows all his life. A shadow, as Hugo somewhere says, is hard to seize by the throat and dash on the ground; hence the apparent formidable nature thereof.

The charge has been made that, if we believe in self-government, our views as they appear in print are paradoxical. Not at all. The reader will be good enough to note our proposition about the relative influence of laws and manners on the spirit of democratic freedom. The grant of self-government would certainly augment the influence of laws. But manners, the whole character of our mind, laws can only affect in an infinitesimal degree. Hence it is that we take our stand on the inviolability of Tradition, of conserving the religious force of the nation, and we, Varnasrama Dharmis, wish that the future Constitution should rule out of the purview of our representative bodies all questions connected with our social or religious Dharma. As our

latest Convocation Orator has it: "Happy are the people wise enough to remain faithful to themselves, to their past and to their traditions; happy above all are those who know how to reconcile without a break those traditions with the necessities of improvement. Fortune smiles on them and the future is in their hands." The school of thought, of which this journal is the acknowledged organ, is in accord with this generous sentiment, which is also pregnant with truth. And if we should sometimes write or speak with bitterness, it is because our heart bleeds to see the heretic "leadership" of our national movement, if we except one or two austere souls. It is because we can't help a feeling of righteous anger when we see that the noblest of causes is being allied to an advocacy of the most pernicious and soul-killing revolutionary ideals. It has pleased Providence to call to the leadership of this Holy Land men and women who are determined to uproot whatever the Holy People regard as Dharmic. Hence it is that we desire that these things should be expressly ruled out of the purview of our future representative assemblies. This is not based on a chimerical fear. If the reader looks into the daily sheets for a report of the deputations that waited on, and the addresses that were presented to, Mr. Montagu, he will see the Bombay Presidency Social Reform Association expressing themselves in manner following:—"For the removal of social disabilities and the adoption of progressive social legislation, the memorialists pray that a substantial and effective voice in the Government should be given to the people." The fact is our "leaders" are so enamoured of the Western conception of State and Positive Law that they do not stoop to recognise the horrid extravaganzas that have flown and are still flowing from that conception.

Subject therefore to the all-important proviso, already mentioned, the Varnasrama Dharmi gives his hearty support to the Congress-League scheme; while he goes, at the same time, a step further and denounces communal representation as a snare in the path of the coming Indian democracy.

The Bhagavad Gita

With an English Exposition

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

(continued)

It is usual in our books to state in regard to each work the subject matter, the inter-relatedness of means and end, the fit aspirant, and the goal (विषय, संबन्ध, अधिकारि and फल). The nature of the eternal verities of life is the subject-matter of this eternal and eternally-glorious work. The inter-relation of means and end in it is the clear exposition of the *Sadhanas* (means) that lead to God-love, God-attainment, God-realisation, and God-union. The fit aspirant is he who like Arjuna is face to face with the clear and clarion call of Duty in the battlefields of life and who throws himself at the feet of the Lord for enlightenment and uplift. The goal of the work is *Moksha* or the attainment of the perfect and eternal liberation. We must hence approach the study of this holy work with a due sense of the greatness of the theme, the means, and the goal.

Thus we can well sum up the introduction thus. At the beginning of each Kalpa, the energies of the Universe which had been withdrawn into Him begin to have self-expression. They unfold themselves according to an infinite plan present to the mind of the Lord. Just as, at the commencement of the evolution of the energies by the will of the Lord begins the cycle (*Kalpa*), so also has the Lord's message of salvation to human souls been given for their guidance at the beginning of the cycle itself. This is the real significance of the Hindu Theory of the origin and meaning of the scriptures. Such message of purification and salvation is the Veda. The Veda teaches the *Pravritti Marga* and the *Nivritti Marga*. The former if followed properly and in a spirit of dispassion and detachment and devotion will lead to the latter and through it to God. The Gita teaches us this truth again and again, and modern commentators who do not recognise this and make action the final goal of life are people who have no real vision as to the real teachings of the Gita. They

think that Sri Sankara has suppressed action altogether. This view of theirs is due to a phenomenal error. A beautiful Sanskrit verse says:

न कर्माणि त्यजेद्योगी कर्मभिरत्युज्यते ह्यसौ ।

Sri Sankaracharya says:

अलंकारो ह्यस्माकं यद्वात्मावगतौ सखां सर्वकते-
व्यताहनिः कृतकृत्यता च ।

Hence according to him it is only he that has attained the beatitude of God-realisation that is free from the life of action, for the simple reason that he who is immersed in the nectar of God-realisation cannot act any more than a man in a state of deep sleep can act. But a disciplined life of selfless action and love is the only means to that end, and if any one gives up the means and pretends to have reached that end, he is easily found out and great is his fall. There is all the difference in the world between the man who gives up a life of action and the man whom the life of action gives up as being too high for its sphere. In regard to such pure and liberated souls, who are we, wallowing in the mire of selfishness and sin, to lay down the special paths that they should pursue? This does not mean that any one can take up life dedicated to devotion and contemplation irrespective of his or her birth, station in life, and fitness. Each person's Dharma is determined by his birth which itself is determined by previous *Karmas*. But the attainment of liberation may be due to the consummation of devotion and self-knowledge in the course of previous births or in this birth, and is irrespective of the particular social status or function of the individual. His actual work in the world of phenomena is determined by his birth and station in life. In the case of those who have attained to the highest raptures of God-love, God-vision, and cosmic consciousness, we can realise that the preliminary stage of *Nishkama Karma* and *Chitta Suddhi* alone could have led to such a glorious and heavenly consummation. Such rare and sweet liberated souls will compel our adoration by the very perfection that shines in them and makes ever their bodies a temple of purity and holiness.

(To be continued)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

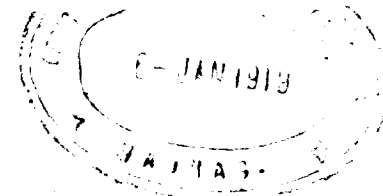
Dharma.

It has become the fashion now-a-days to talk loudly of *Dharmā* and its essentials but no one seems to have ever attempted to clearly define what that *Dharma* is. The orthodox view that *Dharma* is the mandate contained in the Vedas does not suit the so-called critical minds of the modern day as is evidenced by the bold declaration of Mrs. Besant that "Every *Sruti* should pass through the fire of thought and criticism," (*Wake up India* "Foreign Travel"). We have no objection to submit every *Sruti* to the fire of criticism but we want to know clearly the basis on which criticism can be rested. We must be clearly made to understand what is meant by "criticism"—that lofty term which has become the watch-word of the boasting section of the modern mind. Neither Mrs. Besant nor Mr. S. A. Vanešwar, that sound lawyer who wrote on the "*Cult of obedience*," has given a good and convincing account of it. We are left in darkness. But Mrs. Besant further added in her lecture referred to above as follows "What about historical criticism? What about the higher criticism? Are you sure that what you say is authentic, that there are not many interpolations to be found therein, and that no errors have crept in? Why should any particular set of books be kept sacred while all the other scriptures of the world have to justify themselves in the face of scholarship, in the face of knowledge, etc?" Really sensational are these words, and they certainly have had alarming effects on the audience as is evidenced by the present-day agitation for a radical reform of the society. We want to be more enlightened on "what is historical criticism?" rather than what about historical criticism? Without knowing what it is nobody will ever be able to apply the test to something else. But before dealing with this question of what is a valid and what is not a valid criticism, we shall try to explain how the ancient Aryans used to understand what *Dharma* is. The *mīmamsakas*, both *Purva* and *Uttara*, the chosen custodians of the traditional Vedic

lore, maintain that *Dharma* is "*Chodana Lakshana*" चोदनालक्षणोऽर्थो धर्मः' (चि. १.१.२). It means that *Dharma* is that which is indicated by चोदना or injunction or mandate, that is, the mandate contained in the Vedas. By a critical analysis of this *Sutra* the ancients from Jaimini downwards have understood that चोदना (*chodana*) alone is a valid *Pramana* as regards *Dharma*, meaning thereby that no other *Pramana* will be of any avail in regard to it. This leads us to inquire whether *Dharma* can be determined by the ordinary *Pramanas* or not. Why should *chodana*, or the sense contained in the verb in the imperative mood alone, be considered as a valid *Pramana* in determining the nature of *Dharma*? Why not the *Pramanas* as *Pratyaksha* or *Ratiocination* be accepted as such? This question again leads us to inquire still further whether or not *Dharma* is well known? If it is universally known, then there is no need to discuss it further? If not there is no necessity for us to discuss about it, for we cannot do that. If there is any clue about it, we may make an attempt worth the name to still further investigate into its nature. Moral Precepts evolved out of long experience running through ages of civilization owing to the gradual and steady awakening of conscience cannot constitute *Dharma*, although such precepts are to be found included in the *Smritis*, among *Dharma*. Why? Because there is no end for the process of evolution that is going on. What seemed to be perfectly innocent in one age was considered to be outrageous in another age. Even in the same age no two recognised intelligent leaders seem to agree not only in minor details, but also in essentials. This is a matter of every day experience. Hence we see clearly that unless there is an unimpeachable source from which we can draw our knowledge, we cannot be sure of our decisions on matters that should be considered eternal, for *Truth must be such*, being gifted only with a fluctuating conscience. Such a source is चोदना and hence, it is the only *Pramana* to determine धर्म.

K. G. NATESA SASTRI.
Vaidya Visarad.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vanī Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.] THURSDAY DECEMBER 27, 1917. [No. 10.

The Hindu Message stands for

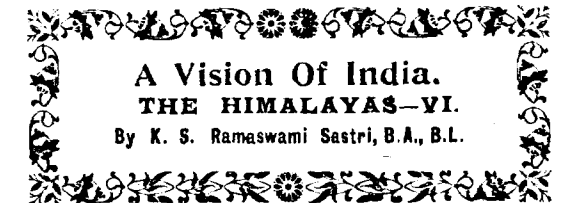
- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu *Dharma*,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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The Lord then came a radiant human youth
And said in truthful-seeming words of jest
That God was all unworthy of her quest.
With quivering heart and lips she said "In sooth:
He is the highest, holiest, mightiest, Truth.
Thou sayest ill of Him who is the Best.
When o'er the sea of my soul's dark unrest
Will shine the moon of His sweet grace and

ruth?"
At this the youth stood there confessed a God
Before the maiden's bashful down-turned eyes.

And said in words which heavenly comfort brought:
"On God-love's loftiest heights thy soul hath trod,

Thou art the Queen of God and Paradise
And I thy happy slave by penance bought."



The Hindu Message

THURSDAY EVENING 27, DEC. 1917.

"True Nationalism."

Our Anglo-Indian contemporary, *"The Madras Mail,"* in defining "true nationalism" for India in its issue of the 27th November last, holds that "a nationalist must be a person who respects the peculiar genius of a nation and desires it to have free play as far as may be," and that true nationalism must be "some system unlike any the world knows to-day, to suit her special national genius." He holds, also, that "self-government of the British or Dominion type is thoroughly alien to India," and that "so far, it is desired by an educated minority." Hence it logically follows that this "educated minority" are not "true nationalists."

The "peculiar genius" of the Indian nation had developed a polity of its own, and the main features of that polity are still traceable in the works which have survived from antiquity. If foreign visitors, residents, or adventurers had not intruded within these shores and taken advantage of the hospitality shown to them to sow discord among the princes and people of the land, there should have survived to this day a form of self-government *truly national* and "unlike any the world knows to-day." But as a result of the internecine conflicts of the 18th century, the indigenous powers fell irrecoverably into decline, and mostly disappeared. When the British ultimately triumphed, they did not attempt to restore the polity

that had fallen or one of the same kind, but established an administration suited to its position in the land and was guided in the framing of it mainly by the principles of government they had developed during their own political and constitutional growth in the West. It is these principles, or those logically developed from them, that are now in the ascendant and form the ideal to which the people of India have to aspire, and do aspire. "The educated minority" have for years laboured to give as much political education as possible to those sections of the masses below them whom they can reach, and to enlist their sympathy and support for the constitutional agitation which they have carried on to attain the goal of self-government. It must thus be clear that the self-government they have aimed at is, *and must necessarily be* "a self-government of the British or Dominion type,"—and not "one unlike any the world knows to-day." It is the only one which can, by a natural process, be evolved out of the present system, which is itself of Western origin and character. And it is the one which the British Ministry has *promised* to our people in a manner there is no going back upon and which the Right Hon'ble Mr. Montagu is here to arrange to introduce in a form calculated to satisfy the present needs and aspirations. Where, then is "the profound inconsistency of the Europeans who insist that self-government, as understood in the British Isles and the Dominions, should on Nationalist grounds be at once and definitely accepted as the one goal to which Great Britain is to work in India?" In truth, that is the only true nationalism possible now or in

the near future, and any other is false and not to be thought of.

Our contemporary is himself willing to admit that this kind of self-government "must" be conceded, "if and when a large proportion of India's millions are fit for it, and the majority of her sons seriously require it." *First*, as regards fitness, our contemporary has laid down no standard of judgment. Indeed, it is true of politics, as of swimming, that no one can become an expert unless one first practises the art. That the experimental steps already taken have been on the whole successful is conceded on all hands, and this could not be otherwise with a people who, like ourselves, have reared a great civilisation and possess honourable traditions of achievement in all branches of human knowledge and activity. Our contemporary insists that "a large proportion of the population" must be fit before self-government is given. He does not enlighten us as to the *exact proportion* which he wants, and for the obvious reason that no definite statement can be made. All are unanimous in declaring that India is far better equipped for self-government than England at the time of the Reform Bill. Why, then, should not a substantial beginning be made now?

Secondly, it is said that "the majority of her (India's) sons must seriously require it." In reply, we ask,—Did a majority of the male population of England exercise the franchise in 1832, or in 1867, or even in 1884? Before 1832 the number of voters was 300,000; just before the Reform Act of 1867 came into operation, the number was 1,370,000; before the Act of 1884, it was 3 millions; lastly, the passing of that Act raised it to 5

millions, *i.e.*, nearly a fourth of the entire male population. Therefore it cannot be claimed that the total number of electors form "the majority" of the male population. Of course, we know that it will be said that though the electors did not form a majority of the male population, still the latter too *desired* self-government. The answer obviously, is that they took no part in the government, and the government was not *self-government* for them, but only *other-government*. Hence, only the electors can count, when we speak of self-government; and so we are right in saying that the electors did not form a majority of the male population, and that is an effective reply to our contemporary. Thus England had self-government even when only a small fraction were fit for, or required, self-government, and at a time when the literate section of the population did not form a larger fraction of the entire population than we see in India to-day.

Our contemporary then proceeds to state his views (1) on what he calls "the real India," and (2) the goal of self-government it will decide upon when it desires it. As regards the *first* point, our contemporary says:—"The great bulk of the people are still quite incapable of forming an opinion on either the abstract virtues of British and Colonial self-government or its applicability to India; and these are the real people of India, in that they hold far more firmly to distinctively Indian ideas than the average Indian intellectual does." Even in the West, great constitutional lawyers are still often found to discuss the "abstract virtues" of forms of government; and experiments in constitution-making

abound and often assume a practical importance in current affairs. Not only are we here reminded of Carlyle's dictum regarding the people of England as "thirty millions, mostly fools," but a great Englishman has declared that, in all Western forms of government, "the foolish majority raises its will to the dignity of law." Hence, when even constitutional experts cannot agree as to the "abstract virtues" of systems of government, it is no wonder that "the great bulk of the people" in India are unable to do so. The only question, therefore, for consideration is whether they can find or choose reliable national representatives and leaders to look after the interests of the Indian nation of the future. Here they have not been hitherto found wanting, if we may judge by the manner in which those who have so far obtained the elective franchise have been known to use their rights. Every nation or community must be judged by its leading men; and no Indian Community has been found wanting when asked to choose its leaders,—at least in the great majority of cases.

In this connection, our contemporary hopes for much from "the now very evident desire (among "the real people of India," as he calls them) of differentiating themselves from the Brahminical-legal monopolists of political power,"—he hopes that "the best minds amongst the slowly-rising communities will shy of pursuing the same lines of study and speculation as the Brahmins." In reply to this, we say that the Brahmins have no political power of any kind, much less a monopoly of it; that the Brahmins form as much a part of the "real people of India" as the Non-Brah-

mins; and that what God has united, no man can put asunder. In light and shade, in sunshine and frost, the Brahmins and Non-Brahmins have pulled well together for ages, and will surely do the same in all the ages to come. When our contemporary speaks of the "now very evident desire (among certain people) of differentiating themselves" from the Brahmins and their Non-Brahmin comrades, he evidently refers to the microscopic minority of Non-Brahmins who have been set up by interested men to oppose Indian Constitutional reform and who have been disowned by the majority of Non-Brahmins everywhere,—both in the towns and the villages of South India. So there can be no hope of being able to put back the clock of Indian progress through help from that quarter, and our contemporary must possess his soul in patience and resolve firmly to face the situation and to co-operate with our people and their leaders in making the future Government scheme, whatever it may be, a success.

Secondly, our contemporary hopes that when "the real India" of his imagination resolves to declare the kind of self-government suited to it, it will "work out some system unlike any the world knows to-day, to suit her special national genius, but will desire the retention of certain British authorities to hold the balance between her many races and creeds." Here our contemporary betrays—without the least justification, as we think—his fear lest the Indian leaders of to-day, in their efforts to secure self-government at an early date and the first substantial steps towards it at once, are actuated by the desire to get rid of all British authority or influence

in the Government of India. Our leaders aim at no such thing, but rather at the full and cordial co-operation of the representatives of all Indian and Anglo-Indian Communities in the task and mission of building up an Indian Nation worthy of its place among the self-governing Communities of this great and glorious Empire.

Responsible Government.

MR. CURTIS' LETTER—I.

The memorable announcement of the 20th August was to the effect that the goal of British policy was "the progressive realisation of responsible government in India, as an integral part of the British Empire." Mr. Curtis says that by this announcement the National Congress "got something else and indeed something more than they asked for." To this we cannot agree. What the Congress asked for was "Self-government in India at an early date." Now, self-government is nothing more, and nothing less, than "responsible government." For, autocracies and aristocracies have passed away from the world never again to return to it. Government by the people lives as a fact or as an ideal,—as an ideal where it is not a fact. The whole people can assemble for purposes of government only in city-states, and not in big or nation-states. Hence the representative form of government has become inevitable in all modern states where popular control over government is a reality, and all representative government is, in more or less degree, responsible government. Self-government and responsible government are, in essence, the same, and responsibility commonly lies to the people of the

country for whom the government lives and works. At present the Executive in India is responsible to the people, Parliament and Ministry of the United Kingdom of Great Britain and Ireland,—*directly* to the Ministry through the Secretary of State who is a member of the Cabinet, *indirectly* to the people and Parliament. Hence we are styled—or rather degradingly branded—as a *dependency*. A government like the one now prevailing in India has become an anachronism and a snare,—for it ignores the Indian people and their leaders and their views of policy. If the Indians were aimless, voiceless, and disunited, as they were 30 or 40 years back, a government from outside, but one determined to preserve order and peace while keeping the scales even between all persons and sections of the community, would continue to be the best possible for us, as it has been in the past. But we ardently desire to be placed in an honourable position of equality with the other self-governing dominions of the Empire. We have also undergone the probation of many years of training, of discipline, of preparation, and now of co-operation with all other nations and communities within the Empire in the sacrifices, sufferings, dangers, and glories of an unexampled process of warfare against the common foe. It is thus no longer possible or proper to refuse to us the status of equality with them to which for years we have persistently, passionately, and patriotically aspired. That means the creation of a new machinery and new powers of government which would raise the Indian people to the same status of freedom which the Colonies and Dominions enjoy under British suzerainty. Self-government,

then, comes to be synonymous with Responsible Government, and the Government of Mr. Lloyd-George is entitled to the eternal glory of rising above all paltry and petty considerations to a true perception of the needs and ideals of the present age when they made the announcement of the 20th August last. Mr. Curtis, though he contradicts himself in saying so, is right in saying of the Ministry of Mr. Lloyd George that "Responsible government must have been used in the place of self-government with a full knowledge of the meaning it conveyed." To deny it is to assume that the British Government is as irresponsible as its critics themselves who are actuated by the love of ascendancy natural to a class which has reigned supreme in India and developed into a new order of group of Indian society known as "sun-dried bureaucrats."

The practical questions now are,—To what assembly is the Indian government to be made responsible, and what is to be its constitution? What does responsibility mean? Sir James Meston has recently spoken of "responsibility through an elected legislature to the people." What is to be the people, *i.e.*, the electorate, and who are to be its representatives? On all these questions the attention has been concentrated in recent discussions all over the land. Again, there is the important question,—By what successive stages are we to reach the goal of full responsibility of government to the people? Mr. Curtis asks the question,—“Why cannot the final power of removing and replacing these executives be transferred at one stroke from the Secretary of State to Indian electorates?” The announcement of the

20th August contains the statement that the British Government and the Government of India must be the judges of the time and measure of each advance, and they must be guided by the co-operation received from those upon whom new opportunities of service will thus be conferred and by the extent to which it is found that confidence is reposed in their sense of responsibility. Mr. Curtis interprets this to mean that “the British government at the moment of announcement sees no electorates to whom it can transfer the responsibility which now rests on itself.” Hence he says that “its immediate task is to develop such electorates in India, and in such a manner that it is possible to test the reality of the development.” We cannot agree to this view. We consider that Mr. Curtis is wrong in thinking that the British Cabinet’s pronouncement of the 20th August was chiefly concerned with the question of “removing and replacing the executive in India.” Nor do we think that the British Cabinet can ever transfer “the responsibility which now rests on itself” altogether to the Executive or the Legislative Council in India, or even to the electorate in India. The British Cabinet, at present, is *ultimately* responsible for the position of affairs in the Empire, and this it cannot transfer to anybody in India, or elsewhere in the Dominions of the Empire. The British Cabinet had before them only the task of giving expression to its appreciation of the position and aspiration of India in the Empire and of its services to that Empire; and the announcement was made that India is to have “responsible government,” and that forthwith steps are to be taken to make a

start which would lead to “responsible government” at no distant date. Mr. Montagu’s mission is to determine the nature of that start when the time comes to make it.

We have indicated above the nature of the questions he has to deal with. They are three in number,—(1) the powers of the New Indian “responsible government,”—*i.e.*, the extent of the responsibility that is to be conferred on the Indian government that is to be; (2) the constitution of the electorate; (3) the constitution of the legislative assembly. We shall follow Mr. Curtis’ views and schemes as they develop themselves in successive letters in regard to these and other topics.

Notes and Comments.

A writer in the *Quarterly Review* for January 1917—Mr. W. C. D. Whetham—writes as follows:—“Early marriages benefit the population in two ways. They increase the number of years of potential parenthood, and thus, in natural circumstances, the number of children in the family. And they also shorten the interval between succeeding generations and thus bring the new crop of children sooner into the world.” Here is the justification of the holy Rishis who founded the Hindu civilisation. The value of early marriages will be great in Europe after the present war. Hitherto the European idea has been that marriage is a nuisance, as it means the curtailment of freedom and the intolerable burden of the care of children. It was this idea that inspired the notorious Knowlton pamphlet (now withdrawn from publication) and led to the memorable litigation in which the late Charles Bradlaugh and Mrs. Besant figured as defendants. In recent years, the declining birth-rate has been the subject of much sentimental weeping and gnashing of teeth in France, and to some extent even in England, but the prejudice against lawful wedlock and its

troublesome consequences has remained. But after the terrible destruction of adult life in the war now being waged with relentless and unexampled ferocity, early marriage will be needed and is advocated by the writer in the “*Quarterly Review*” above-named in order “to recuperate the ravages of war in the upper and middle classes.” He says that “the marriages of men of twenty-three or twenty-four should be warmly encouraged.” India, we must not fail to remember, is a tropical country where men ripen earlier and decay faster, and so there is not the least harm in our men marrying (in the real sense of the term) at 21 or 22, and that is what usually happens. Manu recommends that Indian marriages—*i.e.*, betrothals—should ordinarily take place at 24 for men, but they may take place earlier too. We thus see that the wisdom of the Indian sages is justified by the sound sense and the lesson of present-day experience in Europe.

All public men have accepted the principle of communal representation. The Brahmins, as one community, are to have their own representatives. So far well and good. But in all Non-Brahman Conferences where schemes of representation are framed,—as, for example, the Tinnevely Non-Brahmin Group Conference—it is stated that “all those who *claim* to be Brahmins should be voters.” This virtually amounts to the denial of any representatives to those who have been *recognised* as Brahmins and who cannot therefore feel the need to “*claim*” to be Brahmins. Nothing can be easier than to *claim* to be Brahmins. In recent years, the *claim* has been advanced by various communities such as Sowrashtas, Visvakarmas, Vahnikulas, &c. The “holy thread” is worn more largely than ever in these days, and there is nothing to prevent any body from *claiming* to be Brahmins. If a *mere claim* is to confer the legal right to vote, these new claimants can easily form the majority. The effect will be to completely swamp those who have been *recognised* as Brahmins from the remotest times and on whose behalf, as the class possessing the Shastraic right to the rendering of the spiritual

ministration needed by the rest of the Hindu Community, the men of the past ages have created numerous religious trusts and endowments and conferred gifts of all kinds. It is only the Smarthas, Vaishnavas, and Madhvas, and also the few Adi Saivas that have been recognised as Brahmins in the past and for whose benefit the endowments and charities of all kinds above mentioned have been made. These alone are entitled to be included in the future Brahmin electorate, and not those who "claim" to be Brahmins. The fact that these Brahmins are, several of them, employed in various secular avocations to-day does not make them cease to be Brahmins. For secular employments are *not closed* by the shastras to the Brahmins but are permitted to them at all times for the gaining of livelihood, and so they continue Brahmins to this day, and are alone entitled to vote as Brahmins,—not those who "claim" to be Brahmins.

Mr. Jinarajadasa said at the Gokhale Hall, Madras on the 11th Instant:—"About the year 1909, Mrs. Annie Besant had made a pronouncement that before very long there would come to the world a great teacher with his message to the whole world. Since then, she has been repeating that statement, and she had a reputation to stake, as she was known in the four continents as a great spiritual teacher." He then proceeded to ask them "to prepare beforehand to accept Him." It seems to us absurd and foolish that men should "accept" a teacher before knowing what he teaches. And then Mrs. Besant's "pronouncement" on a matter is no guarantee that she will long stick to it. She has no doubt a great "*reputation to stake*," but she stakes it on the advocacy of successive causes, and her gains and losses therefrom come upon the world with such lightning rapidity that one stands bewildered by the kaleidoscopic marvels of her unique and erratic course in the life she has lived. Mr. Jinarajadasa and numerous other followers certainly admire and some even deify her as a "great spiritual teacher." This is certainly a great credit to her. But we can prove

that many of her interpretations of Hinduism are manifestly faulty, and she herself once avowed that "her experiences with Mr. Leadbeater on the higher planes were due to glamour." Lastly, why is this particular time chosen by Mr. Jinarajadasa to revive Mrs. Besant's old "pronouncement" of the year 1909 regarding the "coming of a great teacher to the world." Her persistent advocacy of Home Rule, her recent internment, and her election to the Presidency of the Congress have made her the most prominent character to-day on the stage of Indian public life. So, her followers evidently think that the revival of this old "pronouncement" of hers regarding the coming avatar or teacher will easily gain credence and acceptance among the Hindu public. Again, we should like to know whether her two Brahmin wards, the sons of Mr. Narayaniah, have completed their studies in England. Is Alcyone soon to return to India? We fear that Mr. Jinarajadasa is simply flogging a dead horse. Theosophic Avatarism is dead for ever and ever.

The Twentieth Century, too, has its Don Quixote tilting at the windmills. Mr. George Joseph, M.A., Barrister-at-law is our illustrious Don, and Brahminism is one of the Indian giants he is fighting gallantly, even heroically. For, as President of the Non-Brahmin Group Conference at Tinnevely, he said:—"The Bureaucrat in administration and the Varnashrama Dharmist in Hindu Society are spiritually kin. The bureaucracy should bind itself with Brahminism in hoops of steel. We who fight for equality and responsible government have against us Bureaucracy and Brahminism." Mr. Joseph is a Christian and has nothing whatever to do with Hindu society or Brahminism. He despises us as idolators and pantheists in religion, and the sacred authorities whom we accept and adhere to are of no significance and value for him. No Brahmin can ever cross his path in social or religious life. Moreover, in politics to-day, he himself acknowledges that it is "the Non-Brahmins that have rallied to the support of political Brahminism,"

while "Brahmins have carried aloft the banner of responsible government." He further says,—“As for myself, I have no doubt or anxiety for the future.” Why Mr. Joseph, M.A., Barrister-at-law should tilt at what he calls "brown bureaucracy" seems inexplicable, unless it be that he is resolved to snatch away his laurels from the heroic and valiant Knight of La Mancha. May the Lord Jesus and all the saints of Christendom find this contemporary Don of ours a fitting future of worthy service as the chivalrous champion and Knight-errant of "equality and responsible government." It is the Brahmin's appointed function to invoke the blessings of Isvara and the Devas. But we must not forget that Mr. Joseph is a Christian, and so we invoke the Christian God or Incarnation on his behalf. Our excuse is that, as the Christian calls the Bible his *Veda*, so we, for the purpose now in our view and so far only, take it on ourselves to send up an invocation to Jesus on Mr. Joseph's behalf. It may be that a Heathen's prayer is rejected. But the Hindu is both tolerant and resourceful under the stress of unforeseen exigency.

The Presidential Address at the Non-Brahmin Conference at Tinnevely.

(By R. GANAPATHY AIYAR B.A., B.L.)

According to Mr. Joseph, the difference between autocracy and democracy is only an "irresolvable question of faith or dogma," "Absolute monarchies have reared great civilizations, century after century," "the problem of statesmanship is the same for all the Indian Communities; the possibility of economic resuscitation is the same for all; the disabilities under which we live, and which we seek to remove, are fundamentally the same; and the final redemption, when it should come, cannot be essentially different for the great Religious Associations". These are some of his premises and conclusions, jutting out prominently from the midst of an array of violent abuses showered over the Brahmins' head and from the midst of a number of

inconsistent and ill-digested assertions and dogmas that fill up the pages of his Presidential Address. He further explains that "Home Rule means in politics government responsible to the duly elected representatives of the people, and through them finally to the people themselves"; and the Brahmins have long accepted this position also, though it is not necessary to limit the explanation in that way. Mr. Joseph was invited to occupy the Presidential Chair of a *Political Conference* in opposition to Dr. Nair and his party and to support the Congress scheme in the framing of which the Brahmins are supposed to have a large share. When there is thus a complete agreement between him and the Brahmins in the Political field, it is inexcusable that he should have gone out of his way and disgraced the Presidential Chair by launching a virulent diatribe against the Brahmins and "unscrupulous Brahmin Officials" in their absence and unnecessarily stir up class hatred. In his view, "right through all the centuries, people have made a mess of the things that make for liberty, self-respecting citizenship and the highest type of manhood," *whatever these vague words may mean*. He shows the cloven feet of the Christian, when he says "In social arrangements (under Home Rule) caste will die and there will be equality and freedom of opportunity; in religion, a priestly order will vanish and man will be given the liberty of himself facing and dealing with the God of his faith or imagination." One wonders what kind of religion this may be! But, what has religion and its social arrangement to do with the address on the Political platform? Why should the speaker, chosen for political purposes, abuse the opportunity and suddenly change into a religious and social preacher? Home Rule or Self-Government has been accepted to be better than Good Government; but, *why should it take that particular form which was wrought in the seething furnace of decaying France?* Why should the social and religious arrangements that enured and strengthened the Hindu Society for thousands of years be also brought to the furnace and destroyed?

The reasons for this abuse of opportunity are not far to seek. Mr. Joseph began his Presidential Address by stating that "It is not without significance that their choice of President should have fallen upon a member of the Christian Community", and that "the spirit of liberty working through the Indian peoples for the shaping of a new social economy and a deepened sense of brother-hood is essentially Christian and, therefore, demands the contribution of the *Christian experience for its richest operation*." Well 1917 years have nearly passed for the operation of this *Christian experience* and this supposed Christian spirit of liberty and brother-hood. Of these, nearly 1790 years passed away with no claim to any such liberty or brother-hood. Whatever might have been the good things taught by Jesus Christ to the fishermen of Galilee, the Crusade, the Inquisition, the Auto-de-fei, the Religious wars of Europe, the most inhuman slave trade, the extermination of the aboriginal races of America and Africa and hundreds of other national crimes are all written large in bloodish red in the pages of history and disgrace the Golden Book of God. "Between the Rome of heathen Caesar and the Rome of Christian Peter, which was crueller? Which was worse?" It is well known that "Christian love among the churches look the twin of heathen hate" and "Christian conquerors took and flung the conquered Christians into flames." "Have the Christians grown at last beyond the passions of the primal clan"? If any doubt remains, look at the present war and diplomacy in Europe, a daily tale of enormous woe and destruction. One may even venture to say that the so-called Christian brotherhood never extended beyond the Christian fold or beyond the purpose of militant propagation, religious or political, as in China or Japan. In fact, if Europe progressed, it was in spite of the benumbing effects of Christianity.

The oppression of the Christian churches, the piercing darts of Pascal's letters, the thunder of Voltaire, the rack-rent of the land-lords, and the consequent agrarian disaster, the cupidity for power and several other similar causes unsettled the society

and brought about the most destructive French Revolution and out of the ashes of its burning fields rose the desperate cry of "Liberty, equality and fraternity."—a cry that could not even survive to the time when Mazzini planned the freedom of Italy. This "new Illumination of Liberty, equality and brotherhood" flashed for a while, like a wil-o-the-wisp, through the inner sense of Europe and soon passed and died away; and the French Revolution also proved a failure. Why? The method of retaining in man these heavenly qualities was not known. How can sober facts be laughed to scorn by hundred texts? How can you "tumble Nature heel over head, and set the feet above the brain and swear the brain is in the feet?" It has been reserved only to the ancient people of this sacred country to teach the World how best to preserve these heavenly sparks of fire in the *pravritti marga* of the busy work-a-day world, without being consumed by them: "for freedom is also free to slay herself" and "demos ends in working its own doom". Brahminism has been always upholding law and order in the past and wherever sound law and order is kept up Brahminism will prevail.

To Mr. Joseph, it is "a strange paradox, that the men who are born Brahmins are asking for application of anti-Brahmin democratic principles and that the Brahmins have carried aloft the banner of responsible government; *whether they have not committed political suicide as Brahmins is one of the problems of the immediate future*." Mr. Joseph is very frank indeed. Well, to a Christian who is nursed to believe the beginning of the world to be not beyond 6,000 years, whose conception does not extend beyond the narrow ken of the garden of Eden and the Satan therein, whose sympathies are limited to the descendants of Adam and Eve, who is not restrained by anything higher than the fear of purgatory and hell, such a behaviour of the Brahmins will ever remain a paradox and a puzzle till his Day of Judgment, and, in his petty-mindedness, he may wish the effacement of the Brahmins off the Earth. But to the Brahmin, who has unravelled the mysteries of life and death and adopted the means of

attaining liberty even from them, who has laid down the means of obtaining equality even with God himself, whose far-seeing vision has harmonised the brother-hood of every imaginable thing and who has to pray every day, not for his daily bread, but for the welfare of all the living things, such a suicidal behaviour is not a paradox. The vision of his duty throughout the long long ages of the past has been to seek the welfare of all living things and it still remains the same, however much it may be dimmed by the changes and passions of the hour. If the Brahmins were selfish and looked to their own benefits, they might have with much greater advantage, "bound themselves with the white Bureaucracy in hoofs of steel."

If the ancient Indian culture and the landmarks of the country be swept away by inciting the Non-Brahmins, India will undoubtedly be an easy prey for the spread of Christianity. That is the way in which Mr. Joseph has conceived his scheme of Indian Reforms and the unwary Non-Brahmins are unconsciously getting into the snare. That is why this young knight-errant of Indian Christendom, hailing from Travancore, while attacking the "White Bureaucracy" (consisting of anti-democratic Christians), fights the wind-mills on the way, like the Don Quixote of old, and runs amok against an imaginary "Brown Bureaucracy" (admitted to consist of suicidal democratic Brahmins), and even the cosmopolitan character of Theosophy affords no protection, "*in this bout of abstract reasoning*", (not a drunken bout, let us be consoled) and further lays his lance at rest to pierce the Native States, not even sparing the sacred memories of the dead. By all means, let him "salute Dr. Nair" (even prostrate before him) as the guru of this pastime of chivalry "in pouring the vials of his wrath on the Brahmin": But let the salute or prostration be done in private, not in public, before the Non-Brahmins of Tinnevely, who may be expected to have a wish to live in peace and harmony with their Brahmin neighbours. Already Mr. Norton had to admonish a section of them from making a laughing stock of themselves, in support-

ing "the White Bureaucracy" out of antipathy to the Brahmins. Why should another section of them require the admonition of probably a Gandhi to put down the Brahmin hatred caused by Mr. Joseph? That is the danger of the Non-Brahmins putting themselves under the lead of Christians. Like the Non-Brahmins of Tanjore District that met at Thiruthuraiipoondi, they are also sensible people desiring to live in peace and *love their neighbours* but for the intervention of the parental solicitude of Christians.

But let our Non-Brahmins take to heart the lesson furnished by the history of Japan. When a great Civil war was raging amongst the several clans in Japan, in the year 1848, the American Naval Commander Perry was waiting with open arms in the Japanese harbour, with the American Warships, (like our obliging Christian friend) ready to assist one side or the other: but, for a long time, both parties went on without the help of the outsider, till at a last one party was driven to despair, and sought his help but, soon rejected with scorn the proffered help so gladly given, owing to the taunts of the other party and preferred rather to be defeated. But for this good sense and manliness, Japan would have been a part of the United States long long ago.

Only four years ago, when another Group Conference of the same Districts, but consisting of both Brahmins and Non-Brahmins, was entrusted to both Mr. Joseph and myself as secretaries, Mr. Joseph did not evince any desire to attend even the business meetings and absolutely refrained from even attending the Conference even while he was present in town. But, that was a time when our Christian friends were not bold enough to announce in public the cherished object of "*ending the (supposed) Brahmin Supremacy and achieving it soon by breaking up caste*." But now, the apple of discord thrown by Mr. Montagu, is the proper time for the Priams of Troy to see the several parts of the Hindu body corporate in all their underlying nakedness and raise their pistol at the head. The passion and confusion, now raging from the feet to the head of the country, is the

proper time for young buds to shoot up in varied colours. Let us now see what a Christian Barrister of Tinnevely of advanced age and ripened experience, who has travelled much in England and Europe and discussed political questions with eminent statesmen, who was a Home Ruler long before Home Rule was thought of by the Indian Public, has to say on the subject, after working in the political arena for more than 30 years. This respected veteran Congressman, Mr. P. Peter Pillai, in a letter dated 18-9-1916 to the President of the Oudh Talukdars' Association of Lucknow, writes as follows:—"I have contributed about 100 articles on famines in India and about 50 on the elevation of the so called 'depressed classes.' In these, I discussed the labour question which affects most materially the landed community and agriculture. The labour problem is almost identical with the problems affecting the *much misunderstood and misrepresented caste system*. There has been a movement for sometime to start and work a Varnasrama Dharma Conference. In May last, one such Conference was held here, a copy of the proceedings of which I enclose herewith. It has been proposed to hold a Conference for All-India at Lucknow and *the people in these parts will be very happy*, if arrangements can be made to hold a Conference of the kind at Lucknow for All-India. It need not identify itself with any present Conferences and Congress. An early reply will oblige." Such is the wisdom and tolerance of age, experience and sober thought.

It is a matter for great satisfaction that the keynote of the Welcome address of the Reception Committee Chairman was far different and sober, without being disgraced by any of the ill-conceived hatred of the Brahmins. The Christian President might have taken a clue from him when he advised that "there was no good in indulging in mere abuse or using violent language"; but that was too good or too late to benefit the President who had his Address already printed and who had probably a different purpose in view. It has come to my knowledge that the attack on the Brahmins was deliberately made by him.

Our only prayer is that there should be peace all round and good will between all the Communities, adhering to their respective duties and enriching the Motherland as in the past in varied ways.

Pencilings by the way—VIII.

BY S. P. THIAGARAJAN.

When we maintain that the ancient Hindu polity was essentially democratic, and are asked to demonstrate it, we have to face some obstacles, formidable for the moment. There are a set of critics who want us to explain why a democracy—genuine, as we call it—"based on a stable social order enthroned on a spiritual basis" should have decayed. The critics of this stamp obviously labour under an illusion. We must remind them that it is absurd to confound stability with force or the greatness of a thing with its duration. And in order that a genuine democracy, like the ancient Hindu polity, should subsist in one country of the world, it would be necessary that institutions, of a similar tendency though not of the same kind, should be introduced into all the other nations. It is only an application of this truth when we maintain that though Dharma has its ebb and flow, it is never destroyed. The other set of critics have apparent justice on their side. The materials of Indian history are in a most chaotic state. As one of the choice spirits of this age once wrote to the present writer, such of these materials as are available have rarely been worked at with a free and open mind by Indians unspoilt by the craze for Westernisation or the still more degrading desire to be pat on the back by some Western scholar. Under these circumstances they who maintain the essential democratic nature of our ancient polity have only tradition to go upon. Nor need this be a matter of regret. Tradition is only the concretisation of a nation's culture and history; one may always depend upon its luminosity. The reader will be so good as to note the essential scope and aim of these notes, so often adverted to. This said, I proceed with the less hesitation.

The most serious as well as the most pusillanimous charge levelled against the Hindu polity is that the laws were dictated by an interested oligarchy. It has been objected that the selfish aims of a particular caste were furthered by those laws. What these selfish aims are and how the law furthered them has never been demonstrated by these sapient critics. The whole clamour in this presidency at least illustrates the art of ushering in new parties in our political world. A political aspirant in modern India begins by discriminating his own political interest; he then contrives to discover some doctrine or some principle which may suit the purposes of a new association, having previously calculated on those interests which may be collected around and amalgamated with his; and which he adopts in order to bring forward his party and to secure his popularity. One of their chief planks is a persistent vilification of the lawgivers of the race. Of our laws, the latest Convocation Orator says:—"A system of law, beyond the comprehension of our Western customs, allowed every man to rise in his own sphere up to the highest steps of fortune without, however, making it possible for him to overstep the bounds of a social order where covetousness and rivalries are the first results of liberty."

Says a distinguished and authoritative writer:—"In the consideration of laws a distinction must be carefully observed between the end at which they aim and the means by which they are directed to that end, between, their absolute and their relative excellence. If it be the intention of the legislator to favour the interests of the minority at the expense of the majority and if the measures he takes are so combined as to accomplish the object he has in view with the least possible expense of time and exertion, the law may be well drawn up although its purpose be bad; and the more efficacious it is, the greater is the mischief which it causes." Judged by this test, the Hindu legislators come out of the ordeal in shining colours. I shall, in a minute, shew the evils of democratic legislation as well as those of legislation by an aristocracy and show

also how the ancient legislators were able to steer clear of both these evils. It is sufficient to remark here, without going into elaborate arguments, that the single end at which the ancient Hindu legislators aimed was that each soul of the great Community should be able to realise God and the serenity of an abiding Peace. With this end in view, which is surely the end aimed at by all men of whatever religion, they laid down that purposive organisation which, spite of many rents and defects, still has its centre safe. The laws they laid down were no doubt the work of an aristocracy—but they were not an aristocracy of wealth, nor even of mere intellect. But I am anticipating.

The mutability of the laws is the greatest evil of democratic legislation. But they generally tend to promote the welfare of the greatest possible number, for they emanate from the majority which, though liable to error, cannot have an interest opposed to its own advantage. Moreover the poor being always the majority, the interests of property are likely to suffer by legislation. On the other hand, when an aristocracy makes the laws, the tendency is for wealth to be concentrated in the hands of a minority. It therefore holds good, as a general proposition, that democratic legislation is useful to a greater number of citizens than aristocratic legislation. This is however the sum-total of its advantages. Against this must be put the truth that "aristocracies are infinitely more expert in the science of legislation than democracies can ever be." Aristocratic legislation proceeds with the dexterity of art; it understands how to make the collective force of all its laws converge at the same time to a given point. The laws of democracies on the other hand says a learned writer, "are almost always ineffective or inopportune."

Let us look, now, at the Hindu legislation. Mutability indeed has never been charged against it; on the other hand its very lack of this quality makes our pseudo-reformers indignant. The aims of the Hindu polity have been set forth above and the laws and the social organisation were framed to meet this end. The laws

activities have perforce been scattered and ineffective. Attempts have been made in these last few years to bring together these scattered forces, but so far they have been on the religious side only. But the memorable Dharma compasses all forms of human action and it is time this wisdom was brought to bear on the chances of the politics of the hour—over which nations go to war and ruin. The "Hindu Message" is the offspring of this realisation that the great body of conservative progressivists should have a common platform and that the ancient wisdom should be brought to bear on the complex problems of the modern epoch.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The Orthodox Hindu Movement. The 1st Quinquennial Report

MR. N. K. RAMASWAMI Aiyer writes:—

To The Editor of the HINDU MESSAGE

SIR,

I shall give herein a short Progress Report of our Movement up to date, to be followed by similar reports from time to time. I shall divide this article into three sections, (1) the present situation (2) the actual work done and (3) the special work just on hand.

I

These seem to be bad days for orthodox Hinduism. We first had the Arya, the Brahma and other Samajas. Then we had the Social Reform movement. This was followed by Theosophy, which began as the upholder of Hinduism, but has now begun to attack Varnashrama Dharma and the Hindu Marriage Ideal—the two mainstays of Orthodox Hinduism. We hear now of Neo, Protestant, Liberal, Cosmopolitan, Missionary and Esoteric Hinduism. Lastly we have the non-Brahmin and the Panchama movement. Our movement has now been organized to counteract the above Movements. The time has come in this country as it came in the West for Protestant or heterodox Hinduism to organize itself as different from Catholic or Orthodox Hinduism. The various above movements will all be comprised under the former. There is no good in being intolerant towards each other. We must take life as it is and see that our differences in social and religious matters do not interfere with our national unity in Politics. That political unity is possible along with Religious

and social differences is becoming evident daily in our national life. Our Movement stands for Varnashrama Dharma and Orthodox Hinduism. It insists on samskaras, at least on sandhyavandana and sbraddha, accepts caste by birth and pre-puberty and single marriage ideal, especially for Brahmin girls, and is against inter-dinner and inter-marriage between Brahmins and non-Brahmin Hindus, as well as non-Hindus, conversion from other religions or reconversion of Hindu converts, and foreign travel, especially for Brahmins. We believe in the Divine authority of the Vedas, the smritis and other shastras and recognise long-established Hindu usages and acharas. Orthodox Hinduism is quite consistent, nay, is alone consistent with National Progress as well as Home Rule, for Varnashrama Dharma is the highest embodiment of Federalism in Religion, Sociology and Politics, while Home Rule is but an application of it to Politics alone. Varnashrama Dharma is the best synthesis of Science, Philosophy, Religion, Sociology and Politics and is the soul of Hinduism.

II

The Pioneer Varnashrama Dharma Sabha was started at Guntur in 1913 along with the Andhra movement. The 5th Guntur District Varnashrama Conference was held this year along with the District Conference at Repalle. The 1st Andhra Varnashrama Conference was held along with the Andhra Conference at Bapatla in 1913 and the 5th this year at Nellore along with the 5th Andhra Conference. The Madras Varnashrama Dharma Samrakshana Sabha was started in 1915 and it held its 2nd anniversary and Conference this year at Thethiyur, a Brahmin Agraharam in the Tanjore District. The 1st Madras Provincial Varnashrama conference—which was also the Andhra Varnashrama Conference of that year—was held along with the Madras Provincial Conference at Nellore in 1915 and the 3rd Provincial Varnashrama Conference was held this year at Cuddalore along with the Madras Provincial Conference. The Kumbakonam Asthika Sabha was established in 1915 by His Holiness Sri Kanchi Kamakoti Peetam Jagadguru Sankaracharyaswami of that place on the Sankarajayanti day—the very day he took his seat as the Head of the mutt and its 2nd anniversary and Pandits' Varnashrama Parishad was held this year at Kumbakonam. The 1st Tanjore District Varnashrama Conference was held at Mayavaram in 1915 along with the District Conference. A special Varnashrama Conference along with the 1st anniversary and Pandits' Varnashrama Parishad of the Kumbakonam Asthika Sabha was held there last year. The 4th District Varnashrama Conference will be held next month along with the District Conference. The All-India Varnashrama Conference was started last year at Lucknow on the occasion of the Congress and it will be held at Madras whenever the Congress meets there. Last year the Pioneer students' Varnashrama Sabha was started at Trichinopoly on the occasion of the District Varnashrama Conference and its first anniversary was held this year. Students' Sabhas have been established also at Kumbakonam, Mannargudi, Madras and, Madanapalli at which last place the 1st Chittur District Varnashrama Conference was also held this year. The Madras Sabha started a monthly English as well as a Tamil Varnashrama Dharma journal in 1915 and its

Reply to objections to Varnashrama Dharma.

[ADAPTED FROM 'VEDANTA DIPIKA']

"We have lost our solidarity on account of the differences due to Varna and Ashrama. Hence only our country has lost its independence and we have become a subject race. If the caste distinctions are done away with then only we will get Self-Government. Therefore we should try our best to obliterate the Varnashrama distinctions". Thus say some people. Let us consider this a little.

Our country did not lose Self-government till 1200 A.D. Prior to that Harsha reigned as the supreme king and the Gupta dynasty of kings ruled for more than three hundred years. History says that they all ruled the land quite in accordance with the canons of Dharma and that the people were then happy. Before the Guptas the Maurya dynasty of Kings ruled the land. Several other powerful royal dynasties reigned according to history both before and after them. Our Itihasas and Puranas say that several ancient Hindu Kings governed the land for thousands of years wisely and well. During those periods the Varnashrama distinctions did exist and they formed in no way a bar to the unity and solidarity of the people. Each preserved his own rights and duties. The Mahammedan invasion of our land began in the eighth century. They captured Delhi about the 12th century. They became masters of almost the whole of the country in the 15th century, and they lost it gradually in the 18th century. The Persians who have no caste distinctions lost their country to the Mahamedans in one day and themselves became Mahamedans. Turkey, Turkistan, North Africa, Spain and Portugal became subject to the Mahamedan yoke though they had no Varnashrama distinctions. Further they mostly became Mahamedans themselves. Burma which knew no caste distinction became subject to the English in one day. Therefore the Varnashrama distinctions can in no way be accounted as the cause of a country's losing its independence.

Jayachandra and Prithuraja quarrelled with each other and the former requested Mahamad Ghor to invade the kingdom of Delhi. In the subsequent battle Prithuraja ran in advance of his forces and was captured and killed by the Mahamedans. Thus the kingdom of Delhi passed to the Mahamedans. The King of Kanvakubja who gloated over this victory lost his kingdom and his life in the following year. When the fate of the chief kings was thus settled, the whole country easily became a prey to the Mahamedans. What can Varna and Ashrama do in this case? How can we blame the Varnashrama distinctions? If people talk without knowing history, how can we reply to them.

About the same period the English became subject to a petty Norman King, William the Conqueror. Saxons, Angles, Danes, Normans and Celts joined together and became the English. The absence of religious differences welded them together. The kingdom of Poland consisted of a single race; still have not three kings ravaged the country and partitioned it among themselves? Hence it is not fair to thoughtlessly invent causes for a country's losing

2nd Volume began this year. It is however very irregularly published. The Kumbakonam Swami began in 1915 a monthly Tamil journal, named "Arya Dharma" which has begun its 3rd Volume this year. The Swami inaugurated a Students' Varnashrama Dharma Prize English essay and His Holiness holds a student's Darbar on the Vijayadasami day, when Gold and Silver Medals will be given to the first two prize-winners and books to other essayists, who competed for the Prize. The Swami's Tamil lecture on "Varnashrama Dharma" delivered at the last year's anniversary of the Asthika Sabha has been rendered into English and the same is given free to all, especially to the students. The "Orthodox Hindu Series" intended especially for students was started in March last and five numbers thereof which form its general section were published regularly every month. The chief articles thereof and seven further articles which form its special section are being printed in a book form. It will be given away free to the subscribers of the Orthodox Hindu Series and for half a rupee to others and for four annas to students. As a step towards the Hindu Educational Trust, which has been a long-felt need, Vedadhyayanam classes for Brahmin students have, under the auspices and patronage of His Holiness Sri Sankaracharya Swami of Kumbakonam, been organized, one attached to the National High School, Tiruvadi, another attached to the students' Varnashrama Sabha of Mannargudi open to both the National and Mission Institutions there.

III.

The question now to be urgently considered is the safe-guarding of orthodox Hinduism in the Indian Post-war Reform Scheme. The *Hindu* and the *New India*—the two Home Rule Dailies of Madras—edited by a cosmopolitan Brahmin and the Theosophical Home Rule Leader of South India—are aggressively anti-Varnashramite and anti-orthodox Hindu. The *Maharatta* of Poona—the Home Rule organ of the Maharashtra Home Rule Leader, as well as the *Message*—the Nationalist Daily of Bombay—are also anti-Varnashramite. The Madras Varnashrama Dharma expressed its fear sometime ago that Hinduism would be endangered at the hands of our Social Reform, agnostic, heterodox Hindu, Theosophical Home Rulers as was the case in the Civil and Post-puberty marriage Bills and the Baroda Caste Usages Bill. What we have now to insist on in the coming reform scheme are (1) Religious toleration i.e. that an orthodox Hindu should not suffer in secular matters by reason of his orthodoxy (2) Religious and social legislation affecting orthodox Hinduism must be left to a separate orthodox Hindu legislative body and not to the ordinary mixed legislative councils and if (2) is not feasible the present policy of Religious neutrality should be maintained by excluding religious and social legislation from the Home Rule Legislature. What we ask applies to every other religion, as already the Indian Christians of Madras are agitating for. The All-India Varnashrama Dharma and Orthodox Hindu Mission and the Kumbakonam Asthika Sabha have already moved in the matter and it is hoped that the Madras Sabha will also move at once in the matter.

themselves were laid down by our seers in their state of *Samadhi*. Men like the seers of old, belong to all classes of society, though as I have shown in an earlier note, they constitute an order by themselves. They were not the aristocracy of mere intellect that gives the laws in so many countries of the West, nor did they constitute a hereditary aristocracy of the kind met with in the West. Indeed the whole tendency of Hindu legislation has been subversive of the growth of an aristocracy such as we see in the West. I refer to the law of descent, of partible inheritance. I cannot here refer to all the consequences that flow from this purely civil law. I will content myself with remarking that its influence, operating on generations unborn, has ground down the bulwarks of the influence of wealth to the fine and shifting sand which is the basis of democracy. Nevertheless, they, the seers of old, found an aristocracy of a unique character. They possessed a self-control which protected them from the errors of temporary excitement. Not being tied down by any mundane interests, and having in view the goal of human life, they laid down, in their super-conscious states of *Samadhi* the laws of life most in accord with that grand conception of the end of the race.

The fact that these seers were members of the highest caste has been adroitly handled by Brahmana-phobes of these days. This need not detain us long. The seers, having risen above temporalities, could not be affected by their *Purvasramas* and even if they should be—a supposition so derogatory to their Rishi-hood, which we are absolutely unwilling to grant even for the sake of argument—the fact that they were simply law-givers, who had no right of administering the same, which in every case was left to the castes concerned or affected, should surely knock the bottom from under our critic's position.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Nizangam.

The Bhagavad Gita

With an English Exposition

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

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

INTRODUCTORY.

(continued)

I have stated in my work on *Sir Rabindranath Tagore* about this matter thus: "Our sages declare that every man must begin his spiritual progress by service of humanity; that the attainment of illumination by renunciation, knowledge, and love is an end in itself; and that even after illumination the wise man should do his duties in a spirit of detachment and dispassion so that others might not be led astray by the wise men giving up the performance of duties. They declare further that in the case of the very few who have risen to the highest raptures of love and wisdom and are immersed in bliss no worldly action can be expected. What action do the votaries of the gospel of work ask them to do? If they pass through a place they spread a paradise of love about them, and whoever is fortunate enough to breathe for a moment in the divine and luminous atmosphere that they carry about them feels a sudden conversion of the heart. A compassionate glance from their eyes is worth a thousand religious lectures. How few, how very few, can be such souls? In the case of those who are only travellers on the path towards light, the performance of duties is exacted by the sacred law, though they will do their duties in a spirit of detachment and dispassion and as an act of worship of the Lord saying and feeling *Sri Krishnarpanam astu* (श्रीकृष्णार्पणमस्तु)—I dedicate it to Sri Krishna. Through law the soul rises to wisdom and love and through wisdom and love it rises to the Bliss of the Lord."

Mr. Tilak in his *Gita Rahasya* says that he bases his doctrine that *Karmayoga* is the final goal of life according to the Gita on the verse which tells us what are the means of finding out the highest essence of a work.

उपक्रमोपसंहाराव्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

(The beginning, the end, the matter repeated, the original elements, the goal, the accessory matters dealt with, and the elements of logical discussion are the seven means of ascertaining the purport of a work).

No one can have any quarrel with this method. It is in his application of it and in the inferences drawn by him from such application that the erroneous elements have come in. It is true that the Gita is addressed to a warrior and that it finally overcomes his disinclination to action. Is that a reason for saying that every one should do action irrespective of his *Varna*, *asrama*, *sraddha* or *Vāsānās*? It is no doubt true that it is the *Upanishad* of the *Mahabharata* which describes the *Dharmas*. But does not the *Mahabharata* describe both *Pravritti Dharmas* and *Nivritti Dharmas* and do not the heroes of the *Mahabharata* finally turn their back upon the over-enjoyed pleasures of life and attain to the highest altitudes of renunciation? The test of *abhyāsa* also has been unfairly applied by Mr. Tilak. Even supposing that the Lord again and again reverts to Arjuna's duty to fight, how does that injunction apply to all irrespective of time and place and circumstance and environment? If the *apūrvata* test is to be literally applied, it will be the duty of every man to *fight*. The Lord did not tell Arjuna to administer the law, or to relieve suffering, or to lead people in the paths of righteousness but to fight. Again, the Verse

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

shows to us that the Gita is a scripture given to all and not to the fighter alone. Further, the injunctions to attain to the summits of devotion and contemplation are not really less frequent than the injunction to fight. The test of *फलं* also has not been properly applied by Mr. Tilak. The fruit is the attainment of God and not doing the work of fighting:

मत्कर्मकृन्मत्परमो मदक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

मन्मना भव मद्रक्तो मयाजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

It is not possible to take up the other tests for full consideration here. The test of *अपूर्वता* also cannot bear the strain sought to be put upon it by Mr. Tilak. The Lord says that he is giving to the world what He had declared to the world at the beginning of creation and which it had forgotten. The really original element in the Gita is its grand synthesis. Mr. Tilak's view that in those pre-printing days no one said or wrote anything unless he had something original to say is to say the least of it more amusing than conclusive. What has the question of printing to do with this matter? It was in the pre-printing days that the epic of *Mahabharata*—much bigger in size than many modern poems put together came to be written. In spiritual matters the entire truth has been given by the *Veda* and who—be he God Himself—can improve upon it and give us something absolutely original? He can only bring before our gaze the radiance of illumination eternally shining there. In the very same way Mr. Tilak has misapplied the tests of *arthavada* and *Upapatti*. He has done well in pointing out the worthlessness of Western ethical systems based on utilitarianism, evolution or intuitionism. "The greatest good of the greatest number" is a mere intellectual bubble, because, does "number" include savages and brutes? Who can find out what conduces to the greatest good of the greatest number? If two persons differ as to such greatest good, who is to decide between them? This theory gives no prominence to the element of motive in action. Suppose the promoters of a railway company bribe the authorities to lay a railway line, that action secures the good of the people. Is it therefore moral? The evolutionary and intuitionist systems of ethics also are unsatisfactory and illogical. The real glory of man is not the *will to live* or the *will to power* but the *will to attain the highest perfection* which is expressed by the term *Mumukshutva*. No system of ethics is sound which is not based on a sound system of metaphysics. The real defect in Mr. Tilak's method is that in his attempt to socialise

all spiritual activities there is the danger of his losing sight of the higher work of our spiritualising all social activities till in the end the spirit is left face to face with God and in full possession of the priceless and eternal treasure of God-realisation. It is not possible to take up here for discussion all the ideas mentioned in Mr. Tilak's voluminous book. They may be taken up later on from time to time whenever necessary. The supreme importance of *Karma*—action whether for legitimate gratification of legitimate desires or in a spirit of renunciation and detachment and dispassion—has been recognised by all. The real difference is as to whether it is the final end and aim of life. Already India has been torn by empty futile discussion as to the ultimate elements of life—as to whether the soul and God are one, or one and yet not one, or two, as to whether Lakshmi and Narayana together or Narayana alone forms the Godhead, and so on. Mr. Tilak has added one more to the distracting discussion of the ultimates. As a matter of fact it seems to me that the Lord has expressed himself so clearly and has given to the world such a grand synthesis that it is impossible to mistake His gracious Message. I shall endeavour in the succeeding pages to make my position quite clear and I shall at the end sum up the Lord's gracious declaration of Truth in the Bhagawad Gita.

(To be continued)

N. S's Miscellany.

1. If right to property is alone recognised and not right to labour, even that property must be in danger under the condition of individual struggle created by this non-recognition of right to labour.

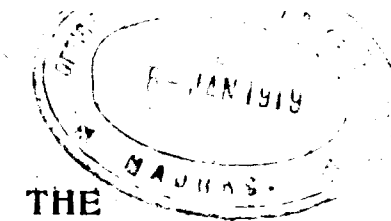
2. If hereditariness is not encouraged, not only shall we lose the inherited skill, but supplies will become uncertain and the balance of supply to demand will get disturbed with the effect of bringing about social chaos.

3. They speak of communal representation. This is wrong from each of two standpoints (a) the tendency now is not to look upon any community as having a right to a particular labour or means of livelihood. There is also the tendency to obliterate all

distinctions in customs and manners and make them externally homogeneous wholes. Thus each community must soon cease to have anything distinctive to itself which has to be guarded by legislative or executive acts. It is even a bar to unity as perpetuating divisions in a nation. (b) If, on the other hand, each community is to be an organ in the social organism responsible for some function with reference to the other organs, then too, the idea of every organ looking after itself is absurd. Once the organismal sense is established, every organ will be the ward of all the other organs. In either case therefore, communal representation has no meaning.

4. They say that the Brahmins should not be represented in the public service out of proportion to their numerical strength in the entire country's population. This is not fair. In the division of labour which is the essence of the ancient Indian polity, the Kshatriya was conceded the right to have an army through which he could not only protect the country but protect himself against people who do not pay him his tax, or try to harm him or his subjects. The other classes viz., the Vaisyas and Sudras, had land, cattle and other labour not still gone out of requisition. The Brahmin, on the other hand, lived on mental and religious labour which is of an incorporeal kind. He had no power to protect that labour or levy the remuneration of that labour, just as the king has in respect of his throne and his tax. He depended entirely on voluntary contribution and looked to the Kshatriya for his protection. His appeals were to an unseen world. However much such appeals may influence the minds of men in time of plenty, they must be absolutely fruitless and merely cries in the wilderness when the people themselves are engaged in severe individual economic struggle. At such a time, a policy of adverse protection of official labour, when that is the only resort to the Brahmins, in favour of the Non-Brahmins is extremely unfair. Further, the policy of restricting the Brahmin's entry into public life is tantamount to a proscription of the intellectual class and must be distinctly harmful to the country in the long run.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY JANUARY 3, 1918.

[No. 11.]

The Hindu Message stands for

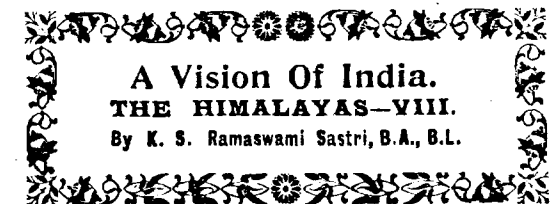
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Upon a bright auspicious springtide day
The Thrones and Dominations bright and Powers
In thy far-shining, fair, and fragrant bowers
A marriage hall did make most glad and gay,
Where many a rhythmic and symphonious lay
And song and dance made sweet the winged hours
And all the seasons brought their shining flowers
And Nature's heart was in a mood of play.
And in that radiant fair pavilion bright
With married hearts and hearts and minds and eyes
Then came the gracious ever-wedded pair
Who albet one—the world's Supernal Light—
Yet bound to us by love's resistless ties
Let children see the Parents' marriage fair.



The Hindu Message

THURSDAY EVENING 3, JAN. 1918.

The Year 1917.

It is no longer true that in India "the past is the present." India is no longer self-contained; Indian life is no longer ordered according to eternal laws for the attainment of settled human aims here and beyond; India has become involved in the vortex of human affairs as part of a great and growing Empire and as inseparably associated with the fortunes of an Imperial race, active, aggressive, all-absorbing beyond any other known to history and determined to bend all humanity to its great aims and purposes. Henceforth we must resolve to play our part in the drama of the Empire's activities and progress. And our rulers have, also, by the educational and administrative agencies and ideals they have set up in our midst, prepared us already in some measure for taking up this work. The most contemplative, the most advanced in years, the most pessimistically inclined, the most misanthropic among us cannot help being influenced by the forces at work around us. The state, Indian or Imperial, is around us, and within us; and all of us have to live in co-operation with it, or to carry on a sharp, but constitutional, agitation against its measures, for the achievement of various collective aims or the improvement of the individuals composing it. One thing, however, we must be thankful for, and that is due to the fact that our rulers are British, not Germans. For, the state, as the

living German mind conceives it, is "the public force for offence and defence." "It does not ask primarily for opinion, but demands obedience, and its laws must be obeyed, whether willingly or no." The English people, on the other hand, believe in the free play of public opinion acting through the machinery of an established constitution, and to it we, Indians, owe whatever hopes are throbbing in our hearts to-day, of being able to re-found and re-constitute an Indian nation which, while forming a worthy constituent part of the Empire, will also be able to fulfil her own mission in the world's future in a way suitable to her own environments, antecedents, capacities, and inclinations.

These reflections suggest themselves strongly to us in proceeding to fulfil our present intention to place before our readers a brief review of some of the more important events of the year which we have left behind and we trust that our review will be such as to suggest, justify, and illustrate the inner truth of things there is behind their outward seeming. And, first, we shall speak of the war. Distant as we are from its horrible and unimaginable tragedies, its dreadful and perilous uncertainties from moment to moment, we are all of us, high and low, feeling its effects every day and every hour of our life, and our sufferings and inconveniences grow with the increasing length of its unforeseen duration and termination. The German writer we have above quoted regarding the nature and aims of the state has stated that "the outcome of our next successful war must be the acquisition of colonies by any possible means." He seems to have been con-

vinced that the Germans *must* be "successful" in the next war. The nation that gained three successive wars in the course of a few years only a generation back, rose to be the most powerful of all peoples on the continent of Europe, and has since then perfected its machinery of war and accumulated an inexhaustible supply of war material, may well hope or dream of being able to achieve success in any war she might undertake and against any combination of enemies,—at least until she has met with a serious reverse. Germany has ever felt contempt for the nations which have had the quixotic idealism or interested effrontery which now and anon sets out to "rave about everlasting peace," and has boldly held that "war will endure to the end of history. The laws of human thought and of human nature forbid any alternative, neither is one to be wished for." Nor can Germans be altogether blamed for believing in the Biblical assurance or doctrine that "the God above us will see to it that war shall return again, a terrible medicine for mankind diseased." For, does not the Bible inculcate that "greater love had no man than to lay down his life for his friend." In these views naively expressed by Treitschke, the German historian and teacher of the new science of politics, we see the true explanation of the origin and course of this dreadful war and the tremendous issues for which it is being fought with so much hellish obstinacy and such hellish disregard of all future consequences.

During the year just closed, Germany has on the whole continued her victorious career of past years. It is true that, on the Western front,

she has suffered numerous reverses and has been forced back at every point where she attempted an offensive—whether at Verdun, in Flanders, or elsewhere,—though it is strange that, after the British army had won its recent great victory in what is known as the Battle of the Tanks and broken through the boasted impenetrable Hindenburg Line, that army should almost immediately have been thrown back and lost almost all its gains. In Italy, after an unbroken career of slowly-gained, though moderate successes, her brave army and generals have, by a sudden, swift, and staggering stroke inflicted as if by some malignant and hidden Power of portentous and unsuspected capacity for mischief, lost all their gains and the German army has advanced by swift strides into her own territory till at last it has been stopped by the rapidly-arrived and arriving reinforcements of British and French soldiers in tens and hundreds of thousands from France. The overthrow of the Russian Imperial dynasty which was inclined towards a separate peace and the triumph achieved by Kerensky in his attempt to establish a democratic and republican rule in place of the extinct autocracy raised high hopes in England, but the unexpected has happened as usual. Kerensky's revolution has been speedily followed by the Counter-Revolution whose chief authors the Maximalist party, have concluded an armistice with Germany as a preliminary to a separate peace. Civil war has meanwhile broken out between the parties representing the Revolution and Counter-Revolution. The internal position cannot be made out quite clearly from the meagre and mostly conflicting accounts that are

served to the outside world by the partisans of various Russian parties but on the whole the Maximalist party seems to be in the ascendant and a separate Russian peace with Germany seems probable if not also assured. On the whole, the position is favourable to Germany at the Russian front and in the interior of Russia, and hence Germany has been able to strengthen her position at the Western and Italian fronts. The Mesopotamian muddle has been more than made up for by the brilliant successes which have been gained by General Maude, and now by the capture of Jerusalem and the conquest of Palestine. We are assured that the moral effect of this triumph is even greater than its strategic results. The advance in Egypt, too, is a matter for congratulation. The position at the Western front, however, is not as satisfactory as might be desired. In spite of the gigantic efforts made to provide men and munitions and the continued and almost unbroken series of military successes gained by the matchless heroism of both the British and French armies, the offensive operations have not produced any very great or tangible results. What is gained in one moment of struggle is lost at another moment, and after three and a half years the process of "attrition" or "nibbling" still goes on and on. The Ministry of Mr. Lloyd-George which was expected to make up for the faults of Mr. Asquith's has certainly not fulfilled all the hopes it roused and so the Allies have all joined together to form a joint War-Committee in order to attain to a more thorough co-ordination of the resources and operations of all of them. It is too soon yet to judge of the work of this

new organisation, but it is America's advent upon the scene of war in Europe that is now being eagerly looked forward to. If, as some expect, America will not be quite ready even when the next spring appears, then Germany will be in a far more favourable position than now to resume the offensive at the Western and Italian fronts. Even supposing that America will be ready and able to co-operate with the Allies when spring appears, we are not yet in a position to know whether the German submarine menace shall have been by that time fully got in hand and rendered innocuous. The losses to the Allied shipping by the operations of the German submarines still continue, and this makes us not feel quite certain and hopeful of the American help being as effectively rendered as we desire. Let us hope for the best in regard to the future of the Allied navy. In the past, it has been somewhat inexplicable to us why the unmatched and mail-clad British Navy has not been more aggressive and active than it has been. The Germans have assuredly filled the ocean with their hellish floating mines, and surely this accounts, and to some considerable extent, for the tardiness of the British naval operations. There is also the part played by the submarine menace to be considered. However, it is the British navy that has practically strangled German foreign trade by maintaining an efficient blockade and preventing provisions and munitions from reaching Germany. It has kept watch and ward on the sea so as to prevent Germany from sending reinforcements which would have enabled her colonies now irrecoverably, we trust, lost to her to defend themselves against the British forces

in Africa. We fully believe that great events will happen as soon as the next Spring campaign commences and that Great Britain and her allies will take the offensive with every prospect of gaining a succession of notable successes which will result in the crushing of the German power, the gaining of Berlin, and the dictating of peace terms there. Without such a conclusion being reached, no satisfactory terms can be obtained, nor a reward appropriate to the sacrifices and efforts made by the loyal nations of the British Empire and the great French nation.

The War in spite of the dismal and dreadful losses and sacrifices it has entailed on the Empire in hundreds of thousands of most precious lives and in hundreds and thousands of millions of valuable treasure, has brought to maturity questions, long awaiting solution, regarding the rights of subject and dependent nationalities within the Empire. The problem of Irish Home Rule with which we in India are only remotely concerned and to which the greatest man of the Nineteenth Century—the late W. E. Gladstone—devoted his transcendent genius and unmatched eloquence when both had reached their highest development in the last of the six decades of his glorious public life, is now nearing a solution which, even after the ceaseless parliamentary efforts and successes of Mr. Asquith's legal and literary genius, seemed to be still far away from practical realisation. We owe the present hope of a speedy and satisfactory settlement to the influence of the war on men's minds and hearts, and to the cheerful sharing of the Irish in the perils, horrors, and sacrifices of war. Similarly, war has brought

India nearer to the goal of national freedom within the Empire and of equality of treatment with the rest of the self-governing communities for which Indian leaders, past and present, have worked for a generation past with a sincerity, stubbornness, and sacrifices unprecedented in the annals of modern Indian history for centuries past. India, notwithstanding the loss of her martial spirit and manliness during centuries of inglorious subjection and slavery at the hands of her rulers, alien or indigenous, and forgetting the immeasurable wrongs inflicted on her in the past in the loss of her accumulated treasures and the exploitation of her natural resources, has made a chivalrous and generous response to the call for co-operation with our rulers in the Empire's hour of need. Only those who are by nature base-minded and hug falsehood to their heart's embrace and who ever take a malignant pleasure in doing evil to others and are in consequence incapable of applying or appreciating even in their dreams the standards of right and wrong when their own actions are concerned, can fail to see that the response made by India to the call of her rulers, in spite of the continued sufferings of her people from destitution and pestilence, exploitation of resources and enforced idleness has been of a kind unmatched in the history of humanity. The time seems at last to be nearing when our political, economic, and industrial conditions seem likely to improve. Lord Hardinge's Viceroyalty had been one marked by genuine sympathy with a civilised people renowned and powerful in antiquity, but now prostrate beyond all example, owing chiefly to "the crimes and blunders" of the ruling

classes here. He laboured night and day, in sunshine and sadness, through good and evil report, for the good of India, wept with us in our wrongs and rejoiced in our joys, and lost no opportunity of advancing our interests and our rights and our progress towards the dawn of an epoch of freedom and self-respect in the near future. At the time of the crisis in South Africa,—when the present struggle with German savagery commenced,—when the Imperial Conference assembled,—and on numerous other occasions, he proved the self-elected champion of our claims for just and honourable treatment to India. His passionate love for India, his generous advocacy of the cause of India and of her claims on every important occasion as it arose, his patient endurance of malicious calumny, and misrepresentation reminded us of the days of Lord Ripon's Viceroyalty, and in truth there was kinship between the two men in regard to principles and the application of them to practice, as well as close analogy in the treatment they received from the resident Anglo-Indian Community and from the Indian people. It is to Lord Hardinge, also, we owe the advocacy, by the Government of India itself, of our claim for a large and liberal measure of autonomy, Imperial and Provincial. Moreover, the financial relations between the Government and people of India during the last year and since the war have been getting more and more satisfactory. The imposition of import duties on Lancashire goods which would have been a wonder of wonders even ten years back and an almost impossible act of interference with the course of nature a generation ago has now become an accomplished

fact. The supra-tax on incomes and the export duties on jute are also important and should not be forgotten in this connection. The industrial commission presided over by Sir T. Holland, the appointment to it of Indian gentlemen like Sir Dorab Tata and Sir R. M. Mukerjee, and the nature of some of the evidence tendered before it by European witnesses of the stamp of Mr. Gill, are also signs of the times, though we feel not altogether without apprehensions as to the nature of the recommendations and conclusions that the commission may adopt. India's economic and industrial future is the crux of the present critical situation, and our foremost reason for advocating self-government is that only a free Indian nation can vigilantly guard India against the evil results of the continuance of the present process of foreign exploitation.

But to return to the effects of the War in bringing us nearer to the goal of national freedom which we mentioned above. The last session of the Congress at Lucknow proved memorable as bringing about a *rapprochement* between the two great communities of our land. The Hindu Moslem problem which has been the greatest obstacle hitherto to the fruition of the national aspirations and efforts of Indian leaders, past and present, is now solved and no longer blocks the way. Opinion has moved fast within these last few years. It is not only due to the efforts made in India, but hastened we believe, in large measure by events taking place in the Balkan Peninsula and the relations of the Balkan and the Continental Powers to the Sublime Porte. Even though this interpretation of what has transpired in Europe may not be acceptable to all, there can be

no doubt that the relation between the two communities has been for some time one of mutual confidence and friendship, and the country has already reaped the benefit of the union of interests and hearts existing between them. The Congress-League Scheme of Reform is the direct result of this closer union. No doubt, even previously the beneficial effect of the Hindu-Moslem Entente had borne fruit in what is known as the Memorandum of the Nineteen. But the Congress is the great National organisation which has unflinchingly laboured for over a generation past, and against tremendous odds, for the uplifting of the nation from its hopeless slough of despond and dependence to the cheery optimism which characterises our outlook on the future and the enchanting vision of freedom which is beckoning to us in such a manner as to make us feel that we are within easy reach of its ineffable joys and glories. No other organisation can claim the same share of loyal adhesion and support from us. It is no wonder that the entire continent has gathered lovingly under its banner and helped to carry out its programme of propagandistic work. For a year past every part of the Indian Continent has resounded with the echoes of the call of our leaders everywhere, and the nation has responded in a manner so unmistakable that it began to evoke attention and opposition from the privileged possessors of power, and soon the latter commenced its determined endeavours to suppress the spread of agitation, and to put down or injure its leaders. The story of these measures is still fresh in our recollections. We have had not only the internments in the Southern Presidency of which we have so lively a re-

collection, but in other Presidencies also respected national leaders and even others who took part in political agitation on the popular side were subjected to annoyance and repression of various kinds. The Defence of India Act which was intended only as a war measure was utilised for the purpose of suppressing meetings and even liberty of movement from place to place. Then followed an agitation of which we do not remember anything which can approach it in the experience of a generation past in point of persistency, the intensity of feeling roused, or the area of its prevalence. We have no doubt that much of the feeling roused was due to genuine national discontent and opposition to the bureaucratic endeavours to put down the national movement and popular sentiment in the land. But we feel also equally certain that many who had for years never taken part in political agitation or felt any interest in Government's measures or the doings of the Indian national leaders were roused to the depths of emotion and to actively participate in the public agitation chiefly because they were impelled by personal feelings of love and loyalty towards those whom they had long held in veneration and esteem. Some conspicuous individuals, too, who had for some years previously taken no active part in political work were roused to a sudden access of public activity and agitation chiefly owing to the impulsion of the same or similar circumstances, motives and feelings. But in politics men's motives and feelings can never be, and indeed they ought not to be rigorously scanned and scrutinised. Though the collective national impulse is fed from sources of all kinds, it

assumes a similar form as it goes onward and develops; and when it gathers in volume and intensity, it becomes irresistible. The search after motives is always interesting, but it is rarely fruitful of result and is almost always productive of personal ill-will and bitter resentments. The agitation, also, was in one instance utilised to advance an interest or purpose which could only glorify a living name in the eyes of posterity or in the eyes of the person who bore it, while it could do no present service to the national cause. But in spite of all that can be said or felt on this aspect of the question, the agitation became so universal, and the discontent roused was so widespread and genuine that His Excellency the Viceroy resolved to take immediate action and took such measures as would at once put an end to the agitation, satisfy public opinion, and pacify public feeling. All the measures of repression taken by the local government as well as by those of other provinces were rescinded, and public opinion was reconciled in such a manner as to restore the normal calm of the Indian public and social life.

Government has, however, to satisfy the public demand for justice in regard to the internments of other public men. Our Mohammedan brethren are still in trouble, and the restrictions on the freedom of two of their trusted leaders have not been yet removed. So long as this genuine grievance remains, the festering sore of public dissatisfaction will continue. At the same time, we are aware that Government have declared that two of the leaders interned have entered into negotiations with the enemy. But, if they deny having done so or declare

that they have been misunderstood, Government might well afford to treat them with generosity and kindness. For, the Government of India is strong enough for it. At the same time the Madras leaders who got up fortnightly and monthly meetings all over the Presidency and collected tens of thousands of Rupees on account of the interned trio of Madras, have not yet directed their attention to the case of the Moslem interned with the same earnestness and persistency of purpose, and this is a matter for serious consideration and for taking action similar to that which has been taken in regard to the Madras trio. No doubt, the visit of the Secretary of State has turned the attention away from this important and urgent matter but when the Congress session is over, no time should be lost in taking up this matter for agitation seriously and with stern resolution. As regards the alleged existence of a revolutionary conspiracy in Bengal, we think that Government has taken the right course in appointing a capable and competent Commission of Inquiry. The Bengal Government's action has, indeed, been tardy, but the people of India are prepared to support Government in many measures which the present Commissioners might suggest for adoption in order to put down anarchist crime and the revolutionary propaganda, if any, leading to it. So we trust that the country will be made free from all blame or suspicion in the future and will enter on a new epoch of progressive constitutional development till the goal of self-government now adopted by our rulers as the ultimate objective of their Indian policy is finally attained.

The counter-agitation of the resident

European population was a thing to be naturally expected. There has ever been a British party of ascendancy, privilege, and prestige to oppose the growth of freedom even in the Colonies and Dependencies of the Empire. In India, this same party which had been active during the time of "Clemency Canning" and of Lord William Bentinck and again carried out its mischievous and selfish mission of opposition to all reform or concession of any kind during the Viceroyalty of Lord Ripon has now become again phenomenally active. All the various organs of Anglo-Indian opinion, true to their persistent and perverse policy of self-aggrandisement, have set in motion and forced into activity the unscrupulous minions of bureaucratic ascendancy and mercantile exploitation both here and elsewhere. Not only have Lord Sydenham and his school of step-by-step progress towards the declared goal of India's self-government become actively hostile to the present pro-Indian policy of the Ministry in England, but in India itself a great agitation has been started by the non-official European community who seem to imagine that, if India were given self-government to-morrow, theirs will be the first Indian interest to suffer. Certainly this is the most insane of all phantoms. For, India has never in the past excluded any human being from staying or settling on her soil. But at the same time we cannot help observing that a self-governing India will not tolerate the policy of rapidly exploiting her natural resources till she is left nothing but an empty shell. She would rather like to develop them in such a way that her soil would prove a perennial source of income to

her people and help to raise them to a position of influence and esteem among the communities of the Empire. If Englishmen settled in India under the new scheme of self-government, they would certainly be most welcome, for their active enterprise and love of freedom would be most helpful in developing India's resources, material and moral. Great Britain and the Dominions would still be our honoured and equal partners in the conduct of all Imperial concerns, and would not tolerate their exclusion from any part of the Empire. But all these circumstances count for nothing with the exploitationists of to-day, and they are content only to look at the policy of self-government for India from the standpoint of a selfish imagination which is content to take for granted that it will assuredly result in endangering their schemes of exploitation, present and prospective. They have everywhere again raised the old cry that India is on the eve of a revolution or rebellion, and that Indians have entered into an unholy alliance with the enemies of the Empire. Anglo-Indian opposition takes many forms,—some natural and wearing the mask of legitimacy, others unscrupulous and dastardly, and openly and avowedly so. We can at least understand Mr. Curtis and his set when they propose fancy schemes of autonomy of all kinds, but the effort that has been made to set up a Non-Brahman clique to oppose the grant of any concessions which will lead, early or late, to any kind of self-government is one of the most disgraceful episodes of the present Anglo-Indian agitation. We have already expressed our views in favour of all genuine attempts to improve the pre-

sent system of education in a manner which will make it equally easy for Non-Brahmins and Brahmins to enter the service of the state and receive the necessary training for efficiently rendering that service. But that there should be found high-placed officials and educated Indians, too, engaged in an unholy combination to proclaim the absurd proposition that no steps should be taken in the direction of granting self-government on the specious and false ground that it would result in substituting a Brahmin oligarchy for the reigning British bureaucracy is one of the surprises of the present Anglo-Indian agitation, and only illustrates the truth of the well-known adage that the drowning man catches at a straw. The combination has proved an entire failure, for the true Non-Brahmin Community has risen like one man to protest against the absurd contention that self-government for India will lead to the ascendancy of Brahmins in the Councils and the service of the state. A hare-brained chatterer here, or a credulous aristocrat there, has been found to join the mischievous agitation, and the whole game has practically collapsed, in spite of the attempt made at the last moment, with the apparent support and encouragement of high officials, to get up a tremendous array of petitions to the Viceroy and the Secretary of State by various mushroom bodies or bogus associations of so-called Dravidians, Adi-Dravidians, and what not.

We have referred to the scheme of the Curtis set. It was at once met by a storm of opposition and criticism, and so far we have not seen a single shred of argument in favour of it. Even in England it has evoked nothing

but ridicule and opposition, and the Curtis set may be taken as practically extinguished. We may also take as exploded the attempt of administrators of the stamp of Sir M. O'Dwyer to stay the hand of reform by representing that the martial races of India do not want self-government and that only the "intellectuals" of India do so. Sir M. O'Dwyer's example has many imitators, but after the warning or rebuke administered by H. E. the Viceroy, this kind of official opposition may be taken as practically discounted.

The visit of the Secretary of State remains shrouded in mystery. The materials for a decision are now at his disposal. All parties and schools of opinion have made their representations. He must also have gained, in his numerous private interviews and by his own observation, a great deal of information as regards the actual conditions under which various sections and schools of opinion have been formed and at work in this country. We think on the whole that his resolve not to express his opinions publicly regarding the representations made to him has been a wise one, for such an expression would only have generated plenty of heat and violent excitement while gaining him precious little indeed of real enlightenment. Now that he has all the materials at his disposal, it remains to be seen what is to be his next move. It has already been announced that he is not to return before the end of February. What he is to do here during the remaining interval of two months is still a mystery, and we can say nothing till it is cleared.

The last year has also been remark-

able for the attempt made by our rulers to deal with the problem how far our school and college students are to be allowed to take part in political agitation. All's well that ends well. The Madras Government began by indiscriminately preventing students from attending all public meetings. But representations were received from heads of various institutions as to the impracticability of the Government's idea, and so they have since resolved to entrust the discretion to permit or prohibit attendance at meetings to the heads of colleges who, as men on the spot, can easily issue regulations to suit each occasion and also bring their personal influence to bear on their students so as to produce the best effect on the formation of their character and principles. While so far matters have taken a satisfactory turn, we must express our disapproval of the measures taken by some people in Madras to promote gatherings of students for the purpose of inducing them to form their own opinions and pass their own resolutions at meetings in regard to social and other questions now being agitated in the land. We do not want to object to gatherings of students for promoting friendly and cordial feeling but it is not right to permit what would help to unsettle unformed minds. The result of these deliberations by the students themselves, under the guidance of foreigners or denationalised Indians and especially the former, will, we fear, be to introduce and foment social rebellion and the dislocation and disturbance of the Hindu home. We fear that already many immature lads have been spoiled by the growth of the spirit of social rebellion. For, everywhere the

national dress, the indigenous system of growing the hair, the use of caste marks, &c., are on the decline, but unhealthy habits, smoking, and drinking, and the taking of prohibited foods, &c., are daily on the increase. Moreover, the dignified courtesy and gentlemanliness which have been much admired among all the higher Indian castes, Brahmin and Non-Brahmin, are known to be getting more and more into disfavour in the practice of daily social life. The habit of unthinkingly accepting new or foreign ideals, views, habits, fashions of all kinds is daily on the increase not only among the young, but even among adults. For instance, the moment the idea of passive resistance was mooted, meetings were held everywhere to advocate its adoption. Newspapers are doubtless valuable aids for the rapid dissemination of information, and the announcements of the holding of meetings in Madras leads to the holding of meetings everywhere. When Madras gave the lead in accepting the policy of passive resistance, every mofussil centre followed suit. Here and there a few voices were raised against it on grounds stated, but they were drowned in the swelling chorus of the mass of human voices in its favour. But let us judge of the matter in the light of what followed. No one felt then, nor has felt since, any need of practising passive resistance. Where, then, was the need of making heated speeches or passing resolutions in favour of the ideal of passive resistance. Similarly, some one conceives the idea that common dinners are needed to secure Indian unity, without calmly considering for a moment whether it has helped the attainment of unity among the European

people among whom it has always been practised. The same senseless, sentimental, sickly severance of the human mind and emotion from the common-sense search after the sober voice of reason and truth tends to spread to various other matters. For instance men like A. O. Home Dadabhai Naoroji, W. C. Bonnerji, Budroodeen Tyabji, Ananda Charlu, Surendranath Bannerji, and others have yet got no statues or memorials; and it is to them we owe almost all the political advances we have made. Where, then, is the need or urgency of erecting statues or memorials for others just now? In respect of such matters as dress, the cropping of the head, the use of caste marks, etc., our young men are easily induced to forsake the national customs and fashions. There are many who regard these as non-essentials and so we need have much ado about them. But the passage from non-essentials to essentials, to the depreciation or discarding of even the Arya-Dharma as prescribed and taught in the Veda and Vedanta, becomes thus easy enough in time. The entire fabric of Sanatana Dharma, both the *Upaya* (or means) and the *Upeya* (or goal) is being assaulted by a host of determined and aggressive enemies, open and disguised, on all sides. India will doubtless rise politically, become self-sufficing economically, and even transmit to all parts of the world again as of old the products of her art and industry fashioned after models, beautiful and useful, entirely indigenous,—again discover and practically apply new physical laws. But, if she abandons her Dharma, the path to the attainment of the direct cognition of the Brahman, "the One only without a Second" even while man lives and works in

this stage of life on earth, she will have ceased to live in the only sense in which she has hitherto lived viz., for the good not only of humanity, but of the entire Universe of sentient existence.

The Congress Presidential Address.

The Congress session just held at Calcutta marks a momentous stage in Indian political life and evolution. It represents the culmination of one great era in the life-history of the National Institution and the commencement of an even greater era in its future life. India has had her political education on fruitful lines and has now risen to a clear consciousness of her assured possibilities. More than anything else, it is this all-important feature of her National life as reflected in this session of the Congress that demands and deserves our glad recognition; and we shall have missed the really vital and enduring elements of power and glory in our great National movement if we allow attention to details to draw our gaze away from this dominant and inspiring aspect of the Nation's achievement at this thirty-second session.

Mrs. Besant who occupied the Presidential seat has delivered her Message to the people of India in her Presidential address. None of our disagreements with her on momentous questions of social organisation and the right ordering of individual life in the light of eternal religion can justify us in withholding the appreciation due to her for the work she has been doing for three years past. She may well be proud of the honour that a very large majority of the Indian people has conferred on her, and it shows how millions of Indian hearts beat in unison with hers in her present aspirations for our holy motherland. India must now look to her for a year more for willing and whole-hearted co-operation with the enlightened and patriotic Indian leaders in carrying to a practical conclusion their chosen mission of achieving the political regeneration of India.

We are now in a period of our history when the Indian Nation is on the tiptoe of expectation awaiting the call to step into a higher region of progressive political life. Such recognition of our political manhood by the realisation of it by ourselves and the welcome accorded to it by our rulers is not inconsistent with the preservation of the soul of India unimpaired in the fields of individual, social, artistic, and religious life. Nay such manhood will attain its fullest measure of perfection of achievement only by its loyal preservation of the graces and glories of the soul of India in these all-important fields of life.

Serious statesmanship and political sagacity alike expect and require England to realise the justice and propriety of India's claim as now made through her great national institution. The claim has been justified in abundant measure by India's giving freely and gladly the best portion of herself in men and money so that in the battlefields of freedom, righteousness may vanquish the forces of unrighteousness. But the justice of the claim was recognised and conceded even earlier because India's long and glorious past record of achievement in the cause of civilisation, her pre-eminence in the arts and sciences of humanity, and the radiance of her spiritual life pre-eminently fitted her for a life of glorious national achievement under the quickening impulse of free institutions.

India's political education is now complete, and she now awaits the call to consecrate to national service and the service of the Empire the new and auspicious qualities called into being by such political training as she has had. The fruitful application of such new-born energies to the complex needs of our national life is our inalienable privilege. India, radiantly aware of the new life born in her and seeking perfect self-expression, cannot and will not any longer dwell in the hot-house of bureaucratic nurture, and must and will emerge into the eternally bright, warm, and auspicious sunshine of self-governing life.

Mrs. Besant deals in her address with one continuous theme, and rightly,—the subject of self-rule in India. She deals at first with India in relation to the world-war

and says:—"Great Britain needs India as much as India needs England for prosperity in peace as well as for safety in war." The clear and frank recognition of these truths by both countries is the only enduring basis of a higher life of comradeship and the best guarantee of the peace and civilisation of the world. Mrs. Besant then deals with the causes of the New Spirit in India in a clear and comprehensive manner. We want not only a free India, but a strong and prosperous India, if she is to be a source of strength to the empire and to preserve and augment the civilisation of the world by over-throwing all anti-civilising peoples and forces and by helping all the forces that are making for purity, enlightenment, and spirituality. Mrs. Besant says:—"India alone has the man-power which can effectively maintain the Empire in Asia, and it is a short-sighted, a criminally short-sighted, policy not to build up her strength as a self-governing state within the Commonwealth of free nations under the British Crown."

The situation becomes all the more important and emergent when we remember that the Dominions have been proclaimed and acclaimed as partners of England in the new and impending political reconstruction of the Empire. India, which did not at any time and by any circumstances deserve the fate of being a dependency cannot put up with the more degrading position of being a dependency to the partnership of England and the Dominions in the task of Imperial Government. This new feature of the coming political evolution of the Empire has precipitated events in India and quickened the march of her political progress.

The situation became even more acute owing to the unsympathetic working of various repressive enactments by the bureaucracy in India and to the retrograde policy of the report of the Public Service Commission. This attitude of the Government was in strange contrast to the reign of ideas of freedom and democracy in the world and has jarred upon the newly awakened ideas of higher political life called into existence in the motherland

by the operation of various influences. These new-born energies in Indian political life received strength and support from various social and religious movements purely national and indigenous and inspired entirely by the children of the motherland which, despite their unsatisfactoriness from some points of view and from the certainty of their giving way before the re-dawning of the pure Arya-Dharma of the Indian sages led the Indian people, to use Mrs. Besant's words, "to a sense of the value of their own civilisation, to pride in their past, creating self-respect in the present, and self-confidence in the future."

Though we reject altogether Mrs. Besant's views regarding the value of the so-called awakening of Indian womanhood in advancing India's political life, and though we think that true Indian womanhood has a noble function to fulfil in the India of the future quite different from what she can assign to it, we are at one with her in her estimate of the other elements of the New Spirit in India. We may refer to her review of the situation caused by the awakening of the masses. She points out how the Indian ryot who has as much shrewdness and practical wisdom as he has patience and mildness has risen to a clear perception of his sufferings and their root-causes. She says:—"He resents the frequent re-settlements, which force him to borrow from the money-lender to meet the higher claim. He wants the old Panchayat back again; he wants that his Village should be managed by himself and his fellows and he wants to get rid of the tyranny of petty officials, who have re-placed the old useful communal servants."

Mrs. Besant then proves why India demands self-government. She says:—"Self-government is necessary to the self-respect and dignity of a people; other-Government emasculates a nation, lowers its character, and lessens its capacity." National self-consciousness when it has been born and has been nurtured into self-expression declares with a clear and convincing voice in favour of self-rule. She says: "The Magic of nationality is the feeling of oneness,

and the use of nationality is to serve the world in the particular way for which its type fills it... The demand for self-rule is a demand for the evolution of its own nature for the service of humanity." She points out how the present bureaucratic rule has failed in dealing wisely and well with many aspects of our national life and how even if it were good it is and never can be a substitute for self-rule. She states what are the urgently-needed reforms in local self-government, in Provincial governments and in the government of India. She denounces the idea of compartmental autonomy because "it breathes the deep distrust of Indian capacity characteristic of the bureaucracy, and makes the preposterous claim that India is to remain in leading strings because another nation claims the right to rule her and to give her crumbs of freedom from its well-spread table." She presses that there should be a continuous and strong agitation for the passing of the Congress-League scheme and that there should be a strong deputation sent to England to win over the British democracy to view it with a favourable eye. She says:—"The outcome is on the lap of the Gods. We know the strength of the vested interests opposed to us, but we have faith in the justice of God, and in the friendliness of all Britons who are true to the traditions of their country. The wish of organised labour in Great Britain to exchange fraternal delegates with the Congress and Home Rule Leagues is a sign of the new brotherhood between the British and Indian democracies."

Mrs. Besant is a past master of the art of making perorations and we conclude by quoting the one which concludes her presidential speech:—"To set India free, to see her hold up her head among the nations, to see her sons and daughters respected everywhere, to see her worthy of her mighty past, engaged in building a yet mightier future,—is not this worth working for, worth suffering for, worth living and worth dying for?After a history of millennia, stretching far back out of the ken of mortal eyes; having lived with, but not died with, the mighty civilisations of the past; having seen them

rise and flourish and decay, until only their sepulchres remained deep buried in earth's crust; having wrought and triumphed and suffered, and having survived all changes unbroken; India, who has been verily the crucified among Nations, now stands on this her Resurrection morning, the Immortal, the Glorious, the Ever-young; and India shall soon be seen, proud and self-reliant, strong and free, the radiant splendour of Asia, as the Light and Blessing of the World.

Notes and Comments.

The Right Honourable Mr. Montagu's visit to India is a supreme moment in the modern history of India—an event which is the culmination of half a century of education and agitation,—a mission of which the object is the healing of wrongs and the reconciling of conflicts,—a boon from Heaven which our leaders must utilise for the raising of the holy people and the holy land from its present position of decadence and dependence. It is, indeed, a thousand pities that some of our leading men should not have risen to a consciousness of the true import of the occasion and the importance of arriving at a position of dignified unanimity when preparing for presentation to him what would command respect as a far-sighted and far-reaching scheme of reform for redressing the wrongs of ages and securing to the nation a future of self-respect and self-development and a place of honor and glory among the self-governing communities of the Empire. Certainly this is not the occasion for the airing of minor grievances, the ebullition of party feeling, and the ventilation of personal wrongs or disappointments. Intelligent and cultivated men are expected to look far ahead, and to care only for the lasting interests of the nation, and the community as a whole. The leaders of the various sections of the community in other Presidencies have taken this broad view of the national interest. In South India, alone, some of our leading men have striven foolishly to perpetuate the brand of ignominy which has always clung to it

as the 'Benighted Presidency,' and proclaimed the gospel of discord, and raised the banner of faction, in a manner which has brought to us all only disgrace and humiliation even unto eternity, and perhaps also a further prolonged continuance of the present position of dependence and servility.

The Brahmins are not an aristocracy, but belong to the people. They are of the same race as the rest of the people of Bharatavarsha. The Veda itself contains the proof of this fact in the statement that the Dasyus (whom the Western Orientalist identifies with the Dravidians) are descended from the Rishi Visvamitra, and Manu Smriti includes the Dravidians among the Kshatriyas. These are two unquestionable facts, but other proofs equally strong abound. Not only are the Brahmins racially akin to the rest of the holy people, but they have never been what the address presented in the name of the Non-Brahmins called "an exclusive community." There is no inter-marriage even among the sub-sections of the Brahmin or the Non-Brahmin castes, and many of them do not inter-dine. But still all Hindu castes have co-operated for untold ages in all public and private transactions. Either all Hindu castes and sub-castes are exclusive, or none. The only question for consideration is,—whether common interests exist to bring them together. It is only within these twelve months that a few disappointed individuals in Madras and elsewhere began to preach the new gospel of disunion, but since then they have been disowned by a large and growing number of Non-Brahmin leaders, and even by the rank and file of our Non-Brahmin Hindu brethren all over the Presidency. These few men who have newly come forward to sow dissension have not the least claim to pose as the true representatives of the people, and in fact they are, in most instances, moved by purely personal motives and the bond-slaves of the green-eyed monster which has never failed to track the dismal and disastrous course of India's decline and downfall during all the revolution of the last millennium and more.

If the Brahmins had been an aristocracy or an exclusive class, they would surely have disappeared in the unnumbered revolutions we have gone through. Like the professional classes of European societies, the castes in India are, each and every one of them, a *natural*—even an *original*—formation. Professional classes have never been wanting in India, and men of all castes are always found included among many of them. Such professions always arise in response to varying conditions of time and place, but they have only risen side by side with the *original* division of castes by birth and without destroying them. The official class today and the class of politicians who are so prominent are drawn equally from all castes; and if the Brahmins now form the majority, it may not be always so in the future. Hence it is absurd and stupid for men with disappointed ambitions to shout "Halt," when the progress of the nation as a whole has to be achieved, and especially at the critical stage now reached, when all jealousies must be suppressed in response to the call of self-respecting patriotism and national honour. Those who have not the heart to make such a response will unfailingly go down to posterity as the sons of darkness, but this blot on the national escutcheon will only be temporary and pass when the glorious champions of freedom to-day win their cause and the ancient Mother sits once more sceptred in all her wisdom, might, and majesty with her faithful sons worshipping, steadfast as ever, at her holy feet.

Have the Brahmins failed to contribute to the many-sidedness and variety of the growing Indian life to-day? Do they stick to a barren ceremonial or the monotonous life of ancient custom simply because it is paying, and even though it is *not* sanctioned by the Holy injunctions of the Vedas and the Rishis? Have they been tempted by the attractive offers of Buddha, Jina, Allah, Jehovah or Jesus, from their world-old fidelity to the Vedas and the Rishis? Foreign dominations have come and gone, but the Brahmins remain, simply because they are not a

stationary and hide-bound community of priests enslaved by superstition or of nobles bending prostrate before a despot's unbending whim or blindly admiring a narrow and farcical Court etiquette. In Europe, priests hold clerical offices in a state church, and form one of the professions encouraged by the state, and with its social and spiritual outlook dictated by the state. In India, Dharma is an eternal ideal superior to all states, kings, priests, societies, social groups, and powerful individuals. Like other castes, the Brahmins are sustained by their love of Dharma, whatever the revolutions in the state; and so, it is absurd to say that loss of place or power will ruin or degrade them. They enjoy no aristocratic privilege, as do the English nobility, even to-day, who sit in Parliament by hereditary right. Their hereditary remunerative functions consist only in teaching, officiating at sacrifices, and accepting gifts when in need. Certainly, none of these functions have the stamp of aristocratic privilege, but depend for their fruitfulness on personal qualities transmitted from generation to generation. There are who think that, because there are inequalities in the *talents* of men who are children of the same parents, there is no such thing as the hereditary transmission of qualities. The existence of the Brahmin caste for five thousand years and more is the refutation of this view. Whether or not *talent* is hereditary may be doubted, but there can be no doubt as regards the transmission of race-characters. No doubt association also is almost always efficacious in the acquisition of *habits* which influenced character in individuals, but this does not disprove the unquestionable fact of the hereditary transmission of race-characters, chiefly through the male parents. Hence it is that, among Brahmins, the *gotra* or racial name, is transmitted from the father to the son. We do not dispute the proposition that genius and talent are in most cases transmitted through the mother. But race-character is needed to make even genius or talent steady and fruitful instead of the reverse. It is the Brahmin's race-character that has preserved his vitality,

and so also with all other Indian castes.

The Brahmins thus belong to, and take their place among the masses of the people of India, and neither form a priestly class, nor an aristocracy of privilege. They have always served the people, and so they have lived on and do live to-day. They form a necessary and natural limb in the structure of the Hindu social organism, and exercise a function which is necessary for its maintenance and vigorous life. At the same time, they have to respond to the calls of changing circumstance in the national life. So long as they continue to serve the nation and fulfil the function assigned to them in the Hindu social economy, they must and will live. The behests of the Eternal Standard-bearer of the Holy People of Bharatavarsha must alone guide us all, whether Brahmins or Non-Brahmins. So long as His lotus feet are enshrined in our hearts, the future will be ours, whatever the failures and follies, the changes and chances, of the passing hour.

Gnana Yoga—II.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 8-1896.)

So when this mind will end, be broken to pieces entirely, without leaving any *samskara*, we will be entirely free, and until that we are in bondage; until that the *Atman* is covered by this whirlwind of the mind, and it imagines it is being taken from place to place, until this idea becomes all pervading, and it can only go with the whirlwind, but when the whirlwind falls down, it will find that it can go where it likes, entirely free, and it will be able to manufacture any number of minds or bodies it likes, and be perfectly free. This freedom is the goal towards which we are going. If there is a ball in this room, and we each have a mallet in our hands, and begin to strike the ball, giving it hundreds of blows, driving it from point to point in the room, until at last it flies out of the room. With what force will it fly out? With the sum-total of the forces that have

been acting upon it all through this room, what in dynamics is called the resultant. All these different blows that have been given will remain, and with that it will fly. So each one of our actions mental and physical is such a blow. The human soul, or mind, or *indriya*, is a ball which is being hit, and we are being hit about this room of the world all the time, and when we go out of it, the resultant force of all these blows propels, and so we see that no two balls can have the same motion after death, no two can have the same speed or direction when they come out of the room. In each case the speed and direction of the motion will be determined by the hits it has received, so all our actions in this world determine when we can get out of it. What state we will be in is determined by all these. This is one case; suppose I give you an endless series, an endless chain, in which there is one black link and one white link, and then again a black link and a white link, without beginning and without end, and suppose I ask you the nature of the chain. At first you will find a difficulty, that the chain being infinite at both ends, how to determine its nature, but slowly you find out it is a chain. You soon discover that all this infinite chain is a repetition of these two links, a black and a white link, and again and again, multiplied infinitely becomes a whole chain. If you know the nature of one of the links, you know whole chain, because it is a perfect repetition. So this mind, with these two links, birth and death, is just two links in this infinite chain of human life, without beginning and without end. What we are doing here and being here is being repeated again and again, with but little variation, so that if we know these two, this little passage in this world, we will know all the passages we will have to pass through. We see therefore that our passage into this world has been exactly determined by our previous passages. Similarly we are in this world by our own actions. Just as we go out with the sum-total of our actions on us, so we see that we come into it with the sum-total of our past actions upon us; that which takes us out is the very same thing that brings us

its independence, causes which are not the real ones and can never be.

Never mind all this. There are now some who maintain that caste distinctions prevent union among people. This is just like shedding crocodile's tears. Did not the Village Panchayat system thrive well in our country? Did ever the cultivator pine because the Brahmana studied the Vedas and performed the *sandhya*? Did the trader abuse the cultivator because he ploughed the land? Was the weaver jealous of the commercial prosperity of the trader? Did the smith hate the weaver? Was the potter again alarmed at the craft of the smith? Did the shepherd create obstacles because the potter made the pots? Did the washerman cry with his eyes aghast before the barber? Did the vetti revile at the washerman? All these never occurred.

Each carried on his own profession and all enjoyed happiness. It is not the way of the wise to say that discord will disappear only if all unite, after having themselves created mutual discord. In republican countries there are no caste distinctions. There are some who say that if we want self-government we must bury the caste distinctions. If we reply that there are several races in self-governed countries like Austria, Germany, Russia, etc. it will be said that inter-dining and inter-marriages are free among them. Is it not well known what hardship the negro inhabiting America is subject to?

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How can any connection therefore be possibly established between fitness for self-government and thoughts similar to those mentioned above? Representatives of the people will enact laws in the Legislative council, levy taxes and will decide on expenditure appropriate to the revenue. How is it possible that in these matters one caste would be favoured to the detriment of the others? Granting that such preferment is possible, will not the representative of the King veto the proposal? It is known that in England and other places the Landed Aristocracy do not pay taxes adequately, that the trading capitalists pay heavy taxes and that the labourers do not similarly suffer. Such uneven distinctions are not brought about by differences in caste. The relationship existing between caste-distinction and Self-rule is as fanciful as that of pain in one portion of the body when another portion is affected. It is strange that those who attempted to destroy the spirit of union that existed among the Hindus now proclaim that for the sake of union all should follow their own fads casting away all conscience.

Gleanings.

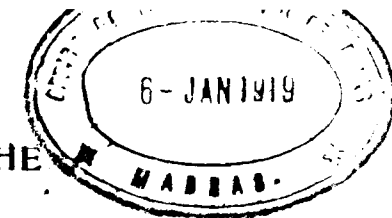
The "Bombay Chronicle" writes:—Will it be believed that a Member of the Executive Council did not vote on a Resolution on which Government was defeated by a single vote. And still this was what happened on Saturday at the meeting of Bombay Legislative Council. The Honorable Sir Mahadeo P. Chaulal abstained from voting on the resolution in favour of Modi. It is well-known that he holds strong views on the point. He must have fought hard when the Government order was issued substituting Balbodh for Modi. He could not have voted for the Honorable Mr. Paranjpye's resolution consistent with his conviction. But he could not have abstained from voting without obtaining His Excellency's permission to do so. It reflects great credit upon Sir Mahadeo for having stood by his convictions and it was equally chivalrous on His Excellency's part to have allowed him to do so.



We are sure that it will give unmixed pleasure to all our readers says the "Christian Patriot" to be informed that Dr. John Nathay B.A. B.L., who has been reading in England and pursuing his researches in Economics, is announced to come to India as the Private Secretary of the Right Honorable the Secretary of State for India, Mr. Montagu. As a student of a high order with brilliant intellectual gifts, he has been able to make his mark in England and to win a Doctor's degree by his treatise on Village Administration in India. He practised for a short time as a High Court Vakil in Madras and feeling dissatisfied with the legal profession he gave it up to take work in the Y. M. C. A. Madras. A short while afterwards he proceeded to England to study Economics in the London School of Economics. He is a Syrian Christian and belongs to a gifted family. What with his knowledge of Indian affairs at first hand and his Indian sympathies he will prove a most useful member of Mr. Montagu's entourage.



Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



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VOL. 1.]

THURSDAY NOVEMBER 1, 1917.

[No. 2.]

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With thy sweet fatal gift of loveliness,
And blest with psychic rapture and repose,
Thou art the fragrant, blossomed dreaming
Amidst the universal wilderness. rose

Must Thou, Immortal Queen of Nations, press
With restless bruised feet amidst the blows
Of heartless men, forget thy inward glows,
Accept as gospel truth each Western guess.

Mother! with holy light in Thy sweet eyes,
And heart set on a bright, celestial goal,
For ever young and fair and chaste and sweet!
Can men revere lust, greed, and hate and lies
While they can hear the music of thy soul,
And kiss with praying lips Thy lotus feet?



in. What brings us in? Our own past deeds. What takes us out? Our own deeds *here*, and so on and on we go, like the caterpillar that takes the thread from his own mouth, and builds his cocoon, and at last finds himself bound inside the cocoon, so we have bound ourselves by our own actions; we have thrown the net-work of our actions around ourselves. We have set this law of causation in motion, and we find it hard to get ourselves out of it. We have set the wheel in motion and we are being crushed in the wheel. So this philosophy teaches us that this soul is uniformly being bound by its own actions, good or bad. These actions are dragging him onward.

The next point to understand is where the soul goes and where it comes from. I have been telling you that the soul comes and goes, but all these terms that I use I will explain afterwards, just as in studying astronomy you are first told that the sun is moving round the earth, and the calculations are made accordingly, but as soon as you step beyond and come to finer calculations you are told it is the earth going round the sun. So, for the present, we will say that the soul is coming to salvation, and is being born and dies. Later on we will find that the soul never came or went. It is nature moving before the soul, and the reflection of this motion is on the soul, and the soul ignorantly thinks it is moving, and not nature. When the soul thinks that it is in bondage, but when it comes to find it never moves, that it is omnipresent, then freedom comes. We are going through the first part and we will keep on to the terminology of this part. So the soul, through these actions, comes to higher or lower states. This is the celebrated law, the theory of reincarnation, and this law binds all creation. People in this country think it is too horrible to think that man has come out of the animals. Why not? Where should these millions of animals go? Are they nothing. If I have a soul so have they, and if they have none, neither have I. It is silly nonsense to say that man alone has a soul, and the animals none. The same argument would apply to all. I have seen many men who

are worse than any animals. It is all a continuous series. This human soul has manifested itself through lower forms and higher forms and so on, migrating from one form to another, according to these impressions, but it is only in the highest form as man that it attains to liberty. The man form is higher than the angel forms, and of all forms man is the highest, the highest being in creation, because he attains to liberty. Man becomes free. Any force projected from a point goes on and on till it becomes a circle, and then goes back to the point from which it was projected. You are aware of the theory of electricity, that it comes out from the dynamo and returns to the dynamo from which it started. So the tendency is with all forces; there is no movement in a straight line; all infinite movements are in circles, and the struggle in this universe is to complete the circle. All this universe was in Brahman, and it was, as it were, projected out of Him, and being turned out it has moved forward and forward and forward. But what is meant by that forward movement; at last we find it was moving in a circle, and comes back to the point from which it was projected. So with this force which we call soul, which for the time being we will assume is a force projected out from God. Later on we will find what it really is. This being projected, it came out through all sorts of vegetable and animal forms, and at last it is in man, and man is about the furthest curve of the circle, the nearest link to God. To come back to this point from which we have been projected is the great struggle of life. Whether people know it or not does not matter, but whatever you see in this universe of motion, of struggles, in plant or in minerals, or anything, is a tendency to come back to the centre and be at rest. As it were there was a tremendous equilibrium, and that has been destroyed, and all parts, and atoms and molecules are struggling to find that equilibrium again, and in the struggle they are combining, and reforming, and forming again, all this wonderful panorama of nature, to get back to the equilibrium again. So all social struggles, wars, and

fight, human struggles, and competitions, in plant life, animal life and everywhere, are but one expression of that eternal struggle to get back to this equilibrium.

Pencillings by the way—IX.

BY S. P. THIAGARAJAN.

It was attempted to be shown, in some fugitive notes of this series, that the insinuations in Lord Pentland's speech at the Cheruthuruthi Ayurvedic Hospital were more justified by the practice of Western medicine than by our immemorial Science of Life. As I am writing these lines, there lies before me a pamphlet on "The agglutination test for typhoid and other fevers" wherein it is admirably and lucidly shown that this Dreyer's test, which has been approved by His Majesty's Government, is an amazing piece of professional humbug and charlatanry. But I do not purpose to refer to it now, for exigencies of space. This week, I propose to refer to another humbug of the Faculty, which has had the sanction of the Government of India.

A certain Major Ross, of the Indian Medical Service, persuaded the Government of India into the belief that quinine was an infallible remedy for malaria, just as that medical mountebank Jenner bamboozled Parliament and the nation nearly a century ago in respect of his horsegrease cowpox which was to annihilate small-pox altogether. With commendable brotherliness the Faculty stood by Major Ross, and quinine has for now many years been almost freely distributed by a paternal government, solicitous of the health of its subjects. The *Patrika* of Calcutta is the only journal that, so far as I am aware, has been persistently questioning the efficacy of this much-lauded prophylactic. I might mention here that in spite of the free distribution of quinine, the mortality from malaria in India is upwards of four millions a year. The *Patrika* cried itself hoarse that was for many years the end of it. And now I see a writer in an English Journal taking up this same subject, basing himself upon an article in the *Indian Medical Gazette* of July last, entitled "a new specific for malaria etc." The writer, Dr.

Horace Willis, of Assam, has now reprinted this article. The outbreak of malarial fever among our troops has invested this subject with an extra importance in these days.

Dr. Willis says that quinine, both in prophylaxis and as a cure, was unsatisfactory. Yet, for a hundred years, it has been adhered to as the *alpha* and *omega* of treatment in tropical pathology! "I felt, when it had failed to give relief in 1200 cases under my direct care, that it would be waste of time and life to further persevere in its employment." And his researches have brought him to a specific which he describes at length and which need not now detain us. Only let the reader think of the immense number of lives that have been wasted or sacrificed, possibly, to professional jaundice to the "herd-psychology" of the Western medical minds. One is tempted to use Shaw's genial phrases in characterising such charlatanry.

The writer in "*Truth*" refers to Mr. Raphael Roche, "a dangerous person who has presumed to study and practise medicine for many years—successfully too—without previously going through a medical school and obtaining a diploma," and quotes his opinion on this subject, since he is "an invaluable authority on the shortcomings and failures of orthodox medicine." But for the inherent logical limitations of the Faculty (see page 63), it should have been easy to have known that quinine is not only no cure for malaria, but that chronic intermittent malaria is simply the result of the use of quinine and other drugs in the treatment of the disease. Mr. Roche particularly includes arsenic in the indictment.

When malaria broke out among the troops stationed in Kent, Sir A. Keogh's private secretary said to a press interviewer that "the patients are all men who were victims of the disease when on service in the East. Malaria of course, is a recurrent trouble." To which Mr. Roche very pertinently retorts that "malaria is of course a recurrent trouble because improper medical treatment makes it so." The italics everywhere are mine. My only contention is

that proper medical treatment is a thing unknown to the Faculty and will long remain so, unless they bid fair to charlatany and empiricism and worship science with a humble and truthful mind.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The path to Salvation.

In the Hindu Message of 22nd November 1917, there are two articles, one the continuation of Swami Vivekananda's lecture on "Gnanayoga" and the other the continuation of Mr. K. S. Ramaswami Sastri's exposition of the Bhagavad Gita. The two articles require more than passing reading. While Swami Vivekananda goes about his business in a circuitous manner, Mr. Ramaswami Sastri's exposition seems to carry in it a tinge of Theosophical teaching. The Swami's expression at once shows his limitations of life. For example, when he draws a contrast between the intellect and the heart, he says that purity of heart is more essential than intellectual eminence. He says that religion is not to be understood through the ears or through the eyes, nor yet through the brain. Men of heart, he says again, have attained to *butter* and *butter-milk* is left for these intellectual fools. Again, he says, it is not at all necessary to be educated or learned to get to God. If you want to teach others, knowledge is necessary, but for your *own* salvation, not at all. If you are pure, you will reach God. All these sentences uttered by the Swami express in a very round about manner the first essential, according to our Sstras, for attaining salvation or *mukti* or realisation of God, viz. *Chitta Suddhi*. According to the Sstras *Chitta Suddhi* is the aim of the Karma marga and the basis of the Gnana marga. Mr. Ramaswami Sastri seems to think that the Karma marga, the Bhakti marga and the Gnana marga, are like the steps of the "golden ladder" which leads us to *Mukti*. The word *marga* and the way in which Sri Krishna has spoken about these three *margas* in almost parallel terms in the Gita seems to have made scholars think that each marga leads to each higher marga, i.e., the Karma to the Bhakti, and the Bhakti to the Gnana marga. This does not, however, seem to be the right interpretation of the disquisition of Sri Krishna. Of course we can dismiss as once the baseless Theosophical idea that each marga leads directly to *mukti*, as if each marga means a separate road. *Marga* here is not to be compared to the road. It rather has reference to means. Mr. Ramaswami Sastri, when he speaks of the golden ladder, seems to be greatly obstructed in his conception by the way in which Sri Sankaracharya speaks in his commentaries regarding the relation between *gnana* and *karma*. The true spirit of Sri Sankaracharya's writings, seems to me to point towards a conception which is dimly shadowed in one of the sentences of Mr. Sastri himself in this article under reference. Mr. Sastri says, "a life of selfless action combined with devotion and meditation is the one means of attaining to this stage." Sri Sankara's real teaching, it appears to me,

may be expressed by recasting the sentence in this manner—"A life of *Nishkama Vaidika Karma*, combined with *Chitta Suddhi* and *Bhakti* and associated always with *Gnana* relating to the details of the Karma, the significance of Karma, the nature of the object towards which the *Bhakti* is directed and of the goal of life, namely, *Atmasarvana* or self-realisation—is the only means of attaining to this stage, namely, *Atmadarsana*." All that is contained in this sentence is expressed by one word, viz. *Dharma*. While Mr. Sastri speaks of the golden ladder in one place, this sentence unconsciously expresses the difficulty he feels in making Karma, Bhakti and Gnana, three different steps leading to higher life. The Karma, the Bhakti and the Gnana *margas*, represent only one path on which the Karmayoga, Bhaktiyoga and Gnanayoga walk side by side and closely knit together body and soul.

Hence it is that Sri Krishna says that we should love *Svadharmas*. His reference to *Svadharmas* and its practice in more than one place in the Gita surely indicates that there is only one path to salvation and that it is the *Practice of Dharma*. The Lord's disquisitions relating to the Karmayoga in one place, the Bhaktiyoga in another place, to the Gnanayoga in another place, His speaking about His various forms in one place, and his showing his form in another place, His speaking about *Kshetra* and *Kshetragna*, about *Deva* and *Asura* natures in another place, are all merely to be taken as the pleadings of the Lord to convince the ever-doubting, vacillating Arjuna, who is pushed by Sri Krishna to perform his *Dharma*, while his own self is opposing it from within.

The practice of *Dharma* then is the one teaching of the Gita. How to practice it, and what it consists in, is the only matter for consideration. Swami Vivekananda, as pointed out before, is using many words and many arguments merely to express the fundamental idea on which all our *Dharma* is based, viz. *Chitta Suddhi*. When he speaks of the culture of the heart and the culture of the intellect, he is merely expressing the idea involved in Bhakti and Gnana in a very crude form. When he says, "it is the heart that reaches the goal, follow the heart," "Always side with the pure heart, even if you think what your heart is doing is unreasonable. Reasoning will come later," and so on, he is simply trying to express our conception of *Dharma* that it is based essentially on the irrevocable authority of the Vedas, which merely give us the injunctions of the Rishis, who have seen God and His ways in relation to our Karma, Bhakti and Gnana. The Swami says elsewhere that God has been perceived by thousands before and that this perception is super-sensuous and super-conscious. This whole sentence is merely a paraphrase of the word "*Rishi*." Then again he says, every being that is in the Universe has the potentiality of transcending the senses, even the little worm will one day transcend the senses and reach unto God. What is this except an explication in simple English of the basic principle of *Varna Ashrama Dharma*? Again he speaks of every soul being in a circle coming down and going up and then going up towards God. This merely means that the human soul passes through *Pravritti* to *Nivritti* and then to *Mukti*. (To be continued.)

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THURSDAY JANUARY 10, 1918.

[No. 12.]

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A Vision Of India. THE VINDHYAS.

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

Thou sapphire girdle which retains in place
The golden silk of fruitful cornfields sweet
Which robes from regal head to sovereign feet
Our sacred land with bright and matchless grace!
When came the sage well-versed in holy ways
To make the sunlit south his chosen seat
And bear God's word the waiting south to greet
You bowed your soaring head in ancient days.
Hence She the Goddess bright of Heaven and Earth
Whose lotus feet by gods are gladly sought,
Whom e'en the God of Gods with love reveres,
Who chose Himachal as her place of birth
Has made thy happy heights her favourite spot,
O mountain—monarch blessed beyond thy peers!

The Hindu Message

THURSDAY EVENING 10, JAN. 1918.

Responsible Government.

MR. CURTIS' LETTER NO. II.

In his second letter Mr. Curtis says that the present system of election is "one which destroys any connection between the primary voter and the member who sits in the Legislative Councils." So far as the member elected to the Imperial Council is concerned, the members of the Provincial Council are the primary voters; and so far as the members of the Provincial Councils are concerned, the members of the District and Municipal Boards elect them, or electoral colleges composed of delegates from these Boards are the primary voters. Under none of these systems is any responsibility devolved on these secondary electorates which are of minute size and changing personnel, nor on the primary elector who votes for the District and Municipal Boards, for the reason that he "cannot possibly trace the effect of his vote on the Legislative Councils" whose work is made distant to him and incomprehensible by reason of the fact that many and complex intermediate agencies intervene between him and those who sit in those Councils. Hence Mr. Curtis says that the "so called representative system is a sham."

What is the remedy? The evident answer is: give the responsibility needed by extending the power of election to the primary voters,—those who now elect the members of the Municipal and District Boards.

It is this that the Indian leaders have always been advocating, though they have been content with the present system on the ground that their cry for a direct representation of the people would be a cry in the wilderness and would have no chance with the "men on the spot" who desire to enjoy their irresponsible power. The majority of the members of Councils are not elected by the people but are government officials or men who were nominated by government. The few members who are elected have no power and little influence for good in affairs. Their electors choose them on grounds less public than personal hence there is little sympathy or association between the electors and the representatives. The miraculous genius of the greatest man of the nineteenth century, W. E. Gladstone saw all these when he asked in the House of Commons for "a real, living representation of the people of India" when the question of the improvement of the Councils came before that House during the debate on the late Viscount Cross' India Council bill more than a quarter of a century ago.

Mr. Curtis refers to the plea that no responsibility can be given to the primary electors "until education is far more advanced and more widely spread than it is now." He goes on to refute this view which is clearly beside the point. For there is a large upper and middle class in India which has a sufficiency both of education and means to entitle them to the franchise and is sure to exercise it with judgment and responsibility. The men who now vote for the members of the Municipal Boards and numerous other classes deserve the vote and will prove a serviceable electorate. Our

rulers have not hitherto been able to educate themselves to trust these classes. Whenever educated men have demanded a liberal measure of representation, the constant reply is that there is no material in the land fit to constitute an electorate, that educated men as "intellectuals" can represent none but themselves and that India as a dependency can have no claim to take part in the work of Legislation and Administration.

We referred to Mr. Curtis' criticism of the idea that education has not advanced sufficiently in India and so the people cannot be formed into an electorate with the function of choosing representatives. His criticism is as follows:—"Schools and Colleges can do no more than teach people how to learn. They cannot impart knowledge, but wisdom can only be learned in the school of responsibility. It can only be taught by leaving men to suffer by the results of the things which they themselves do; and still more by the results of the things which they leave undone." And again "school teaching will help to disintegrate the deadening effect of custom, to open the eyes of the mind to new ideas, and enable a community to read the lessons of experience more quickly. But the practical lessons of life must come from experience itself. Without experiencing the results that follow from the giving of votes, under a system so simple as to make that experience easy to read, education will unfit a people for responsibility in public affairs. The two things must go side by side." We do not deny that there is no force in these remarks. Not only is it true that popular education is necessary to give knowledge and to understand the lessons of ex-

perience, but it is true that it is only by the exercise of the franchise and noting how the people have been served well or ill by their representatives that they will learn to choose reliable and knowing men to serve them, but Mr. Curtis' object in laying down the proposition that only experience develops the judgment and the sense of responsibility appears to be to gain easy assent to an implication contained in the following sentences:—

"Self-Government rests on a sufficient capacity in enough individuals to put the interest of others before their own. This habit can, I firmly believe, be produced in any people by constant and increasing exercise. But it is contrary to all reasons and to all experience of human nature to suppose that it can be produced *without the exercise of responsibility, steadily increased*, as the habit becomes more fully acquired and more widely spread." Mr. Curtis is evidently paving the way for the opinion and doctrine that full Self-Government should not be given but in steadily increased and successive doses, by opening up compartment after compartment of administration.

We do not deny that Local Self-Government is the foundation and precursor of National Self-Government. We do not deny that the discipline and training acquired by the exercise of powers of Local Self-Government is the preparation which people need to have before they can take up the higher task of National Self-Government. In India we have had the training and discipline in the measure in which the powers of Local Self-Government have been meted out to us. We have also had much training and discipline in the practise of

the representative system as far as the bureaucracy has been willing to concede to us during the last quarter of a century. The time has come to make a large simultaneous advance in both Local and National Self-Government. Within these twenty-five years considerable advances have been made by oriental countries and even by dependencies like the Philippines in the practise of National Self-Government but India has, in spite of the great advances made by her, still to be content with her present status of servile and dishonorable dependence. If the existing condition of distrust and degradation is longer continued, the sources of her future prosperity and freedom will necessarily be doomed to a not remote extinction. We have also, it must be remembered, earned the right to freedom by the conspicuous manner in which we have contributed to the strength and safety of the Empire during these years of peril from its barbarous and unrelenting foes. The Premier, we feel sure pledged himself to the granting of what the Indian nation is asking when he spoke in the House of Commons as follows in proposing its tribute of thanks to the British Navy for its services to the State on the high seas:—"And then there is India. How bravely, how loyally they supported the British arms. The memory of the powerful aid which they readily accorded in the hour of trouble will not be forgotten after the war is over and when the affairs of India come up for examination and for action." After this assurance India can possess its soul in patience and calmly wait for the hour of realization.

Mr. A. Mahadeva Sastri Again.

This gentleman came out some years back with certain views regarding the Hindu system of Varnas constituted by the Veda (and the Smritis) which he interpreted according to what he called "principles of Vedic exegesis,"—principles, however, which he has nowhere clearly explained or formulated. His principles and interpretations of texts were challenged by Pandit R. Krishnaswami Sastri, B.A., in the pages of the *Vedanta-Kesari*, a monthly magazine, published by the Sri Ramakrishna Mission, and by others. In the very first number of this journal also, we gave—in our column of "Notes and Comments"—a glaring instance of his method of misinterpreting the Veda. He has not yet attempted during all these years to defend the views he has put forward against the criticisms levelled at him by Mr. Krishnaswami Sastri. He is, however, unwearied in his intrusion upon the attention of the public, and has now again come forward with an article on "*The Non-Brahmana Problem: A solution*," which is published in the *New India* of the 14th and 15th December last. We propose to subject his paper to criticism, not because his views are supported by authority or argument, but because there are some people who, for some reason or other, may feel disposed to take his views on trust.

He begins by saying that "the question of Non-Brahmanas is now pressing for solution," and that there has been "a long-standing antagonism between the Brahmana and the Non-Brahmana,"—that it has not only existed "from the late seventies when I was a schoolboy" on account of the "Non-Brahmana officials of all classes of Hindus chafing against their Brahmana rivals who occupied the major portion of the official posts in virtue of their educational qualifications," but also on account of "the Brahmana's hierarchical supremacy" resulting in the "exclusion" of other castes from "Vaidic sacraments." Mr. Sastri says that "such manifestations of antagonism are not only

peculiar to this age," but also that "in our sacred tradition are recorded, several accounts of spiritual and political rivalry between Brahmanas and Kshatriyas," and he holds "that it is high time that the root-cause of this long-standing antagonism were discovered and removed."

This root-cause, according to Mr. Sastri, is "the spirit of caste," and he proceeds "to trace the origin of this spirit of caste in the light of sacred tradition." His account is as follows:—"At first all alike were Brahmanas, devoted followers of Dharma, the law of spiritual progress, under the direct guidance of masterful sages of old. After a time the guidance was withdrawn and the people were left to themselves with a mere tradition of Dharma. The custodians of the tradition soon became a hereditary class and were called Brahmanas." Again:—"The other castes also had sprung originally from the one community of Aryas or Brahmanas." "If they sought, they should be helped by him and taught Vaidik Dharma and admitted into the Brahmana community with full rights of the Brahmana in social and religious matters." On the present occasion, however, Mr. Sastri quotes no authorities for his statements. In earlier writings he gave what he considered authorities, but resorted to various errors of omission and commission in the attempt to establish his unheard-of interpretations. His errors were fully exposed, but he took no notice of them for reasons which can be easily guessed. We shall now refer to some of these authorities once more, and shall also state some arguments so as to convince our readers that Mr. Sastri is altogether unreliable as an expounder of the Hindu religion.

In order to establish his view that "*Vaga diksha* or a life of spiritual devotion and discipline made any one a Brahmana and conferred on him the social status of a Brahmana"—a proposition now also repeated in the passage above quoted—Mr. Sastri quoted as one of his authorities a passage from the Aitareya Brahmana. As translated by himself, the passage is as follows:—"He (the Kshatriya) when consecrated attains Brahmanhood." This text occurs

in the 5th Khanda of the 34th Adhyaya of the Aitareya Brahmana. But the sentence which immediately follows this text and which Mr. Sastri conveniently ignored is:—"Only on taking Diksha does he attain Brahmanhood, the reason being that he clothes himself with the skin of the black antelope, that he observes the *vratas* prescribed for Dikshitas and that Brahmanas gather round him." Again, in the very next or 6th Khanda of the same Adhyaya, it is stated that after the sacrifice is completed, the Brahmanhood attained by the Kshatriya at the time of the Diksha ceases,—for the Kshatriya says:—"I enter the Kshatra, and I become a Kshatriya." The concluding rites are performed by the Kshatriya as a Kshatriya, for it is stated in the text of the Brahmana,—"He concludes the rite, as a Kshatriya." Moreover, the Adhyaya begins with the statement that at the beginning the four castes were created by the Creator. This is directly contrary to Mr. Sastri's idea that originally all were created Brahmins. Moreover, the Taittiriya-Samhita has the well-known passage, "therefore, a Sudra is unfit to perform Yajnas. The Purusha-Sukta also says that the four castes were brought into existence at the time of creation from different parts of the material world forming the body of the Supreme Being,—not that originally all were Brahmins,—though it is stated in some authorities that Brahmins were the first to be created among men. In the Mahabharata, Santi Parva, it is stated that "he (Brahma) also created Brahmanas, Kshatriyas, Vaisyas, Sudras, &c." If, by separate acts of creation, the four Varnas were at first brought into existence, Mr. Sastri's idea that the people originally belonged to one Varna and that they became later divided into many Varnas, "according to their respective social functions" falls to the ground, as also the statement that the Brahmana "denied Brahmanhood to all other castes."

Mr. Sastri is also wrong when he says that "one becomes a real Brahmana when one believes in the development of man and whose life-work consists in the gradual realisation of human unity and solidarity

as based on the inherent oneness of Brahman, the One Divine Life." Now a man is called a Brahmana also when he "realises" the Brahman. But this only means that the word Brahmana has two meanings,—one the primary, the other secondary,—not that there is no distinction of Varnas.

Mr. Sastri is also wrong in holding that Brahmins "put obstacles in the path to realisation" of all other castes. On the other hand, the Itihāsas and Purānas are specially meant to secure to other castes the same realisation that the Brahmins are fitted to reach through the Vedas. Moreover, Mr. Sastri seems to be ignorant of the fact that in the Vaishnava religion, even today, the path of *Prapatti* is open to men of all four castes, and even others.

Mr. Sastri is also mistaken in saying that "intermarriages between different Varnas, freely allowed in one age, were restricted in another age, and have been since entirely forbidden." For only *Anuloma* inter-marriages were formerly allowed, never *Pratiloma* marriages, the Rishis have forbidden the former in Kali, because this is an age when people are not firm-minded enough to follow the Dharma strictly, and even the permission to perform *Anuloma* marriages would result in the destruction of the Hindu social system. Not only in India, but even elsewhere, we find sensualism and strife are in the ascendant everywhere among men, and so we must appreciate the wisdom of the sages in enjoining these restrictions on the Hindus. It is not also necessary that free crossing of all communities and races should be resorted to in order to attain national unity and co-ordination. The example of the United States disproves it. The present state of Europe also shows that there may be free inter-marriage and interdining, and still the most implacable hatred and hostility may prevail among the various communities of the continent.

Mr. Sastri's deification of the Time-spirit, too, is not at all to be accepted as gospel truth, for it will result in the effacement or disparagement of the eternal laws of truth which hold good for all time. He is wrong, also, in confounding the Western conception of the Time-spirit with the

Indian conception of the *Yuga-Dharma* for the latter consists mostly of rules of conduct which hold good for all Yugas, and among these is the distinction of Varnas and the Dharmas appropriate to each. At the same time, a large amount of latitude is allowed for adjustment to the Time-spirit in the Sastras. For, the Mahabharata declares as follows:—"Those Brahmanas who take up different occupations and thereby acquire the attributes of other castes, are never denied the right to perform their own Dharma and Yajna." Similarly also for Kshatriyas and others. Moreover, Nilakantha writes:—"Sacrifices are performed by the body, by words, and by the mind." All castes are equally eligible for performing mental sacrifices, and mental sacrifice is the highest and most efficacious of all three kinds. For, Manu lays down:—"A sacrifice consists of uttered prayers, is ten times more efficacious than a sacrifice laboriously performed according to the rules (of the Veda); one which is *upamsu* (muttered so as to be inaudible even to those who are near) is a hundred times more efficacious; the purely mentally-performed sacrifice is a thousand times so (i.e., more meritorious). In the Mahabharata, the example of a Sudra, named Paijavana, is quoted as one who performed a sacrificial rite called *Aindragni* without pronouncing Vedic Mantras and without himself going through the Vratas or regular *Yajna* observances. Still, by a purely mental sacrifice, he obtained more than the merit which Brahmins or others got by sacrifices consisting of various physical acts and utterances of prescribed Mantras. At the same time we do not deny that the present conditions are unsatisfactory and that every effort must be made to effect an improvement which will give renewed strength and vitality to the Hindu Society. But the remedy is not to throw the Sastras completely overboard, or to resort to the unjustifiable device of misconstruing sacred texts in the manner which finds favour with Mr. Sastri.

Notes and Comments.

The Hon'ble Mr. Justice Sadasivier spoke on the "Problem of Social Reform" at the recent Theosophical Convention at Calcutta. He spoke on foreign travel as follows:—"Dvaraka, the residence of Sri Krishna, was in the midst of the seas, thus showing that Sri Krishna himself wished that those who desired to visit him should undertake sea-voyage." The Smritis allow three days' sea-voyage even to Brahmins, and do not prohibit it to others. Again, Dvaraka was quite close to the mainland, and must evidently have been separated from it by a very narrow strait which could be easily bridged and was evidently so bridged,—for according to our sacred authorities, the blessed Bhagavan is always stated to have travelled to Dvaraka in a chariot, and never in a boat or vessel of any magnitude. Moreover, we must not fail to make a difference between "undertaking a sea-voyage" to see the blessed Bhagavan Himself who is the *universal* refuge, helper, and master of the entire universe of existence, and doing so for a purely worldly or selfish end and purpose. At the very sight of the lord of Vaikuntha's gracious countenance and the touch of his blessed feet all faults, failures, and sins, vanish and we gain the one ultimate purpose of existence.

The Hon'ble Mr. Justice Sadasivier also said:—"Even ten per cent of the Brahmanas did not deserve to be called Brahmanas, judged by their conduct and knowledge of Brahman." Even if one per cent only know Brahman truly, then the Brahmins may be proud of the fact. For the blessed Bhagavan Himself, speaking of his time and of all times, told Arjuna that only one in a thousand makes the effort to understand him truly, and of these only one in a thousand succeeds in the effort. When he mentioned "a thousand", he was evidently doing somewhat like what is being done in taking modern averages,—so much per mille. If we work out his figures, we get only one in a million, as a knower of Himself. So, if the Hon'ble Mr. Justice Sadasivier can secure a success of *ten per cent* in any labour he may undertake to

make Brahmins or others know Brahman, he certainly must be considered eminently successful.

Speaking on the question of the "Depressed and Suppressed Classes," the Hon'ble Mr. Justice Sadasivier said:—"The exclusion of such classes engendered mental impurity among the so-called higher classes, which was more dangerous than the physical impurity engendered by contact with the depressed classes." So long as the fact remains acknowledged that "physical impurity is engendered by contact" and that we do not interline or intermarry with them, it is only given to the blessed few like the honoured judge to rise superior to the force of circumstances. Such a lot as his does not fall to the ordinary man of the work-a-day world. The latter is content to get on with things as they are, and has to await his own call in the course of evolution. Still, the great judge's example and precept will not be without their influence.

The Hon'ble Mr. Justice Sadasivier insisted on the necessity of the spread of education, "primarily, through the vernaculars" among women, and also said:—"Woman should be allowed to take a more and more active part in public life." As regards education, we are of opinion that education of the right sort may be given, and by the right sort of persons. Already much difficulty is felt in regard to both, and often dangers have arisen. So far as the more well-to-do Hindu families of all castes are concerned, we think that, in many cases, even high education of the right kind is even now given in the Hindu home itself, and with excellent results. But, as for women taking part in public life, here again there is need to define "public life." If once Hindu women enter public life with its struggles, its factions, its exchange of brutal personalities, its inevitable physical dangers and mental trials,—we do not think that her present grace and charm can be retained. Moreover, we must remember, in regard to Western women, that they were almost exactly like our women once and it was only the industrial revolution that enabled her to

enter into social life; and then only she began, within a century or so to claim the franchise. The production of food by machinery in factories rendered it cheaper than woman was able to produce it at home and so led to the disuse of cooking at home and the purchase of food at restaurants and other places of sale. The woman was able to utilise her leisure in various occupations, social and industrial, and to take her place constantly by her husband's side in various social pastimes. She has even become the rival and superseder of the male sex in many concerns of life. The war has now vastly augmented her opportunities, and the problem of man *versus* woman is already threatening or expected to become an acute source of social conflict or danger. The heads of Hindu families and educated men ought to seriously reflect on the prospective and present dangers arising from the wide adoption of the Hon'ble Mr. Justice Sadasivier's proposal to introduce Hindu women into active life. Already some have forced their way to the front, and necessity also is driving others into activities of all kinds. There is no need to accelerate the present pace. We think, moreover, that Indian women are fairly well off as they are and will in future be able to take care of themselves more and more. Of course, reformers like Mr. Justice Sadasivier are abroad. They must imitate the West, for good or evil,—for they hunger and thirst and pant after the sensations of life. There is no suppressing or repressing them, and all true Hindus of moderate views need to be warned in time.

The Hon'ble Mr. Justice Sadasivier also said:—"India expected the arrival of a new Vyasa in the future", and "every one should go forth preparing the way for the coming Lord, working in all departments of activity in a true Theosophical spirit." Why "India" expects, and not Europe, or America, or Japan needs explanation. We fear that the Brahmin Theosophist is eminently a gullible being, and certain theosophical personalities are aware of the fact and using these men as tools for their own glorification. Again, if ever a Saviour of

any kind was needed, it was *before* August 1914; and he might, like the blessed Bhagavan before the Mahabharata war, at least have mercifully attempted to avert the coming world-conflict. The Hon'ble Mr. Justice Sadasivier insists that "as a preparation for that arrival, social reforms, as other reforms, should be pushed on very rapidly at the present time." We fail to see why the visit of the "New Vyasa" should be delayed, because the Hindu Community does not recognise the need or wisdom of these so-called reforms. And then, what preparation was there when the blessed Bhagavan Himself appeared on earth? The Bhagavata Purana mentions only the birth of the Devas as Vishnis and of the Asuras as Kamsa, his relatives, friends and associates. But the learned judge mentions only the coming of a "New Vyasa." Only so, perhaps, a preparation is needed. Why is only a *Vyasa* coming? Is he going only to compile the Veda anew and distribute it into branches and sections? Already, the Suddha Dharma Mandala is providing us with a new sacred Sanskrit literature. We have already also heard from an unquestionably authentic source that the Suddha Dharma Mandala is preparing a *new* Mahabharata for publication. We think they ought to wait for the arrival of the "New Vyasa" and publish it with His Holiness' approval and corrections. We think also that it would be better to write a history of the present war in Sanskrit in the *true* theosophical spirit, as a preparation for the coming Vyasa. Such a publication will also probably be the real new Mahabharata, and not a transformation of the existing history of an old conflict,—a transformation, too, on lines of which scholars have formed an idea of what it will be from their knowledge of the recasted Gita already given to the World.

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The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

This chapter is an introductory chapter and gives us a narrative of the events that led to the exposition of the great truths of life by the Lord. All the *bhashyakaras* and commentators on the Gita pass over this chapter lightly because the doctrinal portion commences only in Chapter II of the Gita.

We must remember in this connection the events in the Mahabharata which led up to the Gita. On the eve of the great war, Vyasa asked Dhritarashtra if he would have the gift of higher vision by which he could see the tragic drama of the war as it developed in the battlefield of Kurukshetra. Dhritarashtra declined the boon as he could not bear to see his kindred suffering the fluctuating fortunes of war and preferred his congenital blindness to the offered vision of carnage. Vyasa then gave the power of vision to Sanjaya and asked Sanjaya to narrate to Dhritarashtra the events of the war as they took place. Sanjaya then informed the King that the great hero and saint Bhishma had fallen in battle. Dhritarashtra was stricken with grief and asked Sanjaya to narrate all the events in detail from the time when the opposing armies met in deadly war. Sanjaya then narrated the events and in the course of such narration described the faintness of heart that overcame Arjuna and the Lord's teachings to Arjuna to enable him to take up again his burden of duty in a spirit of detachment and dispassion and surrender of the fruit of work to God.

Madhusoodana Saraswati points out that there is a striking similarity between the form of dialogue adopted in the Gita and the similar form of dialogue adopted in the Upanishads e.g. the dialogue between Janaka and Yajnavalkya. This form is adopted to show the greatness of the subjects taught. When a great soul is the chosen

recipient of the divine message given by the Oversoul, the occasion is unique and stirs us to the very depth of our being. The message lifted into the sunshine of clear-sighted peace the noble Arjuna tormented by the darkness of doubt and gloom. This fact by itself apart from the doctrines, actually taught makes our heart full of faith and puts us into a receptive mood. Further, by showing that Arjuna was the true and trustful disciple of the Lord we are given a clear idea as to what are the indispensable qualifications of discipleship.

This chapter is known as the अर्जुनविषाद-योगः, i.e., dealing with the grief which overtook Arjuna when he was face to face with the great issues of life. The man having a clear conception of duty should always feel equal to the demand made on his energies and services by the imperious call of duty. He

"if he be called upon to face
Some awful moment to which Heaven

has joined
Great issues, good or bad for human kind,
Is happy as a Lover; and attired

With sudden brightness, like a Man
inspired."

Arjuna was overwhelmed by *Soka* and *Moha* (grief and illusion) because his overflow of pity and tenderness at sight of the impending carnage of his kith and kin obscured the clarity of his mental vision. The situation is described vividly in a few brief strokes and we are prepared by this Chapter to receive the Lord's gracious message as given to us in the later chapters of the Gita.

(To be continued)

Query.

Sir,

Will you or any of your numerous readers be kind enough to let me know through the medium of your valuable journal how far is the action of certain enthusiastic Theosophists in the matter of receiving Mrs. Beasant with "Poorna Kumbham" "Veda Parayanam" and "Karpooa Harthi" justifiable according to our Hindu shastras and how far can their theory of Hero-Worship, as seen in the cases of Sri Krishna and Sri Rama (according to them), be applicable to this case?

Palghat.

Yours faithfully,
S. Sankaran.

Gnana Yoga—II.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 8-1896.)

(Continued)

The next question is what comes into this reincarnation. We have just said that it is the mind, and not the Atman, because the Atman is omnipresent, and Atman, when in ignorance and bondage, can only act through our mind, and in that mind are all the occasions of birth and death and so on. This going from birth to death, this travelling, is what is called Samsara in Sanskrit, moving forward and backward. The question may be raised that if we all come to freedom, and all creation will be sooner or later free, why should we struggle to attain to that freedom? If every one is going to be free we will sit down and wait. That is true. Every being will become free sooner or later; no one can be lost. Suppose a stone falls; it falls down and down, but you know mathematically that there must be a point when it will take an upward curve. Nothing can come to destruction; everything must come up. If that is so, what is the use of our struggling? We may sit here; we will be taken up again. In the first place these struggles are the very factor that will bring us to the centre, and in the second place we do not know why we struggle. We have to. "Of thousands of men, some become awakened to this idea that I will become free." The vast mass of mankind are content, with material things, but there are some who become awakened, and want to get back, who have had enough of this playing down here. Along with this comes a very important question, and because I may forget it, I will discuss it now. The question is why should we attempt to get out and get back to the centre. Suppose we have all come from God, but we find this world is pleasurable, and nice; then we would rather try to get more and more of this. Why should we try to get out of it? Because the alpha and omega of Vedanta philosophy is to "give up the world." That is the idea with which we started, giving up

the unreal and taking the real. Why should we not turn towards enjoyment, and not away from it. People may say look at the wonderful improvements going on in the world every day; how much luxury is being manufactured for it. This is very enjoyable; Why shall we go away, and strive for something which is not this? The answer is this, that all these forms that we are seeing now are being manifested again and again, and we know that this world in which we live has been here many times before. I have been here and talking to you. This has been exactly demonstrated. You will know that it must be, and the very words that you have been listening to, you have heard many times before. And many times more it will be the same. Souls were never different. These minds and bodies and words are constantly recurring, and dissolving. This world has been here many times. We are all certain that this world will die, and will be broken to pieces. Secondly we see that these things periodically occur. Suppose here are three or four dice, and when we throw them one comes up five, and another four, and another three, and another two, and you keep on throwing and throwing. There must come times when those very same numbers will recur. Go on throwing, and no matter how long may be the interval, those numbers must come again. It can be mathematically asserted in how many throws they will come again; this is the law of chance. So with souls. However distant may be the period, these things are happening again and again, all these combinations and dissolutions. There is only a short rest, and then, and then this eating and drinking here comes back, and then death again. Some never find anything higher than the enjoyments of the world, but these who want to soar higher, find that these enjoyments are never final, are only on the way. Many times I have had these enjoyments. Along with this question of throwing dice, comes a very interesting question that it was not the same soul. That this body is one link in the whole chain, and that the whole chain is composed of many links, beginning from the

little worm, and let us hope ending in man, and these links form a circle, and this circle is revolving, like the Ferris Wheel, at Chicago, the carriages of which are rolling forward all the time, but the occupants are changed. A man goes into a carriage, goes through the circle, and comes out again. The wheel still goes on and on. This soul which is now in us, goes out, but let us hope that no other soul comes in. All these forms are what is called permanent cyclically; they revolve, showing all these forms, but you and I must get out. Different souls are riding in this wheel. This is how it can be explained that a man can read the past and future life of another man. Some of you perhaps have seen how the past and the future can be read. How can they read the past and future? Here we get the explanation. The most astonishing powers of reading the past and the future have been known in every country and every age. As soon as you enter the Ferris Wheel it can be written down where you will go, but when you come out no more can be said. But as soon as you are once in you are bound, and everything goes according to the law, and where you can go can be predicted. As soon as you enter the carriage, you are no more free, and freedom of the will is a contradiction of terms. When you enter the carriage you become a will, and before that you were not a will. When you are in the carriage the will must move with the wheel. This shows us how different motives are acting upon us all. When I am hungry I desire food; that desire comes when I am hungry, and not before or after, and when I am stuffed with food, I do not care for the most dainty dishes before me. That hatred for food came when I was full. So all these wills and desires that we see in our lives have a motive power behind them. That which has become the will is free, but the will is not free. When it degenerates into will it becomes bound. When you enter into one of the carriages of the Ferris Wheel you are bound by the conditions of the wheel, but when you come out you are free. So whoever has come into this wheel of nature for him to talk of freedom is nonsense; it cannot be. The law of

causation rules us and when we see that it is the law of causation, what can we do; Why preach religion, and why struggle to do something higher and all that? That may be a natural question, but it is a wrong one, because it takes for granted that one is bound by law and another is not. If you say "why do you preach religion to us," I answer "because I too am bound by laws, and have to work under laws, as I am doing." The relation does not change, if we are all in the same position. We are all in this room; my distance from you is about four feet. If this room moves the distance between us would not change. That is to say that we are both changed, but the relation will not change, so there will still be four feet between us. If all are bound, the relation will not change. A thief is brought before a magistrate, and the thief says "Why should you punish me; it was by the laws of nature that I was forced to steal; It was not I." The magistrate replies "the same laws of nature compel me to punish you, my friend." What is the motive power of all our actions? The desire, the thirst. We desire, want something, and we are struggling to fulfill that want. So long as there is a want, it is a sure sign that there is imperfection. A perfect being cannot have any want. God cannot want anything. If he desires, he cannot be God. He will be imperfect. So all this talk about God desires this and that, and becoming angry and pleased, is good-for-babies talk, but means nothing. Neither shall we desire, when we are perfect, for the very fact of desiring shows imperfection. Therefore it has been taught by all teachers "Desire nothing, give up all these desires and be perfectly satisfied; what shall you desire? Here again I must give you a little warning. The two extremes generally appear to be alike, but one is different from the other as the difference between the Poles. One is the North Pole and the other is the South Pole. When the vibrations of light are very low we do not see them, it is darkness. When very high the result is also darkness, but one is much intenser than the other, although apparently the same. So extremes gene-

rally appear to be the same. The wall has no desires, so a perfect man has no desires. But the wall is not sentient enough to desire. It is a lump of clay. There are idiots who have no desires in this world, because their brain is imperfect. They have not come to the highest power. At the same time the highest state is when we have no desires, but the two are opposite Poles of the same existence. One is near the animals and the other is God. We must take care not to mix up the two Poles of existence.

The Cult of Ratiocination in the matter of Religio-social Ordinances and Codes.

यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
तथा तथा विज्ञानाति विज्ञानं चास्य रोचते ॥
नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।
द्वेषं दंभं च मानं च क्रोधं तैश्चैव च वर्जयेत् ॥
येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात्सतां मार्गं तेन गच्छन् न रिष्यते ॥
अज्ञानादध्यात्मसंशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥
मन्त्रे तीर्थे द्वित्रे देवे देवज्ञे भेषजे गुरौ ।
यादृशी भावना कुर्यात् सिद्धिर्भवति तादृशी ॥

Manu and Bhagavad Gita.

These extracts clearly enjoin that absolute belief and implicit faith are alone the right paths to pursue. Absence of faith, born of a sense of self-confidence, conceit or doubt is said to result in evil or disastrous consequences. Where is the place, one is tempted to ask, for reasoning and ratiocinating, in the face of these clear statutory and scriptural codes? And yet, this ratiocinating tendency has unhappily come to stay in the modern English educated Hindu mind! Every institution and tenet of old, religious and religio-social, handed down by unbroken tradition—the jewel-casket of humanity—have it is said by the so-called modern rationalistic school of thinkers, to justify their present existence in the light of critical search and scrutiny, by their actual utility and efficacy under the modern conditions. This is at once an extra-

ordinary as it is distinctly disagreeable. Religion and society, to have an all-binding solidarity among their votaries and constituents, must be organic and firmly cemented by unshakeable ties. There can be no religion in any true and strict sense of the term, to suit every man's idiosyncrasies; there can be no religion made to order to everybody's mental frame. If it were so, there could be no talk of religion of a particular nation or community. There must be as many religions as there are queer and quixotic, rabid and rationalistic men in a country. In fact, no great religion of the world, worth the name has ever spread in countries and among peoples, satisfying the reasoning of every creature high and low with its ever varying and fickle propensities! The idea to reason out religion and the rationale of social codes based on and permeated by religion through and through must in most cases trace its birth to a desire to measure one's own mental capacity and intellectual calibre, rather than to any innate and sincere longing to learn the truth in a spirit of modest reverence. It argues an infallible faith in one's own intellectual perfection and unbiassed equilibrium, and an unnecessary doubt as to the merits and *bonafides* of the saints and sages of old, who have been the founders and codifiers of religious and social systems and practices. The one thing that stands out prominent in Hindu Codes and scriptures, is the *restraint it preaches, to lead to disciplined and real freedom*: But the real essence of freedom, is now-a-days, ignored, and freedom has come to mean undrilled and ill-disciplined license. This is the watchword of every free-thinker, the marvellous product of materialistic culture of the day. He, who wants to remain in the Hindu fold to all intents and purposes and yet cannot bring himself to understand and appreciate the seeming restraints which seem to regulate his life from cradle to grave, from morn to eve, in every detail and routine, naturally wishes to utilise his perfect reasoning faculty and to read between the lines of sacred texts and scriptures, with a view to press them into service, to suit his own tastes and convenience, with the inevitable result that in ninety-nine cases out of hundred, his faculty fails him and he nevertheless piles up taunt and scorn over the codes, the principles and significance of which he cannot discern.

These are mercilessly condemned and he is safe in this sense of his self-sufficiency and self-confidence. If any Hindu wished to be a free thinker, let him be so; but, for god's sake, let him not disturb his fellow men and co-religionists by a public preaching of his gospel. Beyond a few among the so-called English educated Hindus—for there are many notable and illustrious exceptions—the bulk of the Hindus are yet not disposed to think high of their own monopoly of 'reasoning' stuff, as if this commodity has been rare or nil in the ancient minds, the founders and framers of Hindu systems existing since the dawn of the world. This majority of believers in the superior wisdom and good faith of the ancient Rishis—Divine and God-inspired—pray to be let alone, no matter, in superstitious and slave-to-custom atmosphere. Another feature revealed by this school is, this 'reasoning' tendency is in evidence actively in fields of life where there is no controlling force and power. The Hindu society and religion are but parentless orphans and their votaries and worshippers are free to think, speak and act as they please. In departments of life where there is a regulating and restraining power or where there is a necessity to obey rules and words they are implicitly obeyed and swallowed. For instance, if a patient approaches a Doctor, the Doctor diagnoses and prescribes. Our educated patient calmly swallows the pill or powder, liquid or tabloid and dare not ask for information as to the composition of the pill or mixture or of the respective effects of each of its ingredients; nor is it probable, aye certain, that the Doctor would care to give him any information. It is nobody's worth while, it is idler's business to probe into established remedies. If the modern medical Doctor exists for physical remedies, social and religious codes are ordained for both physical and spiritual health and for treating spiritual complaints in their varying natures and degrees. The physical Doctor cannot guarantee a cure, whereas spiritual specifics are sure remedies if scrupulously adhered to as authoritative words of the Almighty and His chosen Rishis. Why then question it? Why not calmly follow as far as you can? Swami Vivekananda is often cited as a supporter of 'reasoning' theory. It is really a matter of doubt, in spite of certain

words uttered by him. One has to learn the spirit underlying his words. He can be cited as equally condemning 'reasoning'. The reasoning of an imperfect man cannot enable him to reason out the All-Perfect and His works. If one goes through the Swami's lecture on 'Gnana Yoga' now printed in the pages of some issues of the 'Hindu Message,' to say for immediate reference—Swami's regard for 'reasoning and intellect' as compared with *heart* is at a minimum. To rely on *reasoning* is dangerous. The very fact that the Hindu religion and society have existed from time immemorial and have stood the onslaughts of modern criticism and science proves their unquestionable superiority and invincibility born of their innate vital spirituality. This fact will be clear to the *reasoning* of him whose mind is drilled and disciplined by a series of prescribed spiritual exercises, whose senses are controlled, and whose intellect works with the several attributes, as stated by Kamandaki in his Niti-sastra:—

शुश्रूषा ध्रुवणं चैव प्रहणं धारणं तथा ।

ऊहोऽपहोऽर्थज्ञानं विज्ञानं च धीगुणाः ॥

but not to the reasoning of the modern Western educated man busy with the activities of work-a-day world, with his endless distractions and finding neither the time nor the mind, nay the *heart* so essentially required for a calm and correct reasoning. Then why is this vain cult of ratiocination. Because the antagonists of Hinduism and interested proselytising agencies ignite a flame with unworthy combustibles, it is no reason for a Hindu to take the cue and dance to their tune. This is not the field for imitation of the interested Westerner, but imitation and aping of the Western ways of thinking, speaking and acting has taken such a deep root in the Westernised Hindu that he has become a past master in that art and can beat the Westerner on his own soil, both in regard to the outer frame and inner citadel! Ha, Ha! What an unworthy pass have some of mother India's Hindu sons come to, quite unpatriotic, dazzled by the ephemeral glamour of the materialistic West, ignoring the mighty ageless traditions and hereditary tastes and instincts of their own faith and land! May God Eternal of Bharata Varsha give these poor folk right understanding and correct bent ere long, so that they may co-

operate in the mighty work of restoring in all its pristine grandeur and glory the hoary Hindu religion and society—now undertaken by the truly patriotic and faithful and high-souled India's sons, earning the blessings of ancient Rishis and the undying gratitude and appreciation of the posterity.

Swami Vivekananda lays more stress on *faith* born of incessant study of our texts and scriptures and not on the so-called *reasoning* of a man who is foreign to his own literature and religion and who only sees, whenever he does, through biased foreign renderings and mutilated and distorted translations, in disconnected pieces. Bhagavan Sri Ramakrishna Paramahansa, the saint of modern times and the Master of eternally glorious Swami Vivekananda himself has condemned the ratiocination tendency. We read in an article on "the Essence of Sri Ramakrishna's teachings":—"Unerring, however, is the emphasis that Sri Ramakrishna lays on *Faith*. The English poet strikes a high keynote of feeling when he says—

"The meanest worm that treads the sod,
In love and worship blends with God."

But Sri Ramakrishna has surpassed him in the following words: "Bhagavan Sri Ramachandra had to bridge the Ocean before he could cross over to Lanka. But Hanuman, the faithful servant, with one jump crossed the Ocean through the firmness of his faith in Rama. Here the servant achieved more than the master simply through *faith*." Of the other attitudes towards religious problems, viz, controversy and ratiocination, our Master is always suspicious. They lack the power of carrying us into the inner heart of Truth. Equipped with these alone we have to rest content with a shadow which in our self-complacency we regard as the substance. The true mental equipment of a religious thinker should be that of a magnified child who divests himself of all sentiments born of an inflated egoism and who stands on the threshold of Truth, not like a conqueror fired with the resolve to carry its citadel with the might of his intellect and reason, but like a supplicant clothed in the garb of humility and intensest spiritual longing, yet trusting in *faith* as a passport ensuring admission into its innermost sanctuary..... Yet while referring to men who make of religion a field for the exercise of their faculty for ratiocinative controversy, he speaks in a

language which borders on irony. Here is a parable of his which will illustrate the truth of my remark. "Two men went into a garden. The worldly wise man, no sooner did he enter the gate than he began to count the number of the mango trees, how many mangoes each tree bore, and what might be the approximate price of the whole orchard. The other went to the owner, made his acquaintance, and quietly going under a tree began to pluck the fruit and eat it with the owner's consent. Now who is wiser of the two? Eat mangoes. It will satisfy your hunger. What is the good of counting the leaves and making vain calculations? The vain man of intellect is uselessly busy finding out the 'why' and 'wherefore' of creation while the humble man of wisdom makes the acquaintance of the Creator and enjoys supreme bliss in this world!" This parable teaches the lesson which exactly most of us want just now and our rationalistic school friends in particular.

Of the value of social institutions and practices of immemorial existence the following words of Herbert Spencer whose authority and soundness of judgment will not be questioned by them and whose views, as a Westerner, are simply oracles to most of us moderns, are noteworthy:—"The value of inherited and theologically enforced code is that it formulates with some approach to truth, the accumulated past human experience. It has not risen rationally but empirically. During past times, mankind have eventually gone right after trying all possible ways of going wrong. The wrong goings have been habitually checked by disaster, pain and death; and right goings have been continued because not thus checked. Hence the code of conduct embodying the discoveries slowly made through a long series of generations has transcendent authority on its side."

Thus it will be clear that 'reasoning' is not safe nor desirable, nay, is even dangerous. The sooner this cult dies, the better. Already a good deal of disservice has been made to the country and huge mischief has been wrought. A number of religious cults and codes, societies and samajams have come into existence like so many mushrooms and fungi and have dismembered and scattered the unified faith of the land! Do all these make for national solidarity and unity—the

standing cry of the modern great men? Jurists and statesmen, Doctors and lawyers. Politicians and journalists may be experts in their business and great in their own way, but their credentials for speaking with any authority on religio-social problems cannot be unqualifiedly accepted. They will do well to realise they incur a grave responsibility when they lend the weight of their support to perverse views and movements.

J. S. R. SARMA.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The path to Salvation.

(Continued)

Thus, the whole teaching of Swami Vivekananda regarding "Gnanayoga" does not refer to *Gnana* as we understand it. It refers rather to *Dharma* and its practice with *chitta suddhi*, in order that we may return to Him from whom, according to the Swami, all beings are projected, in whom they all live and to whom they all return. This is pure *Advaita*.

What we learn then from Swami Vivekananda and from the Bhagavat Gita even from the way in which Mr. Ramaswami Sastri understands the Karma, the Bhakti and the Gnanayogas is not that *Gnana* alone has the power to give *Mukti* to a person, nor even that *gnana* is more essential or more powerful than Karma and Bhakti in leading a man to *mukti*. On the other hand the truth is always where we do not see. Mr. Sastri indicates in his exposition an idea which has become rather unpleasantly familiar to us through the Theosophical society, for it has produced the greatest possible mischief in all fields of our activity, religious, social and political, the idea, viz. that one of these *margas* might have been passed over by a person in his previous births and that therefore he may feel himself competent for a so-called higher path in this life. This method of understanding *Purva-Janma-Samskara* appears to me to be the most serious mis-interpretation leading to most mischievous effects. What our *Purva-Janma-Samskara* is we have no means of knowing, unless it be through the Theosophical Diary, in which non-Theosophists are not fortunate enough to obtain an entry against their names. *Purva-Janma-Samskara* is no doubt a fundamental conception of *Varnashrama-Dharma*, but then that has absolutely nothing to do with our practical conduct of life in this world. The *Purva-Janma-Samskara* is merely the back-ground for the shape we are going to give to our souls on the canvas of Eternity, while we lead our lives in this *janma*. When we start, with the *Samskaras* of this *janma*, to paint the pictures of our souls on this canvas, we are as ignorant of the nature of the canvas as we are of the colours on our back-

ground. That is why Sri Krishna says, "Have Bhakti in me and follow Dharma." By following Dharma, i.e., by doing our *Vaidika-karma* with Bhakti and *Gnana* as described already, we shall be adding colour after colour to the picture we are painting and in accordance with the colours already existing on the back-ground, our souls will form these colours into distinctive shapes. The process is unconscious. We know the colours, we put on the colours, we get the figure. If we have a *Divine eye* or our third eye, which has been unfortunately kept unknown to our material senses, we could see what figure we are forming. As long as we are unable to use our divine eye, owing to the limitation of human life and owing to the lack of *Tapas* in us, we cannot know the nature of the picture we are painting. That is why Sri Krishna says, "If you worship me, thinking of nothing else, I shall take care of you and of your future." i.e., "If you put the colours on the canvas by means of *Samskara* and by your practice of Dharma, I shall show you what figure you make in this *janma* and which way points your goal." To express all these briefly, it merely means that, if we perform our *Dharma* as we are told, reasoning within our bounds and combining Karma, Bhakti and *Gnana* in every moment of our life, in the spiritual or in the material world, the figures we make of our souls on the canvas of Eternity will be seen not by us, but by the world in which we live. Ours is the performance of *Dharma* or *Duty* and the world's is the fruit thereof. If we get to a stage when God stands before us as a mirror, we can then see our souls and the figures we have made on the canvas, in the mirror of God. This is what is meant by realisation of God or self-realisation. This is an unconscious thing, when that stage is reached the soul and the God are one. So that attainment of god-realisation or self-realisation is only an idea and an ideal to us human beings. Our duty is only to keep that ideal before us, have an artificial mirror of God before us and look at our souls in that mirror by means of *Tapas*, for the performance of which external rules are laid down in the Gita and in all our *Sastras*. The path to salvation, so far as we are concerned, consists in the mere performance of our material duties and our *Vaidika Dharma*, to the best of our ability and with perfect honesty and absolute renunciation of desire and leave our *Yoga-Kshema* to Sri Krishna, as he himself says:—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

N. K. VENKATESAN.

[The reply to this by Mr. K. S. Ramaswami Sastri will appear in the next issue—Ed.]

The Tanjore District Varnashrama Dharma Conference.

A valued correspondent writes:—
At the Tanjore District Varnashrama Dharma conference on 9—12—1917 at Tiruturai-poondi Mr. K. S. Ramaswami Sastri, District Munsiff of Srirangam and formerly District Munsiff of Tiruturai-poondi, delivered the Presidential Address on *Our Social Problem and the Bhagavad Gita*. He said that the idea of society as an organism and the idea

of race are the two great truths given to the world by the science of sociology and that they are in perfect harmony with the great immemorial national ideas of India. The continuity and greatness of our civilisation are due to our organismal conception of society and to our loyalty to our racial ideals. The lecturer said, "The vitality of a people depends on the people themselves and races like individuals can allow their lives to be shortened by persons and can commit racial suicide." He said that the word *Dharma* sums up all these ideas and that "the three chief and distinguishing characteristics of *Dharma* are its being eternal, its being supra-rational, and its determining power over the soul's future." He then proceeded to describe the leading traits of our individual life and our national life. He then dealt in detail with the various criticisms levelled against *Varnashrama Dharma* and showed how it is not opposed to unity or progress or patriotism or the modern spirit or justice or the legitimate joys of life. He then described the message of *Varnashrama Dharma* to the world at large, to the social conservative progressivists, to the workers in other fields of national service, to the Brahmins, to the Kshatriyas, to the Vaisyas, to the Sudras, and to the *Panchamas* of to-day. He said: "This tropical region of the world will never be wanting in populations, only the people without *Dharma* will not be Hindus any more than the people living in Italy today are Romans. The *Dharma* looks to you for loyalty and devotion, and shall it look in vain?" He then described the futile assaults on *Dharma* during the last one century. He then proceeded to give a detailed description of his scheme of *Sbastraic* reform of our society. He said further that the regulation of our daily life, social grouping and marital choice and life are of the essence of our life and cannot be neglected or ignored. He said: "India begs—begging is not a shameful thing if we beg a good gift and that from good hands—*Dharma* as alms at the hands of the graceful and gracious womanhood of India." He pointed out how inter-action, inter-culture, and inter-worship are the only real means of unity and exposed the fiction of inter-dining and inter-marriage being real unifying forces. He then dealt in detail with the merits of the Non-Brahmana and the *Panchama* movements from the standpoint of *Dharma*. He then showed how the *Bhagavadgita* throws a flood of divine radiance upon all phases of our social problem. He pointed out the significance of Arjuna's statement of the social problems and of Sri Krishna's reply to it. He said: "The extinction of families by war and even more than it the extinction of family qualities and graces by forces worse than war—con-
 version, perversion, indifference, and neglect—involve the past and present and future in irretrievable ruin, and hurl the individual and the society into the perdition of ignorance and impotence." He said that our actions should not be *Anarya*, *ajusha*, *asvargya*, and *akirtikara*. He then described the *Gita* ideal of *svadharma* and the transvaluation of social values by the transfiguring touch of *Nishkama Karma*, *bhakti*, and *jnana*. He said: "The *Gita* teaches us that the true and final source of our knowledge of right and wrong is the Scripture." He pointed out that the *Gita* lays uniform emphasis upon the need for the careful and jealous guarding of the purity of our daily life and he stated the essence of the teaching contained in Chapters XVI to XVIII.

of the *Gita*. He pointed out further that the Lord has declared that He has created the *Chaturvarnya* and that He is that form of *Kama* which is not opposed to *Dharma*. He concluded his discourse by saying: "Remember that for achieving personal salvation, national greatness, and the perfection of purity, piety, prosperity, and power there is no other path but this God-given path of *Dharma*."

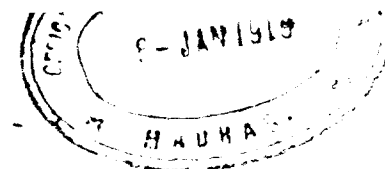
The War aims of the Allies.

In his admirable speech before the Trade Union Delegates at Westminster, the Prime Minister Mr. Lloyd George clearly enunciated the following as the War Aims of the Allies in the present World-Conflict. As a statement of the irreducible minimum required by the Allies it will be welcomed by all right-thinking people.

- (1) Complete restoration—political, territorial and economic—of the independence of Belgium and such reparation as can be made for the devastation of its towns and provinces.
- (2) The restoration of Serbia and Montenegro and of the occupied parts of France, Italy and Roumania.
- (3) The restoration of Alsace-Lorraine.
- (4) Independence of Poland (conditional on the reconstitution of Russia.)
- (5) Self-government for those of the Austro-Hungarian nationalities which desire it.
- (6) Reunion of *Italia Irredenta*.
- (7) Satisfaction of the legitimate aspirations of Roumania.
- (8) Maintenance of the Turkish Empire in its "homelands," with internationalisation and neutralisation of the Straits.
- (9) Recognition of "separate national conditions" for Arabia, Armenia, and Mesopotamia.
- (10) "Self-determination," or choice of administration, for the inhabitants of the German colonies.
- (11) Reparation for injuries and violations of international law, including outrages at sea.
- (12) The establishment of an international organisation as an alternative to war as a means of settling international disputes.

We are glad to learn that Mr. N. Radhakrishna Aiyar of Calcutta has promised a donation of Rs. 2000 towards the funds of the National College, Trichinopoly.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 1.]

THURSDAY JANUARY 17, 1918.

[No. 13.]

The Hindu Message stands for

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

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A Vision Of India. THE GHATS.

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

Queen India! In thy sovereign right hand lies
The range of Sahya hills as arrow bright
And in Thy left hand like a bow of might
The eastern hills in sunlit radiance rise
In Sahya range a gem above all price
Fair Chitrakuta shines in summer light
Where Sita and her lord in blessed sight
Of one another found Loves' Paradise.
And in the eastern range of hills there shine
Like praying Earth's uplifted offerings
A hundred shrines with soaring golden towers
Where in oblivion of all thoughts of thine
And mine, the priests and ploughman poor and kings
As equals met as God's devoted lovers.

The Hindu Message

THURSDAY EVENING 1, NOV. 1917.

Our Political Situation.

For thirty years and more the modern Indian mind has been anxiously and persistently seeking self-expression in the arena of politics, so as to achieve the evolutionary accomplishment of a free nationality commanding respect in the world, and conscious of its own will and purpose as a partner sharing in the struggles, glories, and achievements of the Empire. That such a state of things should come to pass under the protecting aegis of British rule was naturally to be expected in the case of a community like ours with its brilliant record of past achievement and its sustained consciousness of a heaven-sent messenger of the spirit. It is because the heart of Hinduism and its ever-alive social fabric remain sound and strong that the Hindus have been able to bear so large and conspicuous a share of the efforts which have been steadily, strenuously, and successfully put forth for a generation past,—endeavours which have converted warm opponents into ardent co-workers, carried a slowly growing emphasis of conviction into hearts filled with doubts as to their wisdom or efficiency for the gaining of the ends in view, and consolidated the varying opinions and divergent interests of all sections of the community and of all parts of the country into the united and consistent voice of a nation bent on achieving the goal in view. It may be that a further protracted agitation and struggle within

the limits of the Indian law and the constitution of the Empire will have to be kept up before we gain from the powers and authorities here and in England all that we have set our hearts on. It may be that a further stage has yet to be reached in the consolidation of the social mind of India and of the economic forces and resources at the disposal of Indians before we achieve, in all the fulness needed for their wise and fruitful employment, the powers needed for the establishment of an Indian polity which will capture the imagination and attract all the resources of patriotism, without which a great national power cannot maintain itself in the present condition of humanity. But our rulers have also had the justice and generosity to recognise, in some measure at least, the stubbornness of determination with which the past generation of our educated men and leaders have worked to achieve the unity of the motherland and to promote among our countrymen a consciousness of the abysmal degradation into which they had fallen and the contumelious contempt with which they were being treated by the rest of the Empire.

The advance of India towards the achievement of freedom and self-respect has not at all been satisfactory to us,—for the concessions yet made by our rulers to the national demand have been of an unsatisfying character and inadequate in extent. Indian fancy franchises and electorates have been of the most unexampled kind. Hence, the so-called representatives of the people have no representative character. They form, also, such a small minority of the Indian legislature that they have practically no voice in

determining its decisions. The fetters imposed on our legislatures so as to prevent their exercise of free judgment and to stultify their attempts to develop the resources of the land and provide for its present and future needs are so overwhelming as to discourage even the most hopeful and patient of our politicians and to make them despair of truly serving the interests of our people. Poverty and suffering are ever on the increase, the industries of the land are languishing more and more, and unemployment, starvation and ruin are overtaking increasing numbers of the people day by day.

The one circumstance of hopeful augury at present is the forthcoming visit of the Secretary of State. The whole country is on the tip-toe of expectation. Never in the mediæval or modern History of India has an occasion arisen when the hopes and destinies of 300 millions of the human race have been centred on the personality of a single individual and the mission entrusted to him. It is well known that Mr. Montagu brings with him an "angle of vision" avowedly different from that with which British statesmen and administrators have been accustomed to regard Indian affairs and conditions. This is the time when all ranks and classes of men must come forward and enable the National Congress to voice forth the cause of the Indian people and to make the demand for constitutional adjustment and development practically irresistible. Men must realise that no economic improvements can take place in India,—that the starvation and suffering which are chronic in India and are proving fatal to numbers of the masses of our people cannot be checked—unless our legislatures can

control the executive and possess powers of self-government which can be exercised to promote the economic prosperity of the land and give employment to unemployed and under-employed so as to lead them out of their condition of abject and abysmal desolation and despair into a life of dawning hope and reviving energy. So long as the true representatives of the people cannot control the executive, so long as they cannot adjust their domestic legislation to suit their pressing economic and educational needs, so long as even the purely internal economy, finance, and legislation of India are adjusted in accordance with the interests and wishes of groups of men outside the continent, the present abnormal decay of Indian vitality will not only continue, but we shall in a generation or so find that we shall have irrecoverably lost our lingering power of re-adjustment to the present environment and the new forces which have been called into being among Eastern lands and peoples.

With these dangers and rocks ahead of us, we would fain hope that all castes and communities in the land should pursue a policy of mutual aid and trust, and not one of mutual distrust and hatred. We shall presently take up this point. We shall here insist that, first and foremost, not only the State, but also our educated men and leaders should at least endeavour to repress the instincts of savagery, wherever they may show a tendency to recrudescence,—whether among civilised men, or among those sections of the community which still retain in them those predatory instincts or impulses to violence which are characteristic of primitive savagery. The great English philosopher and scientist,

The Hindu Message

THURSDAY EVENING 17, JAN. 1918.

Hindu Society Always One Politically Organised.

That there have always been Non-Caste men within the pale of Hindu Society and certain inequalities of religious status or duty is no proof that that society had never reached the stage of free association of citizens in a civil or political organisation,—that it was, and still is, in the primary stage of social regimentation or in the secondary stage of a purely social constitution with various forms of minor association comprised within it. Some who do not sympathise with our present aspirations point to the two circumstances above mentioned to prove that Hindu Society is not and has never sufficiently advanced to receive a political constitution similar to that now existing in the great centres of European civilisation. Others—and these are mainly our social radicals and revolutionaries—hold, like the Editor of "The Modern Review" in a recent number, that "we must be truly democratic in our social relations," and that an upholder of our caste-system and its Dharmas, varying according to the religious position of the majority in each subdivision of society, is not, and never can be a Home Ruler." But it is evident that all these schools of political opinion conveniently forget the fact mentioned by a distinguished scientific writer—the late Grant Allen—that "even in the most English portions of England,—a British race

which is not English survives in considerable numbers,"—that "in modern England, dark, curly hair, and black eyes are to be found in half of the existing population." These facts show that, as a result of the coming together of the Saxons and Danes with the earlier Celtic people, the population of England is no longer the light-haired and blue-eyed people they once were like the people now inhabiting various parts of Norway and Sweden, and are, therefore, far from being an absolutely homogeneous people. Nor is it correct to say that, even in the politically advanced states of the world, there is absolute equality of civil status and rights among all their citizens and populations. For, if we look, for instance, to the conditions prevailing in the United States, we cannot fail to notice that the Negroes and the Red Indians are subject to various social, legal, or political disabilities.

What, then, are the true tests to show that a community has reached the advanced condition of a civil or political organisation fitting it for the exercise of the functions and prerogatives of self-government? A distinguished Western writer says:—"The State in its political character enters on the stage of constitutional development, and there is a great multiplication of subordinate associations." We proceed to consider whether Hindu society, ancient or present, can be allowed to satisfy these conditions and tests.

Our Rishis have declared in their Smritis the various constitutional and social changes suited to different times and stages of development in India. It is true at the same time that the Dharmas declared by them are eternal

injunctions of Heaven having a spiritual purpose and value,—not mere laws in the Western sense of being declared by the will of an absolute ruler or parliamentary assembly; but this difference does not affect the truth of our contention. Jurists like the late Sir Henry Sumner Maine have, indeed, suggested a similarity between our Smriti rules and regulations and the *Responsa Prudentum* of Roman lawyers. But the suggestion betrays a very superficial view of the matter and an ignorance of the exact conditions under which the injunctions and laws of our Rishis were declared or carried out. In Rome, it was purely a matter of administrative convenience whether the rules of law declared by the men learned in the law were adopted in the working of the mechanism of law or administration. But in India the Rishis never failed to command the respect due to their omniscience, and hence their declarations at Parishads were universally accepted both by the sovereign or ruler and by his subjects as the very quintessence of divine wisdom revealed to them in their state of supra-sensuous experience and as the only available means enjoined and ordained by God for the gaining of the bliss of eternal spiritual peace and freedom. It is by these Smritis that the safety of his throne was assured to the sovereign and his successors in the royal line, while also provision was made for a progressive or successive change in the law and constitution in accordance with the physical or social change constituting the society in its natural environment.

While some modern minds here and in the West are, or may be inclined to allow that there is a considerable, or

at least a fair, amount of truth in the representation above given of the growth and development of the machinery of the Hindu constitution in the early or middle age of Hindu history, all Western or Westernised minds will be totally disinclined to admit the existence in Hindu Society of the conception of freedom as determining the right of uniting into organised associations for the promotion of economic, ethical, or other aims. Their minds, too, are completely obsessed by the idea that all excellence and all progress must be confined to the Western world. They are also too indolent, or too disinclined, to devote their energies to the comprehension of Indian social phenomena, past and present. The strangeness of those phenomena and their more or less rapid disappearance or transformation in every part of India under the revolutionary blows levelled at them from all quarters within the last half-a-century, also account for the diversity of views formed of them or for the unfavourable opinion prevailing in various quarters from which we may expect the sober and ripe voice of responsible common sense and reason.

While we are prepared to concede that our Hindu associations in the early or middle age may not have attained to the public importance, or adopted the purposive methods, characteristic of the associations subordinate to the state of which students of European history are familiar, we have no doubt that the economic and ethical associations known as the village communities possessed recognised privileges of high value and importance, and that they contributed to the welfare and happiness of the people and enabled them to realise their mutual

responsibilities and combine together to advance the common welfare. The Indian village was not only a self-sufficing and self-governing community, but it also entered into relations with the supreme or provincial government not only for purposes of taxation, but for all important purposes of legislation, administration, justice, and military organisation. The existence of the great Hindu empires—of the Maurya, the Gupta, the Vijayanagar, and the Mahratta empires—is itself sufficient, to prove the bare truth of the above statement. These empires have also left behind them records of various kinds from which the character of both local and imperial Hindu government is being gradually built up and laid bare by Indian students and scholars trained in the modern scientific methods of historical study. Many misconceptions regarding the conditions of administration in ancient and mediæval India have already been overthrown. Not only did the Indian villages produce enough for their daily and periodical wants, decided their own disputes, provided for their internal peace, and adopted a form of representative government suited to their size and wants, but they entered into various relations of importance with their rulers, local and imperial. It is absurd to assume that there was no judicial machinery to decide disputes between the inhabitants of various villages, or that the villages were completely isolated from each other, or that they were not brought under a common military organisation for the purpose of defence against the foreign invader or the suppression of internal disturbances or rebellions,—simply because there was a Moslem conquest, and a Moslem domination

established with varying powers of suzerainty over different parts of the Indian continent. It would be equally just and equally reasonable to assume that, because British dominion has now been established, there was in the Moghul empire no judicial machinery or military organisation competent to fulfil the purposes for which they exist in all states.

Moreover the caste system was itself a bond of unity between different villages, districts, provinces and states, and it brought together the inhabitants belonging to different castes in different parts of the state into relations of amity and unity with each other. Religion which is the subject of paramount interest and importance to Indians was ever an inspiration to unity of aim and mutual influence between all parts of India. Each great religious movement, as it arose, spread over all parts of India gaining adherents and uniting them into a more or less compact body under common leaders and with a system of common spiritual ministration and administration. Numerous fresh divisions and sub-divisions of society and fresh associations of individuals constantly came into existence, and all of them entered into relations of diverse kinds with the central power, claiming protection and securing its patronage. To say that the different castes, sections or sects or sub-sections or sub-sects in Hindu society enjoyed no hope of freedom or power of self-control and self-culture under Hindu rule, and that they were merely slaves driven by the tyrannic sceptre of a theocratic king claiming to be the uncontrolled vice-gerent of a Supreme Unknown beyond the universe of matter is simply to speak at random and without recognising any known

laws of thought or intelligent speech, and therefore deserves no reply. The truth, on the other hand, is that the Hindu sovereign himself had to obey those unalterable and eternal rules of Dharma which were given out by the seers and sages who were themselves free from all bondage to matter and whose divinely-appointed mission was to bring into the world that ordered freedom which is the one means to secure to the Holy People, and through them to the rest of humanity the attainment of the goal of eternal freedom.

“The Brahmin Vakil Oligarchy of Home Rulers.”

The *Madras Mail* which, for its own purposes, has taken under its protection a small section of the Non-Brahmin Community, asserts the existence of a purely imaginary “Brahmin Vakil Oligarchy of Home Rulers” (December 4th, 1917), and goes on to enumerate its four leading characteristics as follows:—(1) it interferes in all matters, i.e., those relating to political, social, and religious life; (2) it is exclusive, as forming a community bound by the caste tie; (3) it favours men belonging to its own caste; (4) it has long enjoyed ascendancy and resents the intrusion of men of other communities. Our contemporary concludes by asserting that the alternative before the present generation is “freedom in all essentials under British rule and tyranny under the rule of one Indian minority.”

We have rarely seen such a mass of selfishness, bigotry, and blatant disregard for realities compressed within so small a compass as the above. We shall first deal with the points men-

tioned one after another. *Firstly*, The Brahmin Vakil, as such, have no recognised power to interfere in the political, social, and religious life of the land. Even as Brahmins, they can only take part in political, religious and social life exactly as other Hindus—or even Non-Hindus—can do so. Further more, such Hindu religious life as there is has got connected with the home and the temple; and here the Brahmin Vakil, neither as a Vakil nor even as a Brahmin, has any special privilege of interference not possessed by others. *Secondly*, there is little or no caste tie among the three sub-sects of Brahmins. Each belongs to a different religious organisation; and one of them—the Smarthas—have no organisation at all which serves to bring them socially together. Each has a special religious literature of its own, the object of which is to give an interpretation of the Vedas, &c., which is peculiar to itself. Each, too, has its own tradition and customary observances, and has no interdining or intermarriage with the other sections. *Thirdly*, numerous individuals belonging to any of these sub-castes or sub-sects are often known to lie in wait for opportunities of injuring those belonging to other sects or sections, and they have rarely or never helped each other except for a consideration,—which, perhaps, is a characteristic not specially Brahminical, but largely human, i.e., known to belong to the baser sort of human nature all over the world. “The strong caste tie between Brahmin and Brahmin” which our contemporary speaks of is simply conspicuous by its absence. *Fourthly*, it is nearly a century at least since power passed from the Hindu Kings to the Anglo-Indian bureaucracy, and

the Brahmin Vakils have only been able, in most cases, to keep the wolf from the door by hard work. A few Vakils—one in fifty or a hundred—may make a fortune, but they are the exceptions only.

Nor is it right to say that the Brahmins as a class or caste form a powerful oligarchy. In the *first* place, they are not composed of a few powerful or noble families raised to power by the substitution of a board of magistrates or officials belonging to those families. No such board of Brahmins is in power anywhere in the land. All power in India belongs to the civilian bureaucracy, and this latter body selects the native officials who are to work under them. These officials are often Brahmins, but they are also often Non-Brahmins. Whether Brahmins or Non-Brahmins, their position is often the reverse of enviable, and we know cases of big and even famous Indian officials who have sometimes been forced to do the most shameful and even servile services to the bureaucratic godlets placed in power above them. It is a misuse of terms to call such a body of men by the name of oligarchy, simply because it serves, for the time being, the purposes of our Anglo-Indian Contemporary and the cause he seeks to serve. In the *second* place, an oligarchy has come into existence by limiting the franchise qualifying for citizenship, either by excluding the people who have been conquered in war, or by laying down a high property qualification. In India, the Brahmins have neither been a conquering race, nor a rich propertied class. Even supposing they were, either their power fell long ago with the Hindu Kings whom the East India

Company supplanted, and so they have not the power to exclude the Non-Brahmin castes from the franchise, nor to restrict the franchise in such a manner that all voting power may be confined to themselves. In Modern India, there is yet no voting power worth the name, nor is it confined to the Brahmins in such a manner as to constitute them into an oligarchy with power to bend the power and resources of the state for their own advancement or resources.

It might be said in reply that what is meant is that, by the Congress scheme of self-government, the Brahmins purpose to raise themselves into the position of a powerful oligarchy of the kind contemplated by the powerful imagination of our Anglo-Indian Contemporary. But this is a manifest absurdity. For, the Congress is now irrevocably committed to the system of communal representation. The Brahmin, thus, will be one only of several communities entitled to representation, and can only send, under the most favourable circumstances, a very infinitesimal fraction of the total strength of the members of our future Legislative Councils. It must be conceded to the credit of the Brahmin lawyers who have worked for the Congress cause that they have done so purely out of a desire that their country and people should rise to the status of a self-governing community and in an entire spirit of self-abnegation. Had they cared only for their own worldly advancement or ascendancy, they would surely have striven to perpetuate, the *status quo* and to maintain the Civil Service bureaucracy in continued possession of power. It is conceded and recognised on all hands that, under any scheme of self-

government—whether it amounts to Home Rule, or not—there can be no Brahmin oligarchy, except in the perturbed and malignant imagination of the Anglo-Indian journalist or bureaucrat and of the Non-Brahmin clique which they are using in order to defeat the cause of the Indian democracy of which the Brahmin caste has, throughout its past history, formed an integral part and with whose fortunes it will be closely linked, whether for good or for evil, during the eventful years and epochs of India's hopeful and eternal future.

Notes and Comments.

Mrs. Besant, in her address as President of the recent Theosophical Convention, spoke as follows:—"Let the temples be thrown open to all the submerged who are Hindus. Do you think, that God worshipped in the temples, can be polluted by the touch of his own children. Not so thought Sri Rama who ate the fruit which the outcaste woman had tasted in order to be sure that it was sweet for his lips. Not so thought Sri Krishna who healed the lame flower-girl of the market-place." In the temples God is worshipped, but through images which are consecrated by saintly men who, in creating a spiritual atmosphere round the images through the introduction (and encasement) into them of spiritual power drawn from the worlds above through their *आकर्षणशक्ति* made use of the most sacred Vedic and Agamic formulas and methods. These same sacred authorities also regulate the worship carried on in the temples, and they—and not human whims or emotions—are responsible for the existing prohibition of Chandalas, Mlecchas and outcastes from entering the holy precincts. Mrs. Besant's unenlightened views of Hinduism—which are full of absurd and thoughtless errors, as we shall show presently here in regard to the examples she adduces—may be regarded as Gospel truth by her blind Theosophic

worshippers, but those who believe in the Vedas and Agamas must continue to disregard her blandishments and turn a deaf ear to her siren voice. No mere rules of logic, or fervid appeals to emotion, can avail against the injunctions of the Vedas and Agamas, and Mrs. Besant will have to lead the frantic and furious popular forces of an unthinking and brutal revolutionary mob to overthrow the British Indian state and constitution before she or those for whom she speaks can enter the inner Holy of Holies of our temples which enjoy the protection guaranteed to them by our wise rulers.

The examples of Sri Rama and Sri Krishna adduced by Mrs. Besant in this connection have absolutely no bearing on the present topic, and only show how innocent she still is of a knowledge of some even of the elementary principles and truths of our religion. The *deeds* of Avatars of the Supreme Being cannot *always* be made intelligible to our limited vision by the application of the known laws of our Codes of Dharma. No doubt one of the purposes of the coming of an Avatara is *धर्मसंस्थापना* "the establishment of Dharma." But an Avatara has also a special mission on earth. The appearance of an Avatara is invariably preceded by a special request of the Devas in Heaven (*Brahma-loka*), and is intended to serve a special purpose. While on earth, also, Avatars do not lose altogether their character as the Supreme Being, and some of their undertakings are such that their true inner significance can only be intelligible to the enlightened and perfected understandings of the Rishis and Yogis. It is this aspect of the question that the blessed Bhagavan has in view when he says:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ॥

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

"Whoever truly knows thus my divine incarnation and actions, having cast off his body, is not born again, and attains to me, O Arjuna."

Mrs. Besant's case of the "flower-girl of

the market-place" is a very apt one for illustrating this truth. If she will only acquaint herself with the account in the Bhagavata of the blessed Bhagavan's subsequent intercourse with the flower-girl, she cannot fail to see what a folly it will be for us to suppose that we are here to follow in all cases the example of the life-history of these Avatars. We know, indeed, that Mrs. Besant is thought by some of her followers to be an Avatara herself and perhaps that accounts for her holding up Sri Krishna's dealings with the flower-girl of the market-place as an example to us all to follow. We can, of course, leave her to her own views and ways, but we ought not to fail in our duty of warning our readers against the absurdity of supposing that they are all Avatars, and that they can set at nought the principles and rules of Dharma. We, common folk, should still carefully guide ourselves according to Dharma—not only lest we, by failure to do so, lose our soul, but also because we might thereby get at times into difficulties with the magistracy and find ourselves inmates, however unwillingly, of those institutions which Government mercifully maintains in order to reform the criminal class in the land.

Many have indulged in extravagant laudation of the liberalising effect of modern studies in our schools and colleges and under the guidance of our famous University. It is only time, not abstract reasoning, that can test the inner value and worth of men and institutions. The critical hour has come, and the gospel of disunion and hatred is being preached everywhere. Hence we find many of our educated men coming forward to show to what giddy heights they can climb, with the aid which modern education has given them in the ascent towards wise moderation and enlightened tolerance. Mr. P.M. Anandan, B.A. L.T. is the last to claim recognition. He spoke as follows at the Cochin Ezhava Samajam: "Spend more for the creation of more temples, and the proceeds are to be employed not in feeding of cursed Brahmins." No educated Brahmin of today

has come forward to demand the feeding of Brahmins. Mr. Anandan is also, quite within his rights in insisting that his community should not provide for the feeding of Brahmins in temples, old or new. But where is the wisdom or need of speaking of "cursed Brahmins" before a public assemblage of his countrymen. If such cursing in public is an honourable or efficient method of gaining public ends or honor for one's self, Mr. Anandan is quite welcome to please himself, but we would like to remind him that neither Sri Narayana Guruswami, the holy Guru of his community, nor the religion which, we believe, Mr. Anandan still professes, nor the modern education he has gained, of which his double degree is the outward symbol, will justify the manner in which he has chosen to speak of the Brahmins. Having resided five years at Tellicherry amid the Ezhavas and Tiyyas and had numerous students and friends among them, the present writer cannot but feel surprised that the unsettlement caused by the gospel of discord preached within these twelve months should have spread even to the industrious and well-bred and quiet people belonging to Ezhava and Tiyya communities of the West, and that even a gentleman like Mr. Anandan, with his high modern education and double degree, should descend so far as to suppose that violent imprecation and loud-mouthed malevolence are methods worthy of being adopted by honourable public men.

It is strange that a man of such fine discrimination as Mr. S. S. Setlur should have succumbed (vide *New India*, December 29, 1917) to the idea that the *Ramayana* of Valmiki is a record of the penetration, by peaceful or warlike methods, of Aryan civilisation into the Southern Peninsula of India and of the flight of the Dravidians, East and South, before the Aryan advance. He speaks of "the high civilisation of the enemies of the Aryans," and "Ravana's civilisation," as expressions of almost identical significance. Evidently Mr. Setlur has finally adopted as correct the theory that Ravana was the one Dravidian ruler

who opposed the advance of Aryan colonisation and civilisation. These ideas are not in the least supported by the facts stated in the Epic. Indeed Valmiki's work cannot stand the strain of the theory which holds that the Vanaras were the Dravidian allies, and the Rakshasas the Dravidian enemies of Sri Rama, the Aryan invader or colonist from the North. For the kingdoms of Chola, Pandya, and Kerala existed at the time of Ramas's appearance in South India, but do not seem to have attracted his notice at all, although in his helpless position he might have well sought their aid. The Vanaras whose king, Sugriva, rendered Rama the aid he wanted and who fought for Rama against Ravana are said to have inhabited only the hill country in the South-west of India, but they were also summoned to his standard by Sugriva not only from the hill of Kishkindha, but also from the hills all over India and beyond Himalayas and even from the hills within region of the orb of the Sun. Hence, the Vanaras cannot, from the *Ramayana*, be proved to have been Dravidians at all. As for Ravana and his people, Lanka is not Ceylon which has always been known as Simhala (*Cingala*, in Tamil) to the Hindus, and it is not at all certain whether Ravana and his people of Lanka were Dravidians, and if Rama had no occasion to deal with any of the Dravidian kings or people of Chola, Pandya, and Kerala, how can the *Ramayana* get itself connected with the repelling or conquest of the Dravidians by the Aryans?

Dharma—II.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

In our last article we referred to Dharma as being the mandate contained in the Vedas. Let us now examine this view at some length and try to understand it clearly. According to Jaimini, Dharma is 'चोदनालक्षणोऽर्थः'; this means that Dharma is the "injunction contained in the Vedas that can produce bliss." The Saintly Sabaraswami explains the word 'अर्थ' in the Sutra as that which produces bliss or श्रेयस्. This naturally leads us to ask why should such a definition be given of

Dharma. If Jaimini really wanted to confine Dharma to the Vedas alone he could have defined it as 'चोदनालक्षणो धर्मः'. If, on the other hand, he wished to define Dharma as that which produces Bliss he could have defined it as 'अर्थो धर्मः'. Why should a mixture of the two be made. To this objection the venerable Sabaraswami replies that the word "Dharma" is understood in the Sanskrit world in a technical sense. Says he 'यो हि यागमनुतिष्ठति तं धर्मिक इति समाचक्षते; यथ यस्य कर्ता स तेन व्यपदिश्यते;... तेन यः पुरुषं निश्चयसेन युनक्ति स धर्मशब्देनोच्यते'. This means "The world understands one who performs याग etc., as a Dharmika. One is defined by the action he does. Hence we have to understand that Dharma is that action which produces Bliss." Since people understand याग etc., to be Dharma, it is now too late to question the sense attached to that word, but we must submit and take it silently to be such. It is only from the Vedas that we can hope to know that याग etc., produces Bliss. Hence it is that Jaimini defines Dharma as 'चोदनालक्षणोऽर्थः'. Now as regards the validity of the technical sense we beg pardon of our readers for quoting the opinion of an eminent and authoritative Judge. Says Maxwell in his 'Interpretation of the Statutes'—"The first and foremost elementary rule of construction is that it is to be assumed that words and phrases are used in their technical meaning if they have acquired one and in their popular meaning if they have not, and that phrases and sentences are to be construed according to the rules of grammar; and from this presumption it is not allowable to depart, etc.". Exactly the same view is maintained by the venerable Sabaraswami when he says 'लोकं येष्वर्थेषु प्रसिद्धानि पदानि, तानि सति संभवे तदर्थान्येव सूत्रेष्वित्यवगन्तव्यम्। नाध्याहारादिभिरेषां परिकल्पनीयोऽर्थः, परिभाषितव्यो वा'. When, therefore, Sabaraswami says that the word धर्म is understood by the people as being "Yaga" etc., we have no right to attribute some other meaning to that word and evolve our own cherished views. In this connection we wish to clearly point out that nobody is debarred from using the word Dharma in any sense he likes. It will, then, become only a conventional word deliberately used to denote a particular cherished view.

The ancient Buddhists used that word in a sense peculiar to themselves. So did the Jains. So did the Sankhyas. So do the present day Theosophists. We have no quarrel with them. What we mean is that these several meanings, quite opposed to one another, cannot constitute either the technical meaning, or the popular meaning, of the word *Dharma*. A popular meaning is that which the people understand, without any effort, on the mere hearing of the word. That is what the Sage Sabara means when he says 'यच्चैषु प्रसिद्धानि पदानि'. That is what Maxwell means in the passage quoted above ("Maxwell 4th. Edition page 3"). If anybody is pleased to use the word according as he pleases, let him by all means do that; but let him not, for *Truth's sake*, maintain dogmatically that his own explanation is the real one according to the Sastras. Jaimini and Badarayana lived at a time when the Vedic religion was in its full swing, and when they say that a particular word is understood by the public in a particular sense is it not sheer nonsense to deny that and put our own construction, when we live at a time removed far, far, away from the sublime Vedic age. When, therefore, Mr. S. A. Vaneswar says 'In so far then as *Dharma* embodies and consecrates *Truth* etc.' (Hindu Message Vol. I, No. 6) he seems to take shelter under vague terms by not explaining what is *Truth* and what are the *right instruments of knowing or judging it*. The followers of the Vedic religion maintain that what is contained in the Vedas is *Truth*. Theosophists maintain something else as such although they declare that their view alone is the Vedic Truth. There are the followers of "Arya Samaj", of "Brahma Samaj", of Bradlaugh, of Ingersoll, of Herbert Spencer, etc., etc. Everybody maintains his own views as *Truth*. The idea of *Right* and *Wrong* varies among men, nay even among the nations, in proportion to the evolution of the mind, surroundings etc., that contribute not a little to the growth or otherwise of a man or a nation. We say this advisedly, for, in India the surroundings etc., contributed to the downfall, which is now going on at a highly accelerated velocity, whereas in the West it helped growth and development, though not perfect at present. But of this we shall speak on another occasion. Let us turn to our topic.

The Personality of the Gods.

(By S. MAHALINGA AIYAR B.A., B.L.)

I propose in this article to develop an argument justifying the belief in the personality of the gods. The Hindus believe in a Supreme Being, as well as in numerous other Beings, called Devas, endowed with intelligence and consciousness, and controlling every happening in the universe. The Veda says about the stars, 'सुकृता वा एतानि ज्योतिषि यन्नक्षत्राणि ।' "These shining stars are the splendours of the (departed souls of the) Virtuous." The Bhagavad Gita teaches that Devas should be nourished by sacrifices by men, on whom in return, they will shower their blessings. (III—11). The Gita also says यज्ञाद् भवति पर्जन्यो i.e., rain is caused by sacrifice. But a scientist will tell us that rain is produced by natural causes; and that, "no act of prayer or sacrifice can cancel one shower from heaven or deflect towards us a single beam of the sun."

The extreme materialistic view of the Universe, which declared in the seventies of the last century that "the atoms combine in obedience to mechanical laws, and not only organic forms but the phenomena of sensation and thought are the result of their combination," or, more crisply put, "as bile is a secretion of the liver, sensation and thought are the secretions of the mind," is no longer held by the leading scientists and philosophers of to-day. But the modern man, somehow, thinks it "unscientific" to believe in the control and guidance of the universe by an Intelligent Being, with other intelligent beings under Him, who are endowed with consciousness and will like men, but belong to an order superior to mankind. Is it really unscientific? Let us examine the matter a little.

Man is said to represent the highest type of sentient being on this Earth. Man is endowed with Intelligence and will, and he never acts without a design and a purpose. Is it irrational to hold that there may be higher beings, who are also self-conscious and intelligent but who are as far above the highest man, as man is above the lowest

animal? The essence of mind is design and purpose. How can design or purpose be denied in the universe, when man has these attributes? "Is it not more reasonable to say," Sir Oliver Lodge asks, "just as we are conscious of the power of guidance in ourselves, so guidance and intelligent control may be an element running through the universe and may be incorporated even in material things?" He uses a parable. A traveller who has lost his way in a mountain district coming across a path may rejoice, saying "This will lead me to some human habitation." The materialist, if he were consistent, should say, "The path is merely earth's surface marked by the absence of grass or the wearing down of stones. How can it guide me to my destination?" But a man of common sense sees something more. He thinks that human beings must have caused its formation, and so it would lead to a human habitation. The materialist is welcome to think, "This cannot be a place inhabited by as high an order of beings as myself. There cannot be living creatures here at all; or, at best sheep and insects inhabit this place. The path should have been self-made." But the man with greater humility, is ready to assume, though he does not see, that the place is inhabited by human beings.

To take another illustration. Suppose a man sees at a great distance a big moving thing which he cannot distinctly make out to be an animal or a machine. It is open to him to take either of two views. He may regard it to be an automaton motor car, not kept in its course by any intelligent agency, and rushing aimlessly to no desired destination. But another view is possible. He may think that it must be either a living creature having will and intelligence; or a mechanism with an intelligent driver, who is driving it to his intended destination; because his experience of all moving objects, about which he has direct and immediate knowledge, shows that such moving objects are all either living beings, or non-living things kept in motion by intelligent beings. Similarly one may regard the sun as an automaton moving globe; or he may believe that

what we call the sun is only the outer body of a divine self-conscious Being who keeps his regular course with a will and a purpose. The latter view can by no means be called irrational. It is a narrow philosophy indeed which would confine the exhibition of design and purpose to the activities of men and animals only, but would regard Nature's activities as mechanical, aimless, and chaotic. To believe in the personality of the Sun, the Moon or the Earth is not certainly irrational or unscientific. What the physical sciences have established or can hope to establish does not in any way exclude the possibility of a directing and controlling agency in cases where human intervention is apparently absent. The Laws of physical science are formulated on the hypothesis that the forces of Nature are allowed unrestricted and unaided play. But that method is simply an abstraction necessitated by the conditions. The Laws formulated from the experiments performed in a laboratory are so stated as if the things selected themselves and interacted among themselves without the intervention of intelligent agency. We don't say "If Professor so and so pours dilute hydrochloric acid on chalk, carbonic acid gas is liberated," but simply, "Carbon dioxide is evolved if hydrochloric acid is poured on chalk." Yet the experiment in the laboratory is always performed by a human being having will and emotion. He selects the things, determines the sequence of events to produce a predetermined effect with the purpose of teaching his class. What then, in the grander laboratory of Nature? All the phenomena that happen there, the thunder or the lightning, the formation of the stars or the motion of the planets, may be "explained" by science. But how can or do those explanations negative the possibility of a Being or beings bringing together in juxtaposition the things and conditions so as to cause those phenomena, or their doing so at a particular time or place and with a particular purpose? "Life or mind can neither generate matter, nor even directly exert force. Yet it can cause matter to exert force on matter, and so can exercise guidance and control. It can so prepare any scene of activity by

arranging the position of existing material and timing the liberation of existing energy, as to produce results concordant with an idea or scheme or intention." (Sir Oliver Lodge)

If once it is admitted that Evolution has a purpose and an end towards which it is working, then the reasoning of Sri Sankaracharya is irresistible.

‘नाचेतनं लोके चेतनानधिष्ठितं स्वतन्त्रं किंचित् विशिष्टपुरुषार्थनिवर्तनसमर्थान् विकारान् विरचयद्दृष्टम् । न मुदादयो रथादयो वा स्वयमचेतनाः सन्तः चेतनैः कुलालादिभिः अश्वादिभिर्वा अनाधिष्ठिताः विशिष्टकार्याभिमुखप्रवृत्तयो दृश्यन्ते । दृष्ट्वाद्यादृष्टोसिद्धिः । अतः प्रवृत्त्यनुपपत्तेरपि हेतोः नाचेतनम् जगत्कारणमनुमातव्यम् भवति ।

"A non-intelligent thing, which, without being guided by an intelligent being spontaneously and in an orderly manner produces effects capable of subserving the purposes of some particular person, is nowhere observed in the world. We observe that things like clay or a chariot—which are in their own nature non-intelligent—enter on activities tending towards particular effects, when they are acted upon by intelligent beings such as potters in the one case, and by horses in the other. From what is seen we determine what is not seen. Hence a non-intelligent cause of the universe cannot be inferred, because, on that hypothesis, the activity without which the world cannot be produced, would be impossible.

The absence of caprice in the working of the Laws of Nature cannot justify the denial of Will and guidance in the phenomena of the material world. A rustic watching a railway train passing by his field every day at a particular hour may think that the time of its passing is unalterably fixed. Yet the Traffic manager can change the time-table of his own accord; or in response to an appeal from the public. The fixity of laws is no ground for presuming the absence of a law-maker. An illiterate man in an out-of-the-way village may think that the laws of his country are unchangeable, and to his untutored mind the Tashildar or the Police Inspector may seem to belong as much to the natural order of things as the sun or

the moon, and he may be perfectly unaware of the existence of a law-making sovereign or Legislature. Suppose the rustic is conceited, and wants to see a change in the law when he asks for it just for satisfying himself as to the existence of the law-maker, would it be possible to satisfy his caprice?

We know that a machine cannot work if its parts are frequently or perpetually shifted. If the Sun keeps its regular course, we need not therefore conclude that it moves in obedience to an unalterable mechanical law. The head of an office fixes a time for beginning work every day, and himself attends, and enforces attendance on the part of his subordinates, at the appointed time. Why? For the sake of convenience and orderliness. Evolution must be orderly *i.e.*, it must be regular. Regularity involves repetition in a certain fixed fashion. Intelligences who control Nature and Nature's Laws, keep them fixed and regular for ensuring orderly evolution.

In ancient times, the essential of kingship was taken to be that the king could do what he liked. Caprice was held to be a necessary adjunct of power. But we now recognise that a sovereign's obedience to a law made by himself does not derogate from his sovereignty. Is Evolution to be obstructed or disturbed every now and then to satisfy the curiosity of a school-taught materialist? A child may wish to obtain control of a machine, just to have the freedom and pleasure of taking out its parts and meddling with it. But the owner of the machine may not allow the child to interfere with it. The child may become an apprentice when grown up, approach the machine and handle its parts; and may become foreman and even proprietor. But then, when he has become the foreman or proprietor, would he disturb or obstruct the working of the machine just for the sake of satisfying the curiosity of an inquisitive child or a meddling visitor?

Man can get control over matter when no harm would result therefrom. Powers which give control over matter can be acquired by Yoga. But the Yogi is one who has conquered his senses and his mind

and so the powers he has acquired would be used only in furtherance of evolution and not in obstruction to it.

Even as in a human body there are the mind, the sensory organs, innumerable cells having individual lives, and lastly hairs and nails having no sensation or feeling, so also the whole Universe is God, the Virat-Purusha. The gods and human beings may be likened to the innumerable living cells in the human body. The inanimate material world may be likened to the nail and hair portion of Brahman. Science has made us familiar with the idea of motion within motion, and physiology with the idea of life within life. There is one All-pervading life and All-powerful Energy, within which all beings have their lives and all energies their play. As A. R. Wallace in his book "The World of Life" says:—"the absolute necessity of a creative and directive power and mind, is exemplified in the wonderful phenomena of growth, of organisation, and fundamentally of cell-structure and of life itself; There are now in the universe infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of influence of higher beings upon lower This vast and wonderful universe with its almost infinite variety of forms, motions, and reactions of part upon part, from suns and systems up to plant life, animal life and the human living soul, has ever required and still requires the continuous co-ordinated agency of myriads of such intelligences."

Andal's Tiruppavai.

(By V. BHASHYAM IYENGAR, B.A., B.L.)

Andal is the only woman-saint of the Vaishnavas and holds a very distinguished place among the eminent personages who have been canonised as saints and are revered and worshipped by them. She was the spiritual child of all the Alwars but excelled them in divine love and ecstasy, and it was from her that Ramanuja chiefly drew his inspiration. Her teaching is the core of Vaishnavism and she holds the most affectionate corner of the Vaishnava's heart.

The tradition is that she was an incarnation of Bhu Devi, one of the three consorts of the Lord Narayana. It is written that she was not born but appeared as a child in a flower-garden at Srivilliputtur on Tuesday, the fourth day of the bright fortnight, in the month of Adi of the year Nala, the ninety eighth year from the beginning of this Kali Yuga. Vishnu Chitta, better known as Peri Alwar, who was keeping the garden to serve and worship Vada Perum Koyil Udayan, the local diety, with the flowers thereof, found her and brought her up affectionately as his own child. She was a very precocious child. Very early in life she exhibited signs of an exuberant and all-consuming love of the Lord and disgust at worldly happiness and pleasure. She considered that the Lord was here and she was of the Lord and her one blazing desire was to attain Him and lay herself completely at His gracious feet for His service and enjoyment. While yet a child she was known to have coquettishly worn the flower wreaths and garlands which her father would in all innocence subsequently take to the Lord and adorn Him with. Did she not love the Lord or was she not His beloved? Her father found out the practice one day and rebuked her, in the shallowness of his knowledge regarding his child's godliness, but the Lord appeared in his dream and spoke "The flowers acquire their fragrance for me, only by their contact with my beloved. Let me have the usual wreaths and garlands." After this incident, Andal became known as Soodi Kodutha Nachiar, the queen who (first) wore (the flower garland) and (then) gave (it to the Lord).

Her knowledge and her love grew with her years. The tender creeper stretched itself in search of the stately tree to support itself and hold it in its fond embrace. She longed for union with the Lord. How beautiful and true is the idea that the Lord is the only Purusha and all the rest are his spouses. No other relationship but that of the ideal wife and the ideal husband can express even faintly the connection between the Chit or individual soul and Iswara or the Lord. Other relationships

are all limited but the relationship of wife and husband is unlimited, as observed by Sita, the heroine of Ramayana :

मितं ददाति हि पिता मितं माता मितं सुतः ।

अमितस्य हि दातारं भर्तारं का न पूजयेत् ॥

The ideal wife willingly and gladly places herself at the complete disposal of her ideal husband, relies on him as the sole protector and knows no other refuge, centres her affection and pleasure in him, bears herself up in his company and would not suffer even a moment of separation and is saved and redeemed by him and him only. These characteristics distinguish also the soul and lead when recognised and realised in practice, to its eternal and indissoluble union with the Lord. This is the only road to salvation; the other lanes and by-paths simply lead thereunto. That is why the Rishis of Dandakaranya prayed for birth as gopis and why the leading Alvars of Southern India often mentally transformed themselves into women to better approach the Lord by the path of love and devotion.

Andal had obviously no need to undergo an artificial transformation. She was a woman. When she grew to be a girl of the marriageable age, her father was in the face of a heavy responsibility as he had to find a suitable match for her but she scorned union with any man and would not hear of a match with any but the Purushottama to whom she had already consecrated her life—a resolve which finds free expression in her melting poem of Nachiar Tiru mozhi. Tradition proceeds to say, that her father then described the several deities presiding over the hundred and eight sacred places of this land, that when the Lord of Srirangam was being sung she completely lost her heart and in an ecstatic condition with joyous tears trickling down her breast she cried out to Him to come and have her and forgot herself in dreaming and continuing to dream of her union with Him, that, thereupon, her father who received a call in his vision from the Lord of Sri Ranganam to present his daughter to Him took her to His temple clad in marital clothes and auspiciously decked with ornaments and flower-garlands befitting the

occasion, and that when she was in the presence of the Lord to whom her heart had been calling forth without intermission, she boldly went up his Serpent Couch and clasped Him in her most affectionate embrace and was no more seen by the large crowds who had gathered round to witness the scene and worship her even in preference to Him.

(To be continued)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

A Reply to Mr. N. K. Venkatesa Iyer.

In his criticism of Swami Vivekananda's lectures on *Gnana Yoga* and my lectures on the *Gita* published in 'The Hindu Message,' Mr. N. K. Venkatesa Iyer has erred by misstatement and overstatement. His contemptuous reference to Swami Vivekananda's "limitations of life" needs no remarks at my hands. The Swamiji's greatness will not be affected in the least by such challenges by such men. But I want to make my ideas clear to my critic. He thinks that Karma Yoga, Bhakti Yoga, and Gnana Yoga represent only one path, but the unfortunate feature about his critical note is that his ideas are not clear to himself and are hence not clear to others either. He says that there is only one path to salvation and that is the practice of Dharma. But all this, though true so far as it goes, errs by the non-realisation of the fact that there is a hierarchy of values among the different elements of the all-comprehensive word *Dharma*. Even eating and marrying come within *Dharma* while it is said that God-realisation is the highest *Dharma*.

अयं हि परमो धर्मः यद्योगेनात्मदर्शनम् ।

In Chapter 12 of the *Gita* the Lord himself points out the various rungs in the golden ladder of the higher life that I have referred to in my lectures on the *Gita*.

I must take special and strong exception to Mr. N. K. Venkatesa Iyer's unwarranted and ridiculous statement that "Mr. Sastri indicates in his exposition an idea which has

become rather unpleasantly familiar to us through the Theosophical Society, for it has produced the greatest possible mischief in all fields of our activity, religious, social, and political, the idea, viz., that one of these *mārgas* might have been passed over by a person in his previous births and that therefore he may feel himself competent for a so-called higher path in this life." This is a perversion of what I have stated. I have made it quite clear that a man's Dharma is determined by his *Varna* and *asrama*. There may, however, be cases of men who had attained God-love and God-realisation in previous births and who get this birth as the result of *prarabdha karma* and there may be other cases of men who in the course of this birth attain God-realisation and yet continue to do the duty that their birth and station in life make it incumbent on them to do. I never meant to say that a man who feels himself fit for a higher path can throw off all his duties which he must perform by reason of his birth and station in life and thus bring out a confusion of duties and functions and subvert social and moral order. I was stating the pre-requisites of liberation in my articles criticised by Mr. Venkatesa Iyer and I pointed out that a man's attainment of liberation is the result of the highest devotion and self-knowledge whether these had been acquired in previous births or are acquired in this birth. His actual work in life is not determined by these, because what has work in the world of phenomena to do with the glory of the noumenon? His work is determined by his *Varna* and *asrama* (birth and station in life). If my critic does not accept this well-known doctrine, he must deny liberation to Suka and Jadabharata and our great Alvars and Nayanmars.

My critic says that "Purva-janma-samskara.....has absolutely nothing to do with our practical conduct of life in this world." He then proceeds to describe in a passage full of strange and fantastic theosophical mysticism the manner in which our actions paint our souls on the canvas of eternity; and he says that the process is unconscious and that we can see the shape of the souls if we have a third eye. Then by a curious feat of logic he says that "the figures we make of our souls on the canvas of Eternity will be seen not by us but by the world in which we live." Perhaps the world is fully

dowered with the third eye!! Then he says: "Ours is the performance of Dharma or Duty and the world's is the fruit thereof." He finally winds up his criticism by a reference to the "artificial mirror of God." I forbear from commenting on all this because a great deal of exposition by my critic seems to be necessary to enable us to realise the connectedness and truth of these ideas and because they do not bear upon my ideas as criticised by Mr. Venkatesa Iyer. I know him and have the highest regard for his veneration for and adherence to the *shastraic* life but I am afraid that in this instance he has erred very much in his comprehension of my views and in his statement of Sri Krishna's declaration of *Sadhanas* in the Bhagavad-Gita.

K. S. RAMASWAMY SASTRY

Voice of India.

Home Rule in Medicine.

I

The fiat has gone forth that each country is competent to rule its own destiny untrammelled by tedious minority under an elderly nation. Whether the world will accept this fiat or whether there will eventually in the near future be "a parliament of nations and a federation of man," is a very large issue on which we are not much interested at least just at present. But we in India keenly feel it incumbent upon ourselves to impress upon the minds of our people and rulers the paramount necessity for real home rule in matters medical. That India as a country with its vast and varied resources and equally varied climates is quite competent to be self-contained in materia medica is easy of comprehension. Nor are brains and talents wanting to make the thing a success. What then is it that prevents the dreams from being realized facts?

The things of all things that prevents India from supplying her own medical and surgical needs is the fact that the hands to do it and the brain to will it and the heart to beat for it—these are not ours. If we had the control of the purse and the management of our affairs, we would forthwith compile from time to time a *Pharmacopoeia Indica*, we will subsidise and encourage the establishment of Pharmaceutical, Chemical and Analytical laboratories, we would set up factories for the preparation of aseptic surgical dressings, aseptic furniture instruments and appliances—and thereby exploit the mineral, the vegetable and labour resources of this country. Such industries will keep millions in India and will find outlet and use for millions in India and will change the face of the country.

Is it too much to expect of our leaders in the medical profession to take up this question? It involves no question of colour and creed while it is likely to benefit one and all. If we are granted home rule in matters medical, that need not and does not

necessarily mean the sweeping away of all I. M. S. men: we need them; we need more of them to give us the guiding hand of fellowship. We would in that case find employment for a very large number of our idle educated youths and he is a short-sighted time-server who sees in our claims for home rule the disappearance of his countrymen's claims on our gratitude. The Indian of all the peoples on earth always says—"Live and let live." He is never intolerant of a brother near his throne. Those Englishmen who have made the Western system of treatment what it is today, should have the robust manliness to see an Indian work side by side with them—and not snarl at the prospect. Men eminent in science and culture, men whose claims upon our money and our gratitude are broad-based on their strong personality should never be afraid of us. A Norman Chevers, a Sir Henry Lukis, a Sir Havelock Charles, a Sir Leonard Rogers, a George King, a David Prain, a Hooper, a Roxburgh, an Alcock—will never fight shy of colour, creed or caste. It is the third rate men who are foisted on us, who have no claims to our special gratitude—it is they that raise the cry of "Murder" when home rule is talked of. All the same we feel that we should claim it and that we should get it and that it is our best ambition to see India self-contained in matters medical. We commend the above to the notice of The Rt. Hon. Mr. Samuel Montagu, the Secretary of State for India.

Indian Medical Record, November 1917.

II.

If we again advert to the same subject, it is because its importance deserves it. We trust the title of this article will not prove a red rag to the few John Bulls now living in India. We do not want to take the bread out of their mouth; we do not want at once to supplant them; but we do want that they should now cultivate the spirit of "live and let live." The splendid services that a vast army of I. M. S. and R. A. M. C. men have rendered to the cause of Indian and even Tropical medicine cannot be forgotten: the names of those men will be written in letters of gold in the annals of Indian medicine; but there is no gainsaying the fact that now-a-days, giants are getting fewer even among I. M. S. and R. A. M. C. men—and that in spite of modern facilities.

The time has, therefore, come when the elder brother of I. M. S. should take the younger brother of a dusky practitioner in India by the hand and lead him onwards to progress. For, it is no gainsaying here too that both Western medical education and Western means and methods of treatment fall very lamentably short of the standards practised in Europe and America. It will no longer be for the service men to give what it pleases them to give nor will it bode any good to the country were its practitioners passive recipients of doles. The fault is ours if we do not wake up and rub our eyes and take stock of the means and methods unfolded before our

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

gaze in the Western world. The remedy must therefore come from ourselves.

Such as they are, Indian practitioners (and we always refer to qualified men) are torn by jealousy of each other and are short-sighted. The Indian Medical Registration Acts have not welded them into an organic whole as it should have done. A sense of self-preservation ought at once to fuse them all into one body with mind—just as the Congress or the Moslem League have been. Unity then is the first desideratum and if it is impossible to include the service men (assistant and sub-assistant surgeons) in this union at first, it would not matter; we can trust to time to do that for us.

Having united in sentiment, our next duty will be to put our houses in repair. That we can do by close personal association with the real Ayurvedic Kavirajes and Unani practitioners. The Medical Registration Acts must be so altered as to allow us to identify our interests with those of the Kavirajes. Along with the Kavirajes on the one hand and allopathic practitioners imported from the West on the other, we can build up a materia medica suited to this country.

Having drawn up a Pharmacopoeia, we must next approach men with money to help us start materia medica; gardening and pharmaceutical works and laboratories. When these are fait accompli, we would need hospitals and clinics of our own. Then will come the time when I. M. S. and R. A. M. C. men who have till now gathered the rich harvest of practice and experience at our expense should make us partners in the toil and with the sympathetic hand of a real *Guru* should lead us on, and on, till we remain spoon-fed babies no longer. Then will begin home rule in medicine, then will India be medically a self-contained and self-sufficient unit and may have enough to spare probably for the world's consumption. The picture we draw is by no means roscate or overdrawn.

But, for the realization of this goal, much sacrifice, much uphill work will have to be done. Each practitioner from every nook and corner must flock to a common standard and help to form an All India Medical Society. The days of *tamasha* or show, of glitter and glamour, of veiled attempt at cheap advertisement by holding meteoric conferences and such likes, are over. The time has come for action, for self-effacement, for self-negation in the best interests of the profession. He best serves his country who can completely wipe out his own selfishness. In these coster-monger days and days of luxury we can understand each private practitioner likes to be let alone to make his pile; and that specially so in a country such as ours is—where a large army of state-paid medical men are let loose to compete among private practitioners who have nothing else to fall back upon than sheer merit. But whatever the difficulties, their volume should steel us against the difficulties and make us forego our present comfortable berths so that our posterity may live in ease and peace. We again call upon our countrymen to unite without delay to form a solid, sound and single corporate body with one mind and one body.

Indian Medical Record, December 1917.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY JANUARY 24, 1918.

[No. 14.]

The Hindu Message stands for

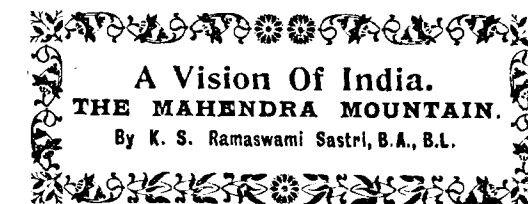
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O holy hill that through the live-long day
Th' eternal music of the ocean hears!
The ruthless hands of onward-rolling years
Have not from thee thy glories shorn away.
Upon thy top to tread the pathless way
To where fair Sita captive and in tears
Sat speechless 'mid surrounding griefs and fears
Hanuman stood alert and glad and gay.
He stood an instant but his mind had flown
On powerful angel-wings of faith and prayer
In joy to Sita's gracious lotus feet.
And as a singer's magnet-soul his tone
Attracts to thrill and rule th' expectant air
Her Sakthi drew his frame to her bright seat.

The Hindu Message

THURSDAY EVENING 24, JAN. 1918.

The Division of Varnas or Castes in India

The blessed Bhagavan has declared in the Gita (IV. 13) as follows:—

चतुर्वर्ण्यं मया सृष्टं गुणाकर्मविभागशः ।

“The four Varnas were created by me according to the division of Guna and Karma.”

In Chap. XIV. 3, 4, and 5, he also says.—

मम योनिर्महद्गुणं तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निब्रूयन्ति महाबाहो देहे देहिनमव्ययम् ॥

“The undifferentiated Prakriti (nature) is the womb for me, and in it I deposit my seed. From it, O descendant of Bharata, is the birth of all objects. Of the bodies O son of Kunti, which are born in all (the different kinds of) wombs, Prakriti is the great (i.e., undifferentiated) womb, and I am the father, the giver of the seed. Sattva, rajas, tamas, are the gunas (substances) which arise (by differentiation) from the Prakriti, and, O you of mighty arms, they bind down the indestructible soul in the body.”

The Karmas (or svadharmanas) corresponding to or inseparably associated with these gunas are stated in Gita, Chap. XVIII 42-44:—

शमो दमस्तपः शौचं क्षान्तिराजवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षत्रकर्म स्वभावजम् ॥

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

“Tranquillity, restraint of the senses, penance, purity, forgiveness, straightforwardness, knowledge, realisation, and belief (in the continued existence of the jiva after death), form the duties springing from the inborn tendencies of the Brahmins. Valour, glory, courage, resourcefulness (in emergencies), never running away from (the field of) battle, making gifts, the masterful temper which can command obedience (to Dharma), form the duties of Kshatriyas which spring from their inborn tendencies. And rendering service (in obedience to command) is the duty of Sudras which springs from their inborn tendencies.”

We thus see that four Varnas arise from the three Gunas as follows:—(1) one in which Sattva preponderates over Rajas which is next in amount, with tamas in insignificance; (2) that in which rajas preponderates over Sattva, also with tamas in insignificance; (3) that in which rajas preponderates over tamas, with sattva in subordination to both; (4) that in which tamas preponderates over rajas, also with sattva in subordination to both. Lastly, we must understand that this division of Varnas exists in all objects in the universe. For, the Bhagavan speaks of “the bodies which are born in all (the different kinds of) wombs” (XIV. 4, quoted above). Sri Sankaracharya explains this as follows:— ‘देवपितृमनुष्य-

पशुमृगादि सर्वयोनिषु देहसंस्थानलक्षणाः मूर्धिताङ्गावयवाः मूर्तयः संभवन्ति याः’ “Those bodies composed of various limbs and organs, which are born in all kinds of wombs such as devas, pitris, human beings, cows, beasts, &c.” Sri Ramanujacharya also gives an exactly similar explanation of this same context:— ‘सर्वासु देवगन्धर्वयक्षराक्षसमनुष्यपशुमृगपक्षिसरीसृपादिषु योनिषु तत्तन्मूर्तयो याः संभवन्ति जायन्ते—’

“Those bodies which are born in all (kinds of) wombs such as devas, gandharvas, yaksha, rakshasa, man, cow, beast, birds, snakes, &c.”

From the above quotations we learn (1) that the four-fold division of Varnas exists throughout the universe; (2) that on earth they exist not only among men, but also among cows, beasts, birds, snakes, and also trees, &c; (3) that the four divisions correspond to the character of the corporeal substance (guna) which preponderates among the three gunas or substances existing in combination in universal matter; (4) that the guna exists as an inner physical tendency (or Vasana or Samskara) which will surely assert itself when the suitable opportunity offers and when it becomes ripe for manifestation

The questions for consideration are, firstly, why the four divisions are found as separate communities only in India and among Hindus, while Sri Krishna says that at the time of creation, he divided men in general into these four divisions according to the corresponding material substance or endowment (guna) and activities (karma)? secondly, How is it that even in India karmas do not correspond to Varnas and Gunas?

Let us take up the second question first. The Sastra prescribes the duties

of the various Varnas from two points of view,—first, from the point of view of the social and economic progress of the people,—what Manu speaks of as ‘सर्वस्यास्य सर्गस्य सुखार्थं’ “to protect (the interests of) the entire created universe” (I. 87). From this point of view, Manu declares the secular occupations (Vrittis) of the four Varnas in his Code. Each Varna is expected to confine itself to its own prescribed calling, but the three higher Varnas are allowed a certain latitude in times of difficulty for simply finding the means of livelihood,—a latitude which when freely utilised, unfailingly results in a deterioration of the spiritual temper and constitution of those who violate the letter of the Shastric injunctions. Such deterioration, however, does not involve either the obliteration of the inner and fundamental preponderant Guna,—the original substance peculiar to the constitution of each Varna at its creation, nor the permanent loss to any person of the Brahmin caste of his “right to the performance of the Dharma and Yajna” prescribed for his Varna by the Shastras. The Mahabharata (Santi-parva, Chap. 188, sloka 14) says:—

इत्येतैः कर्मभिर्व्यस्ता द्विजा वर्णान्तरं गताः ।

धर्मो यज्ञक्रिया तेषां नित्यं न प्रतिषिध्यते ।

“Those Brahmanas who take up these different occupations and thereby acquire the attributes of other castes are never denied the right to (the performance of) their own (shastrically enjoined) Dharma and Yajna.”

While thus there may be a contradiction between a person's Varna or Guna and the Vritti (calling or means of livelihood) prescribed for him,

can be no such contradiction between the Varna and the Guna or Karma (svadharma),—the natural tendencies (with the activity appropriate to them) which a person brings with him into the world when he takes his birth in a particular Varna. The Gita, which is avowedly an Upanishad, does not at all mention the distribution of professional callings among Varnas, as they have a purely economic, industrial and social significance, but only teaches those Dharmas appertaining to the various Varnas whose strict observance is needed for helping the jiva to realise the Atman which is beyond all the bounds of samsaric experience. The blessed Bhagavan gives this spiritual distribution of Dharma (or svadharma) in Gita XVIII 42—44 already quoted above. These inner and spiritual Dharmas (or characteristic functions) will always remain with every jiva as he passes from birth to birth and will unfailingly rise to the surface at the critical moment when the Guru appears and when the proper Varna body (sthula) is available,—and then they will be utilised by the Guru for the fulfilment of his divine function as the helper who is to promote the permanent interests of the jiva and lead him on to the final goal of deliverance.

We now turn to the *first* question—Why are these four divisions of Varna found in India only, and not elsewhere. The obvious reply is,—that in India alone the function of heredity in transmitting mental tendencies and physical endowments has been always fully guarded,—here alone men and communities have never ventured to disturb the division of Varnas which—as the blessed Bhagavan has said in the Gita—He himself introduced at

the time of creation, and which exists still also among Devas, pitris, cows, beasts, birds, snakes, trees, &c. In other countries, owing to the failure of men in general and of the leaders of the community and the state to perceive the value of heredity or of the divine ordering of *Varna-Vibhaga* at the time of creation, the original distinctions have been effaced; and long ago that *Varna-Sankara* or mixture of castes,—which has ever been dreaded and guarded against in India as a sinful disobedience of the Lord's injunctions—was accomplished.

Let us now discuss heredity in full from the scientific standpoint in order to throw full light on the topic. Heredity, in the form in which Darwin and his school held it, is now overthrown,—viz., the inheritance of acquired characters. Dr. Weismann's researches have tended to show that, in the majority of cases, they have not been inherited. *First*, we must take into account the extreme infrequency of the cases where positive results can be obtained and exhibited as due to inheritance. *Secondly*, the presence of interfering causes has been found. *Thirdly*, the phenomena observed have been found to be the result of mere coincidence, and so the alleged similarity between parent and offspring is a mere accidental coincidence.

Dr. Weismann, while offering these criticisms, did not dispute the importance of heredity, and brought forward his own *theory of germ-plasm*. According to this theory, the most potent factor in heredity is *the constitution of the germ*. The hereditary substance of a cell is composed of "*ids*," equivalent portions of germ-plasm, each of which contains all the kinds of determinants appertaining to the building

of the individual's physical body. How the selection of the "*ids*" belonging to the parents, grandparents, or more remote ancestors is determined in hereditary transmission,—what are the causes determining their mutual influence for adaptation in response to stimuli,—what are the circumstances determining the variations in the nourishment supplied to the several "*ids*" and the equilibrium of the system of "*ids*," in each organism,—these are all questions which are not accounted for in Weismann's theory. But in the main his theory of germ-plasm is now generally admitted and may be said to hold the field.

With regard to Weismann's theory, the part played by personal selection in the grouping together of "*ids*" transmitted from parents or ancestors is one of great importance,—though liable to be ignored in the conflict of human emotions and interests. Personal selection works chiefly in a negative manner, by removing all undesirable or unfavourable individuals from the geneological tree of each species. In India a systematic attempt has been made to preserve and transmit the *guna* of the "*ids*" from father to son, and from ancestor to descendant, even though, in the struggle for life, the predominant interest or passion of the hour may bring about a casual rise or fall in the professional calling and status of the individual. Karma or calling is after all that which determines the relation of the organism to the environment. It is the organism that has to be kept strong and without deterioration; and it is in the organism that the character of the individual is kept in consonance with the group to which he belongs so that the influence of the individual on

the group and of the group on the individual will grow ever in strength so that the adjustments of both to the environment will be easy and uninterrupted. Moreover, spiritual growth is always largely independent of the environment and is mainly dependent on the organism and the exercise of the svadharma appropriate to it. It is this that has been kept in mind in the evolution of the social organism in India, for our social aim has been self-conquest and soul-emancipation for the Jiva. On the other hand, the conquest of the environment has been the social aim in the West; and so Western people have been more anxious to vary the "*ids*" entering into the constitution of the germ-plasm and thereby to enable the organism to adapt itself more and more to the environment, but at greater sacrifice or suppression of the inner and spiritual development of the soul arising from the *gunas* and corresponding Karmas. In India alone the Lord's original division of Varnas and his injunctions regarding spiritual evolution by Karmas have been hitherto best maintained.

The True War Aim To-day.

In our view no one of the Allies fighting against the Central Powers is called upon *to-day* to state what they, separately or in combination, wish to see accomplished *at the end of the war*. Each one of them has first to see the war ended, and the only way to end the war is to drive Germany from the places she has occupied or conquered in Europe, to invade Germany and occupy Berlin, to force her army to surrender, and destroy her fleet. Until all this work is completed, it will

the late Professor Huxley, once spoke of "the ape and the tiger" which often manifest themselves even among the people of the West who boast of their superior civilisation. Among Eastern lands, we have the reputation of being "a nation of philosophers." But extremes almost always meet; and, if we have saints and sages even to-day among each and every caste at one extreme, we have also at the other extreme in abundance, individuals and groups possessing anti-social impulses and instincts not far distant from those of primitive savages. The duty and privilege of those who enjoy the priceless blessings of education and culture is to promote social unity and self-consciousness among the people by bringing all existing elements of barbarism—potential or already active, whether in the mind of the individual, or groups, or society at large,—under the effective control and supervision of the higher elements of the social hierarchy.

The duty of every educated Indian, now and always, ought to be to endeavour to bring his own thoughts and feelings as well as those of all with whom he has dealings, into agreement on all matters of common interest so that there may be brought about a manifestation of the social self-consciousness regarding them and also it may result in a rational social choice which will bring happiness and prosperity, and the power of peace and good-will among men. For the achieving of this great aim, temperate and reasoned discussion is the only proper and adequate means at our disposal. In India even the highest truths of the spirit are established by what is known as *anukula-tarka*—such argumentation as will satisfy minds imbued

with a love of truth. We need not hesitate, therefore, to declare that, in dealing with purely secular matters and political conditions free intellectual intercourse and exchange of thoughts is the only means of arriving at a definite conclusion which can be applied to the practical affairs of life. The press, the platform, and the pulpit are all means which can be used in order that we may perceive the forms, and arrive at the conclusions, which the social self-consciousness will assume, or arrive at, in regard to all matters of public importance.

The bringing together of mere crowds, however, and the making of appeals to self-interest will surely only act as a decisive means of originating that frantic and unreasoning social impulse which leads to the taking of passionate, violent, and irresponsible action. Crowds generally act upon impulses,—for, feeling, which in the individual is kept under control by common sense, takes wings when the same individual is a member of a crowd; and then he is borne away on a tide of thoughtless folly which is born of the casual possession of irresistible power. A distinguished writer says,—“Like the savage and the child, the crowd is intolerant of anything interposed between its desires and their realisation; and it always manifests a tendency to carry suggested ideas immediately into action. Crowds therefore are mobile, and with changing excitements they are generous or cruel, heroic or pusillanimous.” Let us hope that our public men will endeavour to use their influence with the various sections of the public with which they are in close contact to bring about a closer and more complete unanimity of social opinion than

there yet exists in the land regarding the demands of the National Congress for constitutional changes and reforms, so that the tumult and turmoil of the Secretary of State's visit may not prove a merely sentimental journey of adventure and search after some baseless fabric of a merely quixotic vision and purpose.

Mrs. Besant and "The Madras Mail."

Our contemporary of the *Madras Mail*, in its issue of the 23rd ulto., has published a communication from an Indian correspondent who quotes a former opinion of Mrs. Besant's as follows:—"India and the happiness of her people can never be secured by political methods, but only by the revival of her philosophy and religion. To this, therefore, I must give all my energies and I must refuse to spread them over other fields." And again:—"To help in turning India into another Great Britain or another Germany is an ambition that does not allure me; the India that I would give my life to help in building is an India learned in the ancient philosophy, pulsing with the ancient religion—an India to which all other lands should look for spiritual light—where the life of all should be materially ample, but intellectually noble and spiritually sublime." We fail to see what useful purpose is served by making quotations at present. Since coming into India, she has been the leading spirit of the Theosophical Society, and for several years past she has been its President. As such she, like her predecessor, has informed the world that she is acting under the orders of certain individuals, called Masters or

Mahatmas, who are stated to be the unseen guides and inspirers of both the Society and its President. When first we met the late Colonel Olcott, at Adyar in December 1884, he informed us, in the course of our conversation, that even in regard to his daily diet he received instructions from his own Guru or Master, as he was anxious that his life which was of infinite value for the progress of the cause should be carefully tended and watched even into its minutest details. We need not, therefore, be surprised if to these Masters is attributed Mrs. Besant's total change of front in recent years. When her work at Benares in founding and conducting the Central Hindu College assumed a turn different from what she had herself contemplated and when the High and Police Courts at Madras failed to appreciate the inner meaning of her ideals and activities in the manner or aspect in which she had herself presented them,—from that moment, herself and the Masters who were directing her movements were bound to initiate a change of policy. No doubt she had said:—"The politician must ever be at war. My mission is one of peace. Therefore I enter not the political field." But when a mission of peace fails, war is necessary as a *preliminary* to the establishment of peace on a secure basis. We consider that she has done wisely in throwing all her powers and energies into a new sphere of activity. For ourselves we should like to see that the leadership in Indian politics, as in all other fields of Indian activity, should rest with Indians themselves,—for the soul of India can only find its true and full expression in the thoughts, words, and activities of her own best and most gifted sons. We

premature to talk of peace. This certainly is no time for statesmen to talk of the re-grouping of peoples or the re-establishment of the balance of power,—no time for Utopians to propound day-dreams like the limitation of armaments, the removal of economic barriers after the war, the setting up of a peace-partnership of civilised people, or the absolute freedom of the seas and of the air, &c. The more statesmen and diplomatists talk of these matters, the more they help to cause distraction in the minds of men. The British Premier, speaking at Paris, condemned the substitution of speech for strategy. But when he begins to speak of "Allied War Aims," as he has done recently, we fear he is himself helping to substitute speech for strategy. The only Allied War Aim now on hand is to win the war, and there is no need to speak of any other. The American President, too, seems to be indulging in mere meaningless Jargon when he says:—"We are not jealous of German greatness, and there is nothing in this (Allied) programme to impair it." The mission of the Allies is to destroy German greatness now,—not to maintain it unimpaired. Otherwise, why are they at war with the Central Powers? If Russia is going to conclude a separate peace with Germany,—the Allies must warn her at once about the folly of her separating herself from her former companions, but there is no need now to engage in any further negotiations with a land distracted by Civil War, unable to have a will of her own, and forced to bend her neck to the German yoke. So long as the German horde of barbarians remains on the soil of France, Belgium, Italy, Serbia, or

serious aim only,—viz., to drive them out, and then to invade Germany and destroy her army and navy. That will be the first and most effective reply to all the atrocities she has perpetrated and the devastations she has caused. Let us have more generals, more munitions, more troops in the field; let the army and navy fight and win more battles. We think that the British Premier and the American President need not tell us at this stage what they are going to demand when the war is ended. When the time for discussing peace terms comes on, the entire civilised world and all the peoples in it will surely make known their demands or claims, and the Congress of the world's diplomatists and ambassadors will have to settle each question as it arises. To-day, the assembly of such a Congress is a mere empty dream or pious aspiration, and there is no need to discuss its constitution or anticipate its decisions.

The assurance given by Mr. Lloyd-George that England's war is not one of conquest, and the assurance given by Dr. Wilson that he wants to keep the greatness of Germany unimpaired, appear equally meaningless to us.—for both feel assured that Alsace-Lorraine must be restored to France, that the Italian portion of the Austrian Empire must be taken away and added to Italy, that the slavonic parts of Austria-Hungary must gain freedom, and so on. The German colonies, too, must be freed from German tyranny and handed over to their own people. In a word, Germany must be reduced to the position of a European power, and must cease to be the World-Power she became within the last half-a-century. She must no longer be left in a position to inflict

on the world the wrongs and horrors consequent on her rapacious military ambition. We, therefore, think that when Dr. Wilson stated that "we do not wish to fight her (Germany) with either arms or hostile arrangements of trade, if she is willing to associate herself with us and other peaceful nations of the world in covenants of justice, law and fair-dealing," that statement was only in effect to encourage the present German rulers or authorities in the thought that they can go on fighting and laying waste to their heart's content, and seek peace at leisure. It has ever been, in our view, easy enough for rulers and statesmen to take the "high-falutin" tone when speaking of wars as being fought for the advancement of human liberty. But the truth of history is that nations and communities are quite as subject to the universal law of combat and conquest as they are to the universal law of peaceful alliance and co-operation. The alternating influence of these laws in human affairs is the lesson of all history; and so long as man remains what he has been since creation, there is not the least hope or chance that either individuals or nations will ever steadily recognise the principles of justice or freedom in their dealings with one another. When Dr. Wilson speaks of the present world-struggle as the "culminating war for human liberty" and "for the right of all peoples and nations to live on equal terms of liberty and safety with one another," we think he is not altogether free from the disingenuous trifling which is common enough in the calculated and stilted phraseology of political commonplace which men in power know how to coin and circulate when they want to conceal the

real aims of their policy. We feel in our heart of hearts that all the responsible statesmen of the Allied countries are resolved, first and foremost, to overthrow the German military power. It is this that they should make known to the Central Powers in the frankest manner possible so that, the longer they continue this war, the more certain they may be that all the resources of the Allied nations will be utilised to destroy their army and navy and to impose on them such terms as they deserve for all the horrors and barbarities they have perpetrated on an agonised and suffering world.

We in India are the most poverty-stricken and the feeblest of all communities of civilised men. None can suffer more by the effects of this war, and yet we feel that the only way to get out of our troubles is for our rulers to destroy the German army and navy as early as possible. Then only will be the time for the Allied nations to allow or indulge any discussion of war aims or peace terms. India also has a right to demand this, for it is only the Indian army and its general that have so far triumphantly carried out the military objects entrusted to them in the Asiatic front; and we think the time is coming when their continued advances and triumphs will soon bring such pressure to bear on the position of the Central Powers in the Eastern Front as is needed to bring matters to a crisis in the Western and Italian fronts and to overthrow the German forces by land and sea.

Notes and Comments.

At the last Student's Convention at Trichinopoly, the President, Mr. G. S. Arundale, is stated to have remarked as follows:—"The public virtues and the qualities of the debates and the speeches made by the students compared favourably with those of their elders of the National Congress. He happened to be a member of the subjects Committee of the Congress at Calcutta; and he would say the members of this Convention and of their subjects Committee showed far more restraint, tolerance and forbearance and respect for differences of opinion than was the case at Calcutta. The speaker was confident that, if the elders should retire and resign the affairs of their country to-day into the hands of young men, they would conduct them with at least no less ability and decorum than they." If this is a correct report of what Mr. Arundale said, we think the man who had the shame-faced audacity to utter the sentiments contained in them should not be allowed to take any further part in any meeting or movement which "the elders" of our country and society are now promoting and they should not join in any movement which he takes up or leads. For, he has shown, by uttering these tactless and foolish sentiments, that he holds all our best men, all our men of light and leading, in supreme contempt. And we are also quite certain from what we know of our "elders" and leaders that the opinions he has given expression to are far, very far, from being correct. Our elders and leaders are, we regret to say, entirely responsible for allowing men like this to inflict such reckless mal-treatment on them and drag their honoured names in the mire. They have allowed these small men to enter their councils, simply because they have allowed themselves to be persuaded, by some one or other and for some reason or other, that these men are going to work wonders for them, either on account of their marvellous self-sacrifice or by reason of their colour, or for some reason yet unknown and undiscovered to us. The result is that Mr. Arundale has now revealed boldly to the world in what contempt he

have so long worked on behalf of the Congress, and who study public affairs and help forward public causes of all kinds. How can a man like this be a safe guide for our students and young men? What respect can they feel for those "elders" from whom we expect them to receive instruction and guidance! And, again, do not these young men come from the same classes of the people, and are they not educated in the same way, as the present "elders" and leaders of the land? If the present "elders" and leaders have proved failures, what guarantee is there that the students and young men of to-day, when they become public men to-morrow, will prove men of better judgment and wisdom than their predecessors? Mr. Arundale and others like him have, in our view, shown that they are wanting in the common sense, discretion and judgment needed to advise or lead our students and young men. It is because people like him pass for so many Socrateses, Christs, Kants and Vyasas in these days that we are drifting we know not where and that there is so much strife and hatred in the land where hitherto love and harmony prevailed among all. These men may have been actuated in coming to India, by the best of all good intentions and by love of disinterested and philanthropic service. But they show no capacity to gauge and comprehend the characters of men or the conditions of society here. The mere fact that they can fearlessly express opinions like those above quoted show that, whether they know it or not, they are continually doing harm to our society by their want of judgment and their reckless disregard for the feelings of those around them, or incapacity to observe and record what they see around them. When will our "elders" and leaders learn to get on without seeking or accepting the help of these men in any branch of national life, and especially to keep our students and young men from getting into the clutch of their hands or hearts.

We ought now to be able to see that the Government's anxiety that our students should be carefully guarded from being influenced by men of the wrong sort was

not altogether misplaced. The Hon'ble Mr. B. V. Narasimha Iyer says that "it was a pernicious interference on the part of a foreign government to lay their axe at the root of patriotism." We cannot at all agree to this kind of senseless denunciation. The Hon'ble gentleman may be right when he says that "the Government did not like that the student population should imbibe Home Rule propaganda." But we must not fail to distinguish right from wrong in Home Rule propaganda. It is certainly a mischievous kind of Home Rule propaganda which strives to inoculate our young men with the absurd notion that they would manage "the affairs of the country" better than those who, as their "elders," were engaged in looking after them. Nor is it at all right to maintain, as the Hon'ble Mr. B. V. Narasimha Iyer does, that the Government is "anxious to debar students from imbibing patriotism,"—a Government, too, which includes an eminent Indian like the Dewan Bahadur P. Rajagopala Chariar. The great literature whose study the Government has been promoting teaches the loftiest lessons of patriotism,—lessons far higher than any which they are likely to learn from men like Mr. Arundale or Mr. Narasimha Iyer. All the men who have risen to eminence as Congress leaders owe their sentiment of patriotism and their efforts in their country's cause not a little to the Colleges and Professors maintained by the Government and to the inspiration gained from their teachings. Further, even if Government erred at first in carrying too far their desire to exclude students from unhealthy influences, they have retraced their steps and now vested in heads of Colleges the discretion to deal with the students' desire to attend meetings, and this decision must be found acceptable to all right-minded men. It is not right to hold that "Government orders as to educational matters were really out of place." The Hon'ble Mr. B. V. Narasimha Iyer is perhaps not aware that Government has often rectified matters where the University has gone wrong,—that even the organs of public opinion and the leaders of the people have often appealed to Government and got the right thing done where the Uni-

versity or other educational authority has gone wrong. It is certainly unreasonable to hold that everything that is done and said by the Government is wrong, and that everything done and said by others—whether true leaders, or misleaders, as sometimes our public men turn out to be—is right and justifiable.

We think that Students' Conventions should be made the occasion for holding sports, promoting rhetorical and recitation competitions, visiting historical scenes and holy spots, making the acquaintance of famous local magnates, witnessing interesting dramas, inspecting local industries, &c.,—in short, they must be utilised to free students' minds for the time from the burden of reading books and thinking about examinations—to spend a day or two or three every year in enjoying rest and recreation and rural life and scenes. They may also be enabled to listen to a few lectures by specialists on science and art, nature and life. It is altogether a mistake to bring them together to speak on social, political, and educational topics or to pass resolutions for the guidance of "elders," or of public men and public authorities. They have not, in the first place, the experience of the world needed to form mature opinions which will carry weight with men who are engaged in handling the problems of life. Secondly, they have not the means or resources to bring the pressure of their opinions to bear on elderly men and men in power and to compel them to introduce reforms suggested by them for fear of incurring their displeasure. Thirdly, young men should not prematurely concern themselves with the hard realities and struggles of life. Thereby they are apt too early to lose the sense of the joy of life natural to youthhood,—to think too much of their rights and privileges and too little of their duties and responsibilities in regard to self-culture and self-control. Besides, many will begin to compare themselves too favourably with their "elders," simply because they possess the gift of the gab or one of the lighter graces and endowments of human nature. This will only

breed irreverence and egotism and hasten their course downward into the snares and pitfalls of life. It will also make them unfit for that slow, but sure, nurture of those higher graces and endowments which depend on the taking of infinite pains and lead to what is known as the building up of character, the most valuable of all man's possessions in life.

We do not also see why our students and young men who attend at conventions and conferences should be trained to eat what are cosmopolitan dinners. The so-called educated Brahmins of to-day have never been known to show much control of the palate and the stomach. They are apt to eat too much and too often, and to die too early. Educated men in general want "light refreshments" too frequently. The plea that social harmony is promoted by eating dinners at which men mix indiscriminately without heeding differences of caste or creed is manifestly false and absurd. For, it is since their institution that the present thoughtless Non-Brahmin agitation has been started, and caste feuds and jealousies have been fomented where none existed before. That familiarity breeds contempt, and contempt breeds hatred, are commonplaces too well known to need insisting upon. On the other hand, the enchantment and mystery of distance is always apt to prove an influence making for attraction and alliance.

Pencilings by the Way—X.

By S. P. THIAGARAJAN.

It was remarked, in an earlier note of this series, that the Kshattrya under the ancient Hindu polity performed his royal functions with even-handed impartiality. The nature of these functions has however been rarely understood; it has never been seriously inquired whether these functions were democratic or if they led to unrestricted and unmitigated despotism. To my memory, inquiries of such a fruitful nature have rarely been pursued with strict regard to logical or historical accuracy. And yet tall statements are

made in the press, and not infrequently on the platform, that the Kshattryas made for despotism or that they were weak. The most astonishing feature is that these two charges are sometimes made in the same breath and by the very same individuals. Those who, like ourselves, contend that the ancient Hindu polity was and is the only possible and genuine democracy are obliged to look into the question a little closer. We wish first to emphasise this: the Kshattrya under our polity represented the executive power of the nation and, in consonance with this view, was always at the head of the armed forces of the State. That such a dazzling eminence where one has sovereign sway over all the armed forces of the State is likely to infatuate a modern with the love of power and to lead him march swiftly on the road to Caesarism, we all can appreciate. But to their lasting credit be it said, the Kshattrya in our days of splendour never dreamed of the despotism of the Cæsars. That has been left to the modern world. The safeguards that prevented the Kshattrya from developing into a self-willed autocrat, I shall have to refer to on another occasion. I must be content here with the statement that the Kshattrya never abused the trust reposed in him by the commonwealth. If there be men amongst us who look upon the servile pliancy of the executive as its best recommendation, they are likely to look with horror at the almost absolute power of the Kshattrya amongst us. Personally I think it an erroneous notion to look upon the servility of the Executive as a safeguard of popular rights. On the other hand, I do maintain that the strength of the Kshattrya amongst us—I refer to our classical epoch—tended very powerfully to maintain the essentially democratic character of our polity. For, I am of those who think that the main evil of the present democratic institutions in the West lies not so much in their weaknesses, as is commonly supposed, but in their overpowering strength. As will be shown on a subsequent occasion, I am not so much alarmed at the excessive liberty which is (erroneously) supposed to reign there, as at the very feeble and inadequate securities

that exist against tyranny in the West. We have always thought that the strong arm of the Kshattrya prevented our ancient Hindu democracy from falling a prey to that particular tyranny to which democracies are most liable.

And when critics charge our Kshattryas with being despotic, they are labouring under a mental hallucination. I have observed that the Kshattryas represented amongst us the executive power. That is to say, they constituted the central government; but the administration was not in their hands. And I have before shown that legislation was the exclusive prerogative of a unique aristocracy amongst us. If one ponders over these statements and all their implications, one will readily recognise that the ancient Hindu polity made for a genuine democracy—as we have all along been contending. It is only when both administrative and governmental centralisation is vested in the same hands, that there is opened an easy road to despotism. It is because our critics have been content to use the word "centralisation," in a very vague sense and have not had the patience to investigate into our Kshattrya and other Dharmas, that they are unable to comprehend the democratic nature of our ancient polity. Centralisation is become a word of almost daily use, without any precise meaning being fixed or attached to it. Nevertheless there exist two distinct kinds of centralisation, which it is necessary to discriminate with accuracy. We may say that when the power which directs the general interests of a nation is concentrated in one place or is vested in the same persons, we have a central government. In just the same manner, that constitutes what may be termed a central administration where the power of directing partial or local interests is brought together into one place. Upon some points these two kinds of centralisation coalesce: but it will be easy to distinguish them. They mutually assist and attract each other; but, as a learned writer on democracy says, they must not be supposed to be inseparable. It is their separation, indeed, that marks out a democratic from an autocratic government. It will be evi-

dent to the meanest intelligence that a central government acquires immense power when united to administrative centralisation. This union of power not only subdues men compulsorily, but it affects them in the ordinary concerns of life and influences each individual, first separately and then collectively, to set their own will habitually and completely aside. The spirit of independent initiative is dead for ever in that nation. I am not opposed—nor any genuine democrat—to the centralisation of Government. Indeed, it passes our comprehension how a nation can enjoy a free prosperous existence which lacks in the one essential of a powerful centralised government. We are only opposed to administrative centralisation since it enervates by diminishing the public spirit of the nations in whom it exists. The one classic example of this is modern and British India, the thought involuntarily strike us. As a brilliant student of democracy remarks, if such an administration succeeds in condensing, at a given moment and on a given point, all the available resources of a people, it impairs at least the renewal of those resources. It may ensure a victory in the hour of strife, but it gradually relaxes the sinews of strength. It may contribute admirably to the transient greatness of a man, but it cannot ensure the durable prosperity of a nation.

Let us place ourselves at this view-point and look again at the ancient Hindu polity. I hold it to be an impious and execrable maxim that, politically speaking, a people has the right to do whatsoever it pleases; and yet I do hold, with De Tocqueville, that all authority originates in the will of the majority. But authority cannot arrogate to itself the supremacy of Dharma, which has been evolved by our sages in their super-conscious states of *Samadhi*. After all, as a stout American democrat says, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long time continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But, we all

know, a government in which the majority rule cannot in all cases be based on justice, even as far as men understand it. In his essay on Civil Disobedience, Henry Thoreau asks: "Can there not be a government in which majorities do not virtually decide right and wrong, but conscience?—in which majorities decide only those questions to which the rule of expediency is applicable?" Certainly there could be and there was such a government,—amongst us in our classical days. The matchless Dharma that is our proud heritage, which we are all of us enjoined to implicitly follow is simply the product of universal Conscience revealing itself to our sages and seers in their states of *Samadhi*. Hence we contend that no merely human majority can pronounce a decision upon its being right or wrong. Thus the legislative authority amongst us was placed for ever beyond every sudden breeze of passion or every transient impulse that may be generated among our people by noisy demagogues, as in the West. Nor had these legislators any axe of their own to grind. The fact that in every case the administration of these laws devolved upon the various caste guilds or corporations was a sure guarantee against the tyranny of castes, of which so much capital is made in these latter days. We can place the matter in a nutshell by laying it down broadly that the ancient polity was a democracy on a federal basis, of the equality and interdependence of the castes. It was inevitable in such democracies that some one social power must be made to predominate over the others. And to their eternal credit be it said, the Hindu Rishis placed that predominant power not in a military autocracy nor in a plutocracy, but in the only body of men who, themselves being above temporalities, can take a detached and unconcerned view of temporal affairs.

It will thus be seen that Dharma is the fruit of the national conscience. The administration of the same was in the hands of the castes themselves. It has been truly said in these days that a corporation has no conscience. But a corporation of conscientious men is a corporation with a

conscience; and the peculiar genius of the Hindu culture with its excessive ethical emphasis made of us men first and subjects afterwards. It imbued us with a respect not so much for the law, as for the right. The majority certainly decided questions of expediency; of such nature are the *āpad-Dharmas*, the prohibition of certain *acharas* during the *Kaliyuga*; and certain other questions which are left to be decided by *Sishtas*. The seers therefore had the right to lay down our Dharma; the castes administered them. And they were enforced—whenever necessary—by the executive power of the nation vested in the *Kshattriya*. I will hazard the statement on broad grounds,—If this does not constitute genuine democracy, we shall have to search in vain for the same throughout the ages.

The present note has been drawn out to a tedious length; but I cannot conclude it without quoting the observations of Alexander Hamilton, one of the principal founders of the American Constitution, in reply to those men, I referred to, who would regard the servile pliancy of the Executive to a prevailing current, either in the community or in the legislature, as its best recommendation. "Such men", Hamilton says, "entertain very crude notions, as well of the purposes for which Government was instituted as of the true means by which public happiness may be promoted". He goes on: "The Republican principle demands that the deliberative sense of the community should govern the conduct of those to whom they entrust the management of their affairs; but it does not require an unqualified complaisance to every sudden breeze of passion or to every transient impulse which the people may receive from the acts of men who flatter their prejudices to betray their interests. It is a just observation that the people commonly intend the public good. This often applies to their very errors. But their good sense would despise the adulator who should pretend that they always reason right about the means of promoting it. They know from experience that they sometimes err; and the wonder is that they so seldom err as they do, beset, as they

continually are, by the wiles of parasites and sycophants; by the snares of the ambitious, the avaricious, the desperate; by the artifices of men who possess their confidence more than they deserve it; and of those who seek to possess rather than deserve it. When occasions present themselves in which the interests of the people are at variance with their inclinations, it is the duty of persons whom they have appointed to be the guardian of those interests to withstand the temporary delusion, in order to give them time and opportunity for more cool and sedate reflection. Instances might be cited in which a conduct of this kind has saved the people from very fatal consequences of their own mistakes, and has procured lasting monuments of their gratitude to the men who had courage and magnanimity enough to serve them at the peril of their displeasure".

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(continued.)

In Sri Yamunacharya's *Gītārtha Sangraha* the purport of this chapter is stated thus.

अस्थानन्नेहकारण्यधर्माधर्मधियाकुलम् ।

पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥

(The exposition of the scripture was made to save Arjuna who was agitated by misplaced affection and pity and by deeming his duty as a breach of duty and who sought refuge with Sri Krishna and prayed for enlightenment in a spirit of utter self-surrender.)

I may point out here that according to Madhusudana Sarasvathi and other Advaitic commentators the Gita is an exposition of the basic truth contained in the *Mahāvākya Tatvamasi* (That art thou.) He says that the first six Chapters प्रथमपट्क of the Gita deal with the त्वं पदार्थ and the

Yōgas, that the second six chapters द्वितीयपट्क of the Gita deal with the तत्पदार्थ (God) and that the third six Chapters तृतीयपट्क of the Gita deals with the oneness of the soul and the oversoul. He says further that the प्रथमपट्क deals with Karma mārga, the द्वितीयपट्क with the Upasana mārga and the तृतीयपट्क with the Gnana mārga. He says:

तत्र तु प्रथमे कांडे कर्म तत्प्रागवर्तमानम् ।

त्वंपदार्थो विशुद्धात्मा सोपपत्तिर्निरूप्यते ॥

द्वितीये भगवद्भक्तिनिष्ठावर्णनवर्तमानम् ।

भगवान्परमानन्दस्तत्पदार्थोऽवधार्यते ॥

तृतीये तु तयोरेक्यं वाक्यार्थो वर्ण्यते स्फुटम् ।

एवमप्यत्र कांडानां संबन्धोऽस्ति परस्परम् ॥

He says further that by giving up *Kāmya Karma* and *Nishiddha Karma* and by doing *Nishkāma Karma*, we become pure क्षीणपापाः and attain चित्तशुद्धि and साधनचतुष्टय-संपत्ति (the attainment of the fourfold *sadhanas*). These *sadhanas* are नित्यानित्यवस्तुविवेकः (the discrimination of the eternal and the non-eternal) इहामुत्रफलभोगविरागः (disinterestlessness in regard to the enjoyment of fruit here and beyond) शमदमादिसंपत्तिः (the attainment of dispassion, self-control etc.) and सुमुमुक्षुत्वं (an over-mastering desire for liberation and self-realisation). He says that after such attainment the soul attains the full fruitfulness of श्रवण (hearing मनन meditation), and निदिध्यासन (ceaseless and intensive contemplation). Then it attains realisation (साक्षात्कार) through the *Mahāvākya śravaṇa*. It is only then that Avidya is overcome; it is only then that *Bhrama* (wrong cognition) and *Samsaya* (doubt) vanish; it is only then that संचित and आगमि Karmas are destroyed, only the Prārabdha Karmas holding sway like an arrow already let loose from the bow and hence bound to expend itself; it is only then that we have वासनाक्षय and मनोनाश consequent on तत्त्वज्ञान; यमनियमासनप्राणायाम, and प्रत्याहार are बहिरङ्गानि (outer means) leading to धारणा, ध्यान and समाधि; and when निर्विकल्प समाधि is attained there is the attainment of जीवन्मुक्तिः ।

In the above exposition the leading doctrines of the Advaitic school are briefly set out and I shall expound them fully later on. The main doctrines of the Visishtadvaita school are given to us in relation to the chapters of the Gita in these verses by Sri Yāmunaacharya.

स्वधर्मज्ञानवैराग्यस्याभक्त्येकगोचरः ।

नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥

ज्ञानकर्मात्मिके निष्ठे योगलक्षे सुसंस्कृते ।

आत्मसुखप्रतिपत्तिश्चैव पूर्ववत्केन चादितः ॥

मध्यमे भगवत्तत्त्वव्याख्यात्मानसिद्धये ।

ज्ञानकर्माभिनवैर्लभ्य भक्तियोगः प्रकाशितः ॥

प्रधानपुरुषव्यक्तसर्वेश्वराविवेचनम् ।

कर्मयोगाभिरुच्यते पूर्ववत्प्राप्तिसिद्धये ॥

He says that in the first Chapters we have the Karma Yoga and the Gnana Yoga leading to the realisation of the true nature of the individual soul (which according to the Visishtadvaitas is *अणु* and not *विबु* or identical with God as with the Advaitins), that in the second six Chapters we have Bhakti Yoga leading to realisation of the true nature of Godhead, and that in the third six Chapters we have the differentiation of Purusha and Prakriti, Karma, Bhakti, and other miscellaneous topics.

As a matter of fact, though such broad divisions of the subject-matter of the Gita are in the main correct and enable us to have a clear view of the procession of ideas in the Gita according to these two schools of thought, we will find that the Gita lays stress throughout on God-love and God-realisation as being the sole means of liberation and describes in detail the path of Nishkama Karma again and again throughout the eighteen chapters as the sole means of attaining God-love and God-realisation. To avoid concentrating our attention on the few points of doctrinal differences among the various schools of thought and to enable us to have a general idea of the march of thought in the Gita, I would say that the first six Chapters deal primarily with the Karma Yoga including Raja Yoga as means for the attainment of purity and as means for the attainment of purity and concentration of mind, that the second six chapters deal with the nature and manifestations and glories of Godhead and the

Bhakti Yoga, and that the last six chapters deal with the Gnana Yoga and a large number of topics connected with Karma Yoga and Bhakti Yoga.

(To be continued.)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

“To be or not to be” is the question”

It has fallen to the lot of the 20th century A. D. Brahmin to solve in all seriousness,—the Brahmin who has been the pioneer, the developer and the maintainer of the ancient Hindu Aryan Civilisation all through these numberless ages since the dawn of the world's creation, though with varying degrees of success and subject to innumerable vicissitudes, good, bad and indifferent; the Brahmin who has always been the divinely selected custodian and preacher and practiser of the ancient Arya Dharma; the Brahmin whose only blemish and ill-luck has lain in his having been true to the sanctified ordinances of the saintly *Rishis of yore as far as practicable*. This Brahmin it is, who has now to face desperately the problem of his very existence in his own sacred and eternal land. Where is his place now in the South India? What is his status in the Madras Presidency just now? The South Indian People's Association has boycotted him; the Madras Presidency Association has no room for him? Where is he to live? Perhaps to dive deep into the waters of the Bay of Bengal and keep on with half-breath or no-breath until he is rescued by Kalki, the Avatar to come of this age, provided he survives till then! This is the pass the Brahmin, the miserable but maligned, the respectable but reviled, the virtuous but vilified and the patient but phoo-phooed being, has come to in the year of Lord Jesus 1918! Does this state of affairs argue any sense of respect and reverence, of character and culture, indeed of all those good traits which go to make up what is called generous liberal-mindedness in those who are the deliberate authors of the situation? And yet the world's ears are deafened by constant

eulogistic characterisation of the Modern English Education as ‘liberal,’ as opposed to old illiberal, crude and inhuman methods. To spite and vilify the members of their own society who till a little while ago, were objects of reverence and regard in the whole Hindu Social fabric, to sow seeds of discord and hate and grow them vigilantly and vigorously into gigantic disruptive and disintegrating, demoralising and denationalising trees, is this ‘liberal’? The stock-in-trade of this class of separatists is the argument that the Brahmin has given up his priestly calling and has a misappropriated monopoly of all the state loaves and fishes, of all learned and lucrative professions, to the greatest detriment of the other Hindu communities! If only these irresponsible and reckless talkers think in a moment of calm, they will readily find they have no cause for complaint against the Brahmin. To begin with, if the Brahmin is seen in abundance in every walk of life, it is not owing to any special concession sought by or shown to, him, by Government or any other agency. The Brahmin succeeds in spite of himself, I may say, even. Certainly in the posts under Government, the Brahmin, as a rule, is appointed only when others equally competent are not available. He is fixed upon only in the last resort. This is no secret. The whole history of the official patronage at least for a decade or so, will bear out the above statement. A perusal of the advertisements for appointments will clearly show how the Non-Brahmins have always been offered preferential treatment. A foreign Government has wisely allowed equal chances to all its subjects irrespective of considerations of caste and creed. It is open to all to hug them whenever possible or wherever necessary. The Brahmin has compulsorily by reason of his peculiar position in the Hindu Society, been forced, as a matter of necessity for self-preservation, to seek for posts and professions, not far inconsistent with his hereditary tastes. The Brahmin's ‘study and meditation’ if continued as in the past, will only make him a thing of the past in the course of a generation, for such is the tendency of this materialistic age. He studied, and did so many other duties ordained for him in the scriptures, as long as his position was esteemed and appreciated and he was placed beyond want

for his worldly existence by the native governments of old. With the disappearance of these and the dawn of irreligious and irreverent materialism, the Brahmin's old duties disappeared as a natural sequence, with the result he has had to strive by all honourable and honest means possible, for keeping his body and soul together. If at all any community could likely be in the virge of staryation and ruin, under a foreign domination, it was the Brahmin Community. Luckily the British Government with its broad and noble impulses and instincts declared its neutrality in regard to religious institutions, and the poor Brahmin was saved. With no kings of his own to support him, with no place to count in the numerical strength of the country, he would have fallen an easy prey to his foes, but for the sagacity of the British Government. He always depended on his learning which always served him well. His learning in the past was learning in the then state language. Agreeably to the modern conditions, he has necessarily had to adjust himself and has taken to the modern state learning. Learning has always—no matter in what language—its merit and merit attracts attention and appreciation of the Government of the day. Why should our Anti-Brahmin Hindus lash themselves into a fury and hate, seeing that the Brahmin has to be so inevitably in the circumstances. The only attitude possible of a true Non-Brahmin Hindu is to show reverend love and pity for the Brahmin and any other is only ungrateful, unnatural and ignoble.

But in the case of the other Hindu Communities, they have in no way, cause to have gone down if at all they have. Their duties have always been clearly defined and the nature of their work is always such that it can command support and popularity at any time and under any Government. Arts and agriculture, trade and industry are always valued, unlike the ancient learning of the Brahmins now disregarded and deplored. All the other classes have always been in an advantageous position at least in the material aspects of life. It is but natural they should continue to stick to their hereditary callings and, of course, the only best way of utilising the modern civilisation is for them to develop and improve besides maintaining their respective vocations in the light of

modern scientific discoveries and knowledge. They have no manner of business or right to revile the Brahmin who has been alone dislodged from his ancient status. The Non-Brahmin Hindus have chosen to be indifferent to this aspect of their activities and, without any steady programme stultified themselves if at all, by trying indiscriminately for all kinds of jobs in common with the rest. On whom has the material prosperity of a country depended always? How did it flourish here always in the past? Why should there be a hue and cry at present at its decline? The Brahmin has been responsible for the spiritual and religious comforts of the whole society, while the others looked after the other requirements of the whole, each in his own way working for the common weal, on the principle of the 'division of labour.' This principle has now been conveniently set aside and hence all the irritating inconvenience and imprudence. One would have expected that in the present general national awakening the *reality* was found out and the whole problem of general content and prosperity was rightly solved. But, sorry indeed to observe, the awakening has come to be of a mischievous type, tending to usher the Hindu Society into a sleep again which might know no waking! May God forbid such a catastrophe.

The Brahmin is openly hated and hooted, not by others mind you, but by his own brethren in the Hindu fold! Many a sage and sapient foreigner has learnt to revere and respect the India of the ancient Brahmins' making but the members of the Hindu family themselves have come to hate their head for no fault of his except for his being the merited head. Very early in the educational career, young school children generally read a lesson in one of their Readers on "Belly and the other members." The truth of this lesson is lost wholesale on the modern adult and educated generations. To say that 'head' ought not always to be where it is, and, the other organs where they are in the human frame—Is this sensible? Can these organs ever change their places and functions—allotted severally to each for the common welfare of the whole? If the man who boasts of being a *thinking and rational animal*, but realises the truth of the principle of human frame, if he but learns useful lessons from God's works and Nature's scheme the present unnatural warfare

among the organs of the Hindu social frame as if tending to political bliss would have long ago become a thing of the past. But the pity is, *none are so blind as those who will not see*. While the Brahmin is hated, he is negatively revered in a way. All the other Hindu classes have created themselves an odium for their respective caste-designations and have chosen to express themselves in the terms of the self-same hated Brahmin, by adding prefixes *Anti* or *Non*. This is also a sort of praise, hateful praise, known in Sanskrit devotional hymns as *Ninda-stuti* (நிந்தாஸ்துதி). That is a reverence which they unconsciously and involuntarily show to the *Brahmin*. Look again at the tremendous odds ranged against the microscopic Brahmin, who is but a fortieth of the population of the Presidency! Indeed it is an extraordinary position! A position of which the Brahmin need not be ashamed at all. Still he has to reckon all the gigantic antagonistic forces rallied against him not by individuals, but by vastly numerous communities whose united breath might hurl him down the Patala or waft him high up in shapeless atoms in etherial regions! In this huge unequal contest, the Brahmin can only look to unstinted help and moral courage, born of firm faith in the 'Almighty and the holy saints and sages of the sacred India of old, and of devotion to the benign British Government in the words of whose present Prime Minister Mr. Lloyd George, "a Government's foremost and primary duty is to protect the weak against the strong." For who is more weak than the Brahmin community, and who is more strong than the serried phalanx of forces arranged against him? Who is stronger than these strong, but the Government of the day? Let the Brahmin, therefore, be calm and composed, patient and persevering, selfless and sacrificing, as ever before, alive always to the 'Brahmin's burden' and its risks and responsibilities, whether recognised or not by the outside world; and let him rely safely on the British Government who always know wherever merit is and how to recognise and appreciate it, in silent and unostentatious, but nevertheless effective manner.

J. S. R. SARMA.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vanī Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY JANUARY 31, 1918. [No. 15.

The Hindu Message stands for

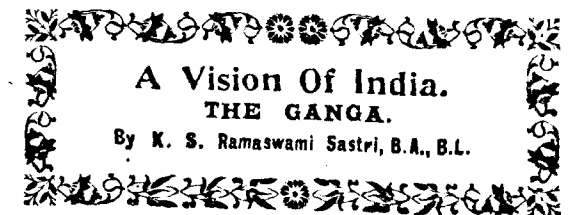
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O holy Ganga! When I think of thee
My eyes grow dim with tears of tenderness.
Sweet tingling thrills of inner blessedness
My soul do dower with crescent ecstasy
When as the fruit of godly life I see
The lovely form and white and glittering dress
As thou dost haste to touch and save and bless
The world of men and meet th' expectant sea.
What joy to utter thy melodious name
Both morn and even, and invoke thy grace
Which like a lamp illumines the murky night
Of wordly life allured by wealth and fame.
And turns our hearts to tread the Godward ways
That lead towards the Heaven of Love and

The Hindu Message

THURSDAY EVENING 31, JAN. 1918.

Conferring with the Satraps.

We are emphatically of opinion that nothing but good will come of the meeting of the Secretary of State and the Viceroy with the heads of Provincial administrations. Every section of popular opinion and every popular leader, pseudo-leader, and misleader, has been allowed to make his representation. Why should our provincial rulers alone not present their case? No doubt some of them have been connected with measures of coercion of one kind or another. But did not Lord Morley himself sanction the Bengalee deportations? The truth is that measures of administration are different from the enunciation of principles of government or the framing of a Constitution? Public order must be preserved at any cost, and men who differ in temper will and must act differently when they have to decide what to do at once and where to stop prudently in order that the co-ercive or conciliatory measures adopted may prove efficient for the purpose in view. If to go too far is erroneous and evil, it is equally an error or evil not to go far enough. Under such conditions, whatever measure is adopted will provoke loud complaints on one side or another, and often on all sides, while at the same time there is no standing still. But where principles have to be laid down or a constitution framed, there is no finality, whatever may be acceptable. The British Constitution is

still in the making. Men will be going forward and backward, according to the requirements of the times and the condition of public opinion. Evolution is the law of change, whether the direction taken is forward or backward. Under such circumstances, we do not think it would be wise or proper to disregard or discard the view of these provincial dignitaries who loom large in the world's eyes and in their own, simply on the ground that they have not flinched when, in the discharge of their duty as guardians of the public peace, they have deemed it necessary to adopt severe measures even at the cost of incurring of public disapproval or odium.

After all it is the Secretary of State and the Viceroy that will have to frame the scheme which is needed for the consideration of the British Ministry and presentation to Parliament for legislative sanction. They have heard so many, and such divergent and even contradictory views; and, if they can keep their heads on their shoulders amid such perturbation and discord, why should they not be trusted to continue calm when closeted round a table with these heads of local Government? The *New India* newspaper seems to make itself absurd when it says:—"At the best only the Government of India could have expected the privilege of being finally heard, certainly not the provincial satraps who have thus had a chance to place their own views before the Secretary of State." We cannot understand why, if the provincial satraps are consulted, that should stand in the way of the Government of India being "finally heard." After all, it is the value of the counsel given, not its *finality* or *priority* of order,

that will decide the favour it finds with the Secretary of State and the Viceroy, or the British Ministry and Parliament. We think also that it is an absurd piece of sensational journalism to suggest, even by an "if," that "Mr. Montagu is to frame his scheme on lines approved by these satraps." Mr. Montagu, as already announced, is simply here to hear all views, not to frame a scheme. Of course, he and Lord Chelmsford may finally settle between them the outlines and essentials of a scheme before they part, or they may not. But it is premature to think of what they will do. When we know definitely what they do, or mean to do, it will be time enough to form our judgment on it. The *New India* says that "the people of India are convinced that the satraps are capable of no progressive administration." In the *first* place, this is far from being accurate, for we have had many excellent and progressive satraps, even in this benighted Presidency, and many more elsewhere, especially in Bombay. *Secondly*, what the Secretary of State is about here is to obtain the materials for the framing of a *liberal enactment*, not to embark on a course of "*progressive administration*."

There are some who act on the principle once enunciated by Lord Beaconsfield that "the duty of an opposition is to oppose." According to these men, a journalist's duty is to grumble, as an agitator's is to denounce, whenever Government resolves to do something, right or wrong. We can quite understand this as a precept or principle of journalistic policy, especially in a dependent country like ours. But we fear that it has no sort of bearing on the present matter. For,

as we have already said, the Secretary of State has come here at the invitation of the Viceroy and the delegation of the British Ministry to co-operate with the former in the gaining of such a knowledge of public opinion regarding Indian self-government as would help in framing a measure that would be accepted as satisfactory under the present conditions by the British democracy and Parliament.

After all it is the British democracy and Parliament to which the Ministry of Mr. Lloyd-George is responsible. Even apart from the echoes we have received of the flowing current of British public opinion, the very fact that a statesman of Mr. Montagu's antecedents and pronounced views is chosen for this delegation and mission shows the predominance which the democratic trend of that opinion has been exercising over the minds of the present Ministry and its extraordinary chief.

Moreover, as the War moves on from stage to stage, India's contribution in money, men, and machinery, or munitions, towards its prosecution, and also India's ever-growing share of military triumphs over the enemy's forces must exercise a larger influence on men's minds in Great Britain and elsewhere. The whole world must now know that the victorious advance of the British Indian army and generals in the Mesopotamian and Palestinian fronts has on the whole been a credit and a glory to India, in spite of some mistakes in the past. We hope soon to hear of their continued successes against the Turks and Germans,—successes which, when the British and French offensives begin and go forward with the return of spring without interruption or back-

sliding, are sure to be felt as a decisive factor of first importance in bringing on the final catastrophe of the war or even its very close. The impression already created in the minds of the British democracy and its Parliamentary representatives is sure to be strengthened and largely augmented so as to become irresistible, and we do not think that those whose duty is to gauge the political atmosphere of Great Britain can afford to ignore the relations of friendly confidence subsisting between democratic opinion in that country and the public opinion here. Already it is evident that throughout England a large amount of sympathy exists in regard to the aspirations of educated Indians for a higher political status which will bring this country into line with the other self-governing communities of the Empire. This is a matter which, along with the assistance, military and material, rendered by India in the prosecution of the War, will surely have its weight in the framing of a suitable scheme of self-government which will be put into force here after the War. We are, therefore, of opinion that the conference of the Secretary of State and the Viceroy with the Indian provincial rulers is an event which we may regard with perfect equanimity.

Sir J. Woodroffe on our Cow Problem.

I

We are glad to note that, in these strenuous times of storm and stress, occasion has been found to focus public opinion on a subject which is of paramount importance for the social and

economic well-being of the Indian Continent, though it has not the pomp and glitter of other subjects of seemingly greater human and social interest. When it was announced that Sir John Woodroffe was to preside at the All-India Cow Conference, high expectations were roused, and the striking Presidential address which he has delivered has more than fulfilled them all. He has brought to the treatment of the subject all the resources of a heart dowered with the power of true sympathy, of wide and profound knowledge of the conditions of this land, and of a noble intellect and manly faculty of judgment long devoted to the service of humanity and to the balanced discrimination of what is actual and true from what is false, extravagant, or exaggerated. Under his able and enlightened guidance, the Conference was also necessarily enabled to make singularly sober and practical pronouncements on the several aspects of the problem and to enable all the different communities of India to know their duties and responsibilities in regard to this topic of national interest and importance.

Sir J. Woodroffe began his address by pointing out that "the objects of this Conference are neither political nor religious" and that its members "should approach the matter from that economic platform on which all stand." Still he could not fail delicately to touch on the religious aspect of the problem, while at the same time remembering that he was addressing a mixed gathering of representatives of all creeds and sects,—comprising not only Hindus, but also "non-Hindu Members." He said:—"Personally I believe that there is no question which

does not ultimately touch religion. All who act humanely towards animals, whether they kill them or not, are to the degree of their humanity religious in its most essential sense; as are also those who co-operate with one another for the general good or render honest service. Economics alone are neither a sufficient incentive or sanction. What is meant is that it is not desired to discuss any matter which is the subject of dispute between adherents of different forms of religion." We quite agree that the cow question in this country, as it is at present circumstanced, should be placed on the only possible basis of the religion of humanity.

Sir John rightly deprecates suspicion regarding the aims of the movement on the mere ground of the preponderance of Hindus in the Conference or their belief that the cow has for them a character of sanctity. The Conference as such has nothing to do with this peculiar circumstance, however much it may have been the means of securing Hindu support. For, the fact is undeniable that "if the quantity and quality of the cattle be improved there will be more cattle to be killed for food by those who wish to do so." "All communities are in various ways, interested in the question,"—for, if some want cattle as food, all want butter, milk, and ghee, and also for the plough, and hence all can "approach the matter from the economic platform on which all can stand." Especially is this economic platform to be commended, for "where the country is good, there the cattle are prosperous."

Sir John mentioned two facts which bring much discredit on the Hindus, in spite of their alleged or boasted

veneration for the cow. First, "neglect and cruelty exist notwithstanding talk about the sanctity of the cow. Secondly, in some Indian households the ladies abandoning their Eastern ideas and customs cease to attend to their cows as their mothers and grandmothers did, but leave them to the care of their servants. Such work is now considered beneath them. The result is likely to be, and I am told often is, neglect, ill-treatment, and some degree of starvation." Our modern departure from the old ways of home life, and the equally modern neglect of the graces of domestic life, especially by our new women, have been in a large measure responsible for the increasing seriousness of the situation. We may well recall to our minds the sudden conversion of the heart that came over the women of the ultra-fashionable higher circles among the French Nation when Rousseau pointed out to them the unnatural ways of the women of France. Let us hope that all advanced Hindus will take note how deplorable is this grievous deterioration of ancient high ideals. Our great epics and poems tell us what was the ideal Hindu life in relation to the cow. In the Raghuvamsa, Queen Sudakshina is described as devoted to the tending of the cow Nandini. A beautiful and well-known Sanskrit verse prays for daily happiness to the cows of the land. The recurring annual season of Pongul (Sankranti of Uttarayana) is connected in an intimate way with the kind treatment and nurture of cattle. The literature of a nation has not a merely ornamental significance in its life, but is a perfect piece of self-revelation. The graces of the Hindu homes of even a generation past are well-known to us and it is

pities that there has been a lamentable falling off from the standards of social and home life that have descended to us from an immemorial past in this holy land of our race.

This feeling of love for cows is not confined to Hindu households, but is a natural and noble human sentiment. Sir John Woodroffe mentions two facts which deserve to be remembered. First, among Hindus, "calves are often starved of the milk they should get." Also city *goalas* do not generally rear calves as there is no money in it. As a rule they are allowed to die of neglect, and in some places they are even thrown alive into the dust-bin. On the other hand, the primitive Kol is "unwilling to drink milk, because to do so is to deprive the calf of what nature intended for it." Sir John also narrates a touching incident in a Moslem household which shows how the home-bred good sense of women is often better and purer than our boasted Western culture and knowledge. His instance is that of "the old Moslem lady of noble family who, when her son, at the instance of the English Collector, wanted to sell and kill his dry cows on the ground of their uselessness, answered, then you can commence with me."

Sir John Woodroffe laid special stress on the problem of Indian food-supply and the special bearing of the cow problem in relation to it. When Indian public men dwell on the condition of poverty and semi-starvation in which a third of our people live, Anglo-Indian critics regard it as a mere fairy tale of the Oriental imagination or a mere device of perverse and mendacious Orientals to throw discredit on the Indian government.

worthy:—"In my opinion a fundamental problem for India at present to solve is the material one, namely, how to feed its people. This has been demanding a solution which has become more urgent owing to the present great war and the dearth of food and possibly world-wide famine it threatens." Some critics of the Indian people easily dispose of this problem by ascribing the low vitality of the Indian people to their want of activity which again is due to the tropical Sun which is shining ever over our heads. Sir John's answer is effective and worth noting:—"The lack of activity in this country which is observed in many cases is by some ascribed to the climate. This like everything has its influence. It is not, however, a sufficient cause seeing that it has always existed, whereas the effect ascribed to it has not. We must attribute deficiency of vitality not to any defect inherent in the Indian character or its climatic environment, but to the want of food, water, pure air, and sanitation." Again:—"India wants more power (Shakti) as I have often said. That power is ultimately based in a material sense on food, the source on this plane of all physical and material energy." Here Sir John mentions how the young men who form the newly-raised Bengali Battalions have become transformed under the influence exercised on their physique by "food, air, and the exercise which food enables them to take." Sir John truly says:—"If India is fed, India will be herself again, and will be strong of mind and body." Let every Anglo-Indian critic of India's public men bear this golden sentence ever in mind and ponder over its true significance. Among the

Indian food-products, milk, butter and ghee hold a prominent place, and hence it is that the well-being of the cow has such a direct bearing on the well-being of all Indian Communities.

We shall, in a future issue, take up Sir John's explanation of the Milk problem and his proposals for remedying existing evils.

Notes and Comments.

We are very glad to note that our present enlightened government has appointed a special Deputy Collector to perform the duty of "providing house-sites for the Panchamas and other labouring classes of the Tanjore District." Though the Mirasidars may not have made a demand for this effort of Government, we feel certain that they will heartily welcome this necessary measure of social amelioration. We fully believe that it is a measure calculated to further the interests of all who are engaged in agricultural industry and who possess the wisdom needed to look into the future and do what they must at present in order that the present and the immediate future may be steps in a painless evolution towards a better fulfilling of modern India's destiny. We think that our political leaders must get into touch with the Mirasidars of Tanjore and enlighten their minds in such a manner that they will not only co-operate with Government, but come forward with liberal contributions to do all in their power to convince the Panchamas and other labourers that their only aim is to make up for all the failures, if any, of the past and to establish such relations with them in the future as will make that future one of assured happiness and sunshine in a daily increasing extent. All must now come forward to remove every existing cause of depression and degradation. We must help forward the social and spiritual life of the Panchamas. We must introduce into every Panchama village or hamlet institutions which will combine into one the advantages of a workshop, a temple, a reading-room, a

lecture-hall, and a temperance institute. The higher castes must lay aside their egotism and their accustomed tendency to exploit the time and energies of the Panchamas for their advantage.

A Correspondent of *The Hindu* (vide the issue of January 16th) says that Government's contemplated measures are likely (1) "to upset the smooth relations now existing between the Mirasidars and cultivators;" and (2) that they will be "not advantageous in the long run to the labourers themselves, as the gain by way of a stable residence will be at the cost of the manifold advantages at present derived by the cultivator from the Mirasidar." This is exactly the spirit and attitude which, we think, ought to be avoided by the Mirasidars and others. Property has its duties as well as rights, and nothing can be a more sacred duty than for those who own land to advance the welfare and joys of those whose labour raises for them from the soil the sources of their wealth, comfort, and happiness. Especially in India, where the higher castes have for ages been unaware of the modern conception of civic duty and owe their ideas of national patriotism and unity to their contact with the representatives of Western civilisation and the desire to import Western political ideals and institutions into this land,—the land-owning class ought to come forward with ready alacrity to rise to modern standards of citizenship. We think our Government have, though tardily, come forward to remove a degradation which the depressed classes have never had the capacity to feel. The correspondent of *The Hindu* above referred to wants Government to seek the advice of the elected members of the Legislative Councils or of the Mirasidars themselves. The Government will, we have no doubt, be ready to listen with sympathy to representations coming from any and every quarter, and so all who are interested may come forward to place their views before them.

We think Government must also come forward to empower village co-operative

banks to give long-term loans on the security of the land and also give them enlarged powers of borrowing capital in order to improve the condition of the agricultural classes, and especially the labouring classes, so that these funds may be utilised for their economic and social advancement. The officer now appointed must also be empowered to assist the ryots, the labourers, and others to form mortgage loan societies for groups of villages so that they may, under proper supervision and control, make agricultural improvements and start cottage industries. The money must be made available at smaller rates of interest than the market rate, in order especially the Panchamas and other poverty-stricken classes of labourers may be able to acquire the capital needed, not only for gaining house-sites, but for securing additional sources of income, such as weaving, manufacture of tiles, &c. If our suggestions are adopted, the idea prevailing in some quarters that the Government's measure is calculated to exploit the Mirasidars and to throw the apple of discord between them and the labouring classes will at once disappear.

Mr. Gandhi spoke as follows recently in regard to the Depressed Classes:—"To lift them from the position to which Hindu society has reduced them is to remove a big blot on Hinduism. The present treatment of these classes is a sin against religion and humanity." In reply we say that Hinduism is only responsible for the original division by Iswara into four Varnas, and for the ideal of social co-operation through *Svadharm*a which it placed before them as the entrance of the path leading to the goal of God-realisation and Self-realisation. If men have forgotten or abandoned the divine mission entrusted to them and entered on a course of evolution by combat which is ultimately to result in the universal empire of some one race, and the exploitation or enslavement of the rest, Hinduism should not be blamed, but the principle of combat which has been subsequently introduced into the world and adopted by the generality of men as the one guiding impulse of life. It

is this law of struggle for existence that is responsible for shoving the depressed classes into the low position which they now occupy. The remedy is not to throw dirt on Hinduism in the hope of blackening its reputation and to attempt to rise on its ruins, but to raise the heart and mind of the depressed classes above their present low level of aspiration and convert them into true Hindus so that they may attain in time to a healthy and wholesome personality which would extort recognition and appreciation of the castes above them. In the long run every individual and community will gain what privilege it deserves in the society and the state. And the system of the Four Varnas, while lasting ever on its world-old and wholesome foundation, will undergo adjustments suited to the times and continue to serve the high purposes of its divine and eternal Founder. Parasara says in his *Smriti*,—

युगे युगे च ये धर्मास्तत्र तत्र च ये द्विजाः ।

तेषां निन्दा न कर्तव्या युगरूपा हि ते द्विजाः ॥

"Which Dharmas are prescribed for the several yugas, and whichever Brahmins duly observe them in those Yugas, they should not be censured, for they accord with the nature of the Yugas."

The idea of the Hindu Sastras is that, as the seasons of the year bring forth their appropriate products, so also the Brahmins and others will vary—i.e., rise or fall—according to the nature of the Yugas and their prevailing Dharmas. We cannot dispense, if we will, with this law of rise and fall, of elevation and degradation. Hence we cannot agree with Mr. Gandhi in blaming Hindu society for the position into which the depressed classes have fallen. Have not the Hindus fallen themselves? Why have the Germans fallen from civilisation to barbarism in a few years? Why have the Russians become disorganised suddenly? Why are the French declining in numbers and threatening rapidly to become extinct? Let us by all means endeavour to raise the Depressed Classes, but let us not throw the blame for their present lot on Hindus or others. The natural tendency of the age is for men

to fall into the trap of sin, sensualism and strife.

We have the submerged Tenth and the Slums with their proletariat in European countries and in America. Why have the Negroes been treated like brutes by civilised men? Why is the struggle for existence keen, in spite of philanthropic organisation? We would invite faddists and sentimentalists and fanatics of all kinds to ponder over the following sentences and sentiments from Professor Giddings, the most distinguished and scientific of modern sociologists:—"The growth of wealth and numbers and the greater tension of life increase the heterogeneity of civil populations, and establish complex relations between the different race-elements and the different strata of population on the one hand, and the division of labour in the social constitution on the other hand. The demotic composition becomes more varied, the differences of vitality and of ability become greater, and there appears a tendency to identify, each race element, each degree of vitality, and each grade of ability with a definite place in the social organisation." In India, the extent to which the purity of Varna and Dharma is maintained or violated has hitherto settled, for each community "*its definite place in the social organisation*." It is not proper to blame the Hindu social system or its system of Dharma for the failures of individuals or groups to conform to the standards laid down by the sages. Let our men of light and leading to-day present the ideals of the classic age of the Rishis once more to the Holy People. The process of re-adjustment will begin again, and soon we shall regain all the historic purity and power of the Motherland.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

The Bhagavad Gita

With an English Exposition
By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

INTRODUCTORY.

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

सामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥

O Sanjaya, on the Kurukshetra which is the field of Dharma what was done by my people and the Pandavas who had gathered together eager for battle?

NOTES:

1. धर्मक्षेत्रे । It was so called because it was a holy spot creating love of Dharma in hearts where such love was not existent before and intensifying such love in hearts where such love already existed. Manu says in Chapter II, verses 19 and 20.

कुरुक्षेत्रं च मत्स्याश्च पांचालाः शूरसेनकाः ।

एषु ब्रह्मर्षिदेशो वै ब्रह्मावर्तादनन्तरः ॥

एतद्देशप्रसूतस्य सकाशादप्रजन्मनः ।

स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

Sri Vedanta Desika says that धर्म means *Yaga* and that धर्मक्षेत्र means a place where unrighteous persons were to be slain and righteousness was to be established.

2. कुरुक्षेत्रे । The Karmakānda of the Veda refers to it. 'तेषां कुरुक्षेत्रं देवयजनमास' The Jabala Sruti says: 'बृहस्पतिरुवाच याज्ञवल्क्यं यदनु कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनं'. Nilakantha thinks that the Kurukshetra referred to as धर्मक्षेत्र is different from these. Sri Madhusoodana Saraswati refers also to the Satapatha Sruti 'कुरुक्षेत्रं वै देवयजनं'. In the *Salya-parva* it is said that King Kuru performed penance in the Kurukshetra and got a boon from Indra that all persons dying there should go to heaven. As Dhanapati points out, it is not natural to say that Dhritarashtra referred to धर्मक्षेत्र to distinguish this Kurukshetra from other Kurukshetras because such an idea would not have been in

trust that Mrs. Besant's capture of the leadership of the Congress or of the political and personal forces in this Presidency is only temporary, and so we do not altogether share the impatience or irritation which is felt in some quarters at her present dominance or intervention in a field where so many earnest and high-souled Indians have laboured for a generation past and with such success as to have the fruit almost within their grasp.

Moral and Spiritual Discipline in Schools—I.

That a discussion is deemed necessary and is often raised as to the propriety and the need for moral and spiritual discipline in Schools and Colleges shows the spirit of the age better than almost all other tendencies of the age. This is an age of unbelief, unrest, ceaseless experimentation in all directions, and keen desire for material progress. Some of these tendencies are valuable as they will lead to the permanent acquisition of certain new powers and faculties and qualities by humanity as a whole. Scientific habits of thought and democratic ideals of life have already become permanent possessions of the human spirit and he who reckons without them in working for the future of humanity has no chance of getting a hearing or of serving fruitfully his country or his fellowmen.

But it is a mistake to suppose that these new acquisitions of the human spirit were entirely unknown before or are out of harmony with ethical and spiritual ideals in life, though the pre-occupation of the mind of the age in improving the body and the mind of man has led to its neglecting and

even treating contemptuously the ethical and spiritual elements in life. In the golden ages of Indian history there was an equal and equally successful appeal to all these elements. Goethe says: "It must be noted that belief and unbelief are two opposite principles in human nature. The theme of all human history, as far as we are able to perceive it, is the contest between these two principles All periods in which belief predominates, in which it is the main element, the inspiring principle of action, are distinguished by great, soul-stirring, fertile events, and worthy of perpetual remembrance and on the other hand, when unbelief gets the upper hand, that age is unfertile, unproductive and intrinsically mean, in which there is no pabulum for the spirit of man, and no one can get nourishment for himself." It is thus clear that only in ages of belief where there are present in abundance elements of harmonious culture blending work and meditation, energy and self-poised rapture, life here and hereafter, earth and heaven, that any great and far-reaching results can be attained which do not involve any loss of faculties already acquired by humanity and which retaining them carry it on to higher stages of existence.

Let us not forget amidst the rush and turmoil and excitement of modern life our hard-won and long-retained arts of inner and outer life. Sir Rabindra Nath Tagore has well said: "Our ancient civilisation was really complete in all its parts and was not a spiritual shade devoid of a material body." Even now India is the one country that has the elements of a harmonious culture present in abundance, and there will surely arise a time

once again when the waiting world will look to it for the discipline of the inner life and the attainment of the real crown of human life. Some of our compatriots bemoan the late arrival of political unity in this country, and in their eager desire to grasp it are prepared to let go the precious golden possessions of the inner life already in our hands. Social and spiritual unity was acquired long ago in this country. The organisation of society on the basis of duty and co-operative effort and the harmonious relation of it to the upward spiritual progress of the soul are ideals attained here but as yet unattained elsewhere. Dr. A. K. Coomaraswami well says: "Even with its imperfections Hindu society as it survives will appear to many to be superior to any form of social organisation attained on a large scale anywhere else, and infinitely superior to the social order which we know as modern civilisation..... What nevertheless remains as the most conspicuous special character of the Indian culture is its purposive organisation of society in harmony with a definite conception of the meaning and ultimate purpose of life." As regards political unity it was attained before in varying degrees. Under the guidance of the race dowered above all others with political genius tempered by ethical ideals, our attainment of it in the future is assured beyond all possibility of doubt. As Sister Nivedita well says in her recent book called *Footfalls of Indian History*, this late arrival of political unity is neither surprising nor lamentable. Small and compact states arrive at it early but large and continental states naturally arrive at it late. India's unabated vitality is the surest guarantee of her

attainment of it and her retention of it in harmony with social and spiritual unity.

While such are the tendencies of the age, our evolution hitherto, the possibilities before us, and the place of India in the making of the greater humanity of the future, the real danger that assails us is the purblindness of vision that has been the cause of the bringing up of our students in ignorance of our great social and spiritual ideals and untrained in habits of moral and spiritual discipline. It is dreadful to contemplate the consequences of this suicidal tendency of the modern educated Indian mind. Dr. A. K. Coomaraswami and Sister Nivedita say in a recent work, "A single generation enamoured of foreign ways is almost enough in history to risk the whole continuity of civilisation and learning."

Of the objections urged against moral and spiritual training in schools and colleges the argument that morals alone need be taught and that religion as a subject of teaching is neither necessary nor desirable is the worst of all, as it has a certain plausibility and seems to have the support of modern forms of rational thought. It is said that morals can and must be taught in schools and colleges apart from religion. But this can be done effectively only if we can make ropes of sand or extract sunbeams from cucumbers. The supposed divergence between morality and religion is itself one of the most fatal of modern fallacies. Mathew Arnold has well said that religion is morality touched by emotion. The history of man shows well that his sublimest ethical aspirations and acts have owed their inspiration to religion. In India more than in any

his mind,—or to say as Sri Madhusoodana Saraswati does that धर्मक्षेत्र was used to ask Sanjaya whether the holiness of the place induced the Pandavas to desist from slaughter on the field of battle or the Kauravas to turn away from fighting and thus ruin themselves by giving up the kingdom unrighteously wrested from the Pandavas. It seems to me that the question is quite natural and consistent with Dhritarashtra's character. He was no doubt avaricious but was not without a certain element of purity of nature, because the Sri Bhagawata shows in the first Skandha that his heart was turned to God by Vidura's words and he attained salvation by meditation and devotion after renouncing the world. He was not a hardened worldling like his sons. He knew that Sri Krishna was God incarnate and that Kurukshetra was the field of Dharma. After learning about the fall of Bhishma, he asked Sanjaya to narrate all that took place in the field of Dharma and in the presence of the Lord of Dharma. He had of course a strong bias for his own children but that did not obscure his mental vision as to the holy character of the battlefield. Hence it seems to me that Mr. C. M. Padmanabhachariar's suggestion that he suspected foul play by Pandavas in spite of the holiness of the place is a far-fetched one.

3. मासका: This shows his partiality for his own side. It may also be that intends a wild rebuke suggesting that his children were really blind like himself. Some sapient modern scholars who see a racial complexion in everything say that it means Aryas as opposed to the polyandrous Pandavas who formed a different race. This is utterly absurd.

4. Some commentators understand the verse in a mystical sense. Venkatanatha says that धर्मक्षेत्र is Sri Krishna's body of which the life was the Pandavas (मम प्राणा हि पाण्डवाः) and that the Kauravas were consumed by the flame of Sri Krishna's righteous wrath. He says further that this secondary meaning is inferable from the words though it is not the primary meaning

and cites as an instance the famous verse of the Ramayana मानिषाद etc. by way of analogy. Abhinava Guptacharya says that क्षेत्र means the body and that the war referred to is between the righteous and the unrighteous tendencies in man. These interpretations have no doubt elements of beauty in them but they are obviously far-fetched and unacceptable.

(To be continued.)

Andal's Tiruppavai.

(By V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

Tiruppavai (lit, the sacred poem) is the more popular work of the productions of our saintess and is a short poem of thirty stanzas. It forms part of *Nityanun-sandhanam* and is recited every day in all Vaishnavite temples. It is also a necessary prelude to all recitations of the *Divya Prabandham*, the tamil Veda of the Vaishnavas. It is, however, especially connected with the month of Margali, through the whole of which an important festival called *Margali Neerattam* is conducted in the grand temple of our saintess at Srivilliputtur, her birthplace, and, in fact, in all Vaishnavite temples, in her honour, and the poem is chanted, giving prominence to one stanza per day, in their order. The chanting of this poem, especially in the month of Margali, is also conducted in all Vaishnavite houses, at the time of the daily puja or worship of God, in the early morning.

The poem is a dedication to the Lord in His manifestation as Krishna, the Avatar which has drawn and continues to draw the devoted hearts of millions and millions of men and women of this country on account of the Souseelya Guna (*Souseelyam* is the great man's endearing himself to the low, by heartily and freely mixing with them without any reserve, and is one of the most important attributes or characteristics of God as conceived by us) displayed therein. Fancy the All-Highest mixing himself up and playing with the rustic shepherd boys and grazing cattle along with them, how

wet it makes our hearts. By the side of such unobtrusive condescension, the stern exploits of the Lord by way of ridding the earth of its powerful evil-doers like Kamsa and Sisupala, who were no more than mere worms for Him, fall into the shade and really dwindle into nothing, as observed by one of His true Bhaktas:

या कंसमुख्यनृपकोटनिवह्णोत्था

सा विजितत्रिजगतस्तत्र नैव कीर्तिः ।

गोपालनादि यदिदं भवदीयकर्म-

त्याद्रौकरोति विदुषां हृदयं तदेतत् ॥

Take again His stealing of butter (Did He steal butter or the hearts also of the gopis?) and His getting himself bound to the mortar by the woman who thought herself His mother, as to earn his most cherished name of Damodara. The mere recollection of this one incident of His childhood was sufficient to throw Satakopa, the wisest of the Alvars, into a blissful trance for six months and there is nothing in this to be wondered at, if one could only realise the depth of condescension and goodness of the Binder of all, the One whom the highest knowledge seeks in vain to bring under its comprehension, getting himself bound, to bind the hearts of those fortunate persons, who have only ears to hear. If it is impossible for the dullest of us, in this age and at this distance of time, not to express a thrill of divine feeling and joy, when we go through or listen to the various episodes of Krishna's childhood as depicted in Sri Vishnu Puranam and the Srimat Bhagavatam, is it in any way incredible that in His embodiment He was the centre of attraction of all beings, nay, even of inanimate things. No wonder then, that rishis and saints who had been praying for the opportunity for thousands and thousands of years transformed themselves into gopis, the better to mingle with the Lord and give Him their all, their heart, their soul and their body.

Andal who was so favourably situated by reason of her sex, was, however, unfortunate in having come into this world long after the visible manifestation of the Lord was withdrawn therefrom. But this was not a serious matter for one like her

who lived more in the mental than in the physical sphere. She transported herself back to the age of Lord Krishna—she could not otherwise live—to mingle with the gopis, to be beloved of Him like one of them, to serve and enjoy Him along with them, to praise His glories to the heart's content in their midst, to open her heart to Him, even as they did. And the various aspects of her mental experiences in the identification with the gopis and the enjoyment of the Lord and His glories, have been vouchsafed to us along with her final prayer, the only wish of her heart, in our fine little poem.

(To be continued)

Pencilings by the Way—XI.

By S. P. THIAGARAJAN.

There is one great problem regarding which it may reasonably be hoped that all of us, of whatever hue, may arrive at a common solution, though as yet there is not that energetic appreciation of the existence of any such problem as the gradual dwindling of the Hindu community in numbers. This is a matter of high national importance; and though they overshoot the mark who call the Hindus "a dying race", they do not shoot away from it altogether. But for the fact that our numbers are nominally very large and we are even now spread over a vast area, the problem would most unpleasantly press for an immediate solution.

A Bengali Medical Officer, Lieutenant-Colonel Dr. U. N. Mukherjee, published some years ago a very interesting pamphlet in which he tried to prove that the Hindus were "a dying race" and would do well to imitate the social freedom and equality of the still increasing Mohammedans. Mr. Kishori Lal Sircar, in reply, went one better and proved to us by equally cogent statistics that not only the Hindus, but the Mohammedans are a dying race—even if the Hindus be in some places a little more rapid in the race for extinction than the followers of Islam. With all respect to the earnestness of these two gentlemen,—they draw our attention in an

emphatic manner to the most momentous of national problems,— we think they might have been less strenuous in their discouraging interpretations and might have chosen less positive titles for their pamphlets. The admitted physical degeneracy of the race—and it has assumed its most alarming symptoms in these recent years—may be explained in various ways. The truth seems to be, or at least we should not forget the important fact, that, owing to an immense transition being effected under peculiarly adverse conditions, both communities—but chiefly, the more progressive Hindu—are arrived at a critical stage in which various deep-seated maladies have come to the surface; with effects of an inevitable though lamentable nature. None of these maladies is mortal, and the race is not dying. But the knife of the surgeon is needed; and it is to the remedy rather than the diagnosis that attention should be pointedly directed. The mere decline in the rate of increase is in itself nothing. It is a phenomenon which one now sees becoming more and more marked all over the world; and it is only those countries which are backward in development and in education that keep up the old rate of increase. Everywhere, the unfit tend to multiply, the fit to be limited in propagation. This is an abnormal state of things which indicates that something is wrong in modern civilisation. But, whatever the malady, it is well to remember that it is not peculiar to India or the Hindus, but a world-wide disease. This is poor consolation, it must be regretfully owned.

The admitted physical degeneracy of the Hindus seems to be due to the following causes acting separately or in combination:—Too much devotion to sedentary pursuits and a false idea as to the indignity of physical labour; an unnatural and pernicious system of education divorced from the needs and genius of the nation; too great an insistence on laws of ceremonial purity which frequently prevent us from taking wholesome or nutritious food when away from home or on travel; general abstinence from nutritious food, due to habits of excessive thrift and in a very large measure to the appalling poverty

of the people; topping all these, the systematic refusal and denial of a military career to the race; in some instances, intermarriages within very limited circles. This last cause is now happily disappearing all over the land. Early marriage is added to the list of contributory causes for our physical decline. Restraining for a moment the temptation to enter into the merits of the post- vs pre-puberty marriage controversy, that has been sprung upon us by some social revolutionaries, we might observe that early maternity might be among the causes and the remedy for that evil lies with society itself. Early marriage has little to do with our degeneracy; the fault that may be laid at its doors is that it manufactures widows—quite a different question from that which we are discussing.

The thoughtful reader will doubtless be struck by many other reasons for our appalling physical degeneracy. And he is sure to assign the predominant place to our aping foreign customs and manners of life, to the increasing use of prohibited and pernicious foods, to wine-bibbing and other delectable ways of “living.” The poor amongst us have been forced to exchange their old bracing life in the open, in their old-fashioned yet comfortable homesteads and have been smuggled, as it were, into a set of regulation huts. The increasing resort to foreign medicine, the abandonment of old-time *acharas*, the congestion which dehumanises, the destruction of our forests, ruinous in its effect on public health and ruinous to national wealth. The persistently increasing use of gas-lights, electric-lights and fans, the gluttonous habits in imitation of the lower kind of foreigners—all these and many more are in their varying degrees responsible for our degeneracy. We give some of them on the high authority of that saintly soul, Gandhi. A very natural dislike to trace the path of our degradation prevents me from prolonging this sad analysis. But I cannot stop without bespeaking the readers’ attention to the lamentable results that have flown from our forsaking the shining path our ancients had traced for us from our cradles to our graves and still further

beyond. Let the reader ponder over the appointed order of a single day of the *asthika* Hindu—and he will realise the sin of most modern Hindus.

These causes of our decline are easily removable by an all-comprehensive and rational system of education. Far from devising such measures of urgent reform, our “leaders” are hopelessly lost in a maze of words, and apparently think that obsequious phrase-making or boyish word-building would carry us far into the regions of robustness.

Gnana Yoga—III.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 15-1896.)

According to the Vedanta philosophy each man consists of three substances, so to say. The outermost is the body, the gross body of man, in which are the instruments of sensation. For instance the eyes, nose and ears and so forth. This eye is not the organ of vision; it is only the instrument. Behind that is the organ. So, the ears are not the organs of hearing; the instrument behind them is the organ, or what, in modern physiology, is called the centre. If the centre which governs the eyes be destroyed the eyes will not see; so with all our senses. The organs, again, cannot sense anything by themselves, until there be something else attached to them. The mind. Many times you have observed that you are deeply engaged in certain thought, and the clock has struck and you did not hear it. Why? The ear was there; the pulsations of sound fell on the ear, even the organ was there, and the pulsations were carried inside into the brain, and yet you did not hear, because the mind was not joined to the organ. So sensation takes place through the instruments, the impressions of external objects are carried to the organs, and the mind comes in contact with the organs, and when the mind comes in contact with the organs, then sensation takes place. As soon as the mind takes the impression from the organ, as it were, the mind gives it a coloring, which is called egoism, “I”.

Take the case of a mosquito biting me on the finger. That sensation comes in, but I do not feel it, because my mind is joined to something else, and no reaction takes place. Later, when my mind is joined to the sensation conveyed to the indriyas, reaction comes, with this reaction I become conscious of this mosquito. So even mind joining itself to the organ will not be sufficient; then must come the reaction generally in the form of will, and this faculty from which the reaction comes, and real knowledge begins, the faculty of knowledge or intellect, is called “Buddhi”. So we get all these things. First there must be the external instrument, next the organ, next the mind must join itself to the organ. Then the intellection must give the reaction to it, and when all these things are complete there is a concept, and a perception, and a knowledge. The external organ is in the body, and behind that is the internal organ, which is still finer, then there is the mind, then the intellectual faculty, and then egoism, which says “I”; I see, I hear, and so forth. Then again the whole thing is carried forward by certain forces; you may call them vital forces; in Sanskrit they are called prana. All these movements are carried on by certain forces, and these forces are manufactured, as it were, by the mind and the other intellectual organs. This gross part of man, this body, in which are only the external instruments, is called the gross body, the *sthuladeha*, in Sanskrit “*Sthula sarira*,” and behind comes all this series, beginning from the organs, then the mind, then the intellect, then the egoism, are the vital forces forming a compound which is called the fine body *Sukshma sarira*. These forces are composed of very fine elements, so fine that no amount of injury to this body can destroy them; they survive all the shocks given to this body. Yet all these different things, the gross body we see, is composed of gross material, and as such it is always being renewed, and changing continuously. Then the mind and egoism, and the intellectual faculties are composed of the finest materials, so fine they will endure for eons and eons. They are so fine that they cannot be resisted

by the walls or anything; they can get through any obstruction. This fine body of man, being also composed of fine materials, must also be unintelligent, although one part is called the intellectual faculty, and the other is thought, and the other is egoism. Yet we see at a glance that no one of them can be the "Knower". They cannot be the perceiver, the witness, some one for whom the action is made, and who is the seer of the action. All these movements in the mind, or the faculty of intellection, or egoism, must be for some one else, and they being composed of fine materials cannot be self-effulgent. Their luminosity cannot be in themselves. This manifestation of the table for instance cannot belong to any material thing. Therefore there must be some one behind them all who is the real manifestor, the real seer, the real enjoyer, and this in Sanskrit is called the Atman, the Self of man, the real Self of man. He it is who sees things really. The external organ catches the impression and hands it to the mind, and the mind to the intellect, and the intellect reflects it as in a mirror, and the soul behind that looks on it and gives His orders and His directions. He is the ruler of all these instruments, the master in the house, the enthroned king in this body. Faculty of intellection, faculty of cogitation, faculty of egoism, all of them, the organs, the instruments, the body, obey his commands. It is He who is manifesting all these things out of the elements. This is the Atman of man. With similar argument we can see that what is in a small part of the universe, must be in the whole universe. If conformity is the law of the universe, every part of the universe must have been built in the same plan as the whole. So we naturally think there must be this universal physical body which we call this universe of ours, the gross material form. Behind that there must be that finer material which we call thought, and behind that there must be the soul, which presupposes all this thought, which commands, which is the enthroned king behind this universe. That soul which is behind each mind and each body is called "Pratyagatman," the individual Atman, and that Self which is

behind this universe as its guide, ruler, governor, is God.

The next thing to consider is whence all these things come. The answer is that what is meant by coming, if it means that something can be produced out of nothing, it is impossible; all this creation, manifestation, cannot be produced out of Zero; it is impossible. Nothing can be produced without the cause, and the effect is but the cause reproduced; and again applying our rule of the whole of this universe being built on the same plan, and that if we analyse one bit of it we know the law by which the whole of this cosmos is being built. Here is a glass. Suppose we break it to pieces, grind and grind and pulverise, and by means of chemicals we almost annihilate it. Will it go back to zero? Certainly not. The form will break, but the particles of which it is made will be there; it will go beyond our senses, but it remains, and it is quite possible that out of these materials another glass may be made. If this is true in one case, it will be in every case. Something cannot be made out of nothing; it may become finer and finer, and then grosser and grosser; just as with one thing, so it is the case with everything. Take the case of a plant. We find the material particles coming together and becoming finer and finer in the seed and then grosser and grosser, until they become the tree, that dies and decays, and finally disappears, and again out of the same particles possibly another tree will come, growing grosser and grosser. The whole universe is going on in this way; just as with individuals and particular things so it must be with the whole universe. It naturally follows therefore, that there comes a time when this whole universe melts down and becomes finer and at last disappears entirely, as it were, but remains as superfine matter. We know now by modern science and astronomy that this earth of ours is cooling down, and in course of years it will become very cold, and then it will break to pieces, and then to finer and finer pieces, until it becomes ether once more. Yet the particles will all remain to form the material out of which another earth is to be made. Again that will break

and another will come out. So this universe is going down to its causes, and its materials are coming together and taking form, and like the wave that falls down and rises again, and takes form. So this period of falling down of the universe, disappearing and again coming up, is called a Kalpa. In Sanskrit this is called Sankocha. The word means shrinking. The whole universe, as it were, shrinks, and then again it expands. To use more accepted words in modern science, evolution and involution. You all hear about evolution, and how all forms grow from the lowest forms, slowly grow up and up. This is very true. One more thing is to be added, that each evolution presupposes an involution. There modern science again will help us. We know that the sum-total of energy that is displayed in the universe is the same throughout. By no means can you take away one particle of matter. You cannot take a foot-pound of energy out, or add one. The sum-total will be the same throughout. If that is the case, and we will take the case of a seed to prove it. The seed is growing into the tree. Where did the energy come from? If it can grow itself, so this table can grow into a tree, or anything. But it does not. The seed must grow into the tree, therefore in the seed the whole tree was shrunk, or as modern philosophers would say involved. It is the previous tree that went down and down, and became the seed, and out of that it comes in its manufactured form. So this creation that we are now in, this cycle, is the evolution out of the involution of the previous cycle, and then this cycle will again involve, getting finer and finer, and out of that will come the next cycle. So the whole universe is going in that fashion. Thus we find that there is no creation in the sense that something can be created out of nothing. To use a better word there is manifestation, and God is the Manifestor of this universe. As it were this universe is being breathed out from Him, and again it shrinks into Him. And again He throws it out. A most beautiful simile is given in the Vedas—"That eternal One breathes out this universe and breathes it in". Just as we can breathe

out a little particle of dust, and breathe it in again. The question may be asked, that is all very good, but how was it at the first creation. The answer is what is the use of a first cycle? There was none. If you can give a beginning to time, the whole concept of time will be destroyed; try to make a limit that time began. You have to think of time beyond that limit. Try to think where space begins; you will have to think of space beyond that. Time and space are infinite, and therefore they go on and on. This is a better idea than that God created this universe in five minutes and then went home to sleep, and since then has been sleeping. On the other hand this idea will give us God as the eternal Creator. (To be continued.)

Reviews of Books.

"THE HARISCHANDRA."

BY PANDIT VENKATARAMA IYER.

We acknowledge with thanks the receipt of this work, which is a Tamil story, written by Pandit Oothukkadu S. Venkatarama Aiyar, Tamil Pandit of the Town High School, Kumbakonam. The familiar story of the great ancient King, Harischandra, is here re-told in Tamil in a style at once simple, lucid, and elegant, and will thus supply the demand for healthy Tamil literature both for boys in secondary schools and for girls studying either in girls' schools or in the home. Of all the ethical precepts inculcated in the Hindu sacred literature, the greatest stress is laid on truth-speaking. The story of Harischandra's unflinching adherence to truth, and of the trials and afflictions he had to undergo in consequence, and of his glorious final triumph and reward, has a perennial interest for the Hindu races and people of this continent. We heartily commend this valuable work to the attention and patronage of our readers and the public, and we wish the author, who is a fine Tamil scholar and a learned antiquarian, every success. The narrative runs to nearly 150 pages and is told with a grace, ease, and simplicity which is highly attractive. The book is moderately priced at annas ten only. It is well printed, and has a neat appearance. The publisher is Mr. T. Krishnaswami Aiyar, head of the well-known firm, *The Hindu Educational Trading Co.*, Kumbakonam.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Religious Lectures in Madura during the Christmas Holidays and a week after.

The enlightened section of Madura has been very fortunate during the last fortnight to have in their midst the eminent Sanskrit scholar, Brahma Sri Subramania Sastrigal, of Thethiur, whose special knowledge of Tarka, Vedanta, Yoga and such other great Sanskrit Works is so profound that he is able to carry conviction to the English educated hearers also, by enabling them to visualise even abstruse thoughts with illustrations taken from modern conditions and environments. He has the rare combination of the profundity of Sanskrit learning with the facility of ready oratorical and persuasive powers, shining forth from a life of religious devotion and austere practices as required in Hindu Dharma.

On 24—12—1917, he kindly complied with a request to deliver a Lecture in the Madura Dharma Sastra Sabha, wherein he showed with great clearness and learning that the discharge of Vaidik duties is an essential preliminary foundation for an aspirant to the Vedantic life, and that both Dharma and Moksha form the essentials of Purushartham, Artha and Kama being optional but necessarily to be in accordance with Dharma.

On 25—12—1917, he delivered a stirring lecture in the Setupati High School Hall on the necessity for the maintenance of Vedic learning vividly picturing the gradual de-generation of the Brahmins and others in the present time.

On the 26th, he delivered a lecture in the Victoria Edward Hall on "The present situation", wherein he presented an analysis of our present conditions and the non-religious foundation of our so-called progress, and showed with much learning and insight how the idea of Home Rule is not foreign to us. He further shrewdly cautioned our Political leaders that their work must commence from the villages and that they must themselves be men of good religious tendencies and practices, so that their voice may be heard with effect in the villages.

On the 27th and 28th, he delivered two lectures in the same Hall on "The aims of life", very ably distinguishing what objects in life are really useful to man and worth striving for and what are not beneficial to him, so that a clear knowledge of this distinction may enable him to determine his conduct and character in life. In the course of this lecture, he clearly showed how the origin of the four castes and their functions have been misunderstood by most people and emphasised that the Vedas and Purushasuktam give us only the sources from which the four castes originated without any reference to their order of rank in life and the idea of superiority and inferiority depends only on the extent to which they adhere to their own Dharmas and discharge their respective duties.

On the morning of the 28th, a gathering was convened by Rao Bahadur G. Brinivasa Rao Ayl., in the premises of the Perumal temple, at which the learned pandit dealt with great skill, ability and

eloquence on the inter-dependence of *Karma* or discharge of one's duty, *Gnana* or knowledge of the source of Universal evolution, and *Bhakti* or Universal love, and showed very vividly how Sudharma and Bhakti are complementary to each other and that one will not bear any fruit unless combined with the other.

Apart from the above lectures, Mr. N. Natesa Aiyar, the Government Pleader of Ramnad, arranged in the spacious garden attached to his residence, a series of public religious lectures, on various subjects including the Yoga Sutras of Patanjali commencing from the 23rd December to the 9th of January. The eminent Pandit, with his usual eloquence and learning propounded the inner truths contained in the Baghavatam and Ramayanam. In Seven days commencing from the 28th December, the erudite scholar completed, in accordance with what is known as "Saptaham" rules, the exposition of the 18,000 slokas of the Hindu Encyclopaedia known as the Baghavatam, himself also doing the parayanam or reading of the verses. The whole of the seven days was devoted to this marvellous performance, which was eagerly attended by a large gathering of Sanskrit pandits and English learners.

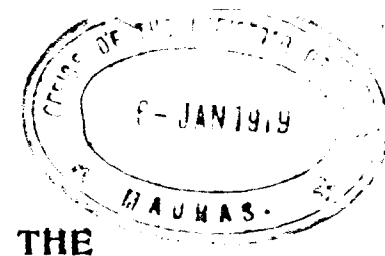
The marvellous intellectual activities of the eminent pandit supported by his high physical endurance were brought to a close in Madura for the time being by his performance of Sita Kalyanam which, in addition to the grand underlying significance of the Sita Kalyanam revealed to the public his musical talents.

This eminent pandit, gifted with great talents at so early an age as 30, is not a mere scholar of Sanskrit Literature, Logic, Science and Philosophy, is not a mere orator or musician, nor is he a mere observer of the austerities of Hindu Dharma, but far more than all, he is self-sacrificing in the cause of the resuscitation of Sanskrit culture and Dharma. By his personal efforts, he has established a Patasala at Thethiur, with free boarding for 40 students, for which he has secured a building and a fund of nearly Rs. 30,000/-, himself working without salary.

The Conference of Orientalists held at Simla in July 1911 expressed a general consensus of opinion that "it was necessary, while making provision for Oriental study and research on modern critical lines to maintain side by side with it the ancient and indigenous systems of instruction, since the world of studentship will suffer irreparable loss if the old type of pandit were to die out and that what was needed to promote this indigenous system was *encouragement rather than reform*" and the patriots of our country are echoing the words of Mr. Dadabhai Naoroji that "India expects every man to do his duty". How can our men discharge this sacred call to duty if they allow their Patasalas to be wiped out by English education and our pandits to pine away in poverty without honour or encouragement. We have in Brahma Sri Subramania Sastrigal of Thethiur a pandit of the type contemplated by the Conference of Oriental Scholars and it is the duty of all people to encourage pandits like him and Patasalas like his as contributing factors to the future greatness of our motherland.

R. GANAPATHY AIYAR.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.] THURSDAY FEBRUARY 7, 1918. [No. 16.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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A Vision Of India. THE GANGA—II.

By K. S. Ramaswami Sastrigal, B.A., B.L.

From Vishnu's lotus feet like sweet perfume
Upon a strong air-current onward borne
You sped beneath a bright perpetual morn
'Twixt banks where trees with bright and
fadeless bloom
And heavenly fruit unwonted joys illumine
In souls set free by God from being born
On earth where they like exiles most forlorn
Had wondered long and far in joyless gloom.
With faces turned towards the Throne of
Grace
Perfected souls God's Love in rapture sing
Upon thy banks, O bright immortal stream!
The music of thy waters sweet their lays
Applauds with glad and vocal wondering
And dowers us with the joys of Godward
dream.

The Hindu Message

THURSDAY EVENING 7, FEB. 9 S.

The Late Sir William Wedderburn.

The passing away of this noble philanthropist and warm well-wisher of India will bring a heavy load of grief to every true Indian heart. He may be truly said to have been among the few Englishmen who assisted at the founding of the Indian National Congress in Bombay in the closing days of December 1885. Though he was still in the service of Government as a member of the I. C. S. and therefore could not be present at the formal sittings of the Congress itself, he was as active in his good offices as our great and never-to-be-forgotten friend and benefactor, A. O. Hume himself. At the preliminary social gathering held in honor of the Indian delegates and visitors the evening previous to the opening session of the Congress, and at the informal meeting the same night to draft resolutions and choose speakers at the various meetings of the Congress, he was present in order to show his hearty sympathy with the movement, and the impression he made on all present at an evening party in Professor Wordsworth's house by his sweetness, simplicity, condescension, self-forgetfulness, and, above all, by his love of India and her sons without distinction of race, rank, or religion is still so vivid that it can be said without the least exaggeration that nothing resembling his marvellous personality can be found, before or

since, among the ranks of his own Service or of Europeans outside it,—excepting, of course, A. O. Hume. He would go unsought to every one of his guests, sit close by, and engage in familiar personal inquiry and intimate conversation for five or ten minutes, and when he left to make another acquaintance one felt as if he had met his life-long friend in loving re-union after a long separation. Again, at the visit made by a steam-launch one afternoon to the Caves of Elephanta, all the delegates and visitors to Congress had again a similar experience of his kindness, goodness, and sweet bonhomie, and it was such as to throw all else into the shade.

From that time to the sudden passing just now of his noble, frank, and loving soul which has cast so deep a gloom over the hearts of all Indians, he was ever active in the rendering of good offices for India and the Indians. Even while in Government employment, he was busy with schemes for remedying the poverty and indebtedness of the Indian ryot, and he took a deep interest in the progress of opinion on the question of agricultural banks. His interest in the welfare of the people of India in general and in this particular question may be said, in a measure, to have been hereditary,—for, as we believe, he owed much of it to the inspiration he received from the endeavours and writings of his good and philanthropic uncle, Sir David Wedderburn. As District Officer, as District Judge, as Secretary to Government, as Judge of the High Court, and lastly as Member of Council, he endeavoured to utilise his opportunities for the good of the people of India.

After his retirement from office in

India, he threw himself heart and soul into the Congress movement. He was, perhaps, the most active and vigilant member of the British Congress Committee, and missed no opportunity of serving a good turn for India. All Indian visitors to England on any political mission found in him a sympathetic and sagacious counsellor. He had a full and ardent faith in the fulfilment of India's political destiny as a self-governing unit among the dominions of the Empire, and he not only ungrudgingly gave his services but money flowed from his purse without stint for advancing every cause connected with our political and economic advancement. For half a century or more, he rendered to India the most conspicuous and memorable services, and never expected or wanted the slightest recompense or recognition. He twice presided at the annual sessions of the Indian National Congress, and he sat in the House of Commons for seven years with the sole object of advancing India's interests and progress. When the opportunity of doing a service to India was in sight, personal ease or even health was with him no consideration at all, and he was prepared to risk life itself in the cause, as he actually did on the second occasion of his presidency of the Congress in 1910. On this occasion, too, he undertook the arduous labour of bringing about the Hindu-Mohammedan *rapprochement* which has since, owing to the favourable conditions springing from the great European war now on, borne such splendidly beneficent fruit. He also paid a visit on that occasion to Madras, Madura, and other places,—and his tour and its incidents, and more than all the combination of severe simplicity, gene-

rous condescension, moral fervour, and passionate good-will and self-devotion for the Indian people which marked his character left an impression never to be effaced on all hearts. On every occasion, also, when there was a crisis of more or less grave import in India, owing to personal dissensions or serious differences of principle among Indian leaders, he was always ready to give his advice and always did his self-imposed task in such a manner as to pour oil on the troubled waters and bring about an effective reconciliation of divergences. On such occasions the supreme moral grandeur of which his character and personality was capable was conspicuously brought to light, the effect was instantaneous and striking, and its echoes were far-reaching and comprehensive, attaining to a height and degree of noticeableness which was astonishing.

We have lost a great and good man, a true philanthropist, a soul of fire animated by lofty ideals and generous impulses, a friend of India and champion of her interests in the truest and best sense of the term, and one too who never sought any of the commonplace rewards or marks of recognition and cared only for the approval of his conscience and of the great and divine task-master who sent him into the world to fulfil the mission entrusted to him. We do not know whether Indians will rise to the occasion and recognise in a fitting manner his worth, his goodness, his greatness, his disinterested philanthropy, his unrivalled services as an Englishman to their cause, and his mighty efforts and sacrifices on their behalf. We have too often seen that Indians are apt to forget those who do

services and get mad with enthusiasm in favour of those who love to move amid exciting scenes and throngs, hanker after personal triumphs, and titillate the ear with such weird stories of distant happenings and such sensations of the passing hour as alone are calculated to satisfy a degenerate and gullible race of slaves and sycophants. But this we know and declare with uplifted hands to indicate all the earnestness of which we are capable,—that, with the single exception of A. O. Hume, there has been no one who has loved us so truly and served us so well as Sir William Wedderburn.

Sir J. Woodroffe on our Cow Problem.

II

Passing on to the question of a pure milk supply not only in Indian towns, but in other parts of the country, Sir John Woodroffe clearly indicates for us how complex the problem is, as shown by Mr. Joshi. In the *first* place, milk is an almost universal article of human food; *secondly*, it is easily liable to contamination; *thirdly*, it is extremely difficult to get milk handled with care and cleanliness; *fourthly*, milk decomposes more quickly in this climate than any other food. Milk has also risen enormously in price, and sells at a higher rate in Indian towns than even in most of the large European or American cities; it is extremely difficult to get, in the towns of India at least. Cows, too, in India have greatly risen in price. Their number has become diminished, and they have become greatly deteriorated in quality, *i.e.*, in their milk-producing capacity,

—a fact due to bad breeding, insufficient and improper fodder, improper treatment, disease and premature death, and the slaughter of prime cows and calves.

Sir John proceeded to deal with the remedies. *First*, he dwelt on the importance of improving the breeds of cattle, grazing, and feeding. *Secondly*, in order to put an end to the improper treatment of cattle, he recommended the spread of agricultural knowledge in schools and colleges, the establishment of university professorships and travelling lectureships in agricultural and veterinary science. While on this subject, Sir John spoke as follows:—“This is more important knowledge, under the circumstances, than the law which is now overmuch fostered. Hundreds of lawyers are turned out every year. No one really wants them, and a large number of the unfortunate ones do not want themselves. There may be at first some difficulty in turning minds away from visionary Deputy Magistracies and other forms of official, but dependent, service; but starvation will effect this cure. A time is coming when every one will have to work in any way available to him.” Here, however, we cannot quite agree with Sir John Woodroffe. We have, in India, a society built on the basis of our division of Varnas, or Castes. The evolution of each caste has been on definite lines, and it is not possible for all young men of all castes (except a few who are possessed of special aptitudes) to turn to a new and unusual occupation. Still, there are many castes with special aptitudes which can easily take up veterinary work. Sir John is himself not unaware of this aspect of the question. For he says:—“Under modern condi-

tions, the state is (whether for good or evil) taking a larger and larger part, but individual effort and adherence to *Svadharma* (which is the old Indian principle) must be encouraged. When these are in full strength, they dispense with state help and prevent the rise of those problems which law, economics, and other external instruments are called upon (often ineffectively) to solve.”

Meanwhile, Sir John Woodroffe suggests to our educated men that “education may be spread by means of works in the vernacular.” Sir John mentions the names of some Bengali work, and also works in Sanskrit. He said:—“Do not neglect the old works because of the new. See what the ancients said. After all the country did well in these respects, and if so it is because its people had knowledge.” “The ancients may not have known all that the years which followed them have told us, but they were not the fools which the entire neglect of the past on the part of some seems to indicate.” Sir John, at the same time, recommends, not only the creation of literature and the propagation of ideas in the vernacular, but also the increase in the number of veterinary surgeons and the encouragement of private veterinary practice.”

Sir John next passed on to the “slaughter of prime cows and calves, that is, cows which have not calved, say thrice or whose milking capacity has not ceased to decline and cow-calves capable of themselves bearing.” On this point, he said that, though there may be a howl from those whose interests are affected against any attempt to “stem this slaughter by increasing the fees,” it is the business of the community to enforce what is

for the public good. Sir John pointed out that this problem is peculiar to this country,—for in Europe, America, and the Colonies. “no one would ordinarily think of sacrificing a good dairy cow.” He suggested three remedies,—(1) Government should import its meat for European troops, so as to stop the slaughter of cows for this purpose; (2) the law must lay down the age at which dairy cows can be slaughtered, fixing it with reference to the period when their milking capacity declines; (3) a beef-raising industry must be started, so that it might become unnecessary to slaughter milch-cows.

Lastly, Sir John dealt with the question of establishing dairy farms, especially in towns. Not only must all cruelty to cows be prohibited and prevented, but measures should be adopted which would ensure, under proper supervision, that the animals are so housed that they can get space and air, and also exercise. Provision should be made for the testing and certification of milk, so that milk may not be adulterated and contaminated. Sir John also finally declared that, “until the general poverty is remedied, and other conditions are established favourable to the attraction of private capital,” he agreed with the resolution of the Poona Agricultural Conference that “there is strong reason for Government being prepared to assist in the re-organisation of the milk-supply to a greater extent than would be wise in almost any other industry.”

In all these directions we have to focus opinion by concentrating our attention upon the various social and economic aspects of the problem. We wish, also, in conclusion to draw our

readers' attention to the following words of wisdom from Sir J. Woodroffe's address which are applicable to all schemes of national uplift and must ever be remembered by us:—"Fertility in great ideas is not enough without the actions which realise them. We do not want resplendent fireworks which fizzle to a cold cardboard or stick, but a warm, bright and enduring light, whatever its dimensions may be."

Sir J. Woodroffe, in our view, has laid all India under infinite obligation by this able address which is so packed with wisdom and sympathy that its echoes will, long after its delivery, extend to and influence the deliberations and resolutions of future Conferences for many a year to come.

National Education *

By Sir JOHN WOODROFFE.

The deeply thought-out paper of Professor Pramathanath Mukhopadhyaya which we have just heard read, raises so many points for discussion, that whilst heartily thanking the lecturer for it, I can only make, within the time at your and my disposal, one or two general observations. We must, as my friend the Professor always does, think deeply by going to the root of the subject and then express ourselves lucidly.

What then is Education? A child is born; let us say an Indian child. That child in its essential nature is, according to your Shashtra, infinite will, knowledge and action appearing in mind and body; not abstract mind and body but a particular, that is Indian mind and body, in which these infinite powers appear in a contracted and peculiar form. Mind and body are each an inheritance from all the Indian Ages; the former being the collectivity of the individual Samskaras. This

* Address as chairman at a meeting assembled to hear Professor Pramathanath Mukhopadhyaya's paper "Some thoughts on Education in India."

mind and body are the subject of Education which consists in their development, that is the development of Shakti. This is an essential doctrine of Shaktivada. Shakti must be awakened (Prabuddha). For what end? The true end of education in every country is to set and keep man in the spiritual kingdom. This again is to incite, foster and develop man's spiritual nature. Mind and body must express the Spirit of which they are a manifestation. Education must therefore be religious as the Professor has said. The notion that we can dispense with religion, and rely on ethics, economics or what not alone, is a modern delusion due to half thinking and the absurd notion that there can be any "neutrality" (as it is called) touching religion. How can man be neutral as regards God? One seems to hear Cosmic Laughter at the mere suggestion. An agreement not to mention God is in itself a breach of neutrality in that it is an offence against religion. Who is not for Religion is against it. I am not speaking of any particular form of it. The State should therefore support every form of Religion. Each Religion should have its own schools, even if this involves, as it does, the strengthening of non-Christian Religions. To refuse State support on this ground would be not "neutrality" but the reverse of it under the pretended guise of impartiality. The attendance of children of one religion at the schools of others is apt to produce indifferent men and women. Those who assent to this are themselves careless of their Religion and suffer from such indifference. I have heard of children educated at Christian schools who on return to their homes speak of, or look upon, their parents as "heathen". Such parents merit the reproach which their own conduct has called upon them. If it be said (as some do) that there are no suitable Hindu schools, the answer is that those who really care for their faith and traditions should supply them.

As the lecturer has said the inherent mentality of India is spiritual. There is however a present tendency (as I pointed out the other day) in some quarters to speak of Indian "spirituality" in inverted

commas. This is a manifestation of the great conflict of world-cultures which has always existed but is now becoming, and will after the war become still more, intense. This is a question profoundly important into which I cannot enter here. It is sufficient to say that, so far as India is concerned, the matter has passed through three stages; first of indifference or that benevolent patronage which we are all apt to give to what is weaker than ourselves and does not therefore threaten our interest; secondly more active opposition as the strength of Indian culture was recognised; and lastly the more dangerous tactic which consists in inviting the Indian people themselves to commit a "cultural suicide" to use the lecturer's apt term.

The ultimate end of Education is not as it has been truly said the mere quest for bread and butter. Material happiness is not to be neglected nor is it likely to be. It however follows in the wake of any people who set their minds on, and actions in conformity with, the Spiritual Ground of all such material or mental happiness. It will come in this way and not by a direct search for it with neglect of its true Cause. But whilst the end sought by true Education is one, its subject as mind and body varies both in individuals and in races. This statement is not more obvious than the conclusions which follow upon it. A race naturally and therefore best functions on the lines of its inheritance. Other things being equal, an Educator of the same race as the pupil, and exemplifying its culture, is better than another. Each people best know how to get what their nature truly wants. Upon these and other equally obvious considerations the necessity for Education upon National lines (which is now being so much agitated) is based. I am cordially at one with those who demand it.

But what are the actual facts? An Asiatic people is ruled by a Western race which (subject perhaps to some common elements of "Aryanism") is foreign to it in body, mind, custom and culture. In fact it has been well said that there are not two more dissimilar types than that of a Hindu and an Englishman. The latter

however essays to teach the former. How can he do so except by ignoring your culture with which generally he is not conversant and by implanting in its stead his own. This is a perfectly natural process on his part and there is nothing wicked about it. By this nevertheless many of you are de-racialized and de-nationalized. Up to now however foreign Education has been justified by the fact that it has held its own and that those to whom it was applied in general approved of it. If you disregard or belittle your culture it is only possible for us to give you our own. Is it likely that an English Educator will consider of value what you yourselves neglect. Even now there are among you those who seek "Indian Etons" and the like. Such persons have always been ready to give up their old lamps for new. Thus again the question of the encouragement of the vernaculars is now being discussed. I am informed that a strong opposition to this policy is to be found among some of yourselves. A friend told me the other day that at a debate in this city all the English speakers were in favour of the vernaculars and opposition came from the Bengali speakers. To us with our strong national sentiment it is inconceivable how any one can prefer a foreign to his native tongue. Here I may incidentally observe that encouragement of the vernaculars does not necessarily mean neglect of English or other foreign language. Most educated Europeans know one or more foreign languages besides their own.

I wish here to say a word on the Professor's thoroughly called-for precaution against a thoughtless policy of drift. There are everywhere a class of indolent people without will and strength who consider that it is not worth while to act because they think that the stream of tendency and future events are and will be against them. So there have been political Conservatives who have thought it was useless to assert their convictions because of their belief that "popular" principles must triumph. To such persons Lord Salisbury is said to have replied in substance as follows—"You have no right to assume

what the future will be. It is your duty to act as you honestly believe. Even if it were the fact that your opponents must ultimately triumph, it is only designed that they shall so triumph after they have conquered every obstacle which it is your duty to put in their way. It is thus that Nature protects herself against what is premature."

In the same way there are persons who think that this country must be Westernised; that its natural collectivist spirit must go; yielding to Western individualism and so on. How do you know with certainty what the future will bring! The great War has upset and will upset many fancies concerning the future. Can it be said even now that Individualism is as strong as it was and that the current in the West is not towards some form of collectivism. It is thus the duty of every Hindu, Mahomedan, Christian or other to do now what he feels to be right whatever his fancies about the future may be. Moreover the present and future are made by ourselves and no one else. Drift is the movement of all which is weak and worthless.

There is now however a turn in the tide due to a rising self-respect on the one hand and on the other to the spectacle of (to use the language of Professor Mukhopadhyaya) the "exemplar-civilization being blown into smoke by its own guns. This will make even the uncritical admirer of all that is Western, pause and think. What then is to be done." Professor Mukhopadhyaya has made some detailed suggestions which are all worthy of careful consideration though certain of them may be thought by some to involve a too great "throw-back" to be practical, under present conditions. I do not say that this is involved. I do not discuss this point nor some others to which I do not give entire assent. I will only say here what Svami Vivekananda said about the woman-question in India, though I am not referring to that question here. It is difficult to mark out before-hand hard and fast plans to meet all circumstances. What we can do in the first instance is to help the people to get a fair education and to put before them their own cultural inheritance. Invite

them first to *steep* (I repeat the word steep) *their minds in it* and then let them work out the solution of their own problems. If they will understand and accept the seed of their culture that seed *will itself grow* into a Tree which will flourish in the surroundings in which it is. I am thankful, as I am sure all are, to professor Mukhopadhyaya for the deep and patriotic presentment of the problem and its solution which we have heard today.

Notes and Comments.

We have great pleasure in publishing above, the excellent address on "National Education" by the eminent Judge of the Calcutta High Court—Sir John Woodroffe, sent to us by the esteemed Judge himself. The address is full of wisdom and we heartily commend the same to the earnest attention of our readers.

We are glad to learn that Sir Asutosh Mukherjee, another eminent Judge of the Calcutta High Court, the Vice-Chancellor of the Calcutta University, a Member of the Universities Commission and a good Sanskrit scholar visited on the 1st instant the Sri Vani Vilas Press, Srirangam, renowned for its Sanskrit Publications and was very much pleased with the excellent work turned out from this Press. He has remarked in the Visitor's Book as follows:—"I have for many years past felt the deepest admiration for the excellence of the work accomplished by the talented founder of the Sri Vani Vilas Press and I have felt it my duty to visit the Institution during my brief stay at Trichinopoly. I feel convinced that all Indians may legitimately take pride in the manner the great task has been carried out and the self-sacrifice it has involved. The Memorial Edition of the Works of Sankaracharya would, by itself, justify the highest admiration of all scholars."

There are many Brahmins who in these days desire to violate the injunctions of the Smritis either from the desire for worldly

gains, or under the impulses of the thoughtless sentimentalism which mistakes for gospel truth the views put forward by foreigners who want to convert us to their own creeds and cleverly conceal them under various disguises. Let these men be forewarned that whenever they violate an injunction, they take a further step which will lead to final ruin. Society is an organism, and it is often difficult to know what will affect its vital centre. If we are to deal blow after blow at Hindu society and pull down one rafter after another, it will not be long before the entire fabric comes down and overwhelms us all in ruin.

It is not to be supposed that we are against political progress and freedom. Our view is that we must gain our secular ends without ruining Hindu society which has stood so long for the cause of the spirit and brought spiritual emancipation and God-realisation to millions on millions of souls. We must never forget the holy mission entrusted to us. "India is the land to which all souls must come wending their way to God." Such is the eternal law of the universe, and the place of India in the order of the world. If we do not live the spiritual life,—if we cannot transmit to our descendants bodies like ours trained along special lines of evolution in accordance with the practice of Dharma,—no "souls wending their way to God" can any longer incarnate among us. Like other peoples, our posterity too shall have to lead purely animal and unspiritual lives for want of the bodies suited for spiritual progress and God-realisation. It is the dread of this fate that our Rishis had in their minds when they declared the Dharma.

We can have any amount of political freedom without violating the Dharma. Only the New Indian Constitution which is to safeguard that freedom will have to be framed on lines suited to our Dharma and to the constitution of Hindu society. We cannot certainly have a constitution framed on the model of those which we

find among Western societies. We cannot understand why our rulers should not give us a scheme of self-government suited to Indian conditions,—simply because Hindu castes are interdicted from free civil marriages, or the Brahmins (who form a microscopic minority of the population) are interdicted from promiscuous intermingling with other castes, out-castes or foreigners or from making sea-voyages extending beyond three days. There are millions of Hindus to whom these restrictions do not apply, and there are besides 70 millions of Mohammedans to whom these restrictions do not also apply.

A great German writer on Politics says of man:—"Creative political genius is inherent in him." Cannot however leaders "create" a new constitution suited to the conditions of India to-day? If they cannot, they are unfit for the freedom and power to which they aspire. The Congress-League scheme has been framed, and they must all work with mutual forbearance and unanimity to secure its ideals, while at the same time all Indian castes and communities hold on to their own social standards and spiritual ideals,—standards and ideals to which they have become wedded during all the ages which are past. It is absurd to suppose that whole communities will abandon their cherished traditions and convictions regarding life's aims and purposes, simply because a few men have not the brains or hearts needed to achieve their purposes without sacrificing what the ancient civilisation of India and the people to whom it is entrusted have so long been privileged to preserve as the most precious and sacred of all trusts.

We do not believe that it is necessary for our men to cross ten thousand miles of sea or to deliver long-winded orations before British audiences who feel little or no interest in our affairs, in order to win freedom for India. The late Lord Dufferin first advised A. O. Hume to find his work here in India in order to achieve his idea of making progress towards political emancipation. We do not think that any real

work has till now been done in England. It was because Hume devoted himself unselfishly to the task of bringing about the union of the Hindus that what has been done in the past has been done. The time came at last when our Moslem brethren could also join in the Congress demand for freedom, and the present coign of advantage which the party of Indian progress occupies is due to that circumstance and to it alone. If any one is unable or unwilling to appreciate this fact, we can only attribute it to human frailty,—to intellectual decrepitude or slavery, or to that disingenuousness born of self-love which marks the want of masculine strength of character and cares only for the accomplishment of personal aims. A. O. Hume never once made a speech at Congress, and also declined to allow himself to be elected as its President. Yet he did greater and more substantial work for Congress and India's progress than any one dead or living. We want Indians like him. Not that there are not among us men of that stamp. Have we not had men like Dadabhai, Mehta, Dutt, and Gokhale among the dead? Have we not still Surendra Nath Banerji, Vijayaraghavachari, and others? So long as they are not appreciated and followed, India will not gain her crown of freedom and take her rightful place among the crowned nationalities of the Empire.

We are anxious that a substantial instalment of self-government should be gained and that the present opportunity should not slip away from our hands,—an instalment which would surely pave the way for the attainment of the goal in view within a measurable distance of time. This is the reason why we must not dissipate our energies or squander our resources on the quixotic attempt to stump Great Britain. Let us not forget that the opponents of Congress will also do similar work on their own side,—meeting deputation by deputation, lecture by lecture, interview by interview. Their work is purely destructive, and certainly easier than the constructive work of the Congress. Moreover, there are already signs and portents of the at-

tempt to revive the old dissensions between moderates and extremists, and even some talk of forming a new organisation. We think that we must economise our resources and concentrate them on the attempt to restore unity here and to wear down the opposition by concession and conciliation. If our Mohammedan brethren can be met half-way, why not our Non-Brahmin agitators who are flesh of our flesh, and bone of our bone? After all the present system of education of which they make their loudest complaints is one which Brahmins do not love either and it ought to be improved. We think that Brahmins and Non-Brahmins should settle their points of difference and restore their former unity of aim and organisation.

This work of consolidation and conciliation must be taken up and accomplished immediately. In fact we should not rest till it is accomplished. Brahmins, we are sure, will gladly do all in their power to gain this end. Dharma has ever been the Brahmin's burden, and the mission of Dharma is ever one of love and peace. To follow Dharma is to put down competition and combat, and to promote co-operation and harmony. It is only within recent times that Brahmins have been largely compelled to seek Government employment and Government service. Most of such service under Government consists of the task, uncongenial to the Brahmins, of quill-driving. All true Dravidas are, according to Manu, Kshatriyas who, by "abandoning their own *Kriyas* and losing all contact with Brahmins," have "fallen into the condition and status of sudras." What has been lost can be regained by going through the *samskaras* again, and for such restoration the will to do must come from the Dravidas themselves. Nothing ought to be more welcome to the Brahmin than to be placed in a position to resume his eternal burden of "protecting the treasury of Dharma." He can also help in the task of developing art, agriculture, and industry of all kinds,—for all these come, to a greater or less extent, under the study of *silpa*, which is one of the Vedangas which ought to be cultivated and taught by

Brahmins to other sections of the community. India wants true national education and true national leaders who will restore the Hindu nation to its rightful place in the world's order,—not the false national education and the false leaders whose aim is to root out the ancient Hindu culture and the world-old organisation of Hindu society in order to sow the seeds for the growth of a "new civilisation" and some unknown and unheard-of race or "sub-race" that is to be in some remote future epoch of history which has no practical bearing of any kind with the India of to-day.

Andal's Tiruppaval.

(By V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

Krishna was growing mischievous—so thought the wisecracks of the Gokulam, the shepherds with grey hairs and tottering limbs who had in their days tended cattle well enough but who knew nothing more. They ought not to allow their youngstresses who had begun to idolize Him, and neglect everything else, to indulge in His company! Have we not such wisecracks and cleverer men also with us even now in any number? They threw the girls in underground cells, that they may not have access to Him. Fools! as if they can imprison the soul! The forced separation only increased the yearning of their hearts to join the Lord. Had it been corporal, it would have gone down by the weakening influence of austere prison life, but it was of the spirit and it grew and shone in proportion to the attenuation of the gross body which covered it. The silent prayer of their hearts—would it go in vain? In no cause did sincerity and strength of will ever fail—they were least likely to fail in a noble cause. The Lord would sooner not exist than fail to answer the call of His devotee, only be it genuine. The withholding of the rains was the means employed by the Lord to achieve the object of the gopis. The shepherds were soon hard up for water and at their wits end as to how to keep up their flocks of cattle and sheep and goats. And

what should strike their minds but to ask their youngstresses to make a *Vratam* or penance and conduct a special prayer for the bestowal of rain. That was the practice with them whenever the seasons failed. The youngstresses were sent for and apprised of what they should do and Krishna was requested to manage the affair, to furnish them with all the necessary materials for the *Vratam*, the *parai*, the cymbals and other musical instruments, the standing lamp, the flags, the canopy, and so on. The Divine Dissembler would pretend to disrelish the charge though the *Vratam* was a convenient pretext which would enable the gopis to seek His company without fear, disturbance or reservation and satisfy their heart-felt desire. But it was forced on Him, the shepherds could not assign it to any other but their Prince who was so able and so amiable with all His pranks and vagaries. The object was achieved. As soon as the elders were off, the gopis clung to the Lord; what exquisite pleasure and joy there must have been at that meeting of the Individual souls and the Universal, especially after that forcible separation. Time passed and it was late in the night when the gopis and the Lord dispersed, the former to their respective dwellings and the latter to the house of Nappinnai, His favourite spouse. The separation was not easy, but they did not so soon want to provoke the suspicions of the old people. They arranged that they should all meet one another early morning on the next day, the day of the *Vratam*. The gopis were to gather together and go to Krishna with the ostensible object of procuring from Him the things needed for the *Vratam*.

Even the short separation oppressed them heavily. Sleep and rest were impossible for the gopis. As beings are not cast in the same mould, the separation completely unnerved some of them and they lay motionless on their couches, thinking and dreaming of nought else than the glories and exploits of the Lord. The others were unable to contain themselves in their beds, they were too excited. This was also what happened when the Lord in His manifestation as Sri Rama, was leaving Ayodhya for

the forest—some of the citizens ran madly after his chariot while others felt themselves unable to move from their beds. The Lord is the same in every manifestation and even in the absence of any special manifestation, it is His essence to attract like a magnet and if we do not feel ourselves drawn, our accumulated sins of the beginningless past are responsible for it. If we would only not turn our back towards the Lord! If we would only spare a single moment for His service, out of all the time He has placed at our disposal, which we are every day so ungratefully and foolishly using for selfish and vulgar ends, Oh! what permanent good would follow, how fast we would soon find ourselves travelling towards the goal of human existence. It is appalling, what firm grip this monster of self holds us in, and the saddest part of it is that our so-called civilisation and education seem to only add to the already tremendous strength of the monster.

Well, the gopis who could not quiet themselves down, got up very early and started for the mansion of the Lord. But they would not go alone. Selfishness is condemned even in the enjoyment of the Lord. And the Lord also attaches greater value to any consideration shown to his servants, than to Himself. The gopis, therefore, proceed to collect themselves in the first instance, then to reach the Lord in a body and place the prayer of their hearts at His feet under the guise of asking for the requirements of the penance which they had been directed to make.

(To be continued)

Gnana Yoga—III.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 15-1896.)

(Continued)

Here is a line of waves rising and falling and God is the directing mind in this eternal rising and falling. As the universe is without beginning and without end, so is God. We see that it must necessarily be so, because if we attempt to say there was a time when there was no

creation, either in a gross or a fine form, then there was no God, because God is known to us as Sākshi, the soul of the universe. When the universe did not exist, nor did He. One concept follows the other. The idea of the cause, we get from the idea of the effect, and if there is no effect, there will be no cause. It naturally follows that as the universe is eternal, God is eternal, the soul must also be eternal. Why? In the first place we see that the soul is not matter. It is neither a gross body, nor a fine body, which we call mind or thought. It has neither physical body, or what in Christianity is called a spiritual body, and it is the gross body and the spiritual body that are likely to change. The gross body is liable to change almost every minute, and the spiritual body is retained for long periods, until one becomes free, when it also comes down. When a man becomes free the spiritual body becomes dissipated. The gross body dissipates every time a man dies. The soul not being made of any particles must be indestructible. What do you mean by destruction? Destruction is disintegration of the materials out of which anything is composed. If this glass is broken in pieces it will disintegrate the materials, and that will be the destruction of the glass. Disintegration of particles is what we mean by destruction. It naturally follows that nothing that is not composed of particles can be destroyed, can ever be disintegrated. Soul is not composed of any materials; it is by itself. It is unity indivisible. Therefore it must be indestructible. That which is indestructible must also be without any beginning. So the soul must have no beginning, because that which has no end can have no beginning. So we get these three things. Here is this nature which is infinite, but changeable. The whole of nature is without beginning and remains as it is, but inside of it are these multifarious changes. It is the river that runs down to the sea for thousands of years. It is the same river, but inside it it is changing every minute, the particles of water are changing their position constantly. Then there is God, unchangeable ruler and the soul is unchangeable as God, eternally going on,

but under the ruler. One is the master, the other the servant, and the third one is nature. These are the three existences we see.

God being the cause of the projection, the maintenance and the dissolution of this universe, and the cause must be present to produce the effect. Not only so the cause becomes the effect. This glass is produced out of a certain material, that material is the cause, and the manufacturer in manufacturing the glass uses certain forces. So in this glass there are these forces, plus the material. That force which he used, has become the force of adhesion, and if that force goes, it will fall to pieces; the material is in the glass, only the form is changed. The cause has become the effect. Whenever you see an effect, you can always analyse it into a cause, the cause manifests itself in the effect. It naturally follows if God is the cause of this universe and this universe is the effect, God has become this universe. If souls are the effect and God the cause God has become the soul. So each soul, therefore, is a part of God, as it were. "As from a mass of fire an infinite number of small sparks fly, even so from this Eternal One all this universe of souls, all life has come out". We will go back to the first position. We saw that here is this eternal God, and here is this eternal nature. And here also is an infinite number of eternal souls. This is the first state in religion, and it is called dualism—the state when man sees himself and God, eternally separate; when God is a separate entity by himself, and man is a separate entity by himself, and nature is a separate entity by itself. This is the state of dualism which says that the subject and object are opposed to each other in everything. When man looks at nature, he is the subject, and nature the object. He sees the dualism between subject and object. When he looks at God He sees in God the object, and himself the subject. They are entirely separate. This is the dualism between man and God. This is the ordinary first view of human nature. Then comes another view which I have just shown to you. Man begins to find out,

if God is the cause of this universe, and universe the effect, God Himself must have become the universe, and the soul, and then man finds He is but a particle of which God is the whole. We are but little beings, sparks of that mass of fire, and the whole universe is a manifestation, of God himself. This is the next step. In Sanskrit it is called "Visishtadvaitism". Just as I have, this body and this body covers the soul, the soul is in and through this body. So this whole universe is but infinite souls, and nature forms, as it were, the body of God. And when a cycle comes, it becomes finer and finer; yet the particles remain the body of God. When the grosser manifestation comes they yet remain the body of God. Just as this human soul is the soul of the gross body, and mind, so God is the soul of our souls. All of you have heard of this expression in every religion. "Soul of our souls." So this is what is meant by it. He as it were, resides in them, guides them, is ruler of them all. We are particles breathed out, and involved at the same time. In the first view, that of dualism, each one of us is an individual, eternally separate from God and nature. In the second view we are individuals but not separate. We are but like little particles floating in one mass and this mass is God. The second view says we are individuals, but one in God. We are all in Him. We are all parts of Him, and therefore we are one. And yet between man and man, man and God, there is this strict individuality. Separate and yet not separate. This is the second view. Then comes a still finer question. The question is, can infinity have parts? What is meant by parts of infinity? If you want to reason it out you will find that it is impossible, infinity cannot be divided, it always remains infinite. If it could be divided each part would be infinite. Neither can there be two infinities. Suppose there were, one would limit the other, and both would be finite. Infinity can only be one, undivided. Thus the conclusion will be next reached that there is but one infinity and not many, and that one infinite soul is reflecting itself through thousands and thousands of mirrors looking

other country the alliance of morality and religion has been very close and unchanging, and many of the troubles of to-day are due to the non-religious character of the education in a land where learning learnt much religion and preferred to serve in the heaven of the higher impulses than reign in the hell of lower impulses.

There are other friends of ours who say that Hinduism is not one religion but many religions and that there are no common bases of Hinduism, and that hence the Hindu religion cannot be taught in schools and colleges. If they will only spend on the task of studying our sacred books and publishing manuals of our religion for use in schools and colleges half the time and energy that they waste over these precious theories which are as absurd as they are unpatriotic, the problem of religious education in India would have a very prompt and easy solution.

It is however necessary to remember that Hindu religion has a unique and precious characteristic, namely that it is not a mere matter of congregational worship on specified days or hearing sermons and discourses but is in vital touch with the ordering of our daily life. It has often been said that the Hindu is religious in every act of his life. Mr. Kennedy says in his admirable introduction to Bhartrihari's Satakas: "Furthermore, the Indian is much more logical than the European in that the theories he holds are his practical ideals of life. Very few Europeans, for example, have ever tried to put into practice the essential principles of the Christian religion which many of them profess to hold. The Indian, on the other hand, is not merely familiar with the chief tenets of his faith, but he endeavours according to

his lights to carry them out in his daily life. Again, the organisation of the entire Indian social order is based on philosophical and religious principles, those principles which are expressed perhaps with the greatest clearness in the collection of writings known to us as the Laws of Manu. But in modern Europe our sociological and economic order has not necessarily anything to do with religion at all, and, in fact, in country after country, we have witnessed the separation of church and state as if the two things far from being bound up one with another, were reciprocally hostile."

In the ensuing articles we shall describe the few schools in India where moral and religious instruction is given on fairly sound and proper lines and suggest what is the programme of work to be undertaken to set right the educational errors of the last few generations, so that our beloved motherland may, while sweeping into the morning radiance of the coming dawn, retain the immemorial glories and splendours of her inner life.

Panchamas and Dharma.

Mr. T. V. Thampuran, B.A., who informs the world that he is a "real Panchama" writes ably, but bitterly, in the *New India* Newspaper in its issue of the 18th October last, condemning our Varnasrama Dharma as "loathsome" and "pernicious in its tendency;" and he further proclaims his conviction that the Dharma "will perpetuate the present mental, moral, and social degradation" of the Panchamas, and "will confine within a narrow groove the mental, religious, and social activities of (his) people who are at present trying to free themselves from the baneful influences of the past." He says, also, "If you are unwilling to help them, why not leave them alone to work out their salvation?" He

also charges one of the editors of this journal with having said in a communication to *The Hindu* of the 18th August last that all Panchamas who disobey the Dharma "are to be condemned and removed from Hindu society."

We wish at once to reply to this last personal accusation. We totally deny that we have ever said anything like what is attributed to us. For, it is entirely against our settled convictions and principles that any one born a Hindu, whether he belongs to a caste or not, should, for any reason, be "condemned and removed from Hindu society." We will now proceed to make our views on the Panchama question fully clear, so as to avoid all further misunderstanding.

We think we are right in assuming that the Hindu Panchamas may be divided into two sections,—first, the conservative section which is willing to remain an integral part of the Hindu society engaged in the pursuit of their allotted and accustomed functions; secondly, the advanced class of men of the type to which Mr. Thampuran belongs.

All such Panchamas as belong to the first class are entitled to claim that the other sections of Hindu society who belong to the present caste-system must exert themselves in order to make their opportunities of bread-winning such at least as to suffice to provide them with the earning needed for healthy living. They must also provide them with neat and healthy dwellings, with the opportunities for improving their minds by providing them with schools where they can learn the elements of sound knowledge, with temples for divine worship, and with opportunities for recreation of various kinds. In all these respects, we acknowledge that much remains to be done in addition to what had been done in the past by our ancestors. At the same time we are of opinion that the charges of savagery, brutality and tyranny brought against our forbears are largely exaggerated, if not grossly unjust. For, we must remember that from the ranks of the Panchamas have come forth saints and sages like Tiruvalluvar, Tirupani Alwar, Nandanar, whose names have

become household words among all Hindu castes in South India on account of their spiritual glories, and their literary and spiritual gifts to the Hindu Community are among its most valued treasures. The environment, emotions, and exertions needed for their appearance among our people could certainly not have existed among a community "mercilessly sentenced to perpetual servility." If the sages and saints above-named were among the most eminent and noblest of their community, there must also have been many others of various lesser grades of merit among its members. If so, we cannot be far wrong in the views we have above expressed.

We consider that the time has come for all the higher classes of Hindus to draw the Panchamas closer to them by a union of interests and hearts, if such were possible, more practically efficient than that which has so far existed; and we have briefly enumerated above some of the measures by which this desirable end may be attained. We propose to suggest from time to time various practicable measures which would tend to check the serious evils of the present situation, and to do all we can to rouse the hearts and consciences of all the Hindu castes and their leaders so as to bring about an early improvement. But we also at the same time hold that all sections of the Hindu Community should be simultaneously made to conform more and more to the injunctions of the shastras, so that all our highest ideals and purposes of life here may be secured.

In the second place, we turn to the advanced and ambitious section of the Panchama class to which Mr. T. V. Thampuran belongs. He addresses the following to all leaders of Hindu castes:—"The main trend of your Dharma is to confine within a narrow groove the mental, social, and religious activities of my people, who are trying to free themselves from the baneful influences of the past. Our yearnings after highest mentality and spirituality have to be suppressed at the dictates of your Dharma." None of the Hindu castes or their leaders can blame the Panchamas for abandoning their accustomed place and functions in Hindu society and for availing

to be so many different souls, and yet it is the same infinite soul which is the background of nature, and we call God. He also is the background of the human mind which we call the human soul.

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(Continued.)

दृष्ट्वा तु पाण्डुवानां कं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

King Duryodhana, seeing the Pandava Army set in battle array, approaching preceptor (Drona) said these words.

NOTES :

1. आचार्यमुपसंगम्य. He did not send for Drona as a King might send for his general. He went to him because of the fear of the enemy which unnerved him, because of his lingering reverence for his teacher, and because of considerations of policy.

2. राजा. He was the *de facto* king and the unquestioning obedience of Bhishma, Drona and other servants of the sovereign to the latter which is the foundation of social and political solidarity was thus justified, the result being left to God to ordain and grant in His Eternal Wisdom and Love.

पश्यतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढं द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

See, O preceptor, this great army of the sons of Pāndu, set in battle array by thy disciple, the son of Drupada.

NOTES :

1. He referred to Dhristadyumna in particular and described him as Drupada's son to kindle an ancient hatred in Drona's breast. Some commentators say that he even praised the son of Drupada as wise to

hint that Drona was unwise in having taught the science of war fully to his enemy.

2. It is stated by some commentators that he slyly hinted by placing पाण्डुपुत्राणां and आचार्य together that Drona was specially the friend and teacher of the Pandavas and was partial to them. This is a somewhat far-fetched suggestion.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥

Here are valiant warriors with mighty bows who are equal in prowess to Bhima and Arjuna. Here are Dhristaketu, Chekitana, the powerful King of Kāsi, Purujit, Kuntibhōja, Saibya who is a great chief of men, the puissant Yudhamanyu, the valiant Uttamaujas, Drupada, and the sons of Droupadi. All these are Mahārathas.

NOTES :

1. His pointed reference to Bhima and Arjuna shows how he quailed whenever he thought of them.

2. A Mahāratha is a warrior who riding in a great car can fight successfully ten thousand bowmen. A warrior fighting in a chariot who can fight effectively against another warrior similarly seated is called a Samaratha. An Atiratha is one, who can fight against innumerable hosts including many Samarathas.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संहार्य तान् ब्रवीमि ते ॥ ७ ॥

O chief of Brahmins, know the chiefs of our army whom I mention to you for your remembrance.

NOTES :

1. द्विजोत्तम. Madhusoodana says that this word may have been used to flatter Drona by praising him as a noble and holy

man or to convey a hint that Drona was after all a Brahmin and not likely to be a great and powerful warrior.

भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

They are yourself, Bhishma, Karna, Kripa who is always victorious in battle, Asvatthāma, Vikarna and Saumadatti.

NOTES :

1. Another reading substitutes सिन्धुराज. for सौमदत्ति. He is Jayadratha.

(To be continued.)

Reviews of Books.

Sarojini Naidu's Speeches and Writings.

This is the first attempt to present a collection of Mrs. Sarojini Naidu's Speeches and Writings which Messrs. G. A. Natesan & Co., Madras, have just brought out. They deal with a variety of subjects such as True Brotherhood; Personal Element in Spiritual Life; Education of Indian Women; Indian Women's Renaissance; Women in National Life; Hindu-Muslim Unity; Ideals of a Teacher's Life; Ideal of Civic Life; Co-operation among Communities; and Self-Government for India. There are also numerous other addresses covering a wide range of topics intimately connected with India's advancement. To make the collection up-to-date, her recent Madras Speeches and her addresses at the Calcutta Congress and the Moslem League are also included. The book is printed on featherweight paper and priced Rupee One only.

Sri Ramakrishna Gopal Bhandarkar's First Book in Sanskrit, Translated into Tamil by Pennathur S. Janakirama Aiyar.

Sir Bhandarkar's First Book in Sanskrit is so well-known as the book to begin with in learning Sanskrit that it needs no elaborate review to commend it to our readers. Every schoolboy knows that it is an elementary treatise on grammar with exercises and that the course in Sanskrit in all English School commences with this

valuable book. This book has now been rendered into Tamil by P. S. Janakirama Aiyar so that it may be used by all people whether they know English or not. It is thus made available for a larger circle of readers. In these days when the necessity of imparting Education in Vernaculars is so much urged in-season and out of season, we are sure this publication will be welcomed as a move in the right direction. It is sure to help in the wider spread of Sanskrit even among the women of the land. The book is neatly printed and is priced Annas 12 only and can be had of S. Janakirama Aiyar, Sadhu Mutt, Tiruvannamalai.

Balakanda of Srimad Ramayana, A Popular Drama in English by J. S. R. Sarma. Price As. 12 only.

This is a popular drama in English in five Acts in which Mr. J. S. R. Sarma has dramatised the ever-interesting and eternal story of Sri Rama and has thus made it pleasant-reading in a form that attracts both the eye and ear. Mr. K. S. Ramaswamy Sastrigal has written a short but sweet Introduction to the book thus enhancing its value. J. S. R. Sarma's style of writing is familiar to our readers by his contributions that appear now and then in the columns of the *Hindu Message*. The Author himself says of this Drama that "it is not a literary drama modelled on the familiar Western plan, it is only a popular dialogue-drama". To quote the words of the drama itself, it is

"Illustrative of lofty ideals of duty,
Force of Character and spirit of
self-sacrifice,
Ethic of life and its noble philosophy,
Which have inspired, actuated the
destinies,
Of myriads and millions of human race."

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Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

"Pencillings by the Way.—XI."

Mr. S. P. Thiagarajan in the course of the article attributes to the following causes among others acting separately or in combination, the physical degeneracy of the Hindus:—

"Too great an insistence on laws of ceremonial purity which frequently prevent us from taking wholesome or nutritious food when away from home or on travel; general abstinence from nutritious food, due to habits of excessive thrift and in a very large measure to the appalling poverty of the people; topping all these, the systematic refusal and denial of military career to the race; in some instances inter-marriages within very limited circles."

My friend takes joy that the last is disappearing. I know him to be taking interest in varied subjects. I also know that he has an independence of character and possesses considerable erudition. If I happen to make some remarks upon some of his deduction, it is simply to impress the true significance of our sastras as regards food and avocations. I hope he will not take anything in personal reference. I know that there are many who have pet ideas resembling his own which require careful study before being made public.

The Vedas strictly enjoin that Brahmins should never join the army. The other castes are not forbidden from doing so. My friend has erred in thinking that the Aryan race, as a whole, is debarred from a military career. If Brahmins are strictly forbidden not to serve in the army, it is because they alone are fit to conclude peace in times of war and properly guide the government. So the reason for the physical degeneracy of Brahmins to-day will have no effect by this kind of argumentation, as we know that our forefathers, though they never served in the army, were far more strong than the military race of to-day.

Then my friend likes to give up the ceremonies or rather desires to alter some of the rules relating to them, viz., abstinence from nutritious food etc. Here also he has

erred in thinking that the rule is for one and all, though in the case of flesh-eating non-brahmins, flesh is to be avoided during ceremonies. The rule is strictly laid down for Brahmins, as they alone are the custodians of purity and virtue. Moreover, it may be said that much depends upon the manner of eating and assimilation than upon nutritious essence the food contains. Vegetables which will create passion, are strictly forbidden because of the pure life which has to be led on those days by the Brahmin to bring *sreyas* to himself and his descendants. My friend will take objection even to fasting observed by many Brahmins and non-Brahmins up to the present day who are far more strong than many flesh-eaters, because of the scientific truth that much depends upon the (manner of) eating and assimilation. The contention falls down here also.

The last reason is simply due to not knowing the inner idea of our fore-fathers who, in their anxiety to safeguard the purity of the sect as well as of the race, laid down *sishtacharas* and also marriages within that fold. This contention will only hold good to Brahmins but not to other castes. If there is physical degeneracy in the said groups, it is due to other causes such as sedentary work and the pernicious character of the present system of education. I wish to say one word in this connection. In one of the previous issues my friend has said "That Brahmatejas superadded to Kshatriyavirya can alone elevate the Holy Land to her rightful place among the nations of the world". To obtain Brahmatejas, Brahmacharyam is of first-rate importance. Moreover, when we study the lives of Vasishtha and Visvamitra, can my friend enlighten me what Vasishtha did possess to subdue his rival, apart from is Brahmatejas? I may impress that Brahmacharyam can be had only by abstinence from nutritious food prescribed in the Sastras, fasting, adherence to the rules of ceremonials and marriages within the said fold. Let him not forget his old theory when he wants to put forth new ideas.

R. NATESAN.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vanis Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY FEBRUARY 14, 1918. [No. 17.]

The Hindu Message stands for

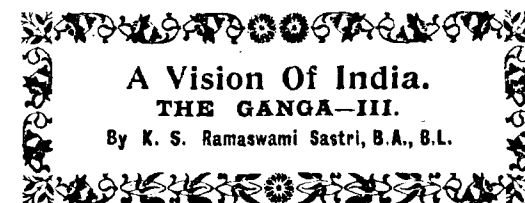
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Sagara, fair Ayodhya's sovereign, vain of power
And wealth and fame and strong imperial might
Performed the holy Asvamedha rite
To prove his world-wide sway and win as dower
A life of rapture sweet in Swarga's bower
Where heavenly Beauty blooms upon the sight
And scents and sounds and sights and splendours bright
Arrive upon the wings of every hour.
Then Indra hid the proudly prancing steed
Which was to wander through the realms of earth
For one full year before the sacrifice.
The Sagaras then dug the earth with speed
In their defiant and presumptuous mirth
And in their mad quest made the oceans rise.

The Hindu Message

THURSDAY EVENING 14, FEB. 1918.

The Viceroy's Opening Speech.

His Excellency Lord Chelmsford's inaugural speech at the present session of the Imperial Legislative Council is, doubtless, a performance which is more valuable for what it implies or leaves unsaid than for what it has put into clear utterance. Of course, the conditions of India and the world to-day render it almost impossible that one occupying so responsible a position as the Viceroy can freely proclaim all that he feels or wishes to say regarding the present position of affairs. The war is still dragging its weary, interminable length, and what the immediate future will bring no one can say. The Russian revolution and the Italian retreat came quite suddenly on us. How events in Turkey and Austria, or even in Germany are going to shape themselves no one can confidently predict. Meanwhile much is expected from the vigorous participation of the American forces in the campaign which will commence in vigour on the Western front with the return of spring. If this anticipation is realised, it may do more for the cause of the Allies than any purely internal troubles happening in the enemy countries, or their mutual recriminations and dissensions, can do. In India the Secretary of State's mission is fairly ended, but he still remains with us, apparently pursuing further the aims for which that mission was undertaken. Under such circumstances, it would be absurd to

expect that His Excellency Lord Chelmsford can do anything more than issue the message on the present situation contained in his inaugural speech.

We have referred to the significant implications and silences of the speech. First, we must dwell on the topic which is paramount at this moment in the hearts of all Indian politicians, and even of Indians at large,—the question of self-government. To India it is a question of life and death,—not only because, we feel that, until we secure, in full measure, at least the control of our finances, we cannot find enough food for the starving, famished and submerged fourth or third of our people, but also because we feel that we are destitute of the freedom which self government alone can secure to us, as it has done to the Colonies and Dominions of the Empire. We can also have no sense of national self-respect, nor cultivate the strength and spirit which are necessary to entitle us to consideration and respect as partners in the successes and achievements of the Empire. On this question, we think His Excellency would have done well not to have spoken at all, instead of making the semi-cryptic pronouncement contained in his speech. He said:—"I have every hope that the Secretary of State may be able to take home proposals embodying a sane and sober advance with future steps duly outlined so that, provided we get that co-operation on which the announcement of August 20th laid stress, we shall be able to progress towards the realisation of responsible government." This sentence seems to be an ominous confirmation of the leakages which we have had, in the columns of certain Anglo-

Indian papers regarding the agreement or decision arrived at in the Conference of the Provincial Satraps with the Viceroy and the Secretary of State. The Indian people, we feel assured, would not care to receive self-government in minute doles and dribbles,—in department after department—as outlined in the scheme of the shadowy and irresponsible politicians of the Round Table. We trust that the Viceregal utterance above quoted means no such thing, and we fear that it will only result in rivetting further our bonds of political enslavement instead of setting us firmly and steadily on the road to freedom. It will also set at large the never-ending, still beginning, but for the moment pent-up, forces of agitation all over the land. The Indian people have ever been inclined towards a settled and peaceful, though not a languid, life. It is the ever-growing suffering, and the uncomplainingly passing away in untold millions, of our people from the effects of starvation, disease, destitution, and famine, and the contemptible treatment accorded to us as a *dependent* nation incapable of self-respect and unfit for self-government that has roused discontent in us and reconciled us to this life of constant agitation and growing unsettlement for an entire generation and more. We appeal to His Excellency the Viceroy and the Secretary of State to give our people the assured prospect of a peaceful life and the sure promise of an uninterrupted record of internal progress, by making over to us such a measure of financial control as will make the Indian executive a factor of Indian national advance such as can be utilised for making this land and its people rich, strong, respected, and

free. We appeal to them to remember the dictum of His Honor Sir James Meston, when taking leave of his Council at Allahabad on February 6th, that "with the growth of political liberty, every form of liberty must grow."

In the *second* place, the Viceroy's pronouncements in regard to India's business relations with the United Kingdom do not seem quite satisfactory to us. India has fully recognised the practical exigencies and difficulties of the situation arising from this most destructive, most disheartening, and most dangerous of all wars. The manner in which India has borne its share of the brunt and burden of war has been fully acknowledged on all hands, and so we are entitled to demand that all business relations not only internally within the limits of India, but with the United Kingdom and all other countries, should be regulated according to the soundest principles of economic science, whether they relate to commodities like tea and rice which are "not held to be of essential national importance" or salt and cloth which are of such a kind. His Excellency speaks of prices in regard to tea which will give "a reasonable amount of profit to the gardens in this country," and of prices in regard to rice which will give "a reasonable return alike to the cultivators and millers." Of late there has been a great deal spoken in regard to the necessity of dealing with "profiteering." We trust that His Excellency's pronouncement in regard to what is "reasonable" as profit or return in the tea and rice trades has no reference to "profiteering." To deal rightly and successfully with "profiteering" is a matter of consider-

able difficulty, and may easily result in much individual injustice and hardship. Economic laws must be allowed free scope in a country so exceptionally situated as India. When we have self-government in the full measure now demanded, and especially when we control our economic policy and the power of the purse, we shall be enabled to manage our commercial and industrial interests with the freedom or restraint consistent with so altered a situation.

Why a change has been made in the rules of procedure for the discussion of the financial statement, as announced by His Excellency, has not been made clear to us. They can only be tested in the actual working. The consent and counsel of the non-official members of the Council has not been taken before they are introduced and enforced, and so they seem, *prima facie*, objectionable. But we think that any set of rules can be made to appear reasonable or the reverse by merely discussing them on abstract or *a priori* grounds. Hence, it will be well to wait and see whether the new rules prove beneficial or not to those who have to transact business in the Council on behalf of the public.

Political Crime and Political Agitation.

We have no sympathy with any kind of crime, whether political or non-political. If any one commits murder, or engages in a conspiracy to subvert the Government, or indeed even infringes the existing law, the author of such outrage must be punished according to the provisions of the law. It is simple madness to feel or express any sympathy, simply

because the motive underlying the crime is political. We know, indeed, that if a person overthrows the existing authority in armed conflict and the result is a needed change in the system of government, he is honoured with the title of a patriot among his contemporaries, and his name goes down to posterity crowned with laurel as a public benefactor and a heroic martyr for liberty; if, on the other hand, he fails, his name is branded with infamy as a rebel and history condemns his action as the blackest of all crimes, the crime of disturbing the social order and attempting to overthrow public authority. Nevertheless, we hold strongly that the existing law, whether it is right or wrong must be obeyed, and any one who violates it must be punished according to its provisions. A man for instance, who engages in a conspiracy to overthrow authority, may have had the patriotic or altruistic aim of reforming the existing system, but yet he is a criminal and must be treated as such.

So far there is no difficulty. It is when we are concerned with political agitation that we encounter difficulties. The idea of holding public meetings to make representations to men in authority is nothing new to us in this country. In the Tamil land at least we have always been familiar with what is known as the gathering of a *Maha-Nadu* (great popular gathering or assembly). What is new to us is that Government should make the endeavour to deal with it either by taking measures to prevent it, or to strike at those who have taken part in it.

We have already said that the law as it exists must be obeyed by all. From this it follows that any one who, in addressing a public assembly incites

people to disobey any existing law, is liable to punishment under its provisions. But one who simply discusses the merits and defects of the present system of law or government certainly commits no crime, and ought not to be punished. To punish him is only tantamount to the declaration that, in the opinion of the Government, whatever is best.—a proposition to which no one can give his assent. All public speakers who keep themselves within the proper limits of criticism ought to be free to expose the faults of law or government as it is. In theory all will easily assent to this proposition, but the question is whether public speakers are responsible for the crimes committed by those who, under the impulse supposed to be received from their utterances, which are in themselves unobjectionable, commit acts which are calculated to bring them within the purview of the criminal law. Such cases are of frequent occurrence, and it does not happen that, in all of them, government resolves to strike at the public speakers or critics themselves. To do so would be to take leave of all reform, and also to render impossible the legitimate endeavour to form a healthy public opinion in favour of reform. In those cases where government strikes at them, experience shows that, in all civilised countries, governments are more often in the wrong than not. We think that public speakers or agitators, so long as they keep within the limits of the law, should be free from all danger and trouble, and that no connection should be established between their utterances and the breaches of law committed by others,—for these latter must be assumed to be able to understand their true import, and so

the responsibility lies with them and not with the remoter or unconnected authors of the legitimate and legal criticisms which have either been misunderstood or perverted from their rational aim and intent.

We now pass on to the preventive measures usually taken by Government to suppress public meetings or speakers out of the expectation that, even where certain utterances are unexceptionable in the eye of the law, the impulses emanating, or likely to emanate, from them are likely to result in a violation of the law and public order or in a defiance of public authority. Such preventive measures are usually of two sorts,—deportation or internment. We are strongly of opinion that these measures usually aggravate the very conditions which they are intended to prevent and only tend to weaken the credit and prestige of the Government. Our Anglo-Indian contemporary, the *Madras Mail* says:—"The power of deportation is essential but for rare use, and there can very seldom be a case in which, at any rate after some lapse of time, the main reasons for deportations cannot be given. So, too, with internment." We dissent from this view. In many cases the reasons cannot be stated without prejudice to the interests of Government and the public, and in several others the reasons might, if subjected to rigorous scrutiny, be found to be insufficient or even beside the mark. Where, in consequence of such circumstances or otherwise, the result is loss of prestige to Government, the evil done by the Government's entire policy far outweighs any temporary advantage, real or imaginary, resulting from it. Especially does the prestige of Govern-

ment suffer where the person interned or deported is a man eminent in art or letters, or one who is a popular favourite of some kind.

There is also another serious evil arising from these measures, especially when the Government is unable, for one reason or another, to publish a full and convincing justification of their policy. They very often help to confer a cheap notoriety or martyrdom on even small men. To these their subsequent elevation to the status of national heroes is ample compensation for any temporary inconvenience or injury entailed by the Government's dealing with them.

Lastly, where the opportunity for the popular agitator is furnished by the existence of a felt public grievance, it is the duty of Government to make timely concessions, as such concessions are more effective for purposes of prevention than deportation or internment. In all such cases, repression is always a mistake, and sooner or later the Government have to retreat, slowly or hurriedly according to the nature of the situation created by their own measures, from their original position. This is both humiliating and foolish. A wise Government which has the courage to remove public discontent by devising remedial measures always makes up in substantial strength for any imaginary loss of prestige it might for the time incur. Truly did John Bright say on a memorable occasion,—“*Force is no remedy.*” The true remedy is to remove discontent by conceding the public demand.

Notes and Comments.

The Hon'ble Mr. B. V. Narasimha Iyer is certainly not the first Brahmin who is going to England on what he (or others)

may consider to be a public or patriotic purpose. Nor are they right who think that those who go to foreign countries for their own educational progress do not serve the country's interests. Moreover, in these days Hindus who have returned after a residence in foreign countries find no difficulty in getting admission into their own families, and, to some extent at least, also in Hindu society. Why, therefore, he should make a fuss about getting public promises of re-admission into caste, which after all might prove in several cases shadowy and misleading, is, we confess, a mystery to us! We do not wish to attribute motives, for we are of opinion that in most cases, men fail to read motives aright. The Hon'ble Mr. Narasimha Iyer ought, as a Hindu to observe the injunctions of the Rishis, and not at all to care what this man or group of men will do. Manu, our greatest teacher of Dharma, says that Dharma alone follows the soul in its progress to other states of existence after we leave this body, and so we must lay by a store of Dharma according to the shastras, and not what our own reason or passion sets a value upon. Even the Veda enjoins on us to follow the precepts of Manu as the “Medicine” for all the evils of life. Hence, our opinion is that Hindus, and especially Brahmins—who are the appointed “guardians of the treasury of Dharma”—must care more for the strict observance of the shastraic ordinances of Dharma than for any purely personal or public aims. There are, also many who, like ourselves, hold that agitation in India is quite enough to secure all our present political aims and more,—that Brahmins should not de-Brahminise themselves further,—that, as men of other Hindu castes are not subject to the same shastraic restrictions, they may be paid their expenses and otherwise encouraged to undertake any political mission or agitation that may be required in order to advance Indian interests in England.

There are some Brahmins who are strict in their own observances of shastraic custom, but are prepared to see or even encourage, others to violate them, and feel

callous about the consequences to them and others here or hereafter. We think such men behave improperly, and their non-chalant selfishness is reprehensible in the extreme. If the shastras enjoin what is right, we must not only carry out their injunctions in our own daily life, but must disapprove of their violation by others, and even dissuade them from it. This is the right ethical attitude, whether we take the prevailing casuistical view of the West, or that which obtains in India. To act differently shows a sordid and execrable kind of Philistinism of which the consequences, when widespread, are moral deterioration, social disharmony, and political downfall.

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There has been some agitation recently about the conversion of two Brahmin lads to Christianity in Madura and Tinnevely. Such conversions, though very rare, do take place now and again, and bring much dislocation in the Hindu family and even in the Hindu society. Hence all responsible Hindus should take care that they do nothing which will unsettle the minds of Hindu lads. In these days, however, men are led away by personal considerations, passing emotions, and transient interests of all kinds, and are not inclined to apply the eternal Shastraic test to know which action is right and which is wrong and to what consequences they will lead when we shuffle off this transient mortal coil. When even Brahmins openly violate the injunctions of the Rishis in regard to various matters of daily life,—when they openly follow the bad example of foreigners in matters like dining, smoking, dressing,—when they abandon openly their morning and even twilight worships and prayers and even the fortnightly and annual rites in honor of ancestors,—when they frequent and patronise openly the Y. M. C. A. restaurants,—when they compel even their women to imitate the fashions and habits of foreign women in various matters,—it is no wonder that missionaries are able to influence the minds of their Hindu students by telling them that Christianity is the original source from which these

admired institutions of the West have derived their inspiration, and so they must offer the homage which is due to it by becoming converts. It is an unquestionable truth that the home is the source of all lasting inspiration and influence. The home, therefore, must be kept strictly Hindu both in the inner spirit which pervades it and in the exterior forms, fashions, and usages which its older inmates observe. Where this is the case and the Hindu home is, in consequence, kept well-ordered and in accordance with Hindu traditions and authoritative shastraic injunctions, the fear of conversion, or of denationalisation in any form, cannot exist.

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Moreover, the Hindus must realise the fact that they show themselves incapable of self-respect, dishonour their ancient culture, and ruin their fair name when they have to send their children for education to institutions maintained by Christian Missionaries or other foreign agencies out of their own funds and for their own purposes. It is, in our view, a great national disgrace and humiliation that we should not provide funds with unstinted liberality and even profuseness to be able to found our own Hindu Colleges and have them properly manned and managed so that they may retrieve their tarnished reputation in the eyes of civilised men. The Hindu boys, who owe their education to the efforts and sacrifices of the professors of proselytising creeds or those of foreign societies and agencies which are here for the prosecution of their own aims, will come to know, sooner or later, that their own co-religionists had failed to do their duty by them and had allowed themselves to be guided by purely mercenary considerations in sending them to be educated by the enemies of their faith, open and disguised. Most people may, indeed, fail to rise to this high level of dignified self-realisation and self-knowledge. But in these days there are Indians who are prepared to go any lengths rather than allow their pet views, passions, or interests to be frustrated or exposed. Such people,

whether Hindus or others, bring the most deleterious influences to bear on immature minds, with the result that these latter succumb and fall a prey to the unhealthy influences brought to bear on them. The Hindus, in special, ordinarily behave as if it is beneath them to have any leaders of their own,—even in small matters. Even young people—even those who are still students or have only recently left studying at college—want to air their own views in public on all matters and also to have their own organs and organisations for self-expression of the kind which commends itself to them. It is no wonder, then, that, in the midst of the mental, moral, and social anarchy now prevailing, several plastic young minds get unhinged, and plunge at once into the abyss from pure want of guidance or disbelief in the possibility of receiving any healthy or sane guidance.

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If the Hindus want to improve the existing state of things, they must first regain their own sobriety and stability of mind, and not allow themselves to be thoughtlessly influenced by foreign ideals, organisations, leaders, or misleaders. They must also resolve to consult their own eternal oracles—the Vedas and the Rishis;—and they must not allow foreigners, or Indians trained in irrational methods of foreign interpretation, to interpret for them the ancient sacred records or authorities. They must form societies of their own learned men for investigation, and give wide publicity to the conclusions thus reached. They must also take care not to depart hastily, in the actual practice of daily life, from accepted ideals and standards of conduct and avoid doing or saying anything that would tend to unsettle young and immature minds. They must especially make their home a temple of truth, love, purity, piety, and learning. More than all else, they must make the Hindu materfamilias the power she deserves to be within the portals of the home and efface themselves there altogether. This is the position assigned to her by Manu, for he calls her the *Sri* (or *Lakshmi*) of the home.

The Hindu wife and matron is the purest of all gems, and the fairest of all flowers, in the world, and sheds the divine light of her life-giving love all over the home. This fact ought to be appreciated by every Hindu patriarch,—and not only the respect shown to her, but also the power and influence she enjoys in the household ought to be in the fullest measure of accord with it.

A Ramayana Harikatha.

By P. R. KRISHNASWAMI M.A.

Popular amusements! What a world of varied human activity are implied in them. Bear-baiting, bull-baiting, cock-fighting, hawking and falconry, dancing, and theatres and circuses, all are popular amusements and pastimes, and still how they can vary in the reflecting of human qualities! Tell a people's pastimes, one may be tempted to say, and I shall assert their character and qualities and prophesy their destiny.

In India, among the Hindus, the highest and most popular of popular amusements, who will deny, is a Harikatha, the story of God, the Omnipotent and the Eternal? Where do the highest and the lowest congregate with devotion, enthusiasm, love, reverence, and humility, except at a Harikatha? Man, woman, and child alike, how completely they can be charmed, pleased, edified, and contented by a Harikatha! A Harikatha is not a musical performance and still it is musical. Indeed, the witchery of words with the witchery of sense, where else can they be blended to greater effect than at a Harikatha? A Harikatha is not a dancing performance. And yet the grace, the lightness, and quickness of the movement of the limbs of the body, how expressively and aptly they can add effect in the expounding of the Divine Tale of the Harikatha? A Harikatha is the most perfect orchestra of the Hindu genius, not of musical instruments alone, but of the harmony of the raptures of the soul, with the raptures of the body and the raptures of the mind.

The leading citizens of Kumbakonam conceived sometime ago the happy idea of running a complete series of Ramayana Harikathas by one of the most reputed Bhagavathars of the South. Such an organisation falling in most harmoniously in the scheme of Hindu life would seem not to need any special mention. But Hindu life has latterly turned to other attractions and distractions too, so much so, that the organisation of a legitimate institution has to be achieved with persevering effort.

The first of the Kathas came on a Monday a few weeks ago. Precisely at half-past four, as advertised, was gathered in the holy precincts of the Sri Ramaswami temple one of the largest and most well-ordered assemblies to listen to a Harikatha on the origin and meaning of the Ramayana. The place was chosen with great appropriateness—in the wide temple verandah running by the open corridor round the shrine of the temple. Nothing of the sordid modern world catches the eye there. All is holy, sanctified ground. All about you, in stone and coloured painting, breathes Faith in the one Great Eternal. The episodes of the Ramayana are painted in colours on the walls in the covered verandah. He who runs can read the great epic of the Hindus visualised there in pictures of the great actions belonging to it. The simple temple verandah needed none of the precautions of modern "ventilation principles." No vulgar windows stare in the face. The sky was bared to you near you, and your vision could extend to the Infinite!

A Harikatha differs from every other form of a popular entertainment by its elaborate preliminaries. After the various musical instruments are attuned and the Song of Praise, Prayer and Invocation sung, the Bhagavathar expounds the (untranslatable) *punyam* to the different classes of his audience, of attending the Katha. The Brahmin can hope thereby to become a prodigy of wisdom and knowledge, the Kshatriya a world-wide Emperor, the Vaisya, the king of his trade, and the Sudra, the pattern of his class. The audience sacrifices none of its Reason

when it receives with acclamation such a statement. The thing is, Reason has no place at all there, the audience is united in a single-hearted Faith, and Faith does not question the proportions in which it is itself commended. Then the audience is once again reminded by contract of absorption in worldly affairs, and the much-needed escape into a Harikatha for one's salvation. When Wordsworth wrote:

The world is too much with us, late and soon,
Getting and spending, we lay waste our powers,

all Europe might have worshipped him for his truly poetical sentiment, and India might follow too, to praise the inspiration of the lines, and yet it is of the commonest knowledge among the Hindu people. It is just to guard itself from "giving its heart away, a sordid boon," that it has devised numerous vigils, fasts and festivities, and among them Harikathas. In a Harikatha a Hindu audience is visibly transported into a far higher world than this. The melody of music, the humour and good sense, and above all the artistic narrative of the progress of the soul towards immortality, all unite to pluck the hearts of all into a nobler and abstracted world ecstasy.

The Bhagavathar next prefaces to the audience his own modest part in the exposition of the Divine tale. The name of God is the secure ground on which he takes his stand. The name of God pervades all that is in India. Men call each other most frequently in the most hallowed, sweet names of God, and the beggar in the street cries in God's name to get his alms from the householder. The Bhagavathar's modesty is once again couched in hyperbole, but as has been said before, nobody is in a mood to resent such hyperboles. You may presume to add a speck of gold-dust to a mountain of gold, light a farthing candle to add light to the bright sunshine, or enrich the ocean with a pastry gem, rather than the Bhagavathar presume to expound the Divine Tale. But the good man is like a sieve which lets pass away "the faults thick as dust" and retains the few precious things that will be uttered.

And then at last to the Ramayana,—and not even then the Ramayana itself, but its Prologue. The story of Ambarisha, his penance for progeny and for the everlasting grace of God, and God appearing to him to grant his cherished prayers,—the narrative progresses from point to point lightly and rapidly with passion, eloquence, and grace, and alternating in song and speech. The Sanskrit couplets of Valmiki, verses in Tamil, songs from Telugu, tripping Marathi lines from Tukaram or Tulsidoss, all combine to vary the fund of the Harikatha genius. Has not India with all its bewildering diversity of languages still the most striking principle of unity? Is not all the diversity of tongues shaped only for the one common eternal worship of Vishnu? Tulsidoss in Marathi, Kamban in Tamil, or Molla in Telugu, are they not all allied in affectionate and sacred fraternity to the one Valmiki of Bharata Varsha?

In a Harikatha you fully realise the enchanting music and melody of Sanskrit sounds. The simple, seemingly dull and monotonous couplet of Valmiki, what thrill and sublimity does it not acquire in the act of the Bhagavathar. The melody of Telugu, the subtle music of Tamil, and the tripping measure of Marathi, how they all form worthy components in the orchestra of the Hindu Harikatha!

And then the story of King Ambarisha—Vishnu would make trial of the singleness of his devotion to Himself. He assumes the form of Indra, the Lord of the Devas, and appearing in his celestial robes, declares himself at the service of Ambarisha. The latter opens his eyes, relating his meditation, but only for a little time; for he could not be enticed into being distracted from meditation on his great God, even if the object of distraction offered itself in the great lord of the immortals himself.

The goddess Lakshmi is by the will of God born as daughter to Ambarisha. The maiden of divine lustre has to be paired in holy wedding. The Sage Narada and his pupil are on a visit to King Ambarisha, and each is smitten with love for the damsel.

Sage meet kings, and devotees are admitted to converse with the great God. How frequently in all these we are reminded of the fascinating forms of ancient courtesy, of ancient politeness and ancient worship! The monarch rises from his throne to greet the sages at the Palace entrance, the feet of the guests are washed and all "other ablutions offered." And then, ancient worship, what priceless lessons it should not convey to us for all times! The Bhagavathar formulates with none of the consciousness of the self-importance of a Carlyle, that the world's good depends on the worship of the truly worthy, and that the worship of the unworthy would presage the corruption and fall of the world.

And passing over other details necessary to continue the narrative, let us note just one incident. The sage Narada and his pupil for a time forsake in ignoble pride the faith in the Almighty,—let us say through human temptation. But torn by desire they have again to implore the Almighty for aid. The Almighty smiles and grants the boon. This is the cardinal faith of the Vaishnavite devotee. True worship and single devotion win for all time command over God's eternal favour.

We will stop here in our account. The deep, profound, and enchanting significance of the Hindu Harikatha has been essayed to be brought to popular attention here. If there are people in the world who believe that India's religiosity was only of the past, let them witness a Harikatha, and make their inferences from what they see there. The essence of India to-day is to-day, as it has always been, that of the deeply religious. India is the eternal home of the ecstatic realisation of the great ardent faith in the Omnipotent, benevolent Vishnu. Material desires come over her sons, and petty struggles of human existence may seem to absorb them, but the one deep current of her life is in her Vaishnavite faith. The faith may need new prophets to capture the hearts of India once again, in its enduring peace, and then India will scorn her mundane consciousness, of political reform and industrial development, railways and hos-

pitals, education, and co-operation, and all the hundred other features of unpoetic and ungodly material life.

"The Fast bowed low before the blast,
In silent deep disdain
She let the legions thunder past
And plunged in thought again."

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

The poem begins with an extollation by the gopis of the particular month and day in which it was granted to them to reach the Lord unreservedly and lay their hearts bare to Him. The month was Margali, the month which, of all the months, the Lord identified himself with; the month that to the Devas corresponds to our उपसु or early morning (being the last sixth part of the Dakshinayanam, which is their night, preceding the Uttarayanam, which is their day); the month which like the shadow of the Lord, वासुदेवतरच्छाया, is neither too warm nor too cold, नातिशीता न घर्मदा; the month in which Satvam, the first and the highest of the three gunas or principles of Nature, reigns uppermost. And the day was a full-moon day. The day when, out of all eternity, the wandering soul who had strayed so far away from the right path by reason of his selfishness engendered by his ignorance of the true nature of his self, is enabled to understand his folly and turn to the Lord, who in the immensity of His love and affection was never able to give up the erring soul and continued to prelude and follow him unawares as *Antaryami*, even in his crooked ways and sustain him against total annihilation, like unto the fond mother who would not appear before her loved but mad and wicked child, lest its ignorant and foolish rage against her be roused and work its harm on the child, and yet would feed it by an unseen hand, that it may not starve and die and shatter her never-ending hope of its eventual recovery from its temporary malady;—is it not worth engraving in gold? Can it be too highly extolled? It is the only day that counts in life, and exclaimed

by Akroora, when he was sent to Gokulam to invite Krishna to Kamsa's Court and accompany Him thereto:

अयं मे सफलं जन्म सुप्रभाता च मे निशा ।

यदुन्निद्राञ्जपद्माक्षं विष्णोर्द्रक्ष्याम्यहं मुखम् ॥

It was only natural that the best of months competed to have the honour of containing the day on which the gopis went to the Lord, and the moon lent her highest brilliance to glorify it, because the creation cannot but obey its Author and act in accord with His purpose. The rest of the opening stanza containing a brief summary in somewhat veiled language of, *first*, the nature of the goal or the highest object of human attainment; *second*, how (i.e., through or by what means) it could best be attained; and *third*, the qualification required of an aspirant who wants to reach that goal through that means. "Wealthy girls of the abundance-flowing *Ay-pādi*! the best jewelled ones!", exclaim the more advanced gopis, "the son of Nandagopa, the sharp lancer and severe doer, the lion-cub of Yasoda, the beautiful-eyed, He whose form is so tranquilizing, whose eyes are red like lotus, and whose countenance combines the best in the sun and the moon, Narayana, himself, will surely give us, the *parai*; come forth, those who would engage in this peevance to the commendation of the world and wish to have an immersion". The immersion here spoken of is really not the dipping of the gross body into water, which only removes the external and not the internal heat, but the union of the individual self and the Universal, the drowning of the former in the cooling knowledge of the essence (स्वरूप), the form (रूप), and the glory (गुण) of the latter. And the real *parai* which they want, and hope to get from the Lord, is as we shall find expressly explained by them later on, everlasting *kainkaryam* or service, service having no tinge of selfishness, in the object, in the making or in the result. Union with the Lord and everlasting unselfish service at His feet are then the goal or the object of attainment, and the means of attaining it is the Lord Narayana Himself. Who can venture to say that the Karma, (action), the Gnana, (knowledge), the Bhakti (devotion) or even the Prapatti

(self-resignation) of the feeble soul which so much owes its incarnation, its sustenance and its tendencies to the Lord Himself, is the *means* for the attainment of the Heavenly Bliss from which there is no returning, than which there is no higher object to be strived after. The *means* and the *end* could not be so disproportionate. One might as well say that a kingdom granted to a person, was *purchased* by the lime fruit he carried to the donor as a mark of respect. The goal is purely the voluntary gift of the Lord; Karma, Gnana, Bhakti and Prapatti only befit us to be its recipients. Even these are not absolutely necessary. It would be sufficient if we do not deny the very existence of the Lord and run away from him, if we do not pilfer our self and set it up as our Lord, if we do not refuse to receive the gift which He has always been ready and willing, nay, anxious, to make. This is what is conveyed by the exclamation "come forth those who would engage in this penance and wish to have an immersion". The only qualification required of the aspirant is the mind to receive. Let us give up our "I-ness" and submit to the Lord and He will surely take care of the rest. No father ever neglected any son who was not unruly. This was the inestimable jewel of the gopis, this was the wealth and the abundance that filled their village to over-flowing. Can it be otherwise, seeing that the Lord, the Universal Soul, was there present, as Krishna, the son of Nandagopa and pride of Yasoda, with his charming appearance, lotus-like eyes and dazzling countenance burning with love and affection to his devotees.

The second stanza deals with how an aspirant who believes in the attainment of the goal by means of the Lord himself, would behave and what he would do. This is the Prapanna, one who wants to follow the course enjoined by the Lord, in the famous couplet, called the *Charama* (or the last) slokam as it deals with the last and the best means of reaching the Lord:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
"Resign all Dharmas and consider Me the only means. I shall make you free of all

sins. Do not grieve." There has been a good deal of controversy over the real meaning and import of this plain sloka, a good part of which, at least, is in my humble opinion, attributable to the non-conception or mis-conception of the various standpoints from which commentators have looked at the sloka. But let that pass; we will not have anything to do with controversies which do not edify anybody. All are agreed that the man who simply gives up the Dharmas, which are the duties enjoined by the Lord on each individual according to his birth and position in life, is not a Prapanna. Real faith in the Lord as both the means and the end, never tends towards idleness. The observance or doing of the Dharmas without caring for the result, the rooting out of selfishness and individuality in their observance, these are the initial stages. Such observance of the Dharma is called Karma Yoga and is practised by some as the means of reaching the Lord. But the Prapanna's standpoint is different. Not only Karma Yoga but Gnana Yoga nay, not even Bhakti or Prapatti, is to him the means of reaching the Lord. This is why he resigns them all; but he welcomes them in another capacity, as the end itself. Karma Yoga is not now the means of reaching the Lord, but the loving service of the Lord, service for its own sake. Gnana Yoga now merely enlightens the true nature of the individual Self and the Universal or the Lord. Bhakti merges itself into the longing for service which is now the end. And Prapatti, the *acceptance* of the Lord as the means, identifies itself, when it is understood that even such acceptance is not the means but the Lord, with the knowledge of the entirely dependant nature of the individual self on Him. A Prapanna is, therefore, not the hateful idler. Listen, then, to what he would do and what he would avoid. Say the gopis, "we would sing the feet of the supreme Lord who gently sleeps on the Milky Ocean and take no ghee, no milk. We would bathe in the early morning but not paint our eyes or tie our hair with flower. We would not do what great men have not done, or speak evil. We would dispense alms and charity and take pleasure in thus sustaining our-

selves". The keynote for all this will be observed to be complete unselfishness. Ghee and milk, and eye-paint and flower denote luxury, and their enjoyment is entirely foreign to a Prapanna. His whole time is taken up in acclaiming the Lord, who out of his own kindness has been pleased to meet us more than half way by coming down and reclining on the Milky Ocean, and cheerfully serving Him by observing the duties imposed on him according to his birth and station in life and society, for their own sake and not for any further end. A branch of this service, or one of the duties imposed by the Lord on an individual is the giving of charity and alms, the imparting of the light which lies in him to his fellowmen in accordance with his own capacity and ability and the capacity and ability of the recipient.

(To be continued.)

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(Continued.)

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

And many other valiant men who are ready to lay down their lives for my sake, who wield diverse weapons and missiles of war, and who are masters of the art of war.

NOTES :

1. त्यक्तजीविताः There is in this word an undercurrent of suggestion—not voluntary but involuntary and inauspicious—that they had already lost their lives for his sake.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥

Yet our force protected by Bhishma is not sufficient, while their army protected by Bhishma is sufficient.

NOTES :

1. अपर्याप्तं has been said to mean (1) insufficient, or (2) unlimited while पर्याप्तं means (1) sufficient, or (2) limited. But the first-mentioned meanings are more in keeping with Duryodhana's character and the general spirit of the descriptions of the contending hosts in this chapter. We have already stated that Duryodhana was inspired by fear. A greater number of heroic leaders who blew on conches with specific names is stated on the side of the Pandavas than on the side of the Kauravas. The blowing of such conches is said to have inspired the Kauravas with fear. Duryodhana had also a lurking, though mean and unmerited suspicion, that Bhishma favoured the other side. It is further noteworthy that Duryodhana, though his army consisted of eleven *Akshowhinis* while that of the Pandavas consisted only of seven *Akshowhinis*, had already called the latter as *महती चमू* (great army). He had already described the great warrior on the side of the Pandavas as equal in prowess to Bhima and Arjuna. Above all, there was the fact of Sri Krishna being on the side of the Pandavas.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्मयेनाभिरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥

Therefore, let all of you, each stationed in his place in his respective division, guard Bhishma.

NOTES :

The presence and inspiration of the generalissimo are important factors in warfare everywhere and especially so in oriental warfare.

तस्य संजनयन् हर्षं कुरुदः पितामहः ।

सिंहनादं विनयाच्चैः शंखं दध्मौ प्रतापवान् ॥ १२ ॥

Then the valiant and aged grandsire of the Kurus (Bhishma) blew loudly on his conch Simhanada (of the lion's roar) in order to cheer him up.

NOTES :

1. Bhishma saw Duryodhana's faintness of heart from afar and blew a high and loud note on his conch to hearten him.

2. The verse shows that Bhishma was valiant (प्रतापवान्) though old, unlike Duryodhana who was a coward though young.

3. तस्य. Some commentators say that it may refer to the army of the Kauravas, or to the army of the Pandavas as a sign of the commencement of military operations and an assurance that they will be given an opportunity of showing their military prowess, or to Sri Krishna as the occasion—divinely predestined—for manifesting the object and the glory of His incarnation.

ततः शङ्खाश्च कर्णश्च पणवानहगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलाऽभवत् ॥ १३ ॥

Then conches and kettledrums, tabors and drums, and the cow-horns were simultaneously sounded; and the noise became deafening uproar.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्नुः ॥ १४ ॥

पाण्डवजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशखं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

Then Krishna and Arjuna, seated in a great chariot to which white horses were yoked, blew their divine conches—Hrishikesh (Krishna) blowing the conch Panchajanya and Dhananjaya (Arjuna) blowing the conch Devadatta. Vrikodara (Bhima) of terrible deeds blew the mighty conch Poundra. King Yudhishtira, the son of Kunti, blew the conch Anantavijaya. Nakula and Sahadeva blew the conches Sughosha and Manipushpaka.

NOTES:

1. माधव means the lord of Sri, the goddess of fortune. The word hints that success was to be on the side of the Pandavas.

2. The separate mention of the warriors and their conches in the army of the Pandavas shows its real might in spite of its smallness of numbers. It was fighting on the righteousness; the noblest chivalry of the time was on its side, and the grace of God was upon it. (To be continued)

Laity versus Medical Faculty.

BY S. P. THIAGARAJAN.

Writing to the Editor of this journal, soon after its inception, I had given it as my opinion that the Tuberculosis Institute at Madras is a gigantic waste of public money. And it was my original resolve to deal with this in the *Pencilings* that appear in these pages. But the controversy on this subject in the daily Press, to some extent lightens my task. It has been said that, when a certain set of men fall out, honest men get their own: and this controversy should have shown the careful reader something of the way in which remedies are bolstered up by the Faculty. It will have strongly confirmed my contention that logic is not among the strong points of the Faculty of Medicine.

Tuberculin has a strange history of its own—which the reader will see for himself in subsequent issues. I shall prove from unimpeachable medical testimony that the whole question of "tuberculin" treatment is in the region of antiquity and doubt: that the various tuberculin dispensaries, now sought to be established throughout the land, though they may feed the hungry members of the Faculty, are in reality "tuberculous" dispensaries. All this will be for readers of our subsequent issues. The present article has altogether a different genesis. Most laymen who know anything of the quackery of Western medicine would be stung to the quick by the audacious assertion, regarding laymen and medical questions, of the present Director of the Tuberculosis Institute at Madras. Though his short letter to the "Hindu" is, between the lines, confession of utter defeat, he has not the grace to retire modestly, but should indulge in dexterous mud-slinging. But, before I have fully done with the claims advanced for Tuberculin, the wonderful Doctor, as well as the Faculty, shall know that the Laity, whose hard-earned money is squandered on maintaining an army consisting mostly of quacks, have as much and still greater right to decide on controverted medical questions. And were it not for "the language of nonsense" which they invent

for every new remedy and for every disease they cannot diagnose, the Laity can give some points to the wonderful Faculty in the matter of curing disease.

We do not wish to hurt or to wound the susceptibilities of medical men. The art of healing appeals to mankind as nothing else can. Its most successful achievements have been accomplished when pursued on *Nature's lines and with Nature's aid*. Medical progress has been, and is, hampered with a curriculum and pharmacopæia, both of which are not only out of date, but are overladen with and burdened by cults and quackeries. Many of these modern practices are worse than anything we hear of in the witcheries and enchantments of the past. If they could be considered apart from the prestige, *esprit de corps*, etiquette, and false professional glamour by which they are surrounded and upheld, they would not only be scouted as insane and preposterous, but rejected and condemned by the profession itself.

The truth is, there are fashions in medicine as in millinery; they are started; they flourish; they pass away; but the permanence of any medical fashion might be secured if fortified by endowment. Of course, it would be absurd to charge medical men individually with defending; say, vaccination, because of the gain attached thereto. But as Hobbes observed of mankind in the gross, "Even the axioms of Geometry would be disputed if their interests were peculiarly affected by them." And as Mr. Balfour once observed, "Everyone who will look through the history of medical opinion as regards public health during the last fifty years, and the amount of money spent in obedience to medical opinion, will find as great a crop of errors and as large an expenditure of public money which subsequent knowledge has shown to be ill-spent as anything connected with the Army and Navy.....as long as the House of Commons is not entirely composed of men possessing Solomon's wisdom, so long shall we, acting on the best opinion we can obtain and which science shall give, commit errors which the science of the next day will say have been of the grossest description." In the face

of such a statement, we think even Dr. P. S. Chandrasekhar will lose nothing by being more modest in his claims for tuberculin in "specialist" hands. But the mischief of it all lies not so much in Dr. Chandrasekhar, nor even with the Faculty. It is all due to the State's "infamous record of calamitous blundering" in matters of public health: Our readers know that "The State Medical Service in Mesopotamia, Gallipoli and elsewhere in this war has, been a scandal that cried to heaven."

As an English contemporary very pertinently remarks, the State "has committed its conscience and common-sense into the case of a close corporation of medicine men, the most narrow, bigoted and unscrupulous of trade unions, which it has endowed with an unhealthy monopoly of prestige and practice and profit; a parasitic profession making its living from disease and therefore dominated and biassed, consciously or unconsciously, by that essential fact: a body which has attained such sinister power that we have lately seen it actually defy the injunctions of Parliament in the matter of recruiting. It has even repeatedly vetoed an attempt by the War Office to employ an *unqualified* though experienced practitioner in the repair of broken soldiers."

Such a body acquires an almost irresistible momentum and independence of its own and would be able to go like a steam-roller over dissentient minorities. And it was the consciousness of belonging to such a body that emboldened Doctor Chandrasekhar to administer what he probably thought a rebuke to another medical gentleman. If I understood him correctly, even Dr. M. C. Nanjunda Rao only objected to the present location of the dispensary; and he advocated, with his professional instinct, the opening of more such dispensaries in the country—though he had a word to say against the danger of tuberculin being used indiscriminately and by non-specialists and owing to an entirely wrong diagnosis. All these are the baneful results of the Government lending their ears too easily to the trade union which is its medical adviser. These evil results we see most in England, and they are rapidly invading India. To

cite one example, "the voice of the Eugenist Crank is heard in the land, calling for all sorts of enactments which aim at the regimentation and supervision of the proletariat. As it is, the poor man can hardly call his soul his own, let alone his body."

But for us of Madras, rightly or wrongly, and whatever the wails of Dr. Chandra-sekhar, tuberculin has been translated to politics and made every man's business; whilst the interest created by the endowment of a Tuberculosis Institute deprives its medical advocates of judicial authority in the controversy. Rather than lecture to us of the laity, let that redoubtable son of Euscalapius realise that as an interested party, he is out of court in this controversy. It would be as reasonable to expect slaveholders to denounce slavery, or protected manufacturers to advocate free trade as for those whose professional prestige and advantage are involved in a particular practice to speak the truth about it. Let us be reasonable. Do men gather grapes of thorns, or figs of thistles? We should not, indeed, require of average human nature the virtue of its rarer forms. Like all monopolies, tuberculin and tuberculosis institutes endowed by the State, will be defended with unanimity from within, and must be attacked and overthrown from without—nevertheless be it said with some assistance from within, and that assistance most efficient, as our readers will see by and by. But, say they, it is a medical question and we may leave it to medical men to settle—it is the *vis inertia* of the community that speaks. And again it will be said that a majority of physicians approve of it. To the first apology for thoughtlessness, we say—"the Tuberculosis Institute is paid for out of the public pocket, and whatever the evidence adverse to its usefulness, it will be upheld by those who profit by it. If those who pay do not object, those who are paid never will. In face of common human experience, we cannot hold it will be otherwise." To those who take the second objection, we quote the opinion of Professor Dobson, M.D., Professor of Physiology, Pathology and Hygiene, New York, who says—"A majority of physicians does not matter, because this majority once opposed Harvey's discovery about the circulation of

the blood, this great majority has, a century ago, bled and slaughtered thousands of people, this great majority has always hindered each true progress in medical science."

For the present we have done with the subject, though not with Doctor Chandra-sekhar. The pathological aspect of every medical question is regarded as hallowed ground; but, even a "man in the street," as Mr. Balfour once observed, may sometimes possess knowledge equal to that of a Cabinet Minister. Although I lay no claim to such special knowledge as the Doctors, it is yet possible to collate the views of scientific minds. And if these lines should catch his eye, we would earnestly entreat Dr. P. S. Chandrasekhar to ponder deep on the wise words of Southwood Smith. "If with the *Times* newspaper I have condemned dogma as out of place in medicine, if I have argued for breadth of view and philosophic insight against a narrow specialism and a too rigid professionalism, it is not with a desire to disparage the magnificent and industrious researches into all departments of pathology which have become so striking a feature of modern times. It is rather that I may emphasise the greater necessity there is that the true student of sanitary science should, like Faraday's true philosopher, be 'a man willing to listen to every suggestion, but determined to judge for himself. He should not be biassed by appearances, have no favourite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons; truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the temple of Nature'. He may be the object of ridicule by the ignorant, or the target for scorn and criticism from those whose vested interests his duties require him to disturb; but the true sanitarian intent on enduring work will not suffer such to distract him from his task. The temple of Hygeia needs many hands and various arts to complete it and adorn it, and in the building of that stately edifice each one of us may play a humble part." The Italics are mine throughout.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Red Vase Press, Rangoon.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY FEBRUARY 21, 1918. [No. 18.

The Hindu Message stands for

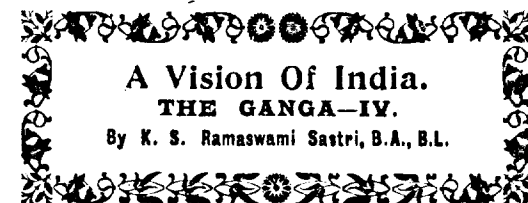
- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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And in a cave below the deepest deep
Dispelling by his self-effulgent light
The darkness dire which baffled human sight
Kapila sat in his God-seeing sleep.
Before his soulsight's all-inclusive sweep
The Truth of things revealed its glories bright.
His puissant psychic power in matchless might
Did move up Yoga's high and giddy steep.
The powerful steed which Indra left hid there
To foil Ayodhya's king's presumptuous pride
And dower the world with Ganga's holy grace
Stood like a painting in the charmed air
Where Nature like a shy reluctant bride
Before her bridegroom Soul revealed her face.



themselves of any present opportunity to obtain the benefits of modern education. For, large numbers belonging to every one of those castes have done the same themselves. We think, therefore, they are bound to do all in their power to offer every help to those Panchamas who aspire to advance themselves in the world. For, even in the present disorganised and abnormal condition of our society, we are bound to preserve what unity and co-ordination is still possible, so that our leaders may be enabled—now or in any future, near or remote, when they feel the promptings natural to all enlightened men—to do what they can to re-invigorate Hindu society and start it again on the work of fulfilling its appointed mission on earth.

If ever Mr. Thampuran's eyes happen to catch these few lines of ours, he will be able to judge for himself whether those who, like ourselves, support our ancient Dharma, believe in its spiritual potency, and insist on the necessity for its preservation, are, by any ordainment of irresistible fate, committed to what he calls "the communal enslavement" of the Panchamas,—whether, in order to recognise and fulfil their duty to either wing of his community or to any individuals belonging to it, they must make a sacrifice of the eternally glorious Dharma which, in spite of its chequered history of countless thousands of years and the mire of disorganisation into which many thoughtless Hindus of the present day are found almost hopelessly fallen, retains still several of the unfading laurels of a glorious antiquity and the ever living and vivifying and blessed promise of direct divine help and intervention whenever the course of decay is such as to threaten to overwhelm the holy people and their faith for ever. Mr. Thampuran speaks of "noble aspirations for the realisation of the high principles of Liberty, Fraternity, and Equality" which are animating the minds of the present generation of Hindus who have received a Western education. The Western interpretation of these "high principles" and the application of them to the practical affairs of life have proved a thorough failure, as shown

by the heart-rending and purposeless sacrifice of untold millions of valuable lives at the altar of the bloodthirsty Moloch of Modern European savagery. How we, Hindus, interpret these principles will be seen clearly stated below in the continuation we are publishing to-day of the introductory lecture on the Gita. It is in the spirit of this interpretation that, in our view, all Hindus—whether members or not of our caste-divisions—should approach the question of recasting and rebuilding our Community.

Notes and Comments.

"The Crisis in India" "A Step Towards Anarchy" "Lord Sydenham's Warning." Such are the sensational headlines under which the leading Anglo-Indian journal in Madras publishes a Reuter's telegram giving a summary of Lord Sydenham's article on "the Situation in India" in the *Sunday Times*. Surely, there is no crisis here,—except the standing economic one. The masses of our people die as ever in increasing numbers, and the higher classes and castes from whom the leaders of the Indian people are drawn are decaying in vitality because they have to compete in every walk of life, badly handicapped, with the representatives of the ruling race who have a monopoly of all the manifold advantages of race-prestige, of legislative and administrative control, of unlimited resources of accumulated capital, &c. The country has been, and is, absolutely quiet, except for the brief interval of three months during which the internments caused an abnormal agitation of the usually steady flow of the placid waters of Indian political discussion. There has been no "situation" or "crisis" worth speaking of, and never will be. For Indians are ever grateful for all they owe to their British rulers, and they firmly believe that the destinies of Great Britain and India are for ever wedded together for the achievement of a common glory and a common goal in the future evolution of civilised humanity.

Lord Sydenham speaks of a "small body

of political agitators which is demanding power for its own ends." An absurdly wild and absolutely unsupported assertion! A statement, moreover, utterly opposed to the views expressed by various other administrators of equal rank even within recent times. Has Lord Sydenham any proof to offer? None whatever. "The failure of the volunteer movement."—says Lord Sydenham. Our reply is,—The volunteer movement has been an unexpected success. The very fact that a beginning—and a hopeful one, too—has been possible is itself a matter for congratulation. The manhood of the country and of every community in it has long been kept in a condition of lethargic deterioration by the fatal policy of distrust so long in the ascendant. Now that a change is perceptible, the mind and conscience of the nation will unfailingly rise to the occasion and the demands made on it. Before the young men of our Indian castes and communities are called on to display their martial spirit or prowess, they must be made strong and athletic by constantly taking part in physical games and exercises of all kinds. It is only within a few years that the students of our schools and Colleges have been taught the value of participation in games and physical exercises in the building up of a strong and healthy body. Our rulers have not hitherto encouraged the formation of popular gymnasia or the holding of popular competitions for the exhibition of feats of physical strength and skill by trained men belonging to the various communities. If now at least all responsible officials resolve to make up for lost time, we feel sure that in another ten years we shall witness a vast and marvellous change. Lord Sydenham can do no good by shutting his eyes to the failures and failings of his countrymen in India, and by simply indulging in wild exaggerations regarding those of others whom they have neglected while themselves enjoying the blessings and sweets of power and office.

Lord Sydenham draws a distinction between "the fighting classes of India who have gallantly acquitted themselves in the

field," and "a section of the English-speaking Indians dominated by the Brahmins and the lawyers,"—in order to support his statement that it is only the latter who have been agitating for constitutional changes of a more or less drastic character. Evidently, however, he is not quite sure of the support and approval of the "fighting classes,"—for he is careful to add the proviso, "if they understood the issues." Our "fighting classes" will not fail to note what Lord Sydenham and others of his ilk think of their powers of intelligent discrimination and comprehension of the condition of affairs around them. When Mr. Montagu arrives, however, he will find an almost absolute unanimity of opinion and resolve among all sections of the Indian people,—among the leading sections of the entire Indian populations, whether Punjabees, Hindustanees, Bengalees, Mahrattas, or Dravidians,—as regards the need and urgency of constitutional change. Lord Sydenham is evidently a Rip Van Winkle who has got himself gently and slowly rocked into a condition of blissful and ignorant somnolence during the years of his retirement from office in India.

How afraid Lord Sydenham is of the dismal prospect before the Anglo-Indian bureaucracy of losing its present monopoly of high office is clear from his suggestion that "it would be easy to give minor posts in the administration, provided competitive examinations were not accepted as the only tests of fitness." Why not the major posts also? Because he wants the bureaucratic fraternity which he formerly led to enjoy for ever the sweets of power and the more substantial gains which are associated with the holding of those major posts in India. We have ourselves never had faith in the value of competitive examinations as a proper method for selecting candidates for Indian posts, "minor" as well as "major." So far we can agree with Lord Sydenham. We here add our humble voice to the chorus of Non-Brahmin agitation so as the concurring of all opinions may lead to their early abolition. Any one can see why Lord Sydenham wants to see competitive examinations abolished only for the

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THURSDAY EVENING 21, FEB. 1918.

Re-distribution of Provinces.

The rejection of the Hon'ble Mr. Sarma's resolution on this question was a foregone conclusion. We think Mr. Sarma made a tactical blunder in raising the question in the large and unlimited form of delimiting all Indian provinces according to language. No doubt he was careful to say that his proposal should not be understood to be intended to be carried out in this extreme form. He also laid down the conditions essential to the success of any such proposal to be three in number,—viz., that people should desire the change, that they should be sufficiently numerous, and that they should speak the same language. Every one ought to know that Mr. Sarma was interested only in the question of the Andhra province, and we think he ought to have brought up that question and that alone. Very likely he wanted to show that he was a cosmopolitan disinterestedly interested in the welfare of all the separate Indian nationalities, large and small,—and herein lay his mistake. In politics men are rarely disposed to take large or distant views, and prefer only to concern themselves with the present and the near. Mr. Sarma would, therefore, have appealed more effectively to the minds and consciences of his hearers if he had pictured to them the discontent and agitation prevailing among the Andhras during many years. That would have struck the right chord in the hearts of the

Indian members before him at least,—for they would have had to justify themselves in the presence of the Right Honourable Mr. Montagu who was seated as an interested spectator in the Visitor's Gallery. It was the Indian agitation and discontent with the present system of administration that had brought him to India in order to study the question with "the man on-the spot" and to acquaint himself with the views of the various Indian communities concerned. If the Indian Councillors showed themselves unsympathetic or unconcerned in regard to a change desired intensely and long agitated for by the Andhra people, that would have been a bad lesson to inculcate on one—Mr. Montagu, that is—who had come over to conciliate the Indian people by yielding, to the extent now desirable or possible, to their persistent agitation and demand for a change. Hence, we think that Mr. Sarma made at the very outset an inexcusable blunder in not confining himself to the question in which alone himself and the Andhra Nationality whom he represents in the Council are vitally interested.

In the *second* place, the arguments advanced against him were bound to be as academic as his own; and in a purely academic fight, we may be quite certain that success is assured in every case to him who plays the role of a champion of the existing regime. Men in general only desire a change when they begin to feel a pinch, or when at least they are made to feel it by forces which they are unable to resist. Mr. Sarma ought to have been able to put his case in such a way as to convince the Council that a refusal of his claim would bring in a situation among the Andhras not unlike what

flowed from the Curzonian policy of wounding the National susceptibilities and feelings of the Bengalee people. Instead of this, he chose to take up the more comprehensive and abstract principle, and suffered a defeat from an adverse combination of men some of whom were incapable of at all comprehending any questions of abstract principle, while others were adepts in the art of meeting abstractions by opposing abstractions. The Viceroy's Government did the best they could for Sarma under the circumstances by taking a position of perfect neutrality. This of itself was enough to show how weak any case must be which is made, to rest on purely abstract principles. The Viceroy's Government would not have taken that attitude, had Mr. Sarma been able to show that popular feeling among the Andhras ran high, and that Government would do well not to allow its temperature to reach the boiling point and then to deal with the question he had raised in the spirit of the repentant sinner and plunge into extravagant and extreme measures with the thoughtless and indecent haste which characterises discredited triflers who pant after a reconciliation or rehabilitation with those who are jubilant over their triumph. Government would not have forgotten the lesson of the agitation for the re-united Province of Bengal, and would have hesitated before taking up a neutral attitude when threatened with a similar agitation of public sentiment in regard to the Andhra Province question.

We are not a little surprised at the attitude taken up by the Hon. Mr. V. S. Srinivasa Sastri on a question so essentially South Indian as this. Had

he been content, like others, with purely abstract arguments, we should have passed over his speech without comment. As a matter of fact, he beat all others in the manner he trotted out abstract propositions against Mr. Sarma's resolution. It is strange even to the length of absurdity that one who is expected to keep himself in touch with all the phases of public sentiment in every part and province of India should have enunciated such purely abstract propositions as "the imperilling of the growth which we owe to British rule of a large idea of Indian patriotism", the rending of the historical associations which have grown round the present arrangements, &c. If these are valid arguments for opposing the consensus of public opinion and sentiment among the Andhras, we think that Anglo-Indian residents in India are equally justified in opposing the grant of self-government to India on the grounds that it would imperil the growth of a large idea of *Imperial* patriotism and the rending of historical associations that have grown round the present position of India as a loyal *dependency* of the British Crown. It is strange that this aspect of the matter should have been forgotten. The Hon. Mr. V. S. Srinivasa Sastri is an example of out-Heroding Herod in abstract reasoning. For, he went on to say, in reply to Mr. Sarma's statement that he deprecated a logical extension of his principle of delimiting Indian provinces on the basis of language, that, "every proposition had to be decided by its extreme application." We can imagine nothing more absurdly and stupendously abstract than this kind of playing with burning political questions on which popular sentiment—and espe-

cially the sentiment of educated and reasonable Andhras most of whom form the very cream of modern Indian culture—had emphatically and repeatedly declared itself. What an absurdity it would be, if the Hon'ble Mr. Srinivasa Sastri were invited to apply his wonderful dictum to his own enthusiastic advocacy of post-puberty marriage! We think that, after Mr. Sarma had expressly deprecated the logical extension of his principle to its extreme limit, the Hon'ble Mr. Sastri's procedure in giving it such an extension was an act of mere flippancy and a distinct *disservice* to the people whom he wishes to serve. The wonder at the same time is that he distinctly avowed that "the Andhra province question stood by itself, and that he had latterly come to think that perhaps it would be an advantageous re-arrangement in the province of Madras." Why, then, trot out the extravagant and miserable abstractions above referred to?

We must not fail to refer to one more topic before we close. The Hon'ble Mr. V. S. Srinivasa Sastri said, that "he was much disturbed by the idea that Mr. Sarma had thrown out that he would like the vernaculars to be the languages of the Government and Legislature in the Provinces. It appeared to him a perilous suggestion." Our heaven-sent legislator did not put forward a shred or shadow of an argument which could indicate where the peril would lie. The only peril we can think of is that the places of several of our Indian Councillors in the Legislative Councils would know them no more, and for the simple reason that they cannot hold forth in their own vernaculars. *Educated* Indians, so-called, are usually spoiled

children who can neither speak like cultured Englishmen, nor speak their Indian mother-tongues like truly cultured Indians of the normal type. In our view it is nothing short of barbarous that Provincial legislators at least should be called on to speak in any language other than the language of the province to which they belong. We may here quote the instance of the worthy Hungarian leader and patriot, Count Szechenyi. When taking his seat in the Diet of 1825, he introduced a memorable innovation. Hitherto Latin had been in use as the official language of the House of Magnates, but Count Szechenyi boldly broke through the established tradition and spoke in Hungarian; and although he was at first severely criticised and reprimanded, he had soon many imitators, and in truth his bold and manly bearing on that occasion largely contributed to the subsequent rapid development of the Hungarian language. Let us hope that the Indian mind is capable of developing a sturdy patriotism like that of the Hungarian statesman.

We feel pleasure in congratulating the Hon'ble Mr. K. V. Rengaswami Iyengar on the discriminating manner in which he dealt with this important question. We trust also that Mr. Sarma will next year bring the Andhra Province resolution specifically before the Council and do full justice to its claims and merits. We hope also that meanwhile the Andhra people will rouse themselves and carry on their agitation in such a manner that the question will be fully mature by this time next year.

An Urgent Need of the Time.

According to our sacred books the Brahmins are entrusted with the duty or function of "guarding the treasury of Dharma", and the Kshatriyas must protect all, including the Brahmins, and especially enable the latter to preserve the Dharma from being misunderstood and misinterpreted. Owing to a series of revolutions and other causes, the Kshatriyas lost their power and status in the land, and their downfall resulted in leaving the Brahmins without such guardianship as is needed for the preservation of Dharma. Hence, for centuries, Dharma has undergone a slow, gradual and continuous decline. Still, till very recently, the Brahmins were able to preserve their faith in the need and efficacy of Dharma as an instrument of the moral and spiritual evolution of the individual. But, within the last half-a-century, the influence of Western Civilisation and of the foreigners and foreign organisations introduced into the land for the purpose, avowed or disguised, of overthrowing the Hindu ideals of Dharma has been of the most deleterious character, and many Brahmins of South India, especially those belonging to the numerically largest section of Smarthas, have been found ready to violate the precepts of Dharma, if only thereby they can advance their interests or what they imagine—under the influence of Western ideals, political or other and at the instance of foreign guides—to be advantageous to the interests of the country. Some even of those who proclaim from the house-tops their faith in Dharma are unable to resist the influences and ideas which are in the air. The belief, in especial, that some great change is impending has

unsettled even sober minds, and every one has begun to think that he must make some contribution of his own to hasten its coming on or to prepare the country for it. When even minds usually calm and sober feel agitated and disposed to act on impulse, it is no wonder that minds having an innate tendency to emotionalism and especially those which are fanatical or fickle, become unhinged and take to wayward courses. The Brahmin community is like a person standing on the brink of a precipice and about to be cast head-foremost into the abyss by any false step, whether taken on its own motion by some irresistible impulse of despair, or at the interested counsel of foreigners who have their own ends to serve. The Brahmins have not shown themselves to be capable of united action, and have no leaders worth the name, at least in South India. The reason is that there are few Brahmins among us capable of forming high purposes, or of independent thought or disinterested activity. Even those who figure prominently in the newspapers or platforms mostly hate or despise each other. Hence the community is degenerating fast and has become the laughing-stock of all other sections of the Hindu Community, and the country at large.

Many Brahmins have, indeed, brains and energy, and some earn considerable amounts of wealth. But we do not hear that they do anything to start institutions to benefit their community as a whole. Contrast them with the Parsees, another small community, and see how their money flows to keep their own kith and kin from degradation. Rich Brahmins at least once used to regard as a sacred obligation the giving of food and alms

to the poorer members of their community. This has now fallen into neglect as a phenomenon of daily life. Even on festive, ceremonial or other such occasions, rich Brahmins are now giving up the custom of feeding poor Brahmins.

The Brahmins, according to the Sruti and the Smirithi, are the appointed media for the performance of sacrifices (*Yajnas*), and the blessed Bhagavan himself has explained how *Yajnas* are the means for maintaining the law of the universe by which the Devas, fed with sacrificial offerings, bestow, in return, rain and other gifts on men. Hitherto, the Vaidika Brahmins were everywhere welcomed and encouraged to perform *Yajnas*. Large crowds used to gather to witness the ceremonials, and money used to flow freely from all quarters in order that they may be conducted with due regard to the rules laid down for their performance. Within the last few years, however, a change has come over the community, and these *Yajnas* are no longer cared for and may be said to have been practically abandoned. The Brahmin Community seems almost to have lost its faith in *Yajnas* and in the sacred books (like the *Gita*) which inculcate them and explain the spiritual laws on which they rest.

The number of Vaidika Brahmins or those who follow the vocation of *Purohita* is daily going down in number, and we have occasionally heard of a whole village where none are available. In towns where in these days Brahmins congregate to follow various secular callings, matters have not reached this low state of ebb, for owing to the large numbers of those who still need or value the services of

Purohita, these men can manage to earn at least what is needed to keep body and soul together. But, owing to their profitableness, the various kinds of secular callings are more and more favoured, and so those who now pursue the priestly calling do not wish to train their sons to follow their own. The profession also even in its palmy days, never commanded much respect among Brahmins, for usually the priesthood has been dissociated from learning. The Pandit class which takes to learning has alone always commanded respect in India. There is thus every chance that, in a few years, no priests will be available to officiate at our Vedic *Karmas*; and for this reason the ceremonial part (*Karma-Kanda*) of the Hindu religion, which has already shrunk to very modest dimensions, may have to be abandoned. Then, with it the higher Hindu religion or *Jnana-Kanda* must fall too, for the *Karma-Kanda* is the step which leads to the *Jnana-Kanda*. *Jnana* can never be a reality to those who do not pass the portal of *Karma* and gain the purity of mind—i.e., the freedom from egotism and the disregard of fruit—flowing from it as its direct consequence.

When all these circumstances are considered, we think it is time that a Brahmin Sabha or association should be organised, and we are glad that the Brahmins of Palghat have already taken the first steps, towards that end. The organisation, when it is brought into existence, should, we think, be so constituted as to include Brahmins of all sects and sections so that, by slow degrees of *rapprochement*, unity of aim and common modes of thinking and acting may be arrived at by all. At first, no doubt, the situation may

seem hopeless. But when men learn to know each other and exchange ideas with the firm resolve to achieve a co-ordinated purpose and a common basis of action, we would fain hope that methods of conciliation may be discovered, and the community as a whole will be able to strengthen its position and reach some coign of advantage so as to avoid the disastrous fate now impending before it of an early decay and dissolution.

Notes and Comments.

In the issue of the Madras Mail dated 26th January 1918 there is a gross and deliberate perversion of the facts of Hindu social polity. The Editor thinks—or rather says—that the Brahmins have been sitting like an incubus on the rest of the population and are responsible even for the feeling of superiority felt and displayed by some sections of the Non-Brahmins towards the depressed classes. Both the statements are utterly false. The Hindu society is based on differentiation of duty and on a co-operative basis of service. He who rose upon the wings of duty and service into the upper regions of love and realisation was revered, from whatever group he rose. The modern feuds—of caste here or of race there—are all due to *Ahiveka* and *Adharma*.

Sometime ago it was stated that there were proposals in Germany to legalise polygamy!! The strange disease of a world-war seems to be producing strange remedies suggested in a spirit of reckless experimentation. What is the object of the proposal? To replenish the numerical strength of the decimated populations of the German states. What is this for? To increase the number of fighting units. What is the goal of this? To Germanise the world. Has life no fixed and high ideals for certain peoples? Is Law to be a mere German convenience and God to be a mere German commander?

The Madras dailies are becoming full of new educational propaganda. We have big advertisements of educational weeks, big type announcements of presentation of purses for the new educational scheme, etc. Has anybody reflected about both the sides of the question, we wonder? We are not here referring to mere careers and prospects from the worldly point of view. But from the point of view of religious education itself, has any one put the plain question as to what is the scheme of religious education and who are the persons to give it? Are Christians and Brahmins, outside insiders and inside outsiders, persons of different degrees of estrangement from Hindu culture to determine the men, the methods, and the ideals? Only the other day a strange enthusiast writing to the columns of *New India* stated that English also should be taught in rural schools. If the new demigods having charge of the department of national education open schools where applied science are to be taught and open industries where the men educated in such schools can find a living for themselves and bring more wealth into the country or at least keep the wealth of the country from going out, they will deserve what they seem to have already got—the applause of a listening nation which listens when there is nothing to listen to and of a grateful people who are grateful when there is no occasion for gratitude. The people of Trichinopoly and other districts at any rate have got the nearer and dearer, though humbler duty, of forming and endowing a Hindu College here where to the usual routine of study in our modern schools will be added the study of Hindu culture, art and literature, philosophy and religion.

Dr. Slater on National Income—I.

(By V. RANGASWAMI Aiyangar.)

Dr. Slater's views on the material condition of the country naturally attract attention on account of the position he occupies as University Professor of Economics. At the same time they run counter to the established views of Indian econo-

mists and publicists. We propose here to subject to criticism the latest of his attempts to elucidate the economic conditions of India,—viz., his estimate of national income in the Madras Presidency.

We wish to premise that the importance of the subject is our excuse for taking it up here. When his estimate was published, it was suspected that it would result in making out a case for the Government to impose additional taxation, especially an increase in the tax on land. This idea is confirmed by a casual statement in the Doctor's reply to Mr. V. T. Doraswami Aiyar (*vide The Hindu* of the 7th February) that, in as much as customs, &c., will not bring a substantial income to the state, the raising of land revenue is the only course open to them, if they wish to secure the funds needed for various measures of public improvement.

Before subjecting his estimate to examination, we shall make two preliminary observations. *First*, a nation's income consists of the total quantities of the varieties of goods, agricultural and non-agricultural, produced by it in each year. *Secondly*, increase or decrease of income is generally followed by a corresponding increase or decrease of population, as the staying power of a people and its ability to combat famine and disease are proportionate to its resources,—a conclusion which can be easily verified from the economic history of any country, European or other. For example, in Europe, owing to the continued and growing economic prosperity following the dawn of the industrial era and the practical disappearance of the old scourges of famine and pestilence, the death-rate in all progressive states has now been brought down to the low level of 14 per thousand, while in India it has never been below 30 and has gone up to the high figure of 60 or 70 during famine times. Again, while the average annual increase of population in Europe is not less than *one per cent.*, in India Mr. Datta's calculation (after excluding mortality from plague) shows that it stands at 375 per cent.

The preliminary observations above are intended to show that there can be no

increase of material prosperity unless there is an increase of population and wealth, and also wealth increases faster than population. We propose to apply this test in order to see if Dr. Slater's estimate of average income in this Presidency satisfies the test. Dr. Pierson, the distinguished Dutch statesman and economist, says:—"suppose that the Dutch census of 1909 were to show that the population had again increased by 13 per cent. in the preceding 10 years and the statistics were to show that the income of the nation had increased by 13 per cent, the people of Holland might comfort themselves with the reflection that no economic decline has taken place; there would certainly be no sign of economic progress." Pierson impresses upon his readers that, unless wealth increases faster than population, no improvement can take place in the material condition of a people; and he has shown that, during the 40 years ending in 1883, national incomes in various European states had become doubled while the increase in population ranged between 1.51 and 1.18 per cent per annum. This comparatively large improvement in income had been effected by means of improved agriculture, mechanical invention, &c. He says:—It is entirely owing to the strides made in production that a population of 350,000,000 men can now find clothing and housing on almost the same area as was formerly inhabited by 172,000,000 (in 1800 A.D.).

Availing ourselves of these conclusions, we hold that, unless Indian statistics relating to production and population prove beyond doubt that there has been continued progress in the directions above pointed out,—i.e., unless they show not only that both production and population have advanced, but that also production has advanced more largely than population,—no real material improvement can be shown to have taken place. We shall now consider both the items entering into the calculation,—(1) statistics of national income (2) the relative extent of the advance in production and population.

As regards the former (with which alone we are concerned in this article), we must, in the *first* place, not fail to distinguish

national and individual incomes. It is not true that, if we add all the individual incomes together, we shall get the total national income. For, in respect of all individual incomes, we must distinguish between *original* and *derived* incomes. If we allow the latter to enter into the estimate of our national income, we shall simply be adding several items over and over again and unduly swell the total which will reach a figure purely fictitious. The national income ought to be estimated by the summing together *only of original*, and not of *derived* incomes. Wages, interest, profits, the salaries of civil and military officials, the incomes earned by a numerous host of private individuals doing services of various kinds such as lawyers, doctors, schoolmasters, priests, painters, domestic servants, nurses, and others, should be counted as secondary incomes, and therefore ought not to be included in any estimate of the national income, though these services go to enrich the national life in a variety of ways. In the *second* place, Pierson points out that every act of production involves the destruction, in whole or in part, of certain quantities of economic goods. For example, we cannot produce corn without using seed, meat without using fodder, bread without using firewood, and so on; and so these, along with the wear and tear of plant, machinery, &c., must be deducted from the amount arrived at by totalling up all original incomes in order to arrive at a correct estimate of the real national incomes.

Dr. Slater, in replying (*vide The Hindu* dated 20th December last) to a critic who had said that "the labour of domestics, lawyers, and others who are paid out of the agricultural income cannot be estimated to add to the national dividend" has written as follows:—"This sentence appears clearly to indicate an opinion that the people who perform services and earn incomes thereby must have their incomes counted so far as they are concerned, but to get the total for the community, these incomes must be deducted from the incomes of those to whom they render such services. If I rightly understand your correspondent's meaning, he would say

that my income, for example, is not the salary I receive from the University, but what remains of that salary after I have paid my servant or servants, my barber, my medical man, the fees of the schools and colleges to which I send my son, &c." We cannot conceive of a more absurd misunderstanding of a plain statement of a fundamental economic fact, viz., that the incomes of domestics, lawyers, &c., are all *derived* incomes in the sense above explained, and consequently cannot be included in the national dividend. Also, Dr. Slater grossly misrepresents his critic. For, the latter did *not* state what the Doctor ascribes to him, viz., that these derived incomes must be deducted from the original income from production of all kinds in order to arrive at the national dividend or income. Had he made such a statement, then only would Doctor Slater's hypothetical case regarding his own income hold, and not otherwise. As the matter actually stands, his analogy is as misleading as it is totally inapplicable, and it is clear that the Professor's failure to perceive it is due to his manifest inability to distinguish between Original and Derived Incomes of a community. It is equally clear, therefore, that it is Dr. Slater who is in the wrong, and not his critic.

Passing to the other item in the estimate of the national income,—viz., the amount to be *deducted* from the gross earnings (or original income) on account of the economic goods destroyed, wasted, or worn out in the *preliminary* processes incidental to production, it may be pointed out, as Dr. Slater's critic in *The Hindu* has done, that Mr. F. C. Danvers of the India Office "has allowed 15 per cent. for seed, wastage, &c., which ought *not* to be included in a census of material production." Dr. Slater, however, has not chosen to *deduct* it from his estimate of income, while calculating the amount spent for seed alone as 8 per cent; and he makes no mention at all of other items to be deducted such as wear and tear of machinery and other materials incidentally used up in the processes preliminary to production. Dr. Slater's critic's own calculation of the total preliminary wastage for seed and

cattle-feed alone stands at 21 per cent,—even without including the amount for the wear and tear of machinery, plant, tools, &c.

Moreover, there are other important points to be taken into account which have been altogether ignored by Dr. Slater. *First*, in calculating the national income per year, it is not at all proper to take a particular year, but to strike an average of a long period of years,—a period sufficiently long to cover both lean and fat years. Dr. Slater has not chosen to take this course as he should have done, but selected one year only, viz., the official year 1916-17, a favourable year with pretty fair harvests all round. In his report on the Rise of Prices, Mr. Datta has shown that, during the 21 years ending in 1912 which formed the period of his inquiry, there were only two good seasons and that, in the other 12 years there had been enormous damages to crops resulting in shortage of foodstuffs which in turn caused seven severe famines carrying off millions of men and live stock. That, in a country which is made to depend entirely on the seasons for its out-turn of production, a large margin should be allowed for the vicissitudes arising from this cause needs no demonstration. *Secondly*, as Dr. Slater's critic has pointed out, he has prepared his estimate "at so many rupees per acre, having no regard for the yield." The actual yield in very many years falls short of the estimate by acre. *Lastly*, Dr. Slater's critic has also pointed out many other errors in his calculation relating to live stock, milk, &c., and also states that "Dr. Slater's figures for agricultural income are almost double that of Dr. Chadwick (of the Agricultural Department)."

In our next article, we will deal with matters relating to production in its bearing on the growth of population and national welfare.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Tirunagari.

Andal's Tiruppavai.

(By V. BHASHYAM IYENGAR, B.A., B.L.)
(continued)

Scriptures declare:

यत्राष्टादशसंमिद्धो महाभागो महीयते ।

न तत्र सञ्चरिष्यन्ति व्याधिदुर्मितस्कथाः ॥

"Where the great man flourishes who truly observes (the teaching contained in) the sacred Ashtakshara, there, do not thrive, disease, poverty or stealth." Not merely so, the place that can boast of a truly religious man commands everything that can be desired in this world or the next. This is not exaggeration. For verily such is the effect of godliness, and many of us have personally experienced it at least to a limited extent. Do we not feel ourselves electrified and elevated even by the simple presence of a great man? It is the spirit of the Lord which naturally radiates the better, the more the crust of selfishness which envelopes the medium of the individual self or Jeeva, is removed. What indeed can this radiation not achieve? Those which we call natural forces cannot produce greater results than this radiation, for are they not merely an infinitesimally small phase of the activities of the Primeval Spirit and Intelligence.

This natural effect of godliness is dealt with in the third stanza. It is here not merely one individual self whose eyes are turned to the Lord. All the gopis have accepted Him, who humbled Bali's pride and graciously brought the whole world under His growing feet, as their end and their means. For themselves, they wished for nothing else than the union with the Lord and service at His feet; but their spirituality must spread its influence on all their surroundings. Plenty will therefore reign everywhere; the shepherds who allowed the gopis to have their desire, will be bountifully blessed with beneficent rains in the appropriate seasons; their crops will grow even as luxuriously as the Lord did when Bali's gift had been made; their cows will fill pots after pots with their delicious milk, and in short, everlasting wealth and prosperity will fill the whole country.

The fourth stanza contains an exhortation to Varuna to open his flood-gates and bless the whole world with plentiful rain. But the cynic asks, "Is this Varuna a servant of the gopis?" The answer is an emphatic affirmative. The instruments of the Lord are also the undoubted instruments of His beloved. There is nothing here against the Laws of Nature, if we properly understand them. Has not a Sage proclaimed, that rain would fall at the mere bidding of a Pativrata? They are not mere idle words. Once a person truly casts off his selfishness and lets the Lord in him have free play and scope, all the forces of nature are at his beck and call, though he may be unconscious of it. That is why it has been said: द्रवन्ति दैत्याः प्रणमन्ति देवता नश्यन्ति रक्षोऽस्यपयन्ति चारयः ॥ यत्कर्तृनात् ... ।

"When the glories of the Lord are sung, Daityas, or Asuras, run away, the Devas, Varuna is one of these, come and prostrate, Rakshasas perish and enemies are nowhere."

In the next stanza which is the last of what I may call the introductory stanzas, is answered the question "would not our sins accumulated in the beginningless past militate against our attempt to reach the Lord?" The question is not unnatural seeing that elders have said: श्रेयांसि बहुवि-

ग्रानि "There are many impediments in the way of great deeds," but it does not take into account the all-surpassing greatness of unselfish love towards God which both overcomes the intervening obstacles and accomplishes itself. Did not Vibhishana, the *uterine* brother of Ravana, rush to the Lord Rama for refuge and protection, just as he was, without any sort of purificatory ceremony whatsoever, and was he not readily accepted? Indeed, there is nothing like first washing away our sins and then beginning to love and worship God. We need no candle shade to see the bright Sun shining before us; we have only to open our eyes. Even just so, if we rely on the Lord with all our heart, and take the first step, utter His sacred name and think of Him and his wonderful glories, our sins would be nowhere. He who came all the way from Sri Vaikuntam to Mathura and

would even descend to the depth of mingling himself and playing with the ordinary shepherds who could not distinguish between their right hand and left hand, He of such wonderful power and capacity and yet so genial and easy of reach;—Does He need any introduction? Would He require or allow us to go after any wild goose chase of trying to wash away our sins, once we think of Him and unselfishly submit to Him? No, the sense of our accumulated sins need not trouble us in the least when once we cut away their root of selfishness, and take our stand by the side of the loving Lord. They become non-existent in a second, like unto a heap of fine cotton held out into glowing fire, as stated in Chandogyaopanishad, "तद्यथेकीकतूलमग्नौ प्रोतं प्रद्वयेतैव हास्य सर्वे पाप्मानः प्रद्व्यन्ते ।"

The next ten stanzas describe how the gopis who woke up first roused the others that they may all go to Lord's mansion in a body. It has already been stated that selfishness is condemned even in the enjoyment of the Lord. There were also other reasons why they did not want to go to the Lord, each in her own way, but in a body. Persons entering into a flowing torrent do not go alone, and similarly the glory of the Lord might carry one off one's feet, if one tries to face Him unaided. This indeed explains the communal worships in temples, mosques and churches. And then, the company of His servants, who would recommend one to the Lord is itself a thing to be strived at. In any case, even if our neighbour is apathetic, it is our duty to quicken his soul and try to take him on with us to the presence of the Lord.

These stanzas form excellent reading and are both interesting and instructive as laying bare though in somewhat figurative language the various emotions, feelings and sentiments that should prevail on either side under similar circumstances. The theme of one and all of these ten stanzas is some one or other of the innumerable exploits of our Lord. Now it is His condescension in reclining on His serpent couch, not only in the milky ocean but in the heart of every body who would think of Him; then, it is the thousand and one

super-human deeds of the Lord Krishna; again, it is the exploits of the genial Rama, the Emperor's son, and so on;—these are the only matters which would interest and rouse the gopis who were in their beds.

It is impossible to deal with all the stanzas under consideration in detail within the bounds of this cursory article. I may, however be pardoned, if I make a short reference to one of them, the last.

Here was a damsel who had been waiting to receive and enjoy the sight of the whole body of the gopis. How pleasing, how ennobling, is the sight of a collection of true devotees? The gopis had been rousing her neighbour to bestir herself and join them in singing the Lotus-eyed Lord who bears the Sankha and the Chakra in his mighty arms. The damsel caught their last words and set them to tune in her melodious throat as she lay on her bed. The gopis heard the musical voice and moved towards it and exclaimed எல்லே இளங்கிளியே, "Ho! young parrot!". This interrupted the damsel's song and she stopped and kept silent. The gopis continued: இன்னமுறங்குகியோ! "Are you still sleeping?". With so many waiting outside to greet and honour you, could you neglect them and lie dormant? Or having obtained the best opportunity to seek the secret audience of the Lord could you fail to take advantage of it? Should not the wise lie awake in what is night to others? The damsel was so much engrossed in meditation that even the gopis' words bore her and she said: சில்லென்றழையேன்மின், நங்கைமீர்போதருகின்றேன், "Pray do not call me with shrill voices, my ladies, I am coming." Her God-realisation was so intense that even the address of fellow devotees appeared an interruption! The gopis were apparently stung to the quick and replied: வல்லையன் கட்டுறைகள் பண்டேயன் வாயறிதும், "How clever! we know already your hard speech and skilful tongue." She hastily retorted: வல்லீர் நீங்கள், "You are clever (not I)", but added on second thought, நானேதான்மிக, "Let it be myself." She was the affected party, having been charged with hard speech and skilful tongue, and yet took the blame on herself. That is the way of true

servants of God, they are so submissive that whenever anything goes wrong anywhere, they think it is all their own fault; just as Bharata, who thought it was his own sin that drove Rama to the forest:

न मन्थराया न च मातुरस्या

दोषो न राज्ञो न च राघवस्य ।

मत्पापमेवात्र निमित्तमासी-

द्बनप्रवेशे रघुनन्दनस्य ॥

This subdued the gopis, and they said: ஒல்கை நீ போதாய் உனக்கென்ன வேறுகூடய், "Come forth quickly; could you want anything for yourself, without us!" Individual and secret devotion to God only ranks after the company of and devotion to His elect. It is said, that during the ban by the saiva Chola king against Sri Ramanuja and his followers from entering the temple and worshipping the Lord of Sri-Rangam, who is so dear to the Vaishnavas, Koorattu Alwar the foremost disciple of Sri Ramanuja and the ideal Vaishnava, was on account of his perfect gentleness of disposition, offered by the gatekeeper, the liberty to go into the temple and worship the Lord, if he would relinquish his connection with Sri Ramanuja, but he preferred to have the latter and go without the worship of the Lord. The damsel who was inside was aware of the eminence of the God's elect, and had only been waiting for all the gopis including the novices to gather together, and therefore, questioned, எல்லாரும் போக்தாரோ, "Have all turned up." They answered, போக்தார், போக்தெண்ணிக்கொள், "All have turned up. Come and take the count," the object of taking count being to mix with each and every individual and not merely with the gathering as a whole. And what was the object of all this?; வல்லானே கொன்றானே மாற்றுகை மாற்றழிக்க வல்லானேப் பாட, "to sing the wonderful Lord, who killed the strong elephant (Kuvalayapedam) and could wipe out the might of the enemies." All the power of the Lord, verily seems necessary to put down the pride of man, which is not smaller or less strong than an elephant, and remove our wickedness of heart and will. But the wonder is, that when evil has disappeared from us, the

Lord is found to be so gentle and malleable, that He appears to have no will of His own. How many times have His true Bhaktas not had the upper hand of Him.

(To be continued.)

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(Continued.)

काश्यश्च परमेष्वासः शिखण्डो च महारथः ।

दृष्टुम्रो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपद्याश्च सर्वशः पृथिवोपते ।

सौमद्रश्च महाबाहुः शङ्खान्धुः पृथक् पृथक् ॥ १८ ॥

The mighty-bowed King of Kasi, the Mahâratha Sikhandi, Drishtadyumna, Virata, the unconquered Sâtyaki, Drupada, the Draupadeyas (Droupadi's sons), and the mighty-armed Saubhadra (Abhimanyu) blew their conches separately on all sides.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नमश्च पृथिवो चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

That uproar rent the hearts of the sons of Dhritarashtra, filling the earth and sky with the sound.

अथ व्यवस्थितान्द्रु धार्तराष्ट्रान् कपिष्वजः ।

प्रवृत्ते शस्त्रसपाते धनुस्त्रयस्य पाण्डवः ॥ २० ॥

Then, the monkey-bannered Arjuna, on seeing the marshalled Kaurava forces and when the battle was about to commence by the discharge of military weapons, took up his bow.

NOTES:

I. अथ. This word always marks a change of topic. It may refer also to the fact that something unexpected was imminent. The word is also said to be auspicious in itself and is a मङ्गल शब्द and introduces us to the blessed Gita.

ओंकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।

॥ १ ॥ ऋणं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥

हृषीकेशं तदा नाक्यमिदमाह महोपते ।

अर्जुन उवाच ।

सेनयोः सभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥ २२ ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्वृद्धेर्दुष्टे प्रियचक्रावपः ॥ २३ ॥

And spoke thus to Krishna, O King: "Station my Car, O Achyuta, between the two armies, so that I may see who have come here longing for battle and with whom I must fight in this great work of war, and gaze on all who have assembled here, for fighting desirous of pleasing in battle the evil-minded son of Dhritarashtra.

NOTES:

1. आह. Being of a noble and deliberative nature he did not precipitately run away from the war under the influence of his impulse of tenderness as Duryodhana forced on the war under the influence of lust of dominion. He spoke and awaited illumination.

2. अच्युत. Arjuna was not afraid that by being between the two armies he would be singled out for attack when unready, because it was a time of righteous warfare and hence no one would attack him when unready whatever was the cause espoused by him and because अच्युत—He of the Omnipotent will—was by his side.

3. We may note also that consciousness of personal doing which is indicated by the frequent use of the first personal pronoun etc. in these lines: मे रथं, निरीक्षेऽहं अवेषेऽहं etc. This shows that he was beginning to have the fundamental error of his being a doer. According to the Advaitic school of thought the soul is not a doer but is अखण्ड सच्चिदानन्द (Infinite Being, Consciousness, and Bliss). According to the Visishtâdvaita school the soul is no doubt infinitely subtle but is सच्चिदानन्द.

According to the Dvaita school the soul is not स्वतन्त्र but is dependent on God and the idea of his being a doer is hence an illusion. In any view, therefore, the soul has a different origin, nature, and destiny from nature (Prakriti), and it is the identification of the soul with the properties and tendencies of the non-ego that brings about *Samsāra*, just as the realisation of the true nature of the soul brings about the bliss of liberation and beatitude.

(To be continued.)

Dharma—III.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

We saw how the ancients understood *Dharma* to mean the injunctions contained in the Vedas. Inversely this means that the Vedas are the right instruments with which we can recognise *Dharma*. To be more plain the definition “*चार्दना लक्षणोऽयं धर्मः*” (जि. १. १. २.) given by the venerable Jaimini means that the Vedas are the only *pramanas* in regard to *Dharma* and *Pratyaksha* and others cannot decide it. This naturally brings us face to face with Mrs. Besant's contemptuous remark “why should any particular set of books be kept sacred?” (Wake up India: Foreign Travel). Our answer is that the Vedas are not purposely kept sacred but we are forced to regard them as such as will be evident from an impartial discussion of the relative merits of the various *Pramanas*. This is not the first time when the authority of the Vedas is questioned by Mrs. Besant and others. It was the ancient Buddhists who raised this objection more forcibly than she has done and it was the *mimamsakas* who came to the rescue of the sacred Vedas. Her absolute and implicit faith in the marvellous efficacy of the historical method of criticism too is not quite new to us Hindus but is as old as the Buddhists or even older than they. We beg to point out that we mean no personal ill-feeling to Mrs. Besant by the above remarks, but what we mean is that these stale and barren objections in regard to the authority of the Vedas, once met and overthrown, though somewhat forgotten in later days, have now been vigorously pushed forward by her exertions. Hence our duty is

again to examine how far the method of investigation carried on in these days stands the test of Reason. Says Mrs. Besant “every *Śruti* must pass through the fire of criticism and thought in India as similar books have passed through the fire of criticism in the West.” We regret to find that she has not laid down the principles that govern the law of criticism and hence our work becomes somewhat laborious as we have to sift every possible objection that can be reasonably raised. Fortunately for us the Buddhists have done such a thing and if we note down their objections and the reply of the *Mimamsakas* to them we shall have answered Mrs. Besant's query, “what about historical Criticism”. Our readers will kindly excuse us for dilating on this topic. Let us turn to the subject proper: *Pramanas* have been translated by the late F. Max Muller as the “right instruments of Knowledge”. We saw that *Dharma* can be learnt only from the Vedas. Hence Vedas are the right instruments of knowledge in regard to the knowledge of *Dharma*. This is the view of the followers of the Vedic religion. The Buddhists begin by discarding the validity of the Vedas as a *Pramana* at all. Why? Because they cannot become *Pramanas* by themselves. What are the Vedas but a collection of words? And words cannot come into existence spontaneously but, only with the help of a human being they may be made to show their presence; and unless we can be sure of a man's sincerity and honesty we cannot with justification rely on what he says. Therefore for the Vedas to become *Pramanas* we must first know who was the author of them and how far are his words reliable. Hence it is that only a secondary, or conditional *Prāmānya* is claimed for words or sentences, whether they be written or spoken; but in the case of the Vedas even this conditional “*Prāmānya*” becomes untenable. Highly childish, ludicrous, and impossible things are dealt with in the Vedas. We shall cite one or two examples: There is a passage “*अग्निहोत्रं जुहुयात् स्वर्गकामः*” in the Vedas which means “One desirous of obtaining *Svarga* should perform “*Agnihotra*”. How can a human being know that “*Agnihotra*” is a means to obtain *Svarga* (Heaven)? “*Svarga*” is a place or thing whose whereabouts we do not know, nor can be known with the help of any *Pramana*

such as *Pratyaksha*, *Anumana*, etc. To give a beautiful description of a place or a thing the real existence of which we have no means of knowing is, to say the least, ridiculous. Unfortunately only such things and descriptions abound in the Vedas. What is the meaning of describing Agni with four horns, and three legs, two heads and seven arms? (“*चत्वारिंशद्भाः त्रयोऽस्य पादाः द्वे शीर्षे सप्तहस्तासो अस्म*”). No wonder if McDonnell declares the Vedas as the “babblings of a child humanity”. Logically therefore those who wrote the Vedas must be concluded as having had civilisation of a very low type and to quote those texts as of absolute authority in an age when reason and not implicit obedience is considered as the guiding principle in everything is nothing but nonsense. This is how the Buddhists maintain their view. In the next article we shall see how the *Mimamsakas* reply.

The Hindu Ideal.

My darling, this thy marriage day

Lights all my heart with pure delight.

May it rekindling in thine heart

Light up thy face in depths of night.

Grace thou thy husband's home with
love.

And change even pain to wisdom's
fruit.

Bear gently with his failings, child,

For souls of men are children unite.

And when the shades of evening close

Around your narrow prison-walls,

Take him in hand and lead him on

To where His voice of Freedom calls

K. G. SANKARA AIYAR,

B.A., B.L.

Pandit's Column.

[We purpose to publish from time to time translations of contributions by Pandits which give an insight into the culture of our land. To-day we print below our translation of Pandit O. S. Venkatarama Aiyar's account of an interesting incident in ancient Tamil history,—an authentic case of telepathy related in the *Purananuru*, a Tamil classic.—Ed.]

An Authentic case of Telepathy among the ancient Tamilians.

(BY PANDIT OOTHUKKADU S. VENKATARAMA AIYAR.)

In olden days one of the three Kings of the Tamil country, *Ko-perunchola* by name, ruled the Chola Kingdom with *Woriyur* as his capital. He was great in the knowledge gained from books and in the knowledge of the world, and he had faith in God. To guard the welfare of his subjects as his own was a noble trait of his character. He never departed by a hair's breadth from the strict rules of his Kingdom's polity. He was free from all faults except that, for some unknown reason, he quarrelled and engaged in war with his sons who had become his enemies. By his own example, he made clear to all the true nature of friendship. He was the liberal patron of great men of letters like *Pothiyar*, *Eyithiyanar*, and others, and strictly carried out in his life their ethical precepts. He gave liberal gifts of land in his state even to the wise men who condemned in unmeasured terms his unnatural conduct in carrying on war with his own sons, and diligently practised all the available means for gaining the state of bliss in the future life.

This excellent King had a friend who was in every way worthy of him. He was a native of *Pisir* in the Pandya country, and his name was *Andaiyar* (அடையார்); and he was known to all as *Pisirandaiyar* (பிசிரண்டையார்), according to the custom of the age by which the name of the native place was prefixed to the name of well-known persons. Of these two friends, the king had always lived in the Chola country and *Andaiyar* in the Pandya country,—and so they had never known each other in person. But the king had known by report from many persons

The Hindu Message

THURSDAY EVENING 28, FEB. 1918.

District Boards' Powers.

The discussion on the Hon'ble Mr. Ramachandra Rao's resolution on this question has been of an interesting character, if not altogether edifying or dignified, on account of the needless wrangling which occurred on this occasion, as on some others, owing to the failure, from whatever cause, of some of the members, on one side or another, to put their case fully and clearly before the Council or to understand a point of view somewhat different from their own. Some members also seem to be very sensitive, or even seem to think that the Council is a place where they can air their passing emotions and peculiar inclinations, whether or not the occasion is suitable for it. Such developments or dispositions are natural enough in a time of transition, but we think that the part of wisdom and common sense lies in resisting the temptation to enter upon erratic courses, and in adopting moderate counsels so as to advance the public welfare.

The Hon'ble Mover of the Resolution made fairly clear what he wanted. He wanted only a "larger liberalising" of the District administration and a "closer association of the people" with it. He said also:—"The question of the extent of that association he would leave the Government to decide." So far there was no difficulty, and there could be no room for difference of opinion. But he introduced the apple of discord when he said:—"The true

line of advance was to extend the functions of District Boards and transfer the functions of Collectors to District Boards. The District Boards should be empowered to deal with the branches of administration other than local self-government." And again:—"His object was to press the principle rather than go to the details whether the functions of the District Councils should be advisory or administrative."

There can be no difference on the question that larger powers and functions of local or even District government should be conferred on District Boards, and there is no doubt that the Bill soon to be passed into law will grant several such powers. But beyond this the Hon'ble Mr. Ramachandra Rao proceeded to raise two questions:—(1) Are all the duties of Collectors to be transferred to the District Boards?; (2) Are the Board's functions with regard to such duties to be advisory or administrative? Evidently, the Hon. Mr. Ramachandra Rao's ideal was to make the District Boards occupy the position of a District Legislative Council or House of Commons, and to act as a check or watch on the Collector's exercise of absolute power in regard to "questions of general administration affecting their districts."

The Hon'ble Mr. Rajagopala Chariar could *not*, and did *not*, fail to understand him properly. For, in his first reply, he said:—"If they accepted the resolution, the Council would be committed to a recommendation to enlarge the present functions of Local Boards and to make a statutory provision in the Act now under revision empowering local Boards to express their views on all subjects relating to the various branches of District Ad-

ministration." But, in further discussing the Resolution, he proceeded to consider what he called its "full implication." In so doing, he feared (1) that "every Local Board would become a weak imitation of the Provincial Legislative Council, and questions would not be discussed with the feelings of appreciation of all sides, and with the ability and detachment which was conspicuous in the honourable members of that Council"; and (2) that "people in charge of the District administration could not be expected to be thoroughly acquainted with all matters of general policy as to be in a position to defend Government." *Thirdly*, the Hon'ble Mr. Rajagopala Chariar pointed out that the Resolution, if passed, would "cut at the root of the machinery of the legislation." For, "if they (the Local Boards) were created Advisory bodies on all branches of administration, their advice should be acted upon, for the consequences of which they would not be responsible." He, then went on to give instances of questions which might be brought before Local Boards, such as communal representation, Moharrum and Dussrah disturbances, Moplah outbreaks, the representation of castes and creeds in the administration. On these grounds, the Hon'ble Mr. Rajagopalachariar said that he would accept Resolution XII, if the words "committed to their charge" were added at the end. The effect would be that the Local Boards would have to confine themselves to the business entrusted to them under the Bill now on the anvil. When that Bill came on for discussion Mr. Rajagopalachariar said that "those questions"—(meaning those which were to be brought before the Local Boards)—

"might be considered."

We think that the position taken by the Hon. Mr. Rajagopalachariar was not indefensible; and His Excellency the Governor, at a later stage, in a conciliatory speech put to Hon'ble Members the question "if it would be really in the interests of the development of local government in this country that they should deliberately put upon the young institutions in their infancy not only statutory duties which they should carry out but also charge them with the duties of criticising at large everything that went on. He gravely doubted if it was a wise proceeding. It was better for them to err on the side of caution and not commit themselves in favour of such a decision." His Excellency also pointed out that "it was not the case in any local institutions of the United Kingdom such as parish councils, school boards, or town councils that they had any such powers as were now proposed."

The result of His Excellency's intervention was that, finally, the Hon'ble Mover of the Resolution withdrew it. "All's well that ends well," and this course was the only proper one to adopt, especially because the Hon'ble Mr. Rajagopalachariar gave an assurance that "the questions in this debate would be borne in mind by the Government" and that "the Government would discuss the whole thing at length. The resolution and the various aspects put forward would be kept in mind and considered."

We regret, however, that the intervention of the Hon'ble Mr. V. K. Ramanujachariar was rather unfortunate and gave an undesirable turn to the debate. We are convinced that there was not the slightest ground for the

attack on the Hon'ble Mr. Rajagopalachariar (and other Indians in high positions) implied or expressed in the following comment:—"I have always thought that the Indian will play his part well, wherever he is placed. I was an official and knew well how I thought then. I am now among non-officials and feel the change in my thought. The one feels like an absolute autocrat and the other feels a downright critic. The cause for a such a thing is in either case a feeling of irresponsibility." We do not remember ever reading a more deplorable and reckless attack on the educated Indian's character as a public man. These remarks have not the slightest foundation in fact; and, if they were true, there would not be a more unprincipled body of men in the world than educated Indians. If it be true that Indians, whether officials or non-officials are all men characterised by "a feeling of irresponsibility", how can the Hon'ble Mr. V. K. Ramanujachariar be justified in advocating, as he went on to do, the grant of responsible government as the remedy for it. If he had said that the educated Indian feels his responsibility, as an official, to the Government, and, as an elected councillor, to the constituency who elected him, there would have been at least a nearer approach to the truth. As a matter of fact there are and have been, many who, as officials, have felt themselves responsible *both* to the Government and to the people. There are, fortunately, many cases in which, even under the bureaucratic government now in power, responsibility to government is not inconsistent with being also responsible to the people. We think that not only there was no justification for the veiled attack contained

in the remarks quoted above on the Indian Member of the Madras Executive Council, but that the Hon'ble Mr. Ramanujachariar's more direct attacks on the same gentleman in other parts of his speech were also equally unjustifiable. The Hon'ble Mr. Rajagopalachariar's references for instance, to communal representation, Hindu-Mohammedan riots, the non-Brahmin agitation, &c., were brought up *only as illustrations* to show the nature of the questions that would have to be discussed in the Local Boards if they were made advisory bodies capable of discussing and passing resolutions on all important questions of public administration in the District. Hence it is wrong to infer as Mr. V. K. Ramanujachariar did, that the Hon'ble Mr. Rajagopalachariar entered into a formal statement of his own views on these matters or of the policy of the Government of which he is a member.

We must also with equal emphasis condemn the implication contained in such remarks as the following to which the Hon'ble Mr. Ramachandra Rao gave utterance in replying to the criticisms on his speech in moving this resolution:—"If the Hon'ble Mr. Rajagopalachariar joined our ranks, he would change his view." We would say, the converse would be more correct. If the Hon'ble Mr. Rajagopalachariar changed his view, he would join their ranks. He must be given full credit for sincerity in the position he occupies, just as the Hon'ble Mr. Ramachandra Rao is entitled to the fullest credit of sincerity as a tribune of the people and the champion of educated Indians.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price Annas 4 only.

Prof. K. B. Ramanadha Iyer on University Reform.

It is a great advantage to have the views of so distinguished a scholar and active educationist on the reform of the Madras University. We shall deal *seriatim* with the topics he dealt with in his address at the South India Teachers' Union, Madras, on Sunday the 17th February last.

1. "*The personnel of the University*". The Professor's first proposal is "to increase the elective element". We agree, but not for the reason assigned. His reason is:—"The Government thought that it had a considerable stake even in the administration of the Universities. So the Government would exercise its right to veto whatever there might be undesirable in the regulations they might contrive to pass". This, we consider, is only partially true. For, sometimes the Government veto has been of help to the Country, for they have used it to overthrow or modify unreasonable or unpopular decisions arrived at in the Senate by hasty or packed majorities. We do not think that any one would propose that the Government should be called upon to abandon its power of veto so long at least as the present Constitution of the University continues to encumber the ground. No doubt, the power of veto is only exercised by Government on those rare occasions when there is an emphatic popular disapproval or widespread excitement over a change passed by the Senate. But so long as the veto has a practical value of this kind, it should be retained, though only to be rarely used, as it has been. Hence we cannot agree that "the increase of the elective element"—useful as it will certainly

be—is needed for the reason assigned, viz., that it will remove the influence of Government.

Moreover, even if Government abandoned its interference through the exercise of the power of veto, the mere "increase of the elective element" cannot prove in itself an effective means of reform, if what the Professor said—more by hint than by express statement—regarding the present state of affairs be true. He said:—"Unless those people worked together and presented a united front, there could be no chance for their view of matters." Now, Indians are everywhere unable to "work together and present a united front". Even as the University Senate is now constituted—42 Indians out of the 93 constituting the entire strength, which is certainly a most unsatisfactory state of things in an *Indian University*—the Indians have frequently failed to do all the good they can, *because* they have failed to unite on various important occasions. What guarantee is there that they will do better if they secure a larger "elective element"? The truth is that each Indian wishes to think independently for himself on every topic under the Sun and has not yet learnt the important lesson of endeavouring to secure what advantage one can, as each occasion presents itself. Modern public life is certainly not regulated according to any principles of everlasting Dharma, but is simply carried on through the working of the process of competitive bargaining,—or rather of that of war in which both strength and strategy, and especially the latter, are needed to secure victory. So long as educated Indians suffer from the disease of self love and self-determination and lack the power of

filling of the "minor" posts. The monopoly of "high" office is the chief of all the means by which the *esprit de corps* of the Indian bureaucracy has been maintained; and, when that monopoly is broken we feel sure that the serfdom of the Indian official coolies will cease, and the human soul in them will again assert itself. What the Sydenham set are in mortal dread of is exactly this spirit of self-assertion and self-knowledge in the educated Indian.

Lord Sydenham gives a list of urgent reforms needed in India,—the transfer to Indians of larger powers of local self-government, the restoration of village panchayats, the reform of education, and the complete overhauling of civil law and procedure. All these are certainly urgently needed reforms,—but we want, even more than all these, the restoration and development of our industries and arts. So long as the Anglo-Indian bureaucracy wields the reins of powers, we cannot hope to have this most urgent of all reforms; nor are we quite confident about securing even those other aforesaid measures which are certainly of less urgency. Transfer power to the people, and the country will have all these boons in quick succession on the crest of a swelling tidal wave of reform. The present Indian constitution is antiquated and obstructive to the last degree, and ought not to be allowed to stand and encumber the earth a moment longer. We want self-government,—“a real, living representation of the people,” in the magnanimous and stirring language of the greatest man of the nineteenth century, Mr. Gladstone,—the unrestrained power to make ourselves a happy, prosperous community, with our national self-respect restored to us so that we may take our rightful place among the fraternity of self-governing and self-respecting nations constituting the British Empire.

Lord Sydenham says:—“India's most pressing need is the abolition of the caste-system, and here lies a magnificent field of work for real Indian patriots.” Why is the abolition of caste our most pressing

need? Lord Sydenham refuses to tell us why. But he has unconsciously exhibited the proverbial cloven foot. He speaks in one place of “the section of the English-speaking Indians dominated by Brahmins and lawyers.” It is “the Brahmins and lawyers” who have ever been the abomination of the Indian bureaucracy. Lord Sydenham evidently feels that, if caste is abolished, the domination of the Brahmins and lawyers will cease in the land and its politics. We fail to understand how the abolition of caste will lead to the abolition or extinction of lawyers in India. We have even now a numerous and influential body of Non-Brahmin lawyers; but Lord Sydenham is evidently of opinion that, as the Brahmins form the large majority of Indian lawyers, the lawyers will, when the Brahmins are got rid of by the extinction of caste, form a microscopic minority and so remain without influence, and then the present narrow rule of the Anglo-Indian bureaucrat will get perpetuated and will continue for ever in strength without the rivalry or the intrusion of the Brahmin caste. It is equally astonishing and disgusting that a nobleman bred in the free democratic atmosphere of Great Britain should make so contemptible an exhibition of clannish narrowness and jealousy. “Can the Ethiopian change his skin, or the leopard his spots,”—we cannot help exclaiming.

Mr. N. K. RAMASWAMI writes:—

A *Sadas* was held at the Mutt by His Holiness Sri Sankaracharya Swami of Kumbakonam on the evening of the Vijayadasami day for awarding gold and silver medals to the Prize-winners and presenting works to all the Varnashrama Dharma Prize essayists. 21 Essays had been received from the colleges of Trichinopoly, Kumbakonam, Madras, Salem, Guntur and Benares. Two of them were in Tamil, one being by a 4th Form student. Medals were given to Ganesan and Ramachandran of the St. Joseph's College, Trichinopoly and Manusmriti and Bhagavad Gita in Sanskrit, Sandhyavandana Bhashyam in Tamil and the Ramayana numbers of Mr. Sarma's Portfolio of drawings were presented to the two medallists and the 4 Kumbakonam College essayists who attended the *Sadas*. After a few preliminary remarks by Professor Sundararama Aiyar, His Holiness gave a masterly and inspiring lecture in defence of Varnashrama Dharma.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.,
(The substance of the lectures now being
delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

In fact the Hindu conception of Dharma is not really out of harmony with the essential elements of the modern spirit. The modern spirit is summed up in the words—Liberty, Equality, and Fraternity. As regards Liberty, the greatest of Hindu books on Dharma says—

सर्वे परवश दुःखं सर्वमात्मवशं सुखं

Mann.

In this country Dharma ruled the Kings who ruled the people; bad Kings were turned out when they were bent on destroying Dharma; the people were consulted when the heir-apparent was chosen and at other important moments of the national life; there was the combination of a strong central authority and local self-government and village autonomy; there was no mere verbal worship of democracy as a fetish in combination with the pulling of the political strings by abusive and self-seeking cliques such as we find in the West, but a stable social and political order based on an admirable combination of the elements of monarchy, aristocracy, and democracy all under the sovereignty of Dharma; there was no clash of majority and minority or of minorities *inter se*, but there was an organisation of society on a basis of co-ordinated and non-competitive social service based on a spiritual conception of life which placed duties before rights; and there was the utmost intellectual freedom. Mr. Havell says in his *Ancient and Mediaeval Architecture of India*: “It is true that Indo-Aryan liberty was not of the crude Western type represented by the formula ‘Liberté, Egalité, Fraternité.’ It was liberty for every man, whether king or peasant, to follow his own Dharma—the Dharma being that which long tradition and the wisest of Aryan law-givers who knew Indian history and people had taught every man to regard as his duty to God, to state, his household, and himself”. He says again: “The

Aryan was a born aristocrat but his ideal of Government was essentially democratic. The philosophy of the Vedas proclaimed the highest ideal of self-government and Aryan philosophy was not an abstract speculative theory but a practical formula of life.....The democratic principle of government was fully understood in Ancient India.” The combination of aristocratic ideals in personal relations with democratic ideals in governmental and spiritual relations produced a unique, efficient, and harmonious social polity in the golden age of Indian civilisation.

So far as *equality* is concerned our civilisation has recognised the inherent and spiritual equality of all to the fullest extent, nay, it proclaims the *unity of life*. But there is a difference between shutting our eyes to the patent inequalities of mental and physical life and indulging in day-dreams of equality of mental and physical life, or bringing about such equality at the base of the guillotines established to murder those who happen to have got the good things and graces of life in a more abundant measure—and recognising such inequalities and trying to effect equality by filling up the gaps and breaches with the ambrosia of love and of the recognition of divine immanence and manifestation. The latter is our method and the former is the Western method.

So far as *fraternity* is concerned, we have recognised this principle fully as following from the fatherhood and motherhood of God. But we have realised what the West has forgotten *viz* that the conception of fraternity implies elder and younger brothers and that the reverences of life should be maintained for the uplift of all. Truth was held to be accessible to all, and all were equally eligible for salvation, and no real difference was made between man and man. Mr. Havell very rightly speaks of “the spirit of Aryan philosophy which proclaimed truth to be a temple open on all sides to devout worshippers who might choose the approach most accessible to them.”

Thus in the West society is made stable, or rather kept on the brink of unstable

organisation and the habit of obedience to a leader, they will only do the country and society infinite harm by meddling with public life. The mere increase in the number of the elected Fellows will only help to show up their helplessness, and bring them and their country into greater contempt than ever.

2. *Number of Universities.* As regards University jurisdiction, the Professor wishes to have "as many Universities as possible, whether they be on the territorial or linguistic basis, with restricted jurisdiction, so that the work might be more concentrated". Here we entirely concur. For nearly a quarter of a century, the starting of two Universities, one in Rajahmundry and another in Trichinopoly have been advocated, but our authorities have not moved. Even our so-called popular representatives in the Legislative Councils have not chosen to move resolutions on the subject so as to draw Government's attention and keep the question alive in the minds of the public.

3. *Medium of Instruction.* The Professor said :—"For higher University purposes, English should be the medium. It was undesirable to go back on the present condition of things. Even extreme partisans of one language should admit the utility of another language". We agree to all this, no doubt, as an expression of what is desirable or proper at present. We also agree with the Professor when he goes on to speak of "the wealth of European thought" which English literature has made accessible to us, and when he further tells his audience that "whatever kind of patriotism and enthusiasm they might have for their own literature, it was due to their

having come into contact with a body of people who were intensely patriotic,—that kind of patriotism being sustained by the intellectual nourishment they had from the study of English literature". But, should this state of things last for ever? Our Vernaculars are growing and in time the conscious and systematic efforts made to develop them must result in a sure and rapid growth. Meanwhile, we think that we must boldly make educational experiments which are likely to help forward such a growth. Whoever is unwilling to help forward the making of educational experiments and the gathering of lessons thereby for future guidance has no right to come forward as a public authority or Counsellor in educational matters. The Professor himself is not altogether against the making of experiments,—for, he says, "In the high schools, experiments might be made to teach in the vernaculars". Our opinion is that *the vernaculars should be the chief media of instruction throughout the high school, and English should be relegated to the position of a second language.* If the Professor and his associates in the University help forward educational progress to this extent, the country will have every reason to feel grateful to him and to them. Whether the time will come when the same course might be adopted in the College department will depend on the progress made by our people in the future. We certainly do not undervalue the importance of the study of a second language, or the importance of the study of English as the language of our rulers, or even as the language which is most widely spoken over the world, or as the language which will unlock to us the treasures of Western thought, life,

and progress. But we must insist that the progress of the masses of the Indian people is indissolubly bound up with the growth of sympathy in ideas and culture between educated men and the Indian people or society at large, and this can only be brought about by the development of the literature in the Vernaculars. How this development will affect the growth of the University we may leave the future to decide for itself. Meanwhile the Professor and his Indian Associates in the University should leave no stone unturned to transform the course of studies in the High School in the direction we have indicated above,—i.e., to have it conducted in the Vernaculars as the medium of instruction.

4. *The present Curricula.* It is strange that so distinguished and discriminating an authority as the Professor should indulge in a sneer at the widely prevailing view that our students are "overburdened with studies". Both the Intermediate and the B. A. Pass Courses are really proving a burden at least to the average Indian students in this Presidency, and even to large number of those who are above the average. It might be true, as the Professor says that, in these days, "there was a better idea of physical conditions and more willingness to conform to the rules because of the Knowledge of Physiology and Hygiene". But these circumstances tend only to mitigate the evils arising from the heavy—and even impossible—curricula, and something must be done to lessen the strain on our youth. Already, as a matter of fact, several youths succumb prematurely to the effects of this strain, and those who help to maintain this sad and perilous state of affairs cannot escape

the charge of practising homicide as a fine art.

The Professor went on to say that "there were different Universities with different aims", and to distinguish the German Universities as *specialising*, the French as *vocational*, and the English as those of "forming the character". The recently established English Universities of Birmingham, Manchester, etc., approximated more to the modern German and French models than to the mediæval types of Oxford and Cambridge. India should, if she cares to save her people from further destitution and death, follow the German and French examples rather than the worn-out Mediævalism of Oxford and Cambridge, and especially the former.

We regret we have no full report of the reminder of the speech in which the Professor is said to have dealt with the study of literature and science, the University's function of offering facilities for research, &c.

We reserve for another issue our review of the speech of the Vice-Chancellor, who presided on the occasion.

Notes and Comments.

The National Education Movement is the latest started by Mrs. Besant's fertile brain. A tremendous effort—a regular "sweeping movement"—is to come off, and a vast amount (some tens of lacs, as we are informed) is going to be collected. We wish, in this connection, to give a warning to over-enthusiastic Besantines regarding one aspect of this sweeping movement and endeavour. It will seem to justify the suspicion which some Englishmen—in England, especially—entertain that there are hidden hoards of wealth in India. We know that this is a white lie. But the enemies of India will not fail to make

capital out of it in order to do us some grievous harm. We cannot divine what form the mischief will take, and what will be its effects on the future life of the people. We wish to express the hope that thoughtless enthusiasts will be warned in time, in order that counsels of moderation may prevail.

Why is the new movement for advancing Indian education specially designated National? Mrs. Besant constantly declares that as a result of the work of the Theosophical Society, we are going to make room for a new civilisation and a new race. And yet we are told that the movement and the education it favours are *National*. Only in 1914, Mrs. Besant wrote in her weekly paper, *Commonweal*:—"Race is important; it is important in the plant, in the animal, and it is also important in the man; and you must recognise the law of heredity, although you may say it is no longer carried out under the name of caste. *General avoidance of intermarriage is vital for a Nation's future*". Without intermarriage, how can there be a "*new race*" in India,—the new race which the Theosophical Society's endeavours are to bring into existence,—unless, indeed, we are all to be called upon to make room for a community of immigrants from abroad?

A correspondent draws our attention to the following sentence which occurs in an article on "The Problem of the Depressed Classes" extracted in the current number of the *Indian Review* from the Presidential address to the National Social Conference by Dr. P. C. Ray, of Calcutta who recently visited Madras on a lecturing mission:—"The beautiful legend of Satyakama Jabala in the Chandogya Upanishad exemplifies the fact that truth and learning opened out in those days a path to the highest honour and the highest caste". This view is based on a misapprehension of the story as given in the Upanishad. The account as given there begins as follows:—"Satyakama Jabala addressed his mother Jabala,—"*Your ladyship, I wish to lead the life of a Brahmachari; of what Gotra am I?*".

This shows that it was usual for the religious teacher in ancient India to ask for the Gotra before starting his pupil on his course of studies. Satyakama put the question to his mother, so that he might be ready to give the information to his teacher. *He had never any doubt about his Brahmin birth, but only wanted to know his Gotra. Only the twice-born classes have Gotra, and no others; especially the Brahmins.* Secondly, Satyakama told his teacher that he had asked his mother and had been told by her that he was born when she was very young, that her husband had died soon after his birth, and that, owing to her having been absorbed in the duties assigned to her in the household of her husband, she had failed to ascertain the Gotra and remember it. Then the teacher said:—"One who is not a Brahmana could not have spoken out thus. Bring the *samit* (sacred reed), friend, I will in due form admit thee as my pupil. Thou hast not swerved from the truth". The teacher does not say,—"*Because thou hast unhesitatingly spoken the truth, for that reason thou art a Brahmin*". He says only,—"*Thou art a Brahmin, and, therefore, thou hast spoken the truth*". Sri Sankaracharya comments on the passage thus:—"The Brahmins are *by nature* truthful, not others". Evidently his meaning is that Brahmins, unless perverted by education of certain kinds, by temptations, threats of injury, &c., will speak the truth. In these days it is the legislation and judicial procedure that offer a premium to human weakness, instead of helping what is strong in human nature to resist it. Furthermore, the ancient institution of Brahmacharya which helped so much to form the manly character of the Brahmins is dead and gone, and so no opportunity exists for the youths of to-day to form such a character as was usual among the Brahmins of old. Even within a century or so back, the people of India—Brahmins and others—were eulogised as being a pre-eminently truth-loving and truth-speaking people by foreign observers. Their names are legion, and their classic and oft-quoted utterances have become household words among the educated men of India.

"S. V. K.", writing in Mrs. Besant's paper, the *New India*, of February 9th says:—"About it (the caste system) her latest pronouncement is that the system has to pass away, not because it is bad in itself, but because it is too good for us to adopt at present, and therefore out of place and inconvenient". Is this latest of her pronouncements to be her final pronouncement? Her pronouncements vary like the chameleon which, as we know, assumes the colour of the substance it rests or moves on, and yet she passes as the *avatar* who is to save India and the world.

Mrs. Besant wants to introduce Panchamas into our temples, instead of letting them have their own temples. But only the other day, as it were,—i.e., at the Theosophical Convention of 1909,—she spoke as follows:—"Theosophy laid stress on the things in religion which were based on natural laws, and so justified very often some old custom that otherwise would have died away. But in doing this, it has only anticipated Western science. Europe is re-discovering some of these very laws, and scientific men are beginning to insist on the careful rules of hygiene and sanitation that our Manu had taught thousands of years ago.....Why, they (some modern Hindus) say, insist on the Brahmanic superstition that the Brahmana alone should draw water from the village well, and pour it into the village pots brought for filling? And yet an English Inspector travelling through these provinces said that the custom checked disease, for you could take care of the one vessel and see that it was clean, whereas if any vessel brought perhaps from a dirty house, were dipped into the well, the water would be made foul, disease would spread, and health be injured. It is silly to throw away these hygienic rules when Europe is re-discovering them. I know only one man in the West who is as careful as a Brahmana, and he is a doctor".—We ask our modern Hindus, young and old, should we only retain what Europe is "re-discovering" now? Should we abandon the rest? What guarantee is there that Europe may not "re-discover" other Hindu customs and institutions later

on? If we get rid of these now, are we to restore them later on? Let us not render ourselves ridiculous by listening to counsellors from abroad who fail to understand the origin and nature of our social rules and customs. We are not opposed to change, but let us change in order to observe the injunctions of the Shastras—to obey the mandates of the Vedas and Rishis. Let us not blindly imitate the West, and let us not blindly follow foreign counsellors who do not understand the spirit of India and her mission among the nations.

Olla Podrida.

The main fad of the hour is the fad of national education. A scheme of national education is the only means of national uplift—that every sensible and patriotic man knows. But what is the national education that is being so persistently advertised? No one knows any practical details about it and no one asks for or gives such details. Only a persistent and ominous attempt is made to scour this poor land from end to end for funds for—Nobody knows for what.

New offices and titles are being created to infuse spirit and energy and enthusiasm to do the work of piling up money for this unknown object. There are collectors and sub-collectors and what not. This will at any rate make up for the loss by non-advertisement of the official titles and designations and honours conferred by the departed fad of the Madras Parliament.

Sir Sivaswami Iyer said on 17th February 1918, that he did not understand what is meant by the new cry of national education in regard to mathematics or biology or botany or other branches of study. For this he was reprimanded by the editor of *The New India*. The censure is as ridiculous as the criticism was acute and wise. There are certain subjects such as history, art, literature, and religion which can and should be handled in a national way. But the present godfathers of the advertised scheme of national education seem to wish to start schools of all grades which will empty the present institutions of

their students and to pile up a huge mass of gold, jewels, cash, cloths, and what not which will by the wand of a few magicians be transformed into model national educational institutions. Is that the aim or is it not? If that is the aim, what are you going to do by way of providing careers for the boys educated in your schools and colleges? If that is not the aim, what is it that you want to do? For God's sake, let us know this.

The Hon'ble Mr. T. Rangachariar did right in sounding a note of warning on this matter in his speech at Negapatam the other day. He asked us not to be mere visionaries and waste our precious monies in an undefined cause foredoomed to failure. The proverb well says that the better is the enemy of the good. We have so many practical schemes of educational betterment waiting to be attended to and now comes this new flood which is likely to wash off the remnants of the old and itself also disappear.

The plain question that we ask is, what is your programme of religious education and what are the books embodying it and who is going to give it. It is all very well to talk of nationality and cosmopolitanism in the same breath. The real danger is that there is going to be set up a fetish of cosmopolitanism which will empty the shrine of each national faith of its worshippers. The cloven foot is too visible to be juggled away by words. There are cosmopolitan elements in each religion and a true system of national education will intensify them and preserve and vitalise the special glories and graces of each religion. The system of pseudo-national education will set up a new cosmopolitanism which will fascinate young minds though it is a thing of shreds and patches and will wean their minds and hearts away from their traditional faith and ideals. What beautiful phrases we have now-a-days—nationalised cosmopolitanism, cosmopolitanised nationalism, etc. Words, words, words !!!

Meantime the hunt for cash goes on. The cry is taken up from mouth to mouth

and the fiery cross has been sent from village to village. Most of our Hindu leaders of to-day are utterly denationalised and have lost all independence of thought. Newspaper-made opinions, sentiments taken from the street, emotions made to order, and souls not vindicating their royal prerogative of clarity of vision but taking colour from the surroundings and changing colour every instant like the chameleon—such is the miserable spectacle that pains us wherever we turn. "Tis true it is pity and 'tis pity it is true".

But what is it that we really need? We want the curriculum to be lightened so as to make room for a really national education in history, literature, art, and religion at least in educational institutions under private management. The smallest and most urgently needed measure of change is the starting of hostels run by Hindu men of culture loyal to our social and spiritual ideals who will supplement in hostels what is wanting in schools and colleges. We want also technical and industrial education which will go on side by side with the starting of industries where the boys educated in such technical and industrial schools can get a living and bring real life and wealth into the country as opposed to the death in life and drain of wealth which are the concomitant glories of the endless conferences of the men branded with modern university culture. This is a big enough programme for three decades more. But our modern Don Quixotes want to tilt at windmills and brag about Dulcineas and do not care "to ride about redressing human wrongs".

Cannot our men put this simple question to themselves—who form this motley group that promises the millenium to us? What are their acquisitions and achievements in the fair realm of Hindu culture inclusive of art, literature, history, philosophy, and religion, whatever be their fitness in other respects? Have they or have they not stood out of the main stream of our cultural life? Christians of different degrees of loyalty to Christianity, Parsis, Brahmos, Arya Samajists, reformers of diverse com-

plexions—these are to impart our culture to us in a national way. Is it so?

Cannot at least the Tamil Districts attend to their immediate educational needs in a spirit of commonsense and loyalty to our traditional ideals? Southern India is the India of our great Acharyas, was never subjected to those influences and forces which overwhelmed the soul of Northern India, and has always exhibited that combination of individual purity, social harmony, and spiritual vision which is the peculiar excellence of the Hindu race. If Southern India cannot look after itself, then it does not deserve to be looked after. We do not think that one terribly uniform university system binding the soul of India in iron bands of pseudo-cosmopolitan uniformity is a desirable consummation. The Trichinopoly people have got the urgent task of bringing into existence a really national Hindu College. Will they show common sense and real and passionate loyalty to our great social and spiritual ideals?

SCRUTATOR.

The Bhagavad Gita

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

ADHYAYA I.

(Continued.)

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भोष्मद्राणप्रमुखतः सर्वेषां च महोक्षिताम् ।

उवाच पार्थ पर्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

Thus addressed by Arjuna, Krishna stayed the great car between the two armies in front of Bhishma and Drona and all the chieftains there and said: "See, O Partha, the assembled Kurus."

NOTES:

1. गुडाकेश means one who has conquered deep—a man of pure sattvic nature capable of perfect self-mastery.

2. The isolated stationing of the car was not a strategic blunder because that was a time of धर्मयुद्ध and because the Lord of wills was there and no human will could act without His direction.

3. Bhishma has described this situation in the beautiful verse that occurs in the first Skandha of the Bhagavata.

सपदि सखि वचो निशम्य मध्ये

निजपरयोर्बल्यो रथं निवेश्य ।

स्थितवति परसैनिकायुरक्ष्णा

हतवति पार्थ सखे गतिर्ममास्तु ॥

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखांस्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बधून्वस्थितान् ॥ २७ ॥

कृपयापरयाविष्टः विषीदन्निदमब्रवीत् ।

Then Partha saw there in both the armies uncles and grandfathers, teachers, maternal uncles, brothers, sons and grandsons, comrades, fathers-in-law, and friends. Seeing his kinsmen thus marshalled in battle array, and with his heart wrung by supreme pity, he spok thus in sorrow.

NOTES:

1. Arjuna's grief is not like Duryodhana's grief. Duryodhana's grief was owing to हृष्टभय, caused by his apprehension of the loss of earthly things. Arjuna's grief was owing to भृष्टभय caused by his apprehension of various evils to himself, to the society, and to Dharma by the impending slaughter. The two kinds of grief show the real natures of the two men.

2. The Lord does not say that mercy is improper. Indeed in the last sloka in Chapter XI of the Gita, He says:

मत्कर्मवृन्मत्परमो मदक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

There He describes the soul that has risen to the highest altitudes of Love and Renunciation. It is only he that has soared on the wings of Law and Light that can live in the pure empyrean of Love. Mercy which is accompanied by selfish attachment to the world and which sets itself in an

attitude of hostility to Law is not a Godward quality.

3. As all men are not of Sattvic nature, the world requires दण्ड (the law of pains and penalties for violation and transgressions). Arjuna himself in the राजधर्म says

राजदण्डभयादेक पापाः पापं न कुर्वते ।

यमदण्डभयादेक परलोकभयादपि ॥

परस्परभयादेक पापाः पापं न कुर्वते ।

एवं सांसादिके लोके सर्वे दण्डे प्रतिष्ठितम् ॥

The punishments inflicted by a just king in accordance with law are like the punishments of God. Those can no more affect the former than these can affect the latter.

4. Hence the unrestricted application of the principle of non-resistance will only intensify selfishness and vice and crime in the case of the evil people and will lead to the disruption of society, though there are instances in life as well as in the literature (e.g. the case of Jean Valjean) of a true conversion of the heart brought about by absolute non-resistance. Punishment for misdeeds is necessary to reform the ill-doer and preserve the moral order of the world. Even in the case of the supreme pain and penalty of death for certain atrocious crimes, the Hindu doctrine of karma gives us a real and new aspect of the philosophy of punishment, because the next birth will certainly be all the better for the working out of the great evil by the equally great punishment. Ordinary man may not realise this fact and it may be said that this is not demonstrable by reason. But those whose consciousness is extended and perfected by yoga can realise the procession of the re-incarnations of the soul and the acts done and the fruit enjoyed by the embodied soul.

5. The Hindu religion has always taught *Nivritti* to be higher than *Pravritti* but has taught also at the same time that it is only the man who has followed loyally the law of legitimate *Pravritti* that can tread the higher path of *Nivritti* and attain the bliss of beatitude.

6. Arjuna's mercy was strongly coloured through and through by elements of selfish-

ness and egotism. He had not lost his love of empire. His *va* on behalf of Drupadi was ever present in his mind. He was thinking of the loss of all kingly pleasure in the removal of all relations and friends by the cruel hand of death. The ideas of "I" and "mine" were in the forefront of his thoughts. The mercy of selfishness is a source of weakness. It is different in quality and degree from the divine mercy of absolute unselfishness and love and renunciation.

7. Again, our real kinsmen and friends are those who are lovers of God, even though not connected with us by ties of kinship and friendship. The latter are not our real kinsmen and friends if they violate the law of God.

8. कृपया परया. Some commentators say that it means कृपया अपरया i.e., unworthy pity. Others say that it means a second fit of mercy as Arjuna was overpowered once before by tenderness to his cousins and said :

‘न चाहं कामये पापमपि कीटापिपालयोः ।

किं पुनर्ज्ञातिषु वधं कामयेयं कथंचन ।

एतदर्थं मया तात पञ्च प्रामा दृताः पुरा ॥

(Udyoga Parva.)

(To be continued.)

Dharma—IV.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

We saw on the last occasion how the Buddhists argued against the validity of the Vedas as a *Pramana*. We have already cited Mr. McDonnell's view of the Vedas simply to point out that the spirit in which the attacks of the Buddhists were based could be seen even in these days. But to return to our subject. In reply to the objection of the Buddhists the *mimamsakas* begin by asking them in turn "on what general principles does the validity of your प्रत्यक्ष etc. rest"? When put more plainly it means "what are the general principles on which the validity of any *Pramana* is based"? And this is the topic which we will have to follow in trying to understand the *Mimamsa Method of Interpretation*.

PRAMANAS.

The *mimamsakas* maintain that any *Pramana* becomes valid on account of its inherent worth. And to establish this they begin by a thorough examination of all possible objections that can be reasonably raised against their view. The learned *mimamsa* champion "Parthasarathi Misra" begins by asking as follows :—

‘कथं पुनः प्रामाण्यस्य स्वतः प्राप्तिः; तदर्थमिदं सर्वज्ञानान्यधिकृत्य विन्यते; किं प्रामाण्यमप्रामाण्यं चोभयं स्वत एवावगम्यते, अथवा अन्यतरदपि स्वभावेनानिरूपितं कारणगुणदोषप्रत्ययाभ्यामवगम्यते, आहोस्विदप्रामाण्यं स्वतोऽवगम्यते, प्रामाण्यं तु कारणगुणज्ञानात् संवादज्ञानादर्थक्रियाज्ञानाद्वावधार्यते, उत प्रामाण्यं स्वतः प्राप्ते सत् अर्थान्यथात्वकारणदोषज्ञानाभ्यामवगम्यमानेनाप्रामाण्येनापोद्यते’ इति ।

Before giving a translation of the above passage we shall make one or two remarks. We said that the *mimamsakas* maintain that a *pramana* becomes valid because of its inherent worth. What we mean by this is that they hold that a *Pramana* is valid because it gives us some new idea which we had not before it was revealed to us by that *Pramana* 'बोधकत्वेन प्रामाण्यं प्रामाणां' so they say, which means "All *Pramanas* become valid on account of their ability to impart knowledge to us". With these remarks we now proceed to give a faithful translation of the big passage quoted above from the 'धर्मलक्षणाधिकरण' of the famous "Sastra Dipika". The passage means :—

"How can a *Pramana* become *Pramana* by itself. To prove this let us begin the discussion in regard to all kinds of knowledge; (1) Do the validity as well as the invalidity of any *Pramana* become such by themselves (स्वतः); (2) Or is it to be supposed that the validity or invalidity first becomes indistinguishable and then its reality is ascertained from examining its source, and finding out whether it is reliable or spurious; (3) Or is it to be supposed that अप्रामाण्य or the invalidity becomes of itself known naturally of every *Pramana*, while *Pramanya* or validity can be ascertained only by having recourse to the merits of the source from which the *Pramana* emanates or with the help of corroborative evidences or from the

effects which that *Pramana* produces; (4) Or is it that *Pramanya* or validity becomes स्वतः while अप्रामाण्य or invalidity is to be understood if the source of the *Pramana* is, or becomes known to be, contaminated, or other *pramanas* of an opposite nature are revealed to us". It will be seen how searching is the examination of the *mimamsakas* in their thirst after pure and spotless Truth and Justice. We commend the above passages to Mrs. Besant, with respect as they will surely repay perusal. Because she has declared on many occasions that *Historical Criticism*, which means *Higher Criticism* according to her, (by the way, which is the *lower Criticism*?) Should be the criterion on which knowledge is based and commentaries are soul-less. (We quote from memory subject to correction). She will find that the third method of interpretation cited in the above passage is nothing but *Historical Criticism* as is understood in these days. It is this method that was dear to the Buddhists of old. This *historical method* begins by supposing that everything must first be held as valueless or spurious until corroborative evidences are forthcoming. While in Trivandrum some years ago we had an occasion to talk to Mr. Gopinatha Rao, that vigorous worker in the field of Archaeology, who explained to us that the method to be adopted and pursued in investigating the lost history of our land should be that every record we come across with must first be held as useless and even spurious until we get corroborative evidences. (Mr. Rao may not be able to recollect this incident now, as it was in 1912). We shall see how the *mimamsakas* overthrow this contention. Before proceeding further with our *Dharma* we earnestly make an appeal to all lovers of our Mother India especially to the historians and archaeologists that they will fervently make a close study of, and initiate themselves into, the invaluable methods of the *Mimamsa System of Interpretation* and see whether our histories cannot be re-written. The "National College" to be started early at Trichinopoly will, we earnestly pray, initiate our students into the right method of investigation by making the study of *mimamsa* compulsory to graduates or undergraduates even in History. Think of the havoc done to our land by the so-called historical method of investigation. How *de-nationalised*,

spirit-less, and soul-less have we become! The real *historical criticism* is the *mimamsa* method and no other. This method is to some extent recognised in *Law*, but there too it is unfortunately intermingled with the other method especially in tracing the growth of the particular *law*. In this respect we are of opinion *Hindu Law* is the worst sufferer in the hands of the modernists. But let us return to our topic.

The Raison d'être of National Education.

BY S. A. VANESWAR, M.A., B.L.

In a refreshing and inspiring address published in the *Hindu Message* of 7th February, Sir John Woodroffe points out the value and need of preserving national ideals and guarding our cultural inheritance. Sir John decidedly belongs to that class of Englishmen—may the number increase!—who have sympathy and imagination enough to enter into the feelings and outlook of the Indian people. No question can be more vital to a people than that of the spirit and scheme of education vouchsafed to them. In our appreciation of the beneficial and stimulating results of Western Education ushered in by Lord Macaulay in his glowing and epoch-making minute, in our recognition of the many visible transformations effected by it in the sphere of Art and Religion; Society and Politics, we should not lose sight of the precious heritage of Indian Culture and learning which have a claim on us for being fostered and enriched. Never did a nation attain individuality and prosperity if it disowned or disregarded the ideals and traditions which link it to the past and ensure its future. The abiding strength of a race, its source of guidance and inspiration are to be found in the store of living culture and traditions stretching back through generations past.

The importance therefore of the problem of National Education in India can hardly be exaggerated. It is perhaps the most pressing and vital question of the day whose bearings are as wide and fundamental as are the aspects of national life itself. To the impulse of Western culture and ideals communicated through English Literature with its refrain of Liberty and English History with its keynote of steady constitutional

development are clearly to be ascribed the stirrings of a new life directed towards progress and reform in the sphere alike of politics and society. Western education has, as it were, communicated the Promethean spark to our slumbering national and social consciousness. The so-called unchanging East is now permeated with influences that make for activity and adaptation under the altered environment of to-day. While such is the dynamic and constructive phase of the impact of Western civilisation in this land, there have not however been wanting results which have proved deplorable and should be remedied. Western culture and spirit must only be taken to supplement and strengthen but not to supplant and shake our ideals and institutions, which have excellences and peculiarities of their own. It would be racial selfishness and starvation to refuse to recognise ennobling elements in the thought and life of the West. But it would be "cultural suicide" to surrender and smother indigenous ideals under the glamour of another civilisation which has evolved under surroundings and experiences far different from our own. To the extent, then, that Western culture has served in India to rouse national consciousness, to heighten self-respect and enrich national life and literature, it has been a sure and fruitful blessing. But its tendency, actual though not inevitable, to Westernise Indian outlook and standpoint, to denationalise Indians in modes of life and thought, is fraught with grave evils which, if unarrested, would outweigh the benefits that can accrue therefrom.

There is reason however to be optimistic as to the future of Indian culture and civilisation. Under the stimulus of Western education, a sense of unity and individuality is struggling for expression in social as well as in national life. It is indisputable that this national awakening is a happy resultant of Western influences and, if guided aright, will lead to the advent of a truly Indian Renaissance. There can be nothing disastrous in store if the new-born spirit of critical enquiry refuses to accept on blind trust even hoary teachings and traditions in India and is eager to put them to the test of modern reason and requirements. Such an investigation will only result in a keener and more sincere veneration for them in most respects. It may well be said that in matters educational we are passing through

the necessary stage of transition from unbounded admiration of the nascent Western civilisation to a sober realisation of the value of our own spiritual inheritance. It is increasingly felt that every nation has its own mission to fulfil and message to deliver in the world. Nothing should be allowed to dim or dissolve the cultural entity which belongs to us as a natural growth and inalienable heritage.

It is high time therefore that the process of wholesale adoption and imitation of Western modes of dress, language, thought and life should be curtailed and rendered consistent with the preservation and improvement of our own observances and institutions. The period of blind imitation which does not enable but undermines progress should pass away and be followed by the *assimilation* of all that is noblest and best in the West along with the development of similar elements inherent in our own age-long civilisation—The purpose of Education conceived in this spirit would be to make Indians *better Indians* and not unmake the Indian nature, coloring it into a second-hand copy of the Western.

Indian education, nationalised in scope and spirit, would stand for due assimilation, not abolition of Western culture and civilisation. It would be a truly liberal education, safeguarded against one-sided development. As Sir John Woodroffe pointedly observes, it is one's regard for his own culture that will induce anybody else to take note of its worth. Disowned by himself, it will be despised by the other. Indian culture, if conserved and cultivated as a living influence, will offer to the West its elevating and spiritual tone for its re-vitalisation. In the interests alike of India herself and of humanity at large, the cause of National Education is sacred and paramount. The function of the vernacular should be duly recognised in University Curricula as *easy* and *natural* media of popular enlightenment without sacrificing familiarity with the English language which is the thought-vehicle of a progressive nation. The reproach of a "Godless" system should be wiped out and instruction in respective religions should be provided so as to deepen one's knowledge of and attachment to the faith into which he is born. Then alone can it be said that the Hindu, Muhammadan, Parsi or Christian in

India not merely professes but *lives* and *breathes* his own religion. Indian art and literature should be reinvigorated in conformity with the spirit and genius of the nation, so as to prove real expressions of a rich national life. Indian History should be taught from authoritative sources and from the proper standpoint so that it may embody the experiences of India through the centuries and hold out lessons for guidance in moulding her future. Knowledge of the past is the sure and necessary foundation on which alone can be reared the fabric of the future—"Know the Past, dream of the future, but act in the living present" is a motto that must command ready acceptance—Developing not merely the intellectual but also the artistic and moral sides of human nature, such a system of National education will produce sterling Indians of light and leading who will cherish ancient ideals and yet keep abreast of modern tendencies. It will have fulfilled the great object of education which in the words of Marden "is to raise man to his highest power, to develop him along the line of his nature, so that he will be not only keen, sagacious and shrewd but broadminded, evenly balanced, sympathetic, tolerant and charitable." That is a business-like proposition laid down by an American and may well serve as a touchstone of educational worth.

In saying that the ambition of an educated man should soar higher than mere bread-winning in the work-a-day world, it is not to be understood that the pursuit of riches should be deprecated. But such a quest should not be all-absorbing and all-satisfying. Wealth in itself has great potency for good or evil. And it is on the right application of wealth that individual and national prosperity alike depends. Education is prized and will be necessarily regarded as the avenue leading to wealth, power, fame and influence. And the best type of education is clearly that which *maximises* the possibilities of reaching this goal. Education would be a failure if it turns out only "standard human products," specialised, it may be, in arts or sciences, but ultimately crowded into any one profession like that of Lawyers or let loose upon the lower ranks of Government Service. On the other hand, it would be a success if it produces men of character and capacity whose diverse talents can be

devoted to the satisfaction of the expanding needs of national life. The demands of many-sided progress can be met only by the earnest activities of persons trained, equipped and employed in different professions. Industrial, commercial, engineering, chemical, agricultural, military, naval and other lines of development are more in need of educated workers and should offer better prospects to them than the crowded legal profession or lower cadres of Government Service. National education would be marked by such a comprehensive outlook and would prepare students for these varied and valuable activities which diversify and hasten national development. Where prospects and facilities are provided along these many lines of occupation, the choice of a career suited to individual capacity and inclination becomes easy and satisfactory to every generation of students. National Education would thus be effective as a vivifying and regenerating influence which results in the attainment of all-round material prosperity. In their individual capacity, the products of such an education would happily blend in themselves scholarship and spirituality, artistic insight and practical sagacity. They will act as various chords whose sound swells into the one symphony of national progress. Above all, they would have learnt the art of "citizenship," of "good life" in the Aristotelian sense, without which national existence is an impossibility. The *raison d'être* of National Education is that it will fuse Education, bringing out the best in an Indian, with Religion, keeping him true to his own spiritual ideals, into a National Culture which can afford strength and inspiration to generations of workers in enriching the material, intellectual and spiritual treasures that belong to their motherland and will benefit mankind at large.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

"Pencilings by the Way.—XI."

A REJOINDER

Let me assure my good friend, Mr. R. Natesan, that I am propounding no "new ideas;" nor am I in the least likely to forget our "old theory" of

Life, which it is my one object to expound in the series that I am contributing to the *Message*. Whether that is well or ill done my readers must be the judges.

My friend objects to my remarks *re* a military career for the race. If he had only remembered that I was discussing modern conditions, and never for one moment questioned Vedic injunctions, he would clearly have recognised what the tallest amongst us have so often deplored, and till lately in vain. A dwarfing or stunting of our manhood has been going on, owing to the unreasonable and unjust enactments of the British Indian Government. Though there have of late been signs of returning sense in the Councils of our Government, the Arms Act is still on the statute book. And if my friend could reconcile this with the Vedic injunction that the Brahman should not join the army—which in some instances has been violated, as we know,—and without detriment to the prowess of the race, I wish him sincere joy of such an intellectual feat. The race is not co-terminous with the Brahmanfold; and fortunately my militant neo-Dravidian friends are at hand to cure us of any such notion. So, my contention holds ground.

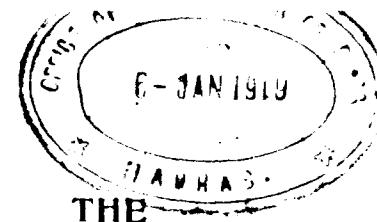
My friend is unjust to me when he seeks to show that I do not, to say the least, look with favour on laws of ceremonial purity. And I am sorry he has brought in the altogether extraneous question of the merits of vegetarianism *versus* flesh-eating. It is an alluring field, for all the honours go with us, vegetarians. But I shall not follow my friend into this field. I only say—and I maintain it strongly—that laws of ceremonial purity frequently prevent us from taking wholesome or nutritious food *when away from home or on travel*. With all regard to the scientific manner, to which my friend refers twice in the same para, I do not think any good flows out of denying the statement I advanced. Its influence may be negligible so as to be left out of the reckoning. But there it is.

I am startled to see my friend defending the consanguineous marriages now obtaining amidst all our Varnas. Let my friend remember that not only the Brahmans of these days, but also of earlier epochs had fallen from the shastraic ideal. And I have the authority of Mr. K. Sundara Ramaiyer for the view that consanguineous marriages are not shastraic. They are also opposed to all the deductions of Biological science.

My friend preaches a homily on *Brahmacharya*. The view that he attributes to me in the last para is Swami Vivekananda's. In that same article, which is the second of the series, I have clearly laid down that "spiritual force can always raise up material force to defend it"; and I have earnestly pleaded for the bringing back of *Brahmatejas*. And if my friend would do me the honour to wait, he will see that the system of *Brahmacharya* will be given its due weight and authority in these notes. Indeed, could not my friend see a forecast of it in my reference, in this article which he finds fault with, to "an all-comprehensive and rational system of education"?

S. P. THIAGARAJAN.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Yam Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.]

THURSDAY MARCH 7, 1918.

[No. 20.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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A Vision Of India. THE GANGA—VI.

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

Bhagiratha who in that lineage great
Was born a holy sovereign felt the woe
That had his proud ancestors laid so low,
His penance pure did ope the golden gate
Of Vishnu's love. And from their hapless fate
To save the Sagaras God bade Thee flow
To earth and quench the sin that yet did glow
In ashes where did end their kingly state,
But Thy imperial prowess who could bear
As Thou leapt from the opening sapphire skies
With power unwitnessed after or before?
He prayed God Shiva in His matted hair
To check thy downward force from paradise
And bid thee flow upon earth's waiting floor.

The Hindu Message

THURSDAY EVENING 7, MAR. 1918.

The Indian Executive Councillor.

There has been some discussion in the Indian Press of our Presidency regarding the question of the distinctive function of the Indian member of the Executive Council. In referring to this question here, we wish to avail ourselves of the experience gained so far. We have had four Indian Councillors in our own Presidency since the reforms introduced by Lord Morley came into force nine years ago. We believe that all have justified public expectations, even though they may have, in a few matters, taken views somewhat different from the opinions held by the modern and educated section of the public. Holding this opinion of those who have hitherto held this high office, we have not much difficulty in expressing our opinion regarding what the enlightened public should expect from those who hold it now or in the future.

In the *first* place, we are of opinion that it is not right to expect that he should be constantly in opposition,—dissenting from his European Colleagues and inditing minutes of dissent. We are of opinion that his usefulness and wisdom depend upon his being able, by suggesting acceptable compromises, to make the Government point of view approach, in as large a measure as may be found possible, to the view which he regards as Indian and also as *truly* conducive to the public welfare.

While, ordinarily, he should *interpret* to Government what he regards as the *prevailing* Indian view, we think he must not fail to present what, according to his own judgment and conscience, he considers right and desirable even if it goes against that view, quite as much as he should present the same when it goes counter to the view taken by his European Colleagues. To hold that one who has risen to so eminent a position should, like a weather-cock, follow the varying phases or unthinking impulses of public opinion is as absurd as to expect that he should slavishly say ditto to the opinions formed by the European Executive Councillors.

In the *second* place, we cannot agree to the view that he must *always* support the view taken by the majority of the elected members of the Legislative Council. We rather agree with Lord Morley's opinion that Indian Executive Councillors must be "men of large minds with the interests of their province at heart, men of wide views who would sympathise with the good of India as a whole." This view is not inconsistent with occasionally differing from the opinion expressed by the majority of the elected members. For, as the present elected members are only elected by a secondary or tertiary body of electors, their opinions need not *necessarily* be understood as alone calculated to promote "the interests of the province or the good of India, as a whole." The Indian member of that Executive Council is not a *delegate* of the elected members of the Legislative Council. Even if they were chosen by them, as they are not, we do not see why they should consider themselves *merely* their mouthpieces or delegates, and

why they should not form their own opinion, at times, of what is conducive to their true interests and welfare. This view of their position and duties can stand, even if the elected non-official members of the Legislative Council were elected by the *primary* electors themselves, and when these primary electors form those sections of the people of the land who have the largest stake in it and, therefore, in its wise and beneficent administration.

In the third place, we are of opinion that the Indian Executive Councillor should, *as matters are at present*, be content to do as much good as possible to their country and countrymen *silently and secretly* and by compromises with his European Colleagues rather than be anxious to multiply or proclaim his differences with them. Especially at a time when great changes are impending in the existing system of government and when that system is becoming more and more liable to popular odium, disapproval, or attack, we do not think it is becoming in the Indian Member of the Executive Council to do anything which will make it more unpopular than it is by doing anything which will even smack remotely of what is known as playing to the gallery. This will only make the situation of Government more embarrassing than it already is, and certainly no one with any sense of delicacy, honour, or discriminative wisdom can be expected to enter the Government with the express purpose, in this time of transition, of only discrediting or exposing it.

Judging by the principles above laid down, we think that there is yet no reason why the public should be dissatisfied with the Hon. Mr. Rajagopalachariar's tenure of office as Exe-

cutive Councillor. We have already explained, in regard to the recent discussion in the Legislative Council on District Boards' Powers, that the position he took was neither hostile to the popular interest nor in reality unfavourable to the position taken up by the elected members of that Council. Moreover, that position was quite consistent with the late Mr. Gokhale's three requirements of (1) more government on the spot in the districts, (2) a larger share of it to educated men who deserve confidence, and (3) more provision for local grievances being ventilated and settled within the District itself.

We think it also premature to form an opinion now regarding the Hon'ble Mr. Rajagopalachariar's tenure of office. Only one-fifth of the period for which he is appointed has expired. We shall do well to wait long enough to be able to judge of him by his deeds and in the light of the principles we have enunciated above in regard to the position he occupies as the Indian Member of the Executive Council.

Students and Political Meetings.

We purpose to consider carefully and dispassionately this important question in the light thrown on it by the recent discussion in the Legislative Council. In our view, two important points have to be borne in mind in all discussions regarding students' privileges and obligations. *First*, times have changed, and students to-day ought not to be subjected to a hot-house system of college training, but allowed to know something of the world of men and affairs around them—that world where they will soon

themselves have to play their several parts in the great game of life. *Secondly*, they must also subject themselves to the rules of college discipline and learn the duty of obedience and the habit of reverence by practical conformity to the precepts of their teachers and all healthy requirements of college control and college life.

As regards the *first* point, we may at once state that we cannot agree with the Director of Public Instruction that it is enough if students study politics in books and newspapers and discuss political topics and views in debating societies. We do not see why the Hon'ble Mr. Stone views with horror the prospect of students "hearing political speeches." His reason is that "the personal influence of a speaker did much to influence the opinions of students." What is the harm? In the College, also, the "personal influence" of the teacher ought equally to "influence their opinions" if the teacher is really worth his salt. We think that, whether at College or outside, our young men should come under all healthy personal influences and forces available in the land. But the question has also to be considered whether the students are to have perfect freedom to attend any and every political meeting so-called, and to get into contact with all sorts of men, desirable and undesirable, or whether any restriction is needed and, if so, in whom the discretion is to be vested.

We think most people of the right sort will agree that some restrictions are needed, and that the duty of exercising a wide discretion must be assigned to some responsible authority. The Hon'ble Mr. Siva Rao said of our undergraduates that "they were quite able to take care of themselves." Not

all of them, certainly. Many have been known to drift for want of guidance, and some get into bad hands. If Mr. Siva Rao denies this, we can only say that he knows precious little of some of our South Indian students. The Hon'ble Mr. V. K. Ramanujachariar said that "it is desirable that they should be brought under the influence of great patriotic orators." We certainly agree. But are the students to be left to decide for themselves who are such and who are not? Several undergraduates are only boys of fifteen or sixteen, and the responsibility of advising them properly should be vested in a proper person. Mr. V. K. Ramanujachariar said:—"In my opinion, persons responsible for the control of students are parents." But are all parents in this country educated men possessing a full sense of responsibility and capable of exercising it properly? Certainly not,—for we know there are many who are imperfectly acquainted with affairs of any kind and are unfit by education or character to exercise any influence or control on anybody in any matter. Is anything to be done at all for such or not? Are they to be allowed to drift hither and thither without any guidance or counsel? We believe that, in order to meet such cases at least, the discretion is rightly invested by Government in the heads of colleges. Of course, only a general rule or order can be framed by Government to this effect, and it is not right for Government to say, that their order is only applicable to boys who have no parents capable of guiding them aright. For, if the Principal is to be allowed to judge of the competence of parents in this matter, this will lead to much heart-burning and complaint, and

numerous appeals will be sent to the Director of Public Instruction or even the Government itself against the Principal's orders.

Objections are made to the vesting of such discretion in the heads of colleges. *First*, the Hon'ble Mr. Narasimha Iyer says that "Government still maintained the policy of the original G. O." What is it? At least as now modified, that policy is surely based on the idea that a distinction must be made between desirable and undesirable political speakers, and that the students must be properly guided. To this view and position, at least, there can and ought to be no objection. But the Hon'ble Mr. Siva Rao says:—"The Government expect them (the heads of colleges) to loyally carry out the intentions of the Government." But the Hon'ble Mr. V. K. Ramanujachariar pointed out that Principals have not failed to use their own discretion, and Government do not propose to interfere with the exercise of such discretion. Mr. Ramanujachariar, however, finds another fault in the system:—"This differential treatment (of students in different places owing to the varying discretion of Principals) leads to local irritation." In our view, such occasions will be rare, very rare. For, Principals generally try to accommodate themselves to the wishes of students. This is usually the case even with the Principals of Government Colleges, and almost invariably with all others. The Principals of Government Colleges are as fully entitled to our confidence and respect as others. Do they not usually help our students in various ways in the after-lives of our students quite as much as they do while they study at College? It is a great mistake to

suppose that Principals and Professors of Colleges are less attentive to the advancement of the progress and welfare of students than their parents or our public men. We think that the objection cannot be sustained. In this connection, the Hon'ble Mr. Narasimha Iyer said that "two days stay with Gokhale or Malaviya would do more good to students than two years' attendance at College." In the *first* place, no head of a College is likely to interdict students from hearing the speeches of such great men, or even of smaller public men so long as they are not known to be objectionable on special grounds. In the *second* place, have there not been—and are there not to-day—great educators, Indian and European? Has the world lost its capacity to produce great educators,—men quite as great as the great public men of the past and present? Why indulge in so unsuitable a comparison? A cause which requires to be supported by a superfluous and exaggerated sentimentation like what underlies this strange and silly statement is, in our view, avowedly weak, if not also self-condemned. If there are great men like Gokhale and Malaviya in public life, there are also great men like Bose and Gopala Rao among the Principals and Professors who have shed a lustre on the profession of education.

Mr. Siva Rao's objection is that "The Government expect them (the heads of Colleges) to loyally carry out the intentions of Government." The Principals are not all of them officers of Government. In fact, there are only 3 or 4 of such among the heads of Colleges. The Principals are, also, most of them men of strong individuality. Some, moreover, have as strong sympathies for the national

cause as the Hon'ble gentlemen who represent it in the Legislative Council. Moreover, we have before us the unquestionable fact, already referred to, that different Principals take different courses in regard to students' desire to hear or meet the same popular leader, and this shows that there are neither uniform instructions from Government, nor any uniform principles of dealing, on the part of heads of colleges, with the relations subsisting, or that ought to subsist, between popular orators and leaders.

With regard to the *second* point which we mentioned at starting,—the question of discipline at College,—we quite agree with the Hon'ble Mr. Narasimha Iyer when he says that Government should not attempt "to wean people (i.e., students) away from patriotic movements," and that they should "remove the impression" now existing that they are engaged in such an attempt. The Government have already taken certain steps in this direction. They have already released the interned Home Rule trio, and now they have entrusted to heads of colleges the discretion to regulate the conduct of students in regard to their attendance at political meetings and speeches. We think that heads of colleges should alone have this discretion. Otherwise, the discipline in colleges would vanish, and some fine youths at least would be spoiled while yet in tender years and irretrievably too. The Hon'ble Mr. Siva Rao says that the "old rules" would be "found quite adequate to meet the evil of a revolutionary agitation." The conditions to-day in Indian politics are greatly changed from what they were ten years back. As a matter of fact, several imperfectly educated men are

seen on occasions moving about, and several students come into contact with them. There is, therefore, some need for a change in the educational rules dealing with the conduct of students in regard to politics and political leaders or meetings. We think also that the most desirable change is that heads of Colleges alone should have the discretion to regulate the students' behaviour in their relations to political life and political leaders.

Notes and Comments.

Mr. C. V. Vasudeva Aiyar, contradicts the statement made in the New India (of the 9th February) by its Kumbakonam correspondent that the renowned Pandit Mahamahopadhyaya Ramasubba Sastri approved of sea voyage if it is undertaken for public and philanthropic purposes. Mr. Vasudeva Aiyar's letter is published in this issue. The letter from the well-known scholar denies what has been attributed to have been said by him. Will the Correspondent have the fairness, now at least in as much as the learned scholar's views are before him, to come forward boldly to apologise to Mr. Sastriar for giving publicity to what he heard others say without knowing Mr. Sastriar's views himself at first hand?

We know well that a statement, however unfounded when once put into circulation, goes its round for ever and ever, even long, long years after it has been contradicted. We shall presently give an example,—a very notorious one. In modern India, especially, men have learnt from the West the fine art of being in a hurry about everything. The calmness and imperturbability on which our ancestors set the highest value in life has departed for ever. Men not only rush in hot haste by railway from the North of India to the South and from the South to North several times in the course of a few months with little or no work to do which cannot be transacted by telegraph, but also rush to hasty conclusions

of all sorts and do not care to make themselves acquainted with facts as they truly are. Of India's many losses by its contact with the West, the loss of this strength of serenity is, in our view, the greatest and most deplorable. In great matters and in small, this Western tendency to rush and push hither and thither in unthinking haste has seized hold of us. It is, therefore, no wonder that people also make unfounded statements in their anxiety to give a momentary impulse to a cause they may have at heart. The Veda says, "Truth alone triumphs". But the Kali age we live in is the age of sensualism, strife, lying, and sophistry. Men care only for glory and power and wealth. The great sage whom his contemporaries honoured with the title of "कवितार्किकेशरी" "the lion of poets and logicians" Sri Venkatanatha—commonly known as Vedantadesika and one of the very greatest of India's great teachers, has said of the men of his time what is still more true of men to-day,—

न धर्ममनुवर्तन्ते न कामान्नापुनर्भवम् ।

अर्थमेकमुपाश्रित्य दुःखमेवोपभुञ्जते ॥

"Men neither follow Dharma, nor (pure) love, nor liberation from re-birth. They attach themselves to Artha (worldly prosperity) as their sole aim and suffer only misery (thereby)."

Last week we exposed the unfounded nature of the statement regarding Satyakama Jabala,—that he was not by birth a Brahmin. We showed from the incidents of the story as given in the Chandogya-Upanishad that he was of Brahmin birth. We now deal with another like statement which is often quoted as proving that the Indian distinction of Varna or Caste is later than the Rig-Veda. The context refers to the story of Kavasha-Ailusha, in the Aitareya-Brahma (II. 3, 19 in Martin Haug's Edition,—or Chap. VIII, Khanda, 1). The statement that Kavasha was a Sudra and was admitted into the class of Rishis as the seer of certain Suktas in the Rig-Veda, was set a-going so long ago as the 14th September 1881 before the International Congress of Orientalists in Berlin,

and it still does yeoman service to those who want to destroy or discredit Hindu Society. Even the Maharaja of Kasimbazaar who says, "I personally believe in caste", quoted it in his speech at the recent meeting of the Hindu Sabha at Allahabad. The terms of the Berlin statement are as follow:—"Kavasha Ailusha who was a Sudra and son of a low woman was greatly respected for his literary attainments and admitted into the class of Rishis. Perhaps the most remarkable feature of his life is that he, Sudra as he was, distinguished himself as the Rishi of some of the hymns of the Rig-Veda". In the *first* place, the Rig-Veda does not state that he was a Sudra. So, the Rig-Veda cannot be the source from which the Berlin Orientalist derived his information. The only other source is the passage contained in the Aitareya-Brahmana above referred to in the extract quoted from the proceedings of the Berlin Congress. If we refer to this passage we find Kavasha Ailusha is spoken of as follows:—"दास्याः पुत्रः कितवोऽब्राह्मणः" The expression used is, "दास्याः पुत्रः *not* दासीपुत्रः". This shows clearly that Kavasha Ailusha was not a Sudra, as he would have been if the latter expression had been used. Hence Sayana rightly says:—"दास्याः पुत्र इत्युक्तिरधिकेपार्थः" "The statement that he was the son of a slave is meant as a term of reproach and censure". Sayana also says:—"कितवो द्यूतकारस्तस्मादब्राह्मणोऽयम्" which means,— "Gambler, and therefore not a Brahmana, this person". As Kavasha Ailusha was expelled as unfit to take his seat among a body of Rishis assembled for performing a Somayaga, (sacrifice of the Soma plant) on the allegation that he was a gambler—an allegation later on ignored or withdrawn when he was discovered to be a Rishi of a hymn (of the Rig-Veda)—we see that the expression "Not-a-Brahmana" means only that, though a Brahmana, he was a degraded person and so could not sit as a *Dikshita* among a body of *Dikshitas*. That Rishis were Brahmins is also clear from the fact (stated in this Vedic text) that, when they first expelled him, they contemptuously called him *A-brahmana* (not-a-Brahmana)

for being a gambler. Sayana's Bhashya sets the story in the text in its proper light, and entirely overthrows the impossible construction put upon the passage by the Berlin Orientalist. The refutation of it we have now given may have been given before, and will doubtless be repeated again and again, but we feel quite certain that the original misrepresentation will continue to flourish. For, there are men about now—and there will be in the future—who are interested in quoting it again and thereby enabling it to set out on a further career of adventure.

The truth is that the Indian sacred books can only be interpreted correctly by those who, by daily contact with Hindu life and observance or by getting into close and sympathetic communion with those authorities, have learned and comprehended fully their aims and points of view. It is especially necessary to be a *Sishya* (or disciple) under a Guru in order to gain the insight into their true spirit and import. Many are unwilling to undertake the trouble and loss of apparent dignity which Hindu discipleship almost always involves in more or less degree. Most modern Indians, also, are busy men and so are prepared to take on trust any and every statement, especially when a person holding a high office or having a name and fame of some kind—and a foreigner, too, of some note—lends them the weight of his authority and support. But such people are usually very unreliable guides, for they know not what they are talking about. Hence many are misled and fall into the abyss. We have already given several illustrations of this kind in our journal, and hope, as we proceed, to prick many more bubbles and expose several dangerous pitfalls into which men have fallen under blind guidance. The task may be none pleasant, but has to be done in the interest of truth.

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Olla Podrida.

This year's cattle show at Ongole shows the dangers and follies that lurk under the forms of the modern self-advertising civilisations. Those that carry off the prizes at these shows are not the ryots, but professional rearers of cattle who rear for prizes and not from any higher motives. This is the first element of rottenness in these shows—Well have these been termed *shows*!!! The next and worse element is that cattle-breeders from Dutch East Indies and other distant places carry off such show cattle. We have always felt that this has been the only result of the so-called industrial exhibitions. Foreign exploiters got in them an opportunity to study Indian tastes and dump cheap goods on Indian markets to satisfy such tastes and thus kill the few poor straggling industries we have.

The evil is not so much in the exhibitions but in the exhibitors and their compatriots. We have no real love of country or love of enterprise or love of science. Hence our men will buy anything from anywhere, sell anything anywhere, and strut about like jackdaws in peacock feathers. So long as the true spirit of *swadesi* is not in us, so long as we do not develop abstract and applied sciences, and so long as we do not start industrial enterprises, exhibitions and shows are only additional instruments of national suicide. If we progress in those directions, then they are additional instruments of national uplift and progress. But these branches of work are humble and silent. Our educated men of to-day do not care for humble and silent work. They want high-sounding though empty titles whether these are conferred by the Government or by the modern god-let of the daily press and seats in mad parliaments and what not.

One other point about the cattle show: Mr. C. V. Krishna Row pointed out in his welcome address that the bulk of the cows taken from Ongole are sold to butchers when dry and that the calves themselves mostly die of starvation. Shame on you, modern India, that hast lost thy hold on

the spiritual aspect of things which was thy true crown of glory in the past and that hast not common sense and worldly wisdom enough to know how to shut and open the doors wisely and well!

The new fad of national education seems likely to become an all-devouring ogre. We have all read of what became of the inaugurator of a new life in *Frankenstein*. The protagonists of the new movement ask the trustees of temples to hand over temple monies to the society for the promotion of national education. It is a well-known fact that modern charity has turned away from temples to a large extent. Are old endowments also to be exploited? As a matter of fact the temples have a great duty to perform in the direction of educating the archakas, maintaining the purity and power of Sanskrit and Vernacular religious learning, sending out preachers, etc. in addition to preserving by repairing if not by rebuilding the temples and keeping up the traditional systems of worship. It is a well-known fact that even the temples with immense revenues are unable to do anything worth mentioning in these directions. Then again there is the duty of each big temple having all the other temples in a given area affiliated to it and of preserving them. How many small temples have gone to ruin before our eyes though we pretend to be religious. Sanctimonious hypocrites that we are! Each ruined temple bears witness in the august tribunal of God against us. Now there comes the new faddist to bring into existence new forms of depletion of temple revenues, as if the present day managers, trustees, and archakas were not enough by themselves.

What new methods the new faddist invents for the cause of national education! Undials, handfuls of rice, self-denial bands, badges of self-sacrifice, collections of jewels, fancy bazaars, lotteries, lucky dips, Wedderburn annas, Gokhale pies, national education week poems reproduced in facsimile, orders of appointment of chancellors and pro-chancellors and vice-chancellors and registrars and examiners and professors and

lecturers and tutors in facsimile, national university extension lectures, and so on and so on. Go on, make yourselves happy and let the hunt for money and jewels and what not go on! We have no quarrel with the spirit but with the men, the means, the methods, and the ideals.

The most exasperating feature about the matter is that there are important measures of educational work to be taken up and realised as soon as possible for the sake of the future of our beloved children and the welfare of our beloved motherland. Are we to spoil these chances because some of our modern educated men are dazzled by glittering ideals whose very distance lends enchantment to the view?

We certainly wish the collections to be made for our educational uplift. But they cannot and should not be handed over to those that run the present show until more details are stated as to men, means, methods, and ideals and until the details are such as to satisfy us. Is not this the proper method? It seems to us that it is so.

SCRUTATOR.

Presidential Address at the 4th All-India Hindu Conference

[BY H. H. THE JAGADGURU SHRI SANKARACHARYA OF KARVIR PEETH]

(Published, and circulated to us, by authority—Ed.)

SWAMIES, MAHARAJA SAHEB, LADIES AND GENTLEMEN,

It is indeed a very great privilege to me to be present here in your midst to-day and make the opening speech at this FOURTH ALL-INDIA CONFERENCE. When I received the invitation from one of the great leaders of our country, Pandit Madan Mohan Malaviya and from the Secretaries of the Reception Committee, to preside over the Conference, I thought that I had a very fine opportunity to give expression to my feelings of joy at seeing the most progressive work done by the All-India Hindu Conference, which though quite young, is full of promise from our nationalistic standpoint. This Conference is certainly far-reaching in effect. It

equilibrium, by checks and counter-checks; here it is held together by the central gravitational force of Dharma. There law and fear of the enemy perform the functions of love of God and love of Dharma operative in India. There society consists of conflicting groups held together by fear of enemies and by obedience to law; here we have interrelated groups held together by love of God and loyalty to Dharma. There religion is not in vital union with life; but here in the words of Mr. Havell "religion is never regarded as external to secular life but as its consecration and illumination."

In our land religion, philosophy, and ethics are commingled, are one. This is as it ought to be as human nature is a unity and not a mere juxtaposition of unrelated elements. The assertion that such commingling is a mark of barbarism and that their separation is a test of civilisation is baseless. The thinker is yet to be born who is bold enough to deny refinement and civilisation to the Indian people.

The Hindu conception of the state is of a stable and harmonised social order—able to resist disruptive forces within and attacks from without—which has as its instrument of political life a harmonious combination of monarchy, aristocracy, and democracy as represented by the king, the council of the elders, and the council of the people. The will of the people was always consulted and respected and any dangerous predominance of any one of the elements of political power was prevented by their common allegiance to the sovereignty of Dharma. In modern times the doctrine of the sovereignty of the people has been raised to the rank of a fetish. Democracy run mad is a de-vitalising and dangerous force in societies. There are provinces of life where the will of the people is everything and there are other provinces of life where the will of kings, of aristocracies, and of democracies must bow before a Higher will which declares to us the eternal principles of righteousness. Where the will of the people—nay, even the will of the majority which is a less stable and unworthy manifestation of human reason—is allowed to

subvert the racial ideals of the people and the moral order as revealed to it, then it becomes a foe to real progress and culture and is one of the arch-enemies of God.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Hindu National Literature.

Whether religious or secular or mixed, and whether in the Sanscrit or in the vernacular or in the prakrita languages, the literary inheritance of the Hindu caste-fraternity in prose and poetry from Hindu sages and standard scholars has been vast and varied. The loss by neglect and mischief has been enormous, so that what is known or recoverable at present is not perhaps a tenth of the studies of the Hindus in Hindu svarajya days. Be it remembered also that vastly more instruction than was recorded on cadjan leaves and granite stones was treasured up in the brain and communicated orally. Most of the present-day controversies over Texts and their meanings and applications proceed from imperfect knowledge and individual conceits. Too often, the wish is father to the thought, and selfishness passes for selflessness.

The ancient and modern Rule of Decision is to submit the question to learned Parishads, Sangams, Councils and Committees, who deliberate with clean bodies, unprejudiced minds and godly feelings. The Hindu Navaratri and other holy days are meant and fitted for such national meetings and decisions, and the Vedachariars and Vedantachariars preside over the deliberations in the Rajasabha.

Legislative Councillors and Parliamentary orators with foregone conclusions and alcoholised brains may make and unmake laws and organisations ever so much, they may please the ministers of changing personnel and changing policy: but such time-serving devices can never reach time-abiding truths and arrangements.

Hindu National Literature is of Monarchical and Parishadical standard, and boycotts contentions and mobbish declamations.

A. SANKARIAH, P.F.H.S.

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Gnana Yoga—I.

A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on December 18-1895.)

The following are four words which convey four forms of discipline—

(Here is some blank space in the Manuscript tended evidently to be filled up with the names of the four Sadhanas viz., Nityanityavastuviveka, amutrarthaphalabhogaviraga, Samadishatsampatti and Mumukshutvam.—Ed.)

The first two, *Sama* and *Dama* can be taken together, and the definition of them is to keep the organs in their own centre, and not allow them to stray out. I will have to explain to you first what the word organ means. Here are the eyes; the eyes are not the organs of vision, but the instruments. If the organ is not there also, even if I have eyes, I will not see anything, but given the organ and the instrument also, the organ being behind in the brain, that is called the nerve centre, and when the mind attaches itself to these two, then vision takes place. So in each act of perception these three instruments are necessary—first the external instrument, then the internal organ, and the mind. If any one of them is missing there will be no perception. So, in order to control the mind, we have really to control these organs. This mind acts from two sources, external and internal. When I see things my mind goes out, becomes externalised, but suppose I close my eyes and begin to think of certain things, the mind does not go out, it is internally active. But in either case there is activity of the organs; when I look at you and speak to you both are active. When I close my eyes and begin to think my organ is active but not the instrument. Without the activity of these organs there will be no thought. You will find that none of you can think without some symbol. In the case of the blind man he has also to think through some figure, figures of touch, as heat and cold, hard and soft. These will act in the mind, and so his organs of touch will be active at the time he is thinking. The organs of sight and hearing are generally very active; you must bear in mind that by the word

"organ" is meant the centre point. The eyes and ears are only the instruments of seeing and hearing, and the organ is inside. If that organ is destroyed by any means, even if the eyes or the ears be there, we would not see or hear. So, in order to control the mind, we must first be able to control these centres, to restrain the mind from flying out or in, and keeping the organs close to these centres is what is called *samadhana*. One is not allowing the mind to externalise, and the other checking its internal activity. Then comes the next preparation, (it is a hard task to be a philosopher!) "*titiksha*" the most difficult of all; it is preached as the ideal forbearance, "resist not evil." It requires a little explanation too. We may resist an evil, but at the same time we may feel very miserable. A man may say very harsh things to me, and I may not hate him for it, may not strike him back; I may restrain myself from getting apparently angry, but that emotion will be in the mind, and I feel very badly towards that man. That is not non-resistance; it should be without any feeling of hatred or anger, without any thought of resistance; the mind must be the same as if the man had blessed me, and only when I have got to that state, have I attained to non-resistance, and not before. Similarly with regard to the *Deandras* the duality of nature, heat and cold, pain and pleasure, bear them all; forbearance of all misery, without even a thought of resisting or driving them out, without even any painful feeling in the mind, or any remorse. Suppose I do not resist something and great evil comes, if I have "*titiksha*" I will not feel any remorse that I did not resist; when the mind has attained to that state, it has become established in "*titiksha*." People in India did extraordinary things in order to practise this "*titiksha*." They bore tremendous heat and cold without caring; they would not even care for snow; they go on just as they are, because they have taken out all thought of the body; it is gone, as if foreign. "*Uparati*" is not thinking of things of the senses; most of our time is spent in thinking about sense objects,

can explain clearly the constitution of the Hindu Society, it can expound the principles underlying our social traditions and more important than all, it can suggest the standards for adjusting and adopting the several social needs under the modern changed conditions for the guidance of those who profess Hinduism. No true scholar of our Sacred Sanskrit learning can ever fail to see that our ancestors led most enlightened and most progressive lives and their civilization, if civilization indicates a high standard of intellectual and moral advancement, in whatsoever branches it may be, was next to none. I am also of a sincere belief that if India should once again achieve that ancient glory which characterised her centuries back and which has struck admiration into the minds of the most fastidious critics of the civilized world, then our standard of social, religious and political life in India should be one having its backbone on our ancient Hindu ideals and being elastic enough as to comprise within itself all possible scopes for our onward march among the great nations of the world. To-day all of us have met here, I believe, to give expression to those grand ancient ideals of our forefathers and suggest how with those ideals we should work out the constructive policy of establishing unity among the several Hindus. The place chosen for such a sacred Conference is most unique from the standpoint of the Hindu spiritual sentiment. Prayag is the centre of confluence of the rivers that we consider most sacred and this confluence is significant in so far that we see sacredness arising from the unity of holy waters, just as we expect a sacredness of purpose in the unity of all Hindus even from the modern standpoint. Such Conferences as we are now engaged in will, I hope, explain away all social differences and cement us all to oneness of thought, word and deed. The several activities in the country, all aiming at reforms of all sorts, their respective influence on the minds of the millions that inhabit India and the several social binding forces that are forging the scattered races and creeds into one solid nationality are a striking proof that the time is come for our evolution. We should be up and doing. It is now or never. Just as the dawn-time awakens people from their dead slumbers, so the present time awakens us from our torpor. If instead, we feel lulled into sleep after waking at the

dawn-time we have to reap the fruits of our idleness and be sitting moping and moaning for all time. Even those who consider themselves quite snug and warm in their corners should get up and work for the common cause. We should lose no opportunity of marching onward if we should be allowed to remain a progressive and individual nation. It is certainly sad to look at our degraded condition and it is only natural that we should shirk off our lethargy and gird up our loins to win our goal. In ancient India each man tried his best to serve the common purpose before he even thought of his own needs, and consequently degradation was a word unknown to our ancients. We should also justify our position now-a-days on that great principle of selflessness and should unanimously work for the regeneration of our motherland. Whatever was a binding force in ancient India has now become a curse, a bane, and an eye-sore in modern India. Whatever conduced to the well-being of our ancestors is now treated with contempt and ridicule, whatever were emphasised by our ancient Rishis and Acharyas are now taken for antiquated curiosities and is it a wonder that we should be in a fallen state when we are not true to ourselves, to our own nation and to our fathers? Dharma it was which worked wonders in days of yore and it is the absence of Dharma now-a-days that should count for our downfall. The Varnashrama Dharma of ancient India was a beautiful organising principle of Hindu society. How smoothly did it work till very recently, and what great blessings did it confer in ancient days upon India. In these days we see chaos and confusion everywhere. The Brahmins have lost their real character, the Kshatriyas have forgotten their responsibilities, the Vaishyas have occupied a totally insignificant position and then what to speak of Shudras and others. There is a mad race for money and empty honours and everyone bloats or blinks as he realises his goal or fails to reach it. Brahmins in ancient days were selfless workers, honorary professors, free legal advisers and in a word the backbone of the administration. Is it strange that they should be worshipped like gods? Now we see the Brahmins, the descendants of the same selfless workers, most selfish and crafty people, onesided and bigoted, competing in the markets with cobblers and men

of every possible profession only for the sake of lucre, still expecting to be honoured as their ancestors. Nothing can be more anomalous than this. There are Kshatriyas in the country but what are they? Do we see even the slightest semblance of the ancient glory of their forefathers? All greatness that characterised those ancient men, the warrior class seems to have faded away. Is it not time yet that India should show her true warrior blood in these Kshatriyas. There are certainly hopeful signs that all is not lost in this quarter. Many, many are they from India who went to the battlefield with true Kshatriya spirit, and I hope that in the near future the Kshatriya race will blossom forth in hundreds and thousands. The Vaishyas accumulated wealth in former times to serve their king and country and led most progressive and peaceful pursuits. Whom can we call the merchant class in modern India? What to speak of other classes? In a word we can say that the ancient system has been so much disturbed that it is not possible to restore it to the old ways and methods. Nor is it practicable that in this century in India we can achieve much by closely confining ourselves to that system. But one thing we should all bear in mind. Whatever the creed or caste that a man belongs to in India, whatever profession or occupation a man is engaged in, whatsoever tendencies he may have, it is our bounden duty to see that so far and so long that he works for the good of the country he deserves our best co-operation and our best regards. It is only when such a solid social principle is at the bottom of all our activities we can say that we are all working on a nationalistic principle, and it is only then, I believe, that our national aspirations will meet with success. Chaturvarnya, which was a unifying principle, now serves or is made to serve the seed of discord. The Brahmins who were revered and respected till now have become objects of ridicule and contempt. The Sadhus who were living examples of piety and godliness and the very incarnation of patriotism have now transformed themselves into begging mendicants. Their touch is profane and their look is impure and immorality is ever associated with them. If transition ever worked havoc into society at any time in India, it has done so now. Dharmagurus exercised beautiful powers in old days to save society

from imminent ruin. The social equilibrium was maintained by Gurus on one side and the kings on the other side. The kings punished wrong doers while the Gurus by their wholesome influences and good counsels not only prevented wrong-doing but also encouraged good actions. Thus the Gurus in ancient India became very powerful in society and in administration. They were given lands, Jaghirs, etc., for maintaining a large number of disciples always with them. It was their duty to guide them, to teach them sound principles of action, to ward them off from danger and to make them good and useful citizens of the land. Even kings could not disregard such Gurus. In the name of Dharma they exercised absolute powers and kept the country under peace and urged its progress. We of to-day do not know indeed what we have to do. Each one of us is trying to assert individual opinions, but in some cases it may do good, but in the chief purpose, the common cause, the good of the country it does great harm. What is wanted is guidance, a proper guidance on the lines of Dharma. Human nature being different, naturally individual opinions differ and with such differences how can a universal principle develop unless we are ready to sink our individual differences in the achievement of that mighty principle. Consider here for a moment the ancient Kulapatis. They gathered round them thousands of students, trained them all to act up to the needs of the time and clime, and with one voice each of them obeyed the Kulapati and from the Himalayas down to Cape Camorin the influence of these Kulapatis was immense. The stability, the progress and the establishment of good will between the rulers and the ruled were in their hands. Now-a-days, our position is ridiculous. We have forgotten our own responsibilities and expect the Government to look to our needs. Why should we do so? If every one of us in this sacred land of Bharata Varsha were to realise his own responsibilities and requirements and act up to them, we need not approach Government at all for the fulfilment of our desires. The Government will rather come to us and look to what we want. The one saddest feature of modern India is that some people are not in the least willing to come out of their warm corners, some

others again do not care to see what their neighbours are doing, and again a self-less few are doing what best they can do irrespective of their personal interest. How can march and progress begin and continue under such disadvantages. If our aspirations should be attained each one must understand that he is an Indian and accordingly adjust himself to all the necessary needs of the day. Education is a mighty problem coming under that need. It has been the most complex problem agitating the hearts of all the leaders in the land. The ancient system of education was good for those times and no one but a bigot can emphasise that, with that system alone we can achieve progress to-day in India. Equally wrong is he who champions the Western system and declares that if India is to be an entity at all she should foster under the most beautiful, most useful and most progressive Western system. How sad that there are hundreds of persons talking in one way or the other. In their blind attachment to one or the other, they do not see that a good deal of mischief is wrought and the younger generation, of an age when they cannot form any standard of judgment and cannot realise the importance of their future action, fall an easy prey and all round there is distress. I do not dwell at length here on the ancient methods of education because they cannot be practicable for our modern needs and purposes under the changed conditions. I shall touch on a few points of the present-day University system in India. This system has done certainly great good. It has thrown open the gates of the Western culture. The breadth of mind and the eagerness to partake in the civilized activities on the side of material advancement have been the direct result of the University education. Directly or indirectly the influences that are running the quarters of the globe are made to be felt in the hearts of Indians for their good whether they are willing or not. But equally heavy is the mischief played by this system. Our national genius and national temperament are killed out. We are made to ape forgetting our individuality and originality. All our sacred traditions are slowly leaving us away. By the time the University courses are over the so-called finished products of the University have learnt to despise their own tradi-

tions and pretend to successfully imitate the traditions of Westerners and the result is disastrous. When they come out of the University into the practical world, how many of them are successful in their aping. Many of them are moral bankrupts and some of them hopeless desperates with neither principle nor ambition and a few, a fortunate few, have been able by other circumstances to lead fair and honest lives. There is another side of this educational activity which is assuming tremendous proportions. Whether it is good or bad is not my purpose here to mention. Time the greatest judge alone can prove that. Strong, very strong individual convictions are formed in the hearts of the young men while within the University doors and all the old traditional relations are set at defiance by them. They do not attach any such sacred importance to their relation with their parents, Gurus, if there are any and even the Almighty Being. There is none who can guide them and each young inexperienced man thinks himself a nestor. They mister their fathers and mister God if they are convinced that there is one. It is this strong individual conviction that is the motive principle of the younger generation in all the present-day activities. Nobody can try to check it when it has developed so far and when it is almost ingrained in their constitutions. What is more, the whole world is marching towards democratic ideas and no Government, no system of repression can ever stop it. The attack makes the march swifter and more dangerous. Take one simple instance. The action of the Government of Madras in internment Mrs. Besant only aggravated the situation in the country and people flocked in thousands round her banner and even the greatest men began to fear what proportions the agitation would assume. Thank God, her liberty and the influence of His Excellency the Viceroy and that of His Majesty's Secretary of State have calmed the political atmosphere. What I insist here is that for good or bad the cards are let loose and the march has begun. There is no use forcing people to recede. As far as I think only two solutions suggest themselves to me out of the difficulty. The Government and the responsible officers forming the Government must take the public largely into their confidence and treat the public on equal lines.

The democratic spirit that has so far advanced should not be a meaningless empty term but should work on most happy lines. In India, unlike other countries, the religious principle should underlie all such movements and then only we can rest assured that the movement will meet with success. That religious principle is Dharma which gave peace and progress to our ancestors, which established the social solidarity of the Hindus which was the foundation of their intellectual advancement and which alone made India the most ancient country of the world live even to-day with all her freshness. To achieve our ends, to realise our aspirations, to work out our ideals and to establish once again the ancient glory of our Mother India we should resort to Dharmic measures and infuse that Dharmic spirit into all our activities ever and anon. On that and that alone rests our hope of nation-building. On that lie the several binding principles of society bringing each man to love his neighbour as himself and through that alone the Mighty Lord will bless our enterprises.

Gentlemen, with this brief introduction I shall now treat the provisional list of subjects for consideration of this FOURTH ALL-INDIA HINDU CONFERENCE. This list gives the most beautiful points which touch generally and particularly almost all the phases of our Hindu life to-day and which require the many factors of Hindu social solidarity to be clearly brought forth for the understanding of every Hindu and the practical application of his every-day life. Those that are responsible for the preparation of the provisional list of subjects deserve to be congratulated for that all-embracing character of the list in the time-honoured organisation of our social life and I shall briefly touch on them as suits the time and the dignity of the place.

I.—Our first and foremost duty in having assembled here to deliberate the further actions of the Conference is to pray God to bless the Allied arms with glory and speedy victory. In mentioning about the War, it may not be out of place here to offer a word or two from the standpoint of the Hindu ideal and Hindu Dharma. The present ghastly war is the outcome of the horrid development of science put into wrong use. Our ancestors, with their genius and innate powers could have achieved even greater

things in the material side of life. But they knew that, if material civilisation advanced abnormally the crisis would be inevitable and the whole world would meet with disaster. Many a passage can be seen to this effect from our sacred books. To them the peace and progress of the world was more important and they lived plain-living and high-thinking lives. The Western civilisation which, until recently, considered itself the highest civilisation the world ever saw and which had no satiation in material wants and material ambitions is a striking and living proof of what nations ought to suffer under such civilisations bereft of the principle of Dharma. The horrible taste of the Germans in this war and the still more horrible methods of their warfare are loathsome to everyone. The sense of justice and preservation of small independent kingdoms that characterised the Allies is certainly the noblest sentiment ever seen in the history of politics. Though I believe that the All-knowing and All-powerful God had his own motive in bringing about this great war, as men it is our bounden duty to pray to Him to bring this war to a glorious termination. Indians have done their best in contributing to the war with men and money and in never flinching in further help. They have done all that loyally, and I am sure that they will do their utmost in seeing that the Allied arms are ever resourceful to march on to a speedy victory. It is the every-day habit of a Hindu to pray God to bless the world with peace and happiness and now as so many of us have gathered together on this auspicious occasion, I believe that our joint prayers give greater strength to the purpose and God roused thereby will bless the cause of the Allies who have sacrificed so much for justice and humanity.

(To be continued.)

Tuberculosis.—I.

BY S. P. THIAGARAJAN.

[No claim is set up, for this and following articles, of originality of any kind.]

Great efforts are now being made to cope with one of the most fatal maladies to which the human race is subject. The British Congress on Tuberculosis, held in London in July, 1901, will long be memorable in the annals of public health. The fact that the

late King Emperor Edward VII evinced a great personal interest in the proceedings, and that eminent experts from all over the world assembled with a view of concentrating their united wisdom and research upon this supremely important subject—Professor Koch also being present—all combined to make this Conference distinguished above all others.

It was further memorable for the startling announcement by Professor Koch that, after a considerable investigation aided by experiments, he "felt justified in maintaining that human tuberculosis differs from bovine, and cannot be transmitted to cattle." He proceeded:—"It seems to me very desirable, however, that these experiments should be repeated elsewhere, in order that all doubt as to the correctness of my assertion may be removed". He stated that the German Government had appointed a commission to make further inquiries on the subject.

Dr. Koch next proceeded to discuss human susceptibility to bovine tuberculosis. He observed that "this question is far more important to us than that of the susceptibility of cattle to human tuberculosis, highly important as that is too." He went on to say, "It is impossible to give this question a direct answer, because, of course, the experimental investigation of it with human beings is out of the question." This is rather an amazing statement, coming from the inventor of *Tuberculosis*, with the aid of which innumerable experiments have been made, and are even now being continued, upon human beings with fearfully fatal results. Soon after this speech was delivered, *Tuberculosis* fell under a cloud, on account of its manifold failures. But it has since, like vaccine lymph, been improved and its use revived. Professor Koch also said, "If the bacilli of bovine tuberculosis were able to infect human beings, many cases of tuberculosis caused by the consumption of tubercle bacilli could not but occur among the inhabitants of great cities, especially the children. And most medical men believe that this is actually the case". We need not discuss these questions here, as it has been established by the Royal Commission on Tuberculosis that bovine tuberculosis can be transmitted to man. It seems strange that Professor Koch, above all others, should ever doubt it.

It is a singular and sad commentary on

human infatuation, as well as upon the supposed advancement of medical science, that we should continue to sow broadcast the seeds of consumption by inoculation, and then, after the crop has matured, to affect surprise and grief. Not long ago it would have been regarded as a cruel crime to suggest that consumptive patients should have out-door treatment. Now it is all the fashion, and is undoubtedly beneficial. If the Government had abolished vaccination, instead of offering to provide sanatoria for the treatment of consumption, they would have taken the first strong step towards ridding the human race of the devastating scourge of this malady.

The *Medical Times and Gazette* (1) stated that consumption "has widely spread since the introduction of vaccination, and within ten years (ending 1853), had slain its 68,204 victims in the Metropolis alone."

Dr. Bray, in a public speech at market Rasen, in 1876, stated:—"Facts have accumulated to show that since vaccination had become the law of the land, consumption, which before was comparatively unknown in this country, had, as it were, become an inheritance in certain families. The pure lymph, perhaps obtained from the greasy heels of a dismal old horse, was identical with the matter ejected from the lungs of a consumptive person—Vaccination was applied to the arm, but the poison diffused itself rapidly into the lungs, the blood, the stomach, and even the brain."

In the *British Medical Journal* (2), Dr. Simon says "that vaccine lymph may possibly contain the contagion in full vigour, even when the patient has not on his own person any outward activity, and that infection may follow both from tuberculosis and syphilis."

The *Medical Times and Gazette* (3) records that "M. Toussaint vaccinated a cow in an advanced stage of tuberculosis with lymph absolutely pure. The vesicles progressed normally, and with the lymph obtained from them he vaccinated different animals, all of whom subsequently became tuberculosis. The significance of these experiments can scarcely be over-rated."

Dr. Sir William J. Collins, M. D., writing from St. Bartholomew's Hospital, 10th September 1881, with reference to the communi-

(1) 1st January, 1854. (2) 13th December, 1875. (3) 3rd September, 1881.

cability of syphilis, erysipelas, pyaemia, and scrofula, says:—"That tubercle or scrofula can be engendered or intensified by vaccination is no new theory. Dr. Squirrel, an anti-vaccinator, suggested it seventy years ago, and now that a belief in the inoculability of Tubercle is gaining ground, it will probably not be long before this danger is considered as real as that of vaccine syphilis."

Recently numerous undeniable proofs have been adduced. In 1906, the *Petit Parisien* published an interview with Professor Vallee on the subject of Dr. Behring's bovo vaccine. The Professor said that he had at first believed in the efficacy of this remedy, but experiments had proved to him that it was no remedy at present for tuberculosis. Thus two calves which had been vaccinated and placed among tuberculosis cows contracted tuberculosis, whereas they ought to have remained healthy. Questioned as to whether bovo vaccine, a tuberculosis product, was really harmless, Professor Vallee replied that he tried it on guinea-pigs, which became tuberculosis. Professor Lignieres, of Buenos Ayres, obtained the same result. Professor Vallee said:—"If I had inoculated cows with it, not only should I not have vaccinated them, but I should certainly have given them tuberculosis."—(Reuter).

The *Keighley Herald* (4) contained a long article by "Retired Medico," entitled "Consumption's Cause". The writer expounds the view that the modern prevalence of consumption is an aftermath of arm-to-arm vaccination. He also comments on the similar risk attaching to vaccination with calf lymph, and concludes thus:—"This subject is a grave one for the people, for it entails the vital question of whether we are not doing our best still, through vaccination—I leave the question of the merits and demerits of vaccination to others—to propagate the growth of the greatest twentieth century scourge—consumption".

A paper on "The Great White Plague," read at the fifth annual meeting of the Connecticut Medical Union, in Waterbury, Conn., U.S.A., on 1st June, 1910, by Mr. L. W. Andersen, was printed in the *Sunday Herald* (5) and the writer expressed the belief "that tuberculosis will continue to exist and increase as long as the virus of animals, more or less impregnated with tuber-

culosis, is injected into the human blood".

Writing on the subject of vaccination and tuberculosis, Dr. Perron, Officier de la Legion d'Honneur, published an article of superlative importance in the *Gazette Hebdomadaire des Sciences Medicales* (6), from which the following excerpts are taken:—

"The possibility of conveying tuberculosis to man in the act of vaccination was long ago pointed out. Tuberculosis has, in fact, a special predilection for the bovine race which yields us our vaccine. There are few of these animals that escape its attacks; the calf, the heifer, sometimes bear traces of it but a few weeks after their birth."

"The cow as we have said, is the tuberculous animal *par excellence*."

"If, as announced by Professor Bouchard, the medium created by a vaccination can be destructive to one or several microbic species, we may add that by the law of reciprocity a medium of cultivation may at the same time be favourable to one or several microbes. That is exactly what happens with the cow, in respect of tuberculosis and vaccinia, diseases between which the soil of cultivation establishes, as we see, a striking connection."

"At the very time when we have created in the man the vaccinal soil, we run the risk of having, *ipso facto*, established that immoral state (*terrain immoral*) which is favourable to the tuberculosis genesis."

"If we now turn back and examine the events of the last century or so, we can show a constant increase of tuberculosis, a fact never hitherto satisfactorily explained. There was a time when this malady existed only as an exceptional thing; now, actually, in spite of the incessant progress in public and private hygiene, in spite of all the material improvements that have been made, it tends more and more to rise to the rank of a pestilence. It should be remarked that it strikes by preference at the young lives—that is, those who are, nevertheless, at the age when the physical resistance to mortific causes is the strongest. Now, a malady which originates in exhaustion, in vital poverty, should display its power in the inverse order, and should fall most heavily on the old."

"Side by side with this growing extension of tuberculosis, we see developing, *pari passu*,

(5) 12th June, 1910.

(6) Translation published in the "Vaccination Inquirer," of December 1890, and January 1891.

(4) 8th July, 1910.

and in the same period of time—that is to say, since the beginning of the century—the practice of vaccination. We may ask ourselves whether in this double simultaneous evolution there is not a hidden oneness. If tuberculosis, in spite of all sanitary precautions, has multiplied its attacks during the last hundred years, it is we submit, vaccination has come to create for it a propitious soil. That would explain not only its advancing growth in all civilised countries, but also its special influence over the young subjects, who are always more or less recently vaccinated, and consequently more receptive than the others in the presence of the bacillus."

"In all the European armies vaccination is the order of the day. On their arrival with their corps, the young soldiers are forthwith carefully revaccinated. Now, the military statistics of all countries show an enormous proportion of various forms of tuberculosis among soldiers, especially during the first and second year after their enlistment."

"Whence, then, come these attacks of tuberculosis, so sudden, so numerous, upon subjects that, but a few months before, the council of revision rightly declared to be fit for service? Tuberculosis of the lungs, of the organs, of the joints, of the bones, etc., all these fatal evils show themselves in the garrisons of all countries with a frequency before which one might well despair. We believe that we must simply seek the reason for these facts in the re-vaccination which awaits the recruits upon their arrival at their corps, and which transforms them forthwith into a medium which is receptive towards those germs of tubercle which swarm in centres of population. This revaccination immediately upon enlistment is all the more regrettable and inopportune since just at that moment the young man separated from his family, his country, his familiar conditions of life, undergoes, without any period of transition, total and radical changes in his manner of life, and thereby finds himself less well-equipped for resistance."

"We must recall the fact that tuberculosis is 'hatched' amongst bovines with very great facility.....also to the progressive extension of tuberculosis since the end of the last century, and the concomitant extension of the vaccinal practice; and the inexplicable frequency of the malady amongst young or revaccinated subjects."

Here, then we have the *rationale* on the growth of consumption, communicated by an eminent pro-vaccinist, who is certainly not at all favourable to the antivaccinist view of the question. Dr. Perron writes with the idea of inculcating the exercise of more care in vaccinating, rather than—as one would have thought such risks ought to suggest to these experimenters with human bodies—to the entire abandonment of so dangerous and disease-distributing practice. The extraordinary growth of consumption in Japan, where, with increasing vaccination and re-vaccination, the death-rate from pulmonary tuberculosis has increased more than 50 per cent from 1886 to 1909; whilst on the other hand, with declining vaccination, the death-rate from the same cause has gone down in investigation both in England and Switzerland, is a striking confirmation of the argument of Dr. Perron.

Correspondence.

Sea-Voyage and Home Rule.

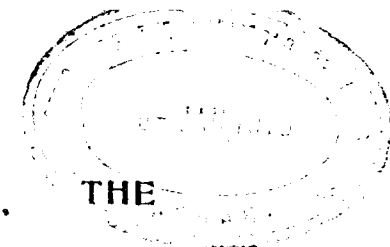
Sir,

It is but strange that the *New India's* own correspondent at Kumbakonam has written a correspondence under the above title to it which was published in its issue of the 9th February saying that Mahamahopadhyaya Ramasubba Sastrigal of Thiruvassalore being a noted scholar of great erudition in Sanskrit has approved of Sea-Voyage if it is meant for public and philanthropic purposes. I doubted the truth of the same and at once wrote to Mr. Sastriar himself asking him if it is a fact. His reply in Tamil, when translated, runs as follows.

Thiruvassalore,
13—2—1918.

Asirvatham. I have published a dissertation, wherein I have strongly asserted that Sea-Voyage is objectionable. Well, to speak of me as having now the contrary opinion that it is quite unobjectionable, is one of the greatest lies. I have not at all given publicity to such a view. The article is written without my knowledge. I repeat that on any account Sea-Voyage is out and out unallowable. Many are apt to say that I am of such and such an opinion with regard to matters that are objectionable and unpermissible "from a Shastraic standpoint". To attach weight to all such false representations is not wise. (Sd). RAMASUBBA SASTRY.

Now I leave the public to judge for themselves of the ways and means adopted by such people as, in the present case the "New India's" own correspondent at Kumbakonam, to make others believe what is entirely wrong and false. Is this the way these people are going to get Home Rule for India? Will that correspondent at Kumbakonam have the fairness, now having had an occasion to know Mr. Sastriar's view, to boldly come forward as a Gentleman and to apologise to Mr. Sastriar for having published what was perhaps only a hearsay, without trying to know Mr. Sastriar's views himself at first hand. C. V. VASUDEVA AIYER, Tamil Pandit.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY MARCH 14, 1918.

[No. 21.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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A Vision Of India.

THE GANGA—VII.

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

And from the upper skies with powerful sweep
You came in sweet fulfilment of His grace,
And leaving in your love your heavenly ways
You earthward sprang in one majestic leap.
Your waters white that moved in seeming sleep
In heaven now left their wonted shining days
Like poet-thoughts that moved in moonlit

ways
Of Fancy sung to soothe the hearts that weep.
Whose Love but His could bid thee come to

earth?
Whose but Thy grace can find rejoicing here?
Whose but His might can hold thee as you

came?
Praised be the Lord for this bright gracious

birth
Of sweetness in our pain-filled earthly sphere
To quench with nectar-showers sin's fatal
flame.



The Hindu Message

THURSDAY EVENING 14, MAR. 1918.

Drink and Drug Debate.

A noted Anglican Ecclesiastic once exclaimed,—“We found India sober, and have made her drunken.” There can be no doubt that the use of imported alcoholic drinks has largely increased among the upper and more advanced classes of Indians within the last half-a-century. But it is also certain, though not well known, that the drinking of country liquor of one kind or another has ever existed in India among the fighting and working classes,—the former resorting to it in order to increase their ferocity in war, and the latter to relieve the strain of severe daily toil. Though the late Canon Farrar—the amiable ecclesiastic above mentioned—indulged in a rather gross exaggeration in making the statement referred to, there is no doubt that the advent of our British rulers and our contact with Western civilisation has brought the evil of alcoholic drink into India and tended to its ever-increasing growth. We are therefore, of opinion that the representatives of educated and high-class Indian opinion in the Imperial Legislative Council were perfectly justified in bringing on a debate in that Council on the 20th February last, and in demanding that Government should not derive a revenue from intoxicating drinks and drugs and should, if they cannot prohibit such liquor and drug traffic altogether, at least take one after another the series of steps which would successively and at an early

date lead to such a desirable end. Enlightened medical men have condemned even the moderate use of alcoholic drink either as a daily habit, or even its occasional use as a possible preventive in cases of actual disease or threatened infection or contagion. This condemnation of medical science applies equally to the use of all intoxicating substances,—whether liquor or drug. Hence, we are of opinion that, whatever may be the views held by British officials, the Hindu and Mohammedan representatives in the Imperial and Legislative Council should year after year persist in bringing on a debate so as to rouse the consciences of our rulers and induce them, to resolve to abandon the revenue derived by the Abkari Department from so tainted a source. Moreover, as the Hon’ble Mr. Malaviya pointed out, this revenue has tended to rise “gradually, but steadily” since 1874. This shows that the defence set up on behalf of the Government that their policy was “to discourage excess, while providing drink for the moderate drinker” has failed altogether. The Hon’ble Mr. Sarma who brought up the resolution on the subject before the Council, rightly pointed out that “according to this policy, the minority of moderate drinkers tyrannise over the majority of total abstainers.” Sir Dinshaw Wacha who followed him also condemned the Government’s policy as one which had failed altogether, as “the result had been maximum of revenue but not minimum of consumption.” Under these conditions the only alternative before Government was to prohibit the sale of intoxicating liquor and drugs, at least within or in the vicinity of towns, and abandon the revenue, as they did that

on opium, though of course the result may have to be attained by slow and gradual steps. Nor did any of the Indian representatives, including the Mover himself, demand the immediate abandonment of the Government’s policy and revenue by what the Hon’ble Dr. Sapru called “a stroke of the pen”

The Government opposed the Hon’ble Mr. Sarma’s motion, and it was therefore lost. This result is regrettable, and certainly we think the Government might have taken a more defensible and conciliatory attitude, for some at least of the Hon’ble Members who spoke on the Government side did not fail to express their sympathy with the Hon’ble Mr. Sarma’s aims and views. Sir Hamilton Grant went even the length of saying that “if Mr. Sarma wanted reform he should have come forward with proposals of modification of the Excise Law instead of trying to interfere with individual freedom.” Most part of human morality partakes largely of the character of interference with individual freedom. No one can pretend that man in the freedom of the savagery of the natural state was capable of the higher and nobler ethical practices, impulses and ideals which we now associate with civilisation. There is no doubt that a higher ethical and spiritual life has come to man as a result of interference with the promptings of nature “red in tooth and claw.” The Law of Dharma came only as a dispensation or interposition from a long line of Rishis beginning with the Creator Himself, the eternally glorious and non-pareil Rishi. A measure, therefore, like what the Hon’ble Mr. Sarma pressed on the attention of Government, tending to promote the larger

humanisation of man ought not to be described as an “interference with individual freedom.” The Hon’ble Mr. Fagan’s objection was based on what he described as “the endless disagreement among moralists on the point,” and he held also that “the abuse of alcohol and intoxicants” and “their moderate and reasonable use” should not be placed on the same level. If this argument does not hold, as we showed on the strength of medical opinion, even in countries belonging to the temperate zone, it cannot and ought not to be so much as mentioned in a tropical country. A third line of argument against the Mover’s proposition was that taken by Sir C. Hill who said that “the growth of the illicit use of alcohol” ought not to be understood as implying “the increase in the total quantity of alcohol.” Sir George Barnes also finally pointed out how “financial difficulties” might arise if the Council interfered with the question in the manner advocated.

Our summary of the arguments of the opposition shows clearly that, had it not been led by the Government, it might have failed, and it proves also that the Government was only imperfectly alive to the importance of checking the growth of the evil of the modern habit of drinking among certain of the upper or advanced classes in this country. If the Government had realised their duty and accepted the Resolution at least in some modified form, it is certain that they could easily introduce,—at least tentatively—any of those moderate measures of reform which have been frequently advocated, such as local option, the appointment of licensing committees, &c. Even in Western countries,

measures enforcing prohibition in varying amounts have been found possible under the strain and pressure of War conditions; and such action as has now been found effective might easily be made permanent when the normal conditions of life are restored. We cannot understand the Hon'ble Mr. Fagan's statement that "the degree of prohibition had only been possible as the result of the conditions entailed by the war without a parallel in the world's history and was therefore no argument for normal times." We think, on the other hand, that the war ought to prove an incitement to human progress in various ways. Already great minds are thinking and discussing about the larger and humaner possibilities of the future of our race. The tragic horrors of such widespread devastation and unimaginable wrong as the war has brought to humanity must surely lead to the devising of means and measures to prevent a return to those conditions of the past which have rendered them possible. We would fain indulge the hope that there are unfathomed depths and undiscovered heights of ethical emotion in the human heart which the future leaders of our race will be able to discover and exploit in order that we may march on towards the realisation of a nobler and happier future than we have yet known.

We Indians and especially Hindus, are the heirs of a noble spiritual inheritance. It may be that many of our educated men have become so modernised and and Westernised that they can no longer believe in the efficacy of the Hindu doctrines of *Bhakti*, the loving service of God and man, and of *Vairagya*, the renunciation of the desire of the transient

things of this world. But there can be no doubt of the truth of the statement made by a modern English writer as follows:—"The Conquerors of India have come in hordes again and again, but they have scarcely touched the soul of the people." The soul of the Indian people still lives, and will eternally live, for the love of God and man; it scorns, and will continue to scorn, whatever tends to brutalise man; it will not, we feel assured, barter, away the lasting glories of spirituality for the brutalising pleasures of *spirituosity*.

The Higher Education of Hindu Women:—A criticism.

We are indebted to a valued friend for the loan of his copy of the issue for November last of the *Mysore University Magazine*, containing Srimati Rukmini Devi's article, "A Plea for the Higher Education of Hindu Women", and we are asked also to state our views concerning it. We gladly accept his mandate, and trust we shall, in so doing, serve the cause of true progress. We can honestly say that it is our sole aim in all our efforts for this journal.

At the outset we must express our opinion that it is a great advantage to us to have the views, on so important a subject as Woman's Education, of so cultured and exalted a personage as Srimati Rukmini Devi. She is not only a rare product of the present system of University culture in South India, but she is one in whose contribution we gladly and thankfully recognise some measure of the caution characteristic of her sex and race.

As nothing can be so agreeable as to agree, especially to agree with one so unique in her station in life and society, we shall first state wherein we can adopt her views and to what extent. First, she says: "Our girls cannot attend school after a certain age. It is obvious, therefore, that a practical system of home education

should be devised for them, so that when they become better educated they may themselves successfully tackle our social problems." We should have been glad if Srimati Rukmini Devi had been so gracious as to give details of what her idea of "a practical system of home education" may be. Without such details, we cannot estimate the value of a mere vague generality which may mean different things to men having different aims and views. Does she convey by implication what she has in view by the clause,—"so that when they become better educated, they may themselves successfully tackle our social problems." The italics are ours, and seem not only to foreshadow a truculent future of which the anticipation is not quite pleasant, but also to indicate an impatience or discontent on the writer's part which seems only to be restrained by the exercise of the serene self-restraint so characteristic of our gentle Hindu sisters. The use of the word, "*themselves*," in the above extract seems to suggest that our new women of the future are expected to "tackle our social problems" from the vantage-ground of single blessedness and without the help or countenance of the so-called sterner sex. Secondly, the Srimati says:—"It is not all communities that enforce early marriage. There is no reason why the girls of the so-called backward classes should not come forward to enjoy the benefits of higher education." We agree. But these classes must be convinced that what the Srimati calls "higher education"—the education that she herself has received in common with her fellow-graduates of the male sex—can be allowed to deserve the name, so far as women are concerned, or even men. Many are in these days dissatisfied with what passes as higher education. Some who have suddenly become very vocal in regard to what is true high education in India say that it is all that it ought not to be,—that it is not national, but foreign,—that it is not patriotic, as it does not train Indian youths to love their mother-land,—that it is not practical, as it does not promote material prosperity,—that it is not religious, as it does not make young men true to their own faiths, and so on. Is

Rukmini Devi in favour of the changes now being advocated and content to prescribe them for "the girls of the so-called backward classes" whom she has taken under her protecting wings? If she is, then she must revise her ideas of "higher education." And if she does, what is the guarantee that her revised version of it will be such as to produce the effects that she anticipates from her present authorised version,—viz., the enabling our women to "themselves successfully tackle social problems." If there is no such guarantee—and no one can confidently re-assure her on this point—we take it that she will be landed on the horns of a rather painful dilemma, and so we should like to be further enlightened as to how she will deal with the change of circumstances and of opinion that is already passing within the range of our ken. Thirdly, the Srimati says:—"There is another important point which must not be lost sight of in considering the feasibility of higher education; and that is to utilise the large force we have in the country, of the child widows, who are the products of our present social system..... Properly trained and equipped, they can be made to serve as women educators, carrying the torch-light of learning and wisdom, whereby to raise Indian woman to future glory and greatness." The use of the expression, "present social system," clearly points to a latent, but unexpressed, hope (in the Srimati's mind) for the advent of a time, not the present, when it will *not* form part of our social system. If this view is correct, we shall, when that time arrives, search in vain for the widows who, according to the Srimati, are "to raise Indian women to glory and greatness." She has also said earlier in her paper:—"I am not upholding the view that the salvation of India depends on the number of widows that get husbands." Here evidently the Srimati is clearly parleying with the force of the public opinion of the day which is still largely adverse to "the getting of husbands" by widows. We do not, indeed, object to the Srimati's ideal of "training and equipping of widows so as they can be made to serve as women educators &c." But we wish to point out that

widows—unfortunate only in the loss of the love and life of their husbands and of the privileges and obligations of Hindu matronhood and the Hindu home—are, most of them, discharging the function of sweet sisters of service in the homes into which they were born or wedded, and that this is as useful and necessary, as honourable and indispensable, a social function as that other one of engaging in the work of educating girls or promoting various schemes of public utility.

We wish to consider here further the question of the education of Hindu girls. We may agree with Srimati Rukmini Devi's statement in another part of her paper that "our girls are in greater need of physical, moral and intellectual development than of early initiation into culinary knowledge, to acquire which they have ample leisure at home." But here as elsewhere she gives no guidance. She says:—"I do not wish to discuss the curricula of studies for girls' schools". But she does not fail, consciously or unconsciously, to indicate where her sympathy lies. For, in speaking of those who "assume a bitterly hostile attitude towards the women's education that is in vogue", she makes the comment, *bitter enough* as it appears to us, that they fail to see that the present system of higher education represents the type of culture to which Hindu women can attain under modern conditions and are a presage of the future." The Srimati further explains herself as follows:—"The question of women's education is not only of domestic, but of national importance. A woman is a member of the civic community as much as a man. Upon her devolves the performance of a twofold duty—duty which is peculiar to her as wife and mother, and duty to the community at large, of which she is a member. It is this latter relation of hers which she must be made to realise." And again:—"The Hindu woman should be made to grasp clearly the ideas of nationality, national interests, and the responsibility of the individual to the race and country. And again:—"No doubt her chief mission in life is to be found in the family. But her relation to the outer world should likewise be recognised as

equally important for the progress of the race and humanity." "They must be made to partake in the reform of society and in the progress of the nation in addition to taking care of the family."

We have given several extracts above in order to give a true and fairly complete account of the Srimati's view. We ask,—How does it differ from the ideal and practice of women's education as it obtains to-day in Europe? How does it differ from the present scheme of Indian male education? Evidently the Srimati does not realise that in Europe the normal conditions have tended to make woman the active rival and competitor of man in almost every walk of life and that the exceptional conditions of the war now going on have only intensified that tendency to its utmost possible limit. Or if she does, she has come to the conclusion that that is the right sort of goal to attain to Indian girls' education.

We beg to differ altogether from this view. It may be that such a system of education will lead to a larger industrial advance, though this is not by any means a settled and secure conclusion. It may lead to what is known as a higher national efficiency. But the results of this feverish process of national progress are gained by the sacrifice or destruction of much that is most valuable to women, and to men; and the loss to the nation and the race is far greater than any gain in wealth or power which the world may secure thereby. In England, we see how women hanker after political power, professional perquisites, and the freedom from the cares of married life and, especially, the burden of maternity. When the present war is ended and women have to be disengaged from the professions which have brought to them the joys of independence and the gains of industry, then will come the feminine sense of wrong at the hands of men; and the righteous indignation which it provokes will surely bring on a more or less crisis in society which, if it may not result in disturbances, will not fail to leave behind a feeling of rancour in women's hearts which will be far from desirable. Further more, we should not forget that continued or

protracted employment of women in occupations which involve the straining of their bodily organs or their mental energies will derange those peculiarities of sex which are indispensable for the healthy maintenance of the race.

In conclusion, we must not also forget that India has a mission in the world, and that the functions of Indian women in the home and outside have been laid out by our glorious Manu and the Rishis of the Holy Land with a view to the eternal fulfilment of that mission, and we feel that Hindu women should never cease to engage in this greatest of all services not only to humanity, but to the universe of living souls at large. Let us ever strive more and more to produce, in we can, in the future, women of the stamp of Sita and Savitri, Damayanti and Draupadi, Anasuya and Arundhati. All our vigilance is needed to preserve and perpetuate these noble Indian types of womanhood. In the words of Sister Nivedita,—“Let every Indian woman incarnate for us the whole spirit of the Mother, and the culture and protection of the Homeland.”

Notes and Comments.

Principal Paranjpe says with the cocksureness usual with our new men:—"There would be no New India in the absence of the English Language. He objects to such measures as introducing Hindi as a national language or the redistribution of Provinces on a linguistic basis, as they will have the result of endangering the position of English in our Indian economy." If there can be a New Japan or a New China "in the absence of the English Language," why not also a New India. After all, who wants to do away with the English Language? We only wish to have it relegated to its legitimate position of a second language. *The Mahratta* of Poona, speaks for all true Indians as follows:—"If we are really to rule in our country, our principal vernaculars must be raised to the dignity of ruling languages." No vernacular language is a patois. Each and every one of our leading vernaculars is a highly developed language, with a noble

literature and each is now developing and gathering a rich store of modern knowledge and thought, and will soon be as strong a vehicle of beneficent influences as English itself. English, assigned its legitimate consolations as a second language, will suffice to preserve our political intercourse and connexion with Great Britain, and the rest of the Empire and the world.

Instead of acquiring* the English language to perfection, our countrymen ought to acquire those characteristics of Englishmen which have given them their place of pre-eminence in the world,—those characteristics of which H. E. Lord Ronaldshay, quoting Emerson, spoke when opening the new building of the Bengal Chamber of Commerce and Royal Exchange. Emerson said:—"The English have in themselves what they value in their horses, mettle and bottom." He explained himself thus:—"Let who will fail, England will not. These people have sat here a thousand years, and will continue to sit. They will not break up or arrive at any desperate revolution, like their neighbours; for they have energy, as much continence of character as they have ever had." Again:—"He (the Englishman) has stamina; he can take the initiative in emergencies. He has that aplomb which results from the good adjustments of the moral and physical nature and the obedience of all the powers to the will." The Modern Hindu—and especially the Brahmin—seems to have lost both "mettle and bottom"—both "energy" and "continence." Especially he has lost the latter,—that serene depth of conviction in his race-ideals which has preserved him for 5,000 or 10,000 years and more. It is that which enabled him to produce and trust great leaders who could influence the world. He is now the sport of every wind and wave that passes along, of every social and religious organisation from abroad which is brought into this land for purposes of its own. Hence, he has become the object of contumely, of threat, and of denunciation from every passer-by, sojourner and adventurer. Shall we ever learn better?

One feature of Russian chaos as it develops itself is that an anti-religious agitation is started in the villages on the pretext of counteracting the anti-revolutionary activities of the priests, and the Church lands are declared common property. The Minister for Public Welfare annexed a few days ago one of the most important monasteries in Petrograd, converting all the buildings except the Church into homes for the aged and infirm. In our Presidency, we have a government in power which, great as are its faults and shortcomings, has the essential merit of preventing anarchy. Still it tolerates something analogous to what is stated to be taking place in Russia,—the diversion of Trust property (known as Temple and Chatram Funds which are respectively dedicated for purposes of religious ceremonial and for feeding Brahmins and the poor) for the maintenance of schools or hospitals. We cannot approve of this diversion of funds, and neither Government is justified in permitting it, nor our Legislative Councillors claiming to be the guardians of the public interest in looking approvingly on, or actively encouraging and even initiating, such diversion. It is strange how, in this one respect at least, there is common ground between chaos and one of the stablest of all governments. The truth is that, so far as ancient Hindu institutions are concerned, we are moving more and more into slippery ground. Who is to come to their rescue?

Lord Morley once spoke of Indians asking for Colonial Self-Government as "asking for the moon." In his "Recollections", he speaks of India "on the footing of a self-governing colony as a mere dream." Then, why may we not be constituted a self-government of the type we have in Travancore, Mysore, &c., of the type which prevailed in the days of Akbar, Asoka, or Vikramaditya VI the Chalukyan. To the modern world they may seem like picturesque chinaware, or excavated cave-temple. But a living writer has only recently said:—"If there is anything anywhere in the world that is rare and wild, wonderful, singular in the perfection of its beauty, civilised man sweeps

it out of its existence". Our native states have the singular honour and merit of being at least self-governing; so were also the extinct Indian states of the past. None of these, present or past may be brought under the designation of Civilisation. But self-government spells honour and self-respect, while dependence—call it what you will, Civilisation or aught else,—means contempt and dishonour in the eyes of your fellow-men.

Olla Podrida.

The Indians of to-day have a refreshing ingenuousness. Memorials and other public movements of all sorts and degrees of public utility (or rather futility) are started and sympathisers are enrolled into vast committees. Collections are made on the spot; collections to be made are resolved upon; and further collections are supposed to be made or are made. Then with the suddenness of transformation scenes in plays, everything connected with them goes underground.

"Dead the mover, dead the glory, dead the movement for which he spoke."

Once the dailies of Madras take up a thing, it is lifted up into the upper regions of fame; and when in search of new sensations they scent fresh game and ride madly in its hunt, the poor neglected thing that went up like a rocket falls like a stick and lies there "unwept, unhonoured, unsung." But this does not matter. The collected sums are even unaccounted for—a rather sickening feature in regard to the application of public funds. We shall not mention names. Just think of the memorial funds, defence funds, internment funds, externment funds, South African funds, Australasian funds, relief funds and what not? Oh funds yet unborn but nearing birth! Will you join your great brotherhood of the past funds in this trustful land suspicious of none save its own forefathers and its own children.

So the national education week is being ushered in with the blowing of further trumpets and the flying of further flags!

Handbills to be pasted on *juthas*, posters to be pasted on the walls, human beings bearing the triple mail of advertisement sheets and boards,—why the affair has all the varied charm of a municipal election. We wonder if any refreshments will be provided. But Ah! we forget that cosmopolitan refreshments are to come later on.

It is stated by the sponsors of the new movement that the graduates are a sorry lot and that the new non-graduates will be a set of enlightened immortals. What enchantment distance lends to the view. What chance is there of any betterment of our conditions until we have a practical programme of work to be done by our people for our people. Let us get out of the mad whirl for a moment and rub our eyes and see things as they are. There is no hurry about this matter. *More than twenty-four days remain for uplifting our nation and the world is not coming to an end within twenty-four days.*

SCRUTATOR.

The Bhagavad Gita

With an English Exposition
By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(Continued.)

हृद्यं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।

गाण्डीवं संसते हस्तावकुचैव परिदहते ॥ २९ ॥

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।

निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

O Krishna, Seeing these my kinsmen, gathered together through lust of battle, my limbs fail and my mouth is parched. There is a tremor in my frame, and my hair stands on end with horror. My bow Gandiva slips from my hand, and my skin

has a burning fever. I am not able to stand steady and erect, and my mind seems to be in a whirl. I see inauspicious omens, O Keshava.

NOTES :

1. Sri Ramanuja points out that Arjuna's grief was due to his nobility of nature, his mercifulness, his love of Kinsmen, and his fear of *Adharma* and evil consequences to society. He says that Arjuna was महामनाः, परमकारुणिकः, and दीर्घबन्धुः, and was inspired by बन्धुस्नेह, परा कृपा, and अधर्मभय.

2. But this tenderness was based on a wrong conception of the nature of the soul and of *Dharma*. That was why it became a source of unnerving grief (विषाद). The same love if based on a right notion of the nature of the soul and *Dharma* would have caused joy and self-poise.

3. Our duty is to carry out the Lord's commandments irrespective of results and with a full realisation of the nature of the soul. While a state of universal peace is the goal of human endeavour and while all of us fondly dream of a happy warless earth

—"Robed in universal harvest up to either pole she smiles
Universal ocean washing softly all her warless isles"—

nones should shrink from duty. Make war against war but never shrink from duty if it involves war for the sake of duty and righteousness. Duty is higher than love and mercy which are inspired by selfishness and ignorance, though selfless and wise love and mercy—divine in its fulness and universal in its application—is the highest goal. Sri Rama was at the same time embodied law and incarnate mercy. He was विप्रवान् धर्मः and he said

अभयं सर्वभूतेभ्यो ददाम्येतद्गतं मम ।

Love won through loyal obedience to Law will be selfless, dynamic, complete, and universal, and will shine forth for ever and save its object. Tenderness which is a compound of weakness, grievance, and selfishness will be selfish, powerless, fragmentary, and limited and will set itself in

opposition to Law and will ruin itself and cannot help its object.

4. The word अविष्ट in verse No. 27 shows that *pity* was the active agent in Arjuna and that Arjuna became its object. It was deep-rooted in his nature and overpowered him, though he was trained in the habit of obedience to Dharma. His *Soka* (grief) and *Moha* (illusion) had to be dispelled by the Lord by teaching him the true nature of the soul and the true nature of Dharma.

5. He whose mercy is in opposition to Law and is coloured by attachments, desires, selfish impulses, and ignorance and who yet wants to inaugurate an era of mercy—as if God who is Law is not at the same time Infinite Love and Mercy—is unable to bring into existence the era that he yearns for, because his love is not the fulfilment of Law and is hence not full but partial, not dynamic but weak, not radiant but clouded, not universal but local in relation to time and place and persons, not divine but human. Absolute, universal, divine, and selfless love and mercy which are the result of fulfilment of the Law would lead to joy and realisation (अनन्द and ज्ञान) and not to grief and illusion (शोक and मोह).

न च श्रेयोऽनुवदामि हत्वा स्वजनमाहवे ।

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥

I see no auspicious result from slaying kinsmen in battle. I do not desire victory, nor sovereignty nor pleasures.

NOTES:

1. श्रेयः—It means auspiciousness or our real good. The *Kathopanishad* clearly differentiates *śreyas* and *preyas*.

2. कृष्ण He who takes away our sin and grief, and draws our hearts to him in a passion of love and devotion. Hence that word is used here, as Arjuna prays for the removal of his grief and illusion.

3. In the *Bhashyotharshadeepika* there is a suggestion that Arjuna does not want these lower results as they would lead him mud away from the love of the lord, and the commentator quotes the verse

यस्यानुग्रहमिच्छामि तस्य वित्तं हराम्यहम् ।

This idea is beautiful but it is not in place in this chapter.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥

मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ।

एतान्न हन्तुमिच्छामि ब्रतोंऽपि मधुसूदन ॥ ३५ ॥

What can we get, O Govinda, by sovereignty or by enjoyments or by life itself, because they for whose sake we desire sovereignty, instruments of pleasure, and pleasures have come here to fight abandoning life and riches—teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives? I do not wish to kill them even though they kill me.

NOTES:

1. भोग and सुख. भोग means सुखसाधन here (Madhusoodana Sarasvati.)

(To be continued.)

Presidential Address at the 4th All-India Hindu Conference

[By H. H. THE JAGADGURU SHRI SANKARACHARYA OF KARVIR PEETH]

(Published, and circulated to us, by authority—Ed.)

(concluded.)

II.—The great departed leaders like the lamented Dadabhai Nowroji, the Grand Old man of India, Sir Pratul Chandra Chatterji, Mahamahopadhyaya Shiva Kumar Shastri, Sir William Wedderburn, whose memory will live for ever in India, and many others of that type who have gone before us, deserve a word of our keen sense of regret at their departure from this world. They were our backbones and from them we received our inspiration. But we need not regret for them as their bodies are gone and souls live for ever with us to lead us into right paths and to guide us amidst most conflicting environments. Their disinterested service to the Mother-land and their devotion to

His Majesty the King Emperor have actually created their prototypes, not ten or hundred in number, but thousands and tens of thousands in the country. Gentlemen, it is a sad truth that none is a hero to his valet and no hero is ever considered as such by his contemporaries. The departed leader, as a general rule, rules the hearts of his countrymen like a demi-God only after his departure, and I am sure that there is no one in this hall who does not think with me that they are guided in their actions by the spirit of the great leaders of the past. Our expression of regret should not be merely a conglomeration of words, but we should keep alive the traditions of the great leaders by our loyal devotion to them and by our acting according to their principles. We, the Hindus, the worshippers of the texts like the Bhagavad-Gita, do not know how to weep for the departed souls, but we are taught by the same Lord who taught the sacred Gita how to honour the great souls that passed away before our very eyes. I exhort that every true Indian will have one such great leader as his ideal and will follow his constructive policy to promote peace and progress in the land. By this we can be sure that their never-dying souls wherever they be, will be pleased.

III.—The recent riots in Bihar and the United Provinces show what an unfortunate thing it is that there should be a misunderstanding between certain sections of the Hindus and certain sections of the Mahomedans. In one case the sentiment of the Hindus revolts against certain practices of the Mussalmans and in the other case certain practices of the Hindus offend the religious sentiment of the Mahomedans. If both have got the country's good at heart, if both are Indians, each must be prepared to make a certain sacrifice for the good of the country. A few scholars of the Hindus and a few of the Mahomedans must open deliberations and settle the existing differences which is possible only after mutual sacrifices.

IV.—The recent political agitations in the country and the visit of His Majesty's Secretary of State for India, the Right Hon'ble Mr. E. S. Montagu, to India and the solemn deliberations of him and His Excellency the Viceroy with the public, leaders are a sufficient proof that political

reforms are necessary, let politicians call it self-Government, Home Rule or by whatever name they like. Let not such reforms work on one-sided factions' principles based generally either on prepossessions or prejudices and we should have our goal in the ultimate working of the reforms introduced without launching the land once again into unrest. If that be so we must condemn wholesale sectional or communal considerations in the matter of representations as it would never help to carry the administration on the principle of equality.

V.—The essential and the most successful way to bring about the Hindu unity is to establish joint common worship and joint celebration of common festivals. In most of the temples and places of pilgrimage these things actually prevail, but there are certain exclusive measures which are due to the bigotry of certain sections of the community, and they deserve to be removed. More than this the object of the worship and the object of the National festivals should be explained on common platform to all the Hindus irrespective of caste or creed and all possible precautions should be taken to have such institutions steadily growing as our very national life thrills in them and as they alone can appeal to the masses and provoke their enthusiasm.

VI.—There is a great movement taken in hand by some patriotic gentlemen to cultivate Hindi to a large extent to make it the *Lingua Franca* for India and it stands to reason that there should be one such *Lingua Franca* for our common purposes all over the land, and although it is not possible to say how far and in what time it will become feasible, it must be taken in right earnest, and Hindi which once wielded considerable influence should be encouraged as far as possible. It goes without saying that when Sanskrit is neglected we are lost to the world, our individuality distinct and national, fades away and our very existence becomes unbearable. I say that these fears face us when Sanskrit is neglected, for in reality Sanskrit can never die. Although our modern taste compels us to call it a dead language, I say with emphasis that it is the most living language from the scholarly stand-point. Now-a-days, books written only yesterday are not read to-day and they get antiquated after 24 hours. But turn

back to the literary master-pieces of ancient India. Kalidasa, Bhavabhuti and others of eminent renown are living with us even to-day. Which Indian does not read these illustrious writers and literary giants with animation and thrill of joy after hundreds of years. The Vedas, the earliest literary productions of the world, are chanted over every day by millions in the land. The Upanishads, the sources of our Metaphysical inspiration, are enjoyed even in the West as the sweetest productions that human mind is capable of soaring in the realms of the Abstract. The Itihasas, Puranas, the several systems of Philosophy and the utilitarian studies like Ayurved, Jyotish, Arthashastra, Shilpashastra, etc., are made everyday-studies in the way of Pravachana and Sikshana. In a word it can be safely and impartially said that Sanskrit lives to-day and lives for ever. It can never die. Look at her sisters, Greek and Latin. They are simply fields for antiquarian researches in the West. Without Sanskrit life in India, social, religious and political is impossible, and we should leave no stone unturned in developing Sanskrit studies and encouraging Sanskrit scholars to the best of our purse and time.

The great Orientalists and Phoneticians have unanimously agreed that Devnagari is the most phonetic script in the world, and what wonder that all our Sanskrit books should have that as the script for their publications. It may not be that Dev Nagari becomes a common script for all India as other vernacular scripts are vying with it, but it stands to reason that Sanskrit books should have Dev Nagari scripts for their publications all over India.

VII.—Amidst our progress in the several aspects of our present day life we should not be blind to our women. They require to be raised along with us in this National upheaval. They are the mothers of the citizens of India and from them should these citizens borrow the highest sentiments arising from true culture. Let them not, if they so care, read English, take degrees as their brothers, seek service in the Government or elsewhere. But is it not imperatively necessary that they should be acquainted with our ancient history, our ancient traditions and with our ancient civilisation. There were such characters in

ancient India and there are a few even to-day. But their number deserves to be increased in the interest of the country and much of modern ideas should be made known to them if they should be our helping hands in the race for our nation-building. Every right-thinking Indian should make all efforts at giving them suitable education education not of ideas, but ideals for making our homes happy, and consequently, the nation happy. No one can close his eyes to the sad truth that the state of the widows is deplorable in the land. There are a number of them and they live miserable lives. The horrible and disgusting custom of shaving their heads which in some cases has resulted in moral and physical disaster has urged the modern people to stop it. Among the followers of Shri Ramanujacharya a certain section has put a stop to the shaving of their widows, and I hope that others as well may do something in the way by considering both Shastras and the time. The widows will, if taught to serve their country like nurses and teachers of the woman class and taught to take part in other philanthropic measures raise India, no doubt, to a much higher position.

VIII.—No one has a right to call himself a Hindu if he does not know the fundamental truths of the Hindu religion, and every possible arrangement should be made to teach those truths to boys, girls and adults of both sexes. There is a tendency now-a-days for Hindus to either become hopelessly superstitious in the absence of a correct knowledge of Hindu ideals or hopelessly materialistic in the presence of the all-attractive modern phages of the fashionable world. Both are the enemies of the Hindu religion, the one forming a meaningless crust on the grand ideals, sinking the substance and exposing the shadow and the other engrafting on the simple and yet majestic grandeur of our sentiments and emotions, all pernicious and detestable elements from the depraved societies that have worked havoc into many a home.

IX.—One of the most important things that all right-thinking Indians should bear in mind is the ruin the country is subjected to on account of the child-marriage. Statistics report that there are widows of a few months old, widows of one year, two years and so on. Can any man ever imagine that

in a civilized country such primitive brutality can ever exist. Notwithstanding, such a horrible custom prevails and all social legislations must direct their attention towards this bane and remove it. By doing so we will not be under the necessity of urging widow-marriage which destroys the sanctity of our marriage system.

X.—Much money, lands and Jahagirs have been endowed by the charitably disposed gentlemen for the purpose of doing good in the name of Dharma. When endowed they solely aim at promoting the happiness of the donor and the several persons that deserve such charities. To effect this, temples, *Maths* and many other institutions were founded and in most of these, without offending anybody, I can say that hypocrisy, mischief-mongering and evil propensities are largely cultivated. Is it not time yet that we should shake off our torpor and aim a deadly blow at such miseries and turn the large proceeds of those institutions into more useful, more sacred and more humanitarian activities? All these institutions without exception are infested, if I can use that term, with Sadhus, mostly of questionable character and the best way seems to me to improve their condition first by utilising the proceeds of the charitable institutions. Free Sanskrit schools should be established connected with all *Maths*, temples, etc., free boarding and lodging given therein and all Sadhus must be put under moral compulsion to undergo training in our Hindu culture. Such institution will remove much of the misery of this Sadhu community covering up lakhs and lakhs, and I may even say here that people who want the poor law and the workshop system of the West to be introduced into India are totally wrong as they do not consider the Indian needs and aspirations. We want Sadhus, but not of the type we see generally now-a-days. Real Sadhus are an acquisition to the country. Abolition of that class is abolition of one of the Hindu ideals, viz., self-less working for the land. What is wanted is only improvement. Better we will have numberless Sadhus in the country than to see the country studded with men with all avarice, caprice and the spirit of meaningless competition. I also believe that Governmental interference will not be advisable and it is social legislation that can do justice to the problem.

XI.—The idea of starting an institution under the auspices of the Conference is certainly a desideratum of these days. Our sacred literature in the original, the translations thereof in the different vernaculars, should be printed and published under the auspices of this Institution at a cheap rate. What a greater fall can there be for the literature of a land when that literature is printed and published in other countries and when we have to read through them paying a heavy cost for all. The books published elsewhere are done so for money and naturally the prices are very high. If this Sabha were to undertake this sacred work and if the rich lovers of Hindu religion were to endow greatly we can distribute our literature at a very cheap price and see the hidden treasures of our ancient wisdom put within the reach of all Hindus. I have said above that by utilising the large proceeds of the charitable institution we can educate the Sadhus on the lines of Hindu Dharma and if such Sadhus with enlightenment start as Hindu Missionaries to inculcate the principles of Vedanta and Arya Dharma in the minds of the masses how much more glorious can India be in a few years.

XII.—Although from the standpoint of the Hindu sentiment and Dharma cow-killing is the most horrible feature of present day India, all Indians whether one is a Hindu or non-Hindu, cannot fail to see that such slaughters have made pure milk and pure *ghee* very dear. From babies in the cradle to the oldest person milk and *ghee* are used by all communities in the land. Our Indian food is mostly prepared with milk and *ghee* and dearness in them means dearness in our food. More than all, the relations between the Government and the public rest on their making legislation whereby cheap and wholesome food can be easily obtained and healthy constitutions built up. The milk and *ghee* that are now sold in the bazaar are much adulterated with stuffs that offend our Hindu sentiment and the cause for all this is the slaughter of cows. We should approach the Government to pass all possible measures to secure us a large supply of pure milk and pure *ghee* and check the cow-killing whereby alone that supply is practicable. All Indians are troubled on this account and we expect that the Government will surely consider our difficulty when all people will in a body

things which we have seen, or we have heard, which we will see, or will hear, things which we have eaten, or are eating, or will eat, places where we have lived. We think of them or talk of them most of our time. One who wants to be a Vedanti must give up that. "Sradha" faith; one must have tremendous faith in the truth of religion, and God; until he has that he cannot attempt these grand things. A great sage once told me that not one in twenty millions in this world believed in god. I asked him why, and he told me "Suppose there is a thief in this room, and somehow he gets to know that there is a mass of gold in the next room, and only a very thin partition between the two rooms, what will be the condition of that thief?" I answered "He will not be able to sleep at all; his brain will be actively thinking of some means of getting at the gold, and he will think of nothing else." Then he replied "Do you believe that a man believes in God and does not go mad. If a man sincerely believes that there is that immense, infinite mind of bliss, that there is a Being reaching Whom is the whole goal of life, and He can be reached, would not that man go mad in his struggles to reach Him." This is "sradha," faith in God. *Samadhana*, constant practice; nothing is done in a day. Religion, like anything else, cannot be swallowed in the form of a pill; it requires hard and constant practice; this mind has to be conquered by slow and sure practice. Next is "*mumukshutvam*" the intense desire to be free.

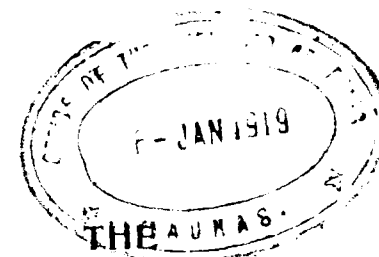
Those of you who read Edwin Arnold's "Light of Asia" remember where he translates the first Sermon of Buddha, where Buddha says "We are in a wheel of misery and the wheel is going round and round, but at the same time though we know and feel it, we hug and kiss its spokes." All the misery we have is our own choice; such is our nature. The old Chinaman, who has been kept in prison for 60 years was released, on the coronation of a new

Emperor, and when he came out he could not live; he must go back to this horrible dungeon, among the rats and mice; he could not bear the light. So he asked them to kill him or send him back, and he went back. That is the condition of men; we run after all sorts of misery. Every day we run after pleasure, and before we reach it we find it gone, slipped through our fingers; on and on and on we are going, blinded fools that we are.

In some oil mills in India there is a bullock that goes round to grind the oil, and there is a yoke round the bullock's neck. The Indian people are very kind to animals; they do not like to beat them. But the bullock would stop working if they did not beat it, so they have a device to take its place. They have a piece of wood fixed on to the yoke, and on that is a wisp of straw. The bullock is blinded in such a way that he can only look forward, and so he stretches forward to get at this straw, and when he does so he pushes the piece of wood out a little further; and he makes another attempt and never catches the straw, but goes round and round in search of it, and grinds out the oil. So you and I are born slaves to nature, and money and wealth, and wives and children; we are always chasing a wisp of straw, chimera! The great dream is love; we are all going to love and be loved; we are all going to be happy, and never find unhappiness, but the more we go towards it the more it goes away from us. Thus the world is going on, society goes on, and we, blinded slaves, have to pay for it without knowing. Study your own lives, and find how much of happiness was there, and how much of truth you have gained in this wild goose chase of the world.

(To be continued.)

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



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THURSDAY NOVEMBER 8, 1917.

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Crowned with the loftiest mountain's spotless
snows,
Thy lotus feet kissed by the smiling seas.
Around thy form a tranquil sunlit peace
Or dark-hued clouds lit with the lightning's
glows
Thou shinest. Nature in her gladness throws
Each year an emerald garment o'er thy
trees
And fruitful fields. The amorous southern
breeze
Breathes fragrance as it softly sings and
goes
What joy to have the blessed gift of birth
In Thee, with low-bowed heads to kiss thy
frame,
To gaze upon Thy glorious golden face,
O sweetest 'midst thy sister climes on earth
O thou with sweet symphonious heavenly
name,
O thou bright-dowered with God's measure-
less grace,

present themselves claiming to be redressed of their grievance. It is not out of place to mention in this connection that our best thanks are due to the Hon'ble Justice Sir J. Woodroffe who pronounced that cow-killing should be stopped in the interest of the country from the social, economic and agrarian standpoints.

XIII.—In olden days the Chaturvarnya worked for social solidarity and promoted peace and happiness among the different sections of the community. But we are now seeing that the Sudras and the untouchables who are really the most useful people in the community are trodden down. So long as education had not entered into their abodes things went on very well. Education, and I can say, some mischievous extraneous influences have made them realise their degradation, real in some case and imaginary in most cases and they have begun to agitate. Those of the blessed ignorant men, who in their rustic character cannot make out why all this agitation is going on deserve our best sympathy and deserve to be raised up. We have to better them and elevate their condition by giving them education, by teaching them cleaner habits and by helping them realise that they are our brethren in the Hindu community. It behoves that all Hindus must consider themselves as part and parcel of the grand community and work for its progress in all ways possible. The condition of criminals and convicts who generally come from the lowest strata of our community deserve our best consideration. They are so much down-trodden in every way that they have no means of even honourable living. They have to theive, do all sorts of crime and finally suffer in jails. As elderly brothers, if educated and high class Hindus take care of them the number that enter the jail now will be largely lessened, and we will have lesser occasions to complain of the cruel treatments accorded to them in jails.

XIV.—Nothing is more shameful to Hindus and to the sacred organisation of the Hindu Society than the present unrest in the land due to Brahmin and the anti-Brahmin feelings. Brahmins deserve to be blamed for their exclusive policy and non-Brahmins are to be blamed for their headstrong policy of condemning all Brahmins. Unless both keep away their selfishness and

work selflessly for the common cause, I cannot see how India can be once more great. The non-Brahmins are the body of the Hindu social organism and the Brahmins are the head and I hope that there comes a time when the whole society will stride forth towards an intellectual evolution. This being the case we should condemn the present strange conflict and use all means to cement all factors of the Hindu society if we desire for the welfare of India.

XV.—It needs not to be mentioned that there should be a Committee to look after the Hindu places of pilgrimage. The underlying principle of pilgrimage is so beautiful that in no country except India it has worked so much good. Places of pilgrimage are centres to teach large-heartedness and breadth of mind. From the Himalayas to Cape Comorin there are places of pilgrimage and pilgrims from all parts of the country join together to appreciate the idea of their nationality. This again is based upon the religious principle and godliness and worldliness go hand in hand in such places. Now-a-days we have special exhibitions and what are these places of pilgrimage? During the season there are cattle shows, exhibitions of various sorts and the whole things are so agreeable that a great deal of good always accrues from such visits to the places of pilgrimage. As in other cases, we see that a good deal of regularity and systematic management is necessary in these places. A Committee is to be appointed and they should tackle the problem to make these places more useful and prominent with all the modern advantages.

XVI.—Last, but not least, gentlemen, all the items in the list are so momentous that heavy responsibilities lie on each and every one that is a Hindu. Help in personal energy and help in pecuniary matters should be combined with the scheming heads of the great leaders to achieve success in the regeneration of our ancient Hindu society. Just as we are spending our energy, wealth, intellect, etc., for so many things, not half as sacred as this great national cause, we should devote some portion of our time, some portion of our savings and some portion of our intellect to work for the good of the community at large. Let not this work for the community and its progress make the community itself isolated. Draw from

all other communities wholesome influences and base your actions on a principle thoroughly tolerant of other's views and faiths. Make every one in the nation understand that, to effect national solidarity, each factor in the nation should be thorough and with that joint thoroughness alone can that national upheaval be possible. Our belief to succeed in this grand work must be a faith in the All-kind, All-knowing and the Almighty Being from whom alone we should draw our inspiration to march along this stupendous task.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Confusion and Confusion.

One breathes a sigh of relief when it is found that Mrs. Besant is President of the Home Rule League only for 1918, and not for life,—not only for the reason that it saves a conflict with democracy, but also because it is undesirable to endow a changing like Mrs. Besant with anything like a permanent appointment. Regarding the Honorary Presidency for life, it is said that it is invaluable as a reminder. Unfortunately for me, I remember also that in the darkest days for Indian Nationalists, when the late Mr. V. Krishnaswami Iyer was the leading politician of Madras, when Mrs. Besant was the friend of Lord and Lady Minto, Sir Subramania Iyer bought the columns of the *Wednesday Review* of Trichinopoly to ventilate his opinions in politics as the only soft-enough paper. The Hindu at the time noted this strange predilection on his part and even taunted him with it. The Editor of that same Review is also the biographer of Sir Subramania Iyer. He is also the author of the phrase 'Mr. Tilak and his yelling gang'. He is steadfast, while Sir Subramania Iyer has strayed away from his biographer and panegyrist, because Mrs. Besant has strayed away from her aloofness from politics and her contempt for Nationalist politics; Mrs. Besant has done this, because her Theosophic bubble burst most awkwardly some time ago. An attack on the bureaucracy was peculiarly delicious, because the High Court Judges who wrote the most virulent sentences against Mrs. Besant in the Narayanaiah case were the two Civilian Judges, members of the bureaucracy.

We have to take considerable care in dealing with such people whose heroisms are made to order. We ought to deal with them as God Subramania is dealing with his Peacock-Yahana.

Apparently, Sir Subramania Iyer, though he is a member of the Esoteric Section, is not one so far as funds are concerned. For did he not write, when pleading for food to be furnished to interned Mrs.

Besant, that Mrs. Besant was in principle a perpetual pauper etc? And was not that contradicted subsequently?

My anxiety regarding the position that a Theosophist happens to be Treasurer continuously is this.—Mrs. Besant visits Kumbakonam, and say, delivers three lectures on politics and 5 lectures on Theosophy. Is the expenditure apportioned between Home Rule and Theosophical funds as three to five? Or what is the fashion in which the calculations are made? In that way, Home Rule funds may even indirectly help on the cause of Theosophy, which may be very galling to some subscribers of those funds. My anxiety is lest the Theosophic propaganda, which was perishing for some time, should lift its head again, assisted however little, by Home Rule Funds.

Again the way in which all Theosophists have in a swing become politicians makes me suspect that they are out for a conquest, like an army. Thus also Mrs. Besant came to define political leadership in terms of army leadership—taken exception to in the *Modern Review*. The Theosophists were at a loss how to mingle again in society with well-preserved countenances; and Mrs. Besant, master of tactics, found a glorious way out, so cheekingly glorious that Mr. Wadia's good manners have been replaced by effrontery. In eulogizing Mr. Telang, Mr. Wadia said that Theosophists have served better and more heroically than non-Theosophists, and that was inevitable: e.g., the internment first in Ooty, then in Coimbatore; conjoint internment of three by Government; voluntary conjoint internment of others, though tempered of course by almond-halvah, and by the 'Bystander' and other very gay picture-magazines of the world.

Christian Missionaries have prescribed one penance for all India's woes, viz., Christianity; So Theosophists prescribe one remedy, viz., Theosophy. Missionaries began by concerning themselves with the young. The Jesuits meddled also with the women of the families of France. So the Theosophists also would interfere with the education of the youth and would influence the women. The Missionaries would convert very young fellows on the implied ground that they were old enough and knew better than their old parents and other elders. That is exactly and expressly what Mr. G. S. Arundale said to the Students in Convention at Trichinopoly. When shall India be cured of this malady?

There is one difference, however. The Theosophist begins by flattery. The Theosophist butters. He affects to have great mountainous regard for our religion. We forget that he so regards every religion. We forget that he really condemns every religion. We fail to see that he has a concocted religion of his own. He preaches that he is for everything national, but to his favourite youth he administers English baths most carefully, and so on in endless inconsistency.

The Krishnamurti cult, which we had thought slain, has revived with the political sensationalism of Mrs. Besant. And last year the students of Madanapalle College marched in a procession in which were carried the photos of Sarasvathi, Mrs. Besant and J. Krishnamurti.

Now, Mr. Arundale is to be Registrar of the National Board of Education. He is also the private Secretary of Mrs. Besant. I do not know

that he has resigned it. He is also the private Secretary of J. Krishnamurthi. I do not know that he has resigned that. Mrs. Besant has said that Mr. Arundale is anxious not to be Registrar himself. How indispensable these are! And now poor India is! And let us hope and prey with fervour that Mr. Arundale and Mrs. Besant will at least find an Indian who could be trained by them into a tolerable *alter ego* of Mr. Arundale.

I stand for Vertebrate Nationalism. Get these eccentric condescending Mahatmic foreigners out of the way. I think we have not been sufficiently grave and earnest in the matter. The situation demands a grim determination and persistency in principle. Coalitions for mere expediency cannot carry us far. The old difficulties will revive in new forms and their solution will only be a delusion.

The Patrika preaches gratitude. If what Pandit Ajudia Nath has told some of us be at all true, we know fully well what sort of favours most surely elicit the gratitude of the Patrika. The revenge which the Patrika has long been waiting for against Babu Surendra Nath for being an orator, it imagines it has at last discovered in Mrs. Besant. It is indeed difficult to decide that the Patrika does not hate Surendra Nath more than it does the Bureau. The Editor of the Patrika may be left to himself with his dances of joy over every exploit or exploitation of Mrs. Besant. The New India, the Patrika and the Bombay Chronicle—these are the thick and thin supporters of Mrs. Besant. In spite of its valiance, the Bombay Chronicle is incapable of regnant serenity; and its real nature betrayed itself when it went to support Mrs. Besant in her view of the Ali Brothers. The Patrika's support is valueless, since it is for a consideration which ought not to weigh with the public, the consideration did indeed move from a third party, but even according to the Contract Act that may well be.

I hope that confusion will be avoided and Theosophy will not be allowed to rear its head under the garb of National Education with Mr. G. S. Arundale as Registrar.

V. MAHALINGA IYER, M.A.

Gleanings.

Superstition in Society.

By THE RIGHT HON. G. W. E. RUSSELL.

I once asked a lady who, in her earlier life, had lived in the very heart of Society, and who returned to it after a long absence, what was the change which struck her most forcibly. She promptly replied: "The growth of superstition. I hear my friends seriously discussing ghosts. In my day people who talked in that way would have been put in Bedlam; their relations would have required no other proof that they were mad." My own experience confirms this testimony. People who used to tell ghost-stories told them either to fill gaps when reasonable conversation failed, or for the fun of making credulous hearers stare and gasp. Bishop Wilberforce invented a splendid story about a priest and a sliding panel and a concealed confession; and I believe he habitually used it as a fool-meter, to test the mental capacity of new acquaintances.

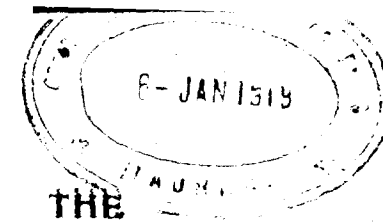
Superstition and infidelity usually go together. Professed atheists have trafficked in augury, and men who will not believe in God will believe in ghosts. But of late years ghosts have gone out of fashion, and Spooks (a word fashioned, I believe, by Mr. Andrew Lang out of Greek materials) have taken their place. People stuffed with luncheon and coffee and Kummel and cigarettes will sit in an admiring circle round some absurd impostor, male or female, who dilates on "that rap, which none who have heard it can ever forget," and narrates imbecile conversations with departed friends whom one credited with better sense. Closely connected with "Spookery" is Clairvoyance; Mrs. Endor throws herself into a trance, announces what she knows will be acceptable, pockets her cheque, and sets off on her return journey to America or to Australia.

But Clairvoyance is a little old-fashioned. Crystal-gazing is more modish, and as easy as lying. You gather open-mouthed round a glass ball, and the gifted gazer reports that which she or he can see, but which is invisible to the grosser eyes. There are no bounds to the fascinating range of a crystal-gazer's fancy, nor to the awe-struck credulity of his dupes. But crystal is not the only medium through which a purged eye can discern the mysterious future. Coffee-grounds, though less romantic, are very serviceable. Our hostess is an expert in this form of science, and, being a thoroughly amiable woman, she makes the coffee say pretty much what we would like to hear. "Dear Mr. Taper, this is delightful. You will be Prime Minister before you die. Hope on, hope ever, and trust your star." "Oh, Mr. Stylo, I have such good news for you! Your next book will be an immense success, and, after that Messrs. Skin and Flint will be more liberal, and you will make quite a fortune." Closely akin to the science of coffee-grounds is that of Palmistry. A wretched gipsy who "tells fortunes" at a race-meeting is sent to prison; but when the Vicar of St. Berengaria's gets up a bazaar for a military hospital, a bejewelled lady sits in a secret chamber (for admission to which an extra half-crown is charged), and, after scrutinising your line of life, tells you that you have had influenza, and, projecting her soul into futurity, says that the next time you have it you will get pneumonia unless you are very careful.

Of these absurdities one can afford to speak lightly, but graver reprehension is required for certain mal-practices which are grouped together under the name of "Occultism." I have known a most promising boy whose health was destroyed and his career ruined by a hypnotic experiment practised on him without his parents' knowledge. I have known a hypnotic clergyman who cozened the women of his congregation out of money, character, and, in some cases, reason. Where Occultism is pursued, veracity and self-respect disappear, and all that is evil finds lodgment. Whoso is wise will ponder these things and give occultists, male and female, an uncommonly wide berth.

M. A. B.

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VOL. 1.] THURSDAY MARCH 21, 1918. [No. 22.

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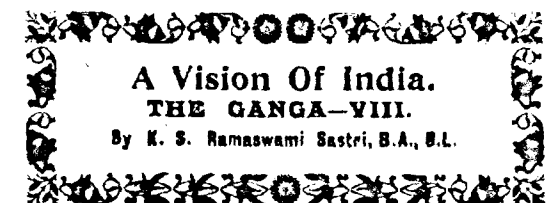
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And in the forests of His matted hair
He locked up thy earth-shattering puissant might
In thy swift rush from heavens' highest height
That thy great force the waiting earth might bear.
Thy hastening streams full-dowered with beauty fair—
Bhagirathi and Alakananda bright
And hundred other streams most fair to sight—
Then mixed their waters full of sweetness rare.
Past towns and forests great and Asrams sweet
Thy waters white did haste the world to save
While fragrant breezes gladly did proclaim
Thy coming from afar with blessed feet
And foam-fringed robes which in the breeze did wave
And fragrant mouth that sang God's holy name.

The Hindu Message

THURSDAY EVENING 21, MAR. 1918.

Indian Deputations to England.

The Secretary of State is still here, but will soon be going back. We know that he will take with him "sober and sane proposals" for satisfying the Congress demand for self-government. Whether they will turn out satisfactory remains to be seen. We have already expressed our misgivings, and stated that nothing will satisfy our leaders which will not enable us to take the measures needed to put an end—an early, an immediate, end—to the chronic state of starvation, of suffering, of silent sinking into the abyss which is the lot of the masses of the Indian people. Self-government is *largely* a means to the gaining of this end, and does not *merely* indicate an aspect of the universal feeling of aspiration for a higher life of national self-consciousness or self-respect. This is, in truth, what differentiates the agitation in India from the Irish movement with which it has largely synchronised. In Ireland, too, *before* the grant of those subsidies from the British treasury which were made for securing to tenants those concessions which have converted a harassed tenantry into secure proprietors of small holdings, popular outbursts of various kinds such as the No-Rent Agitation, the Plan of Campaign, &c., occurred as the outcome of the economic conditions underlying the agitation for Home Rule. In India, the

economic disease is more desperate than in Ireland or elsewhere, and demands the application of a radical remedy; and we are at last bold and vocal enough to declare the national demand that self-government alone can enable us to apply the remedies we need.

All this must by this time be fully known to the Secretary of State, and if his stay in our midst has only helped to make him "sane and sober" to a degree to which he has hitherto been a stranger, instead of making him rise up in arms against the continuation or perpetuation of so disastrous a situation and so awful a prospect, he has undertaken this pilgrimage of his in vain. We trust that this is not the right version of the situation, and nothing can be more deplorable from the Indian point of view. If anything could have prevented this, that thing should have been looked to during Mr. Montagu's stay here. The expectation or solicitation regarding a "calm atmosphere" which came to us from high quarters and which Indians have endeavoured to satisfy to the extent possible in the conditions prevailing in various parts of our land, was meant to enable the Secretary of State to conceive his measures in a *broad and liberal*, not a "*sane and sober*" spirit.

The question now is, what is the right thing to do? To hurry on the deputations to England in the fear or anticipation that the British electors would otherwise be captured by our active enemies,—or to wait and see how the Secretary of State comports himself in the performance of his difficult task on his return to England? If the appeal of India's enemies to "the ape and tiger" elements dormant

in the sub-conscious mind of man, succeeds, and our representatives arrive in England too late, the Secretary of State can only pass on to the Ministry "the sane and sober" proposals which he carries with him from India. If, on the other hand, our representatives precede him and secure a popular hearing for the Congress demands and proposals, the Secretary of State will be helped to reveal *his own plans and proposals for reform* and secure their acceptance by his colleagues in the War Cabinet. It is this view that has induced the Home Rulers to hasten the departure of their representatives to England and to instruct them to interest the British electors in time on behalf of their own reform programme.

Such is the prevailing view everywhere. If a deputation is wanted and must go, we certainly think that the earlier it goes and the longer it stays, the better for the cause it represents. A thing that is worth doing is worth doing well and thoroughly. If it is worth our while to send Indian representatives to educate British opinion on Indian affairs, deputation after deputation will have to go and do their work, too, in a conscientious and thorough-going manner. We know well the strength, activity, and unprincipled audacity of our enemies of the Sydenham set in England and the old gang or school of bureaucratic opinion and influence here; and it is well to begin the struggle against the opposition in good time and in the best fighting style.

But we must not fail to turn to the other aspects of the question. *First*, will the British Ministry continue along the course they have chosen in the spirit above indicated? They have

voluntarily come forward not only to declare the ultimate aim and goal of British policy in regard to India's future political evolution and destiny, but have sent in Mr. Montagu as an ambassador of peace and good-will, and as an indication of their own *present* aim and objective in Indian policy. Will it be wise or prudent to suggest that we have no confidence in their goodness, wisdom, statesmanship or honesty of purpose? Is it necessary to enlighten the mind of the British elector as an aid and preparation for the support or growth of the spirit of enlightenment? In the *second* place, are such efforts likely to be of any value and advantage at a time like the present when we know that the war is taking an unexpected turn? The German army has received a sudden accession of strength in reinforcements, munitions, &c., in the Western front. Moreover, there are signs of German advance not only into various parts of the interior of Russia, but even into Siberia, on the borders of Turkestan, and towards the Palestinian, Mesopotamian, and other fronts. There are also signs of aerial inroads from Germany becoming more frequent and more threatening. At such a time, will the Indian representatives' chances of a hearing be as great as we should desire them to be? No doubt, the Labour sympathy is already in some degree assured to India. For, the Labour party have passed a resolution in which the following sentence occurs:—"The Labour party accepts the principle of self-determination for all peoples and believes that this can be secured for Egypt and India by a rapid extension of Self-Governing Institutions on Dominion Lines." But we feel that such a declaration

may mean much, or may mean little, —according as the sense in which men understand the word 'rapid' varies. Hence we cannot set much store by so vague a statement. And then we have to estimate exactly the extent of the influence which the Labour Party exerts in the inner councils of Mr. Lloyd-George's Ministry, especially at so troublous or expectant a time as this, when only those sections of the British Community whose resources and talents can alter the course of the war are likely to wield the greatest influence in the United Kingdom and the Empire.

We think, therefore, that, even while the Indian deputations are being looked after with a view to the continuity of their succession or the efficiency of their work being maintained, it is equally important that our agitation here must be fully developed. We must continue to express our unalterable conviction that the cause of India can only be lost or won in India, and not elsewhere. Let us, if we can, establish a closer union of hearts than ever among the Indian people. That will help us more to win this great constitutional struggle in the end than the piling up of stumping campaigns on British platforms, and secure our strength and freedom on a basis of adamant which will last for ever.

A Weak Point in Hindu Society.

The multiplication of New Communities has for several centuries been a weak point in the Hindu social constitution. Whenever a new interpretation of truth and life is given by a great teacher either on the basis of the

Veda, or on an entirely independent one, the new interpreter or his followers have at once proceeded to form a new community with a caste organisation of its own. This has been a besetting sin with us ever since we left the Puranic period behind. The process, we think, began with Buddha and his contemporary, Mahavira. When they founded their religious systems, they formed distinct communities of their followers with their own separate rituals, regulations, and modes of life. Then the Buddhist system underwent a change under the lead of Asvaghosha. The Jains, too, separated into two great sects. When, later on, Hinduism revived, there began a regular craze for forming more new and separate communities. The process was renewed every time there was a fresh interpretation or need for change. Not only the great systems of Sankara, Ramanuja, and Madhva, but every other variation of them resulted in the formation of a new community. In Punjab, in Hindusthan, in Bengal, in Maharashtra, and in all parts of the Dravidian country, reformers of various schools and views appeared during the mediaeval period of Indian history, and each has left behind him a new community. Over and above these intellectual or spiritual movements due to the appearance and influence of great teachers, there has been also a parallel movement of separation into communities based on mere local habitation or variety of dialects; and this movement has been an equally great—or even a worse—source of social separatism or sectarian division. A third or fourth parallel source of division has been that into right-hand and left-hand castes or factions whose very origin remains an insoluble enigma

to students of comparative religion and history.

Nor is the modern epoch in India lacking in the activity which helps to add its own quota to our ineradicable tendency to multiply social and sectarian divisions. We have the various branches of the Brahma Samaj, the Prarthana and Arya Samajes, the Swami Narayan group, &c., which command each the allegiance of its own separate community. Then the Theosophical Society has come in, bringing its own cleavage; and its separatist methods are marked by peculiarities which defy exact calculation or definition owing chiefly to its division into exotericism and esotericism, and its President's resolve to destroy the Brahmin caste.

Some have supposed that the present movement for national unity which, within the last thirty years, has had a great development, will act as a check on the separatist and sectional tendencies which have exercised so fatal and abnormal an influence and brought upon us troubles in abundance arising from social division and strife. But we are not wanting in men and influences similar to those which have worked evil in the past. In South India, to-day, we have two great centres of new movements which—we suppose—are still in their infant (or even embryonic) stage and so have not attracted much attention. One is Madras where the Suddha Dharma Mandala which has its seat of inspiration in the Himalayas has found its champion and leader; and the other is the Yoga School at Kumbakonam. Both have already some followers who are enthusiasts, and are trying to disclose the literary sources, or at least to formulate the religious propositions,

to which they give their adhesion. Both are trying to form new communities distinct from any that exist. Both hope to spread some day over the entire habitable globe.

We think we have said enough to show that this fissiparous process of forming new communities which has long gone on unchecked has reached a stage when it has become a national evil. We think that the time has come when at least the chief vedic communities must devise a working scheme of sinking their divisions and finding a means of rapprochement. We do not by any means wish to object to, or to reject, the marvellous systems which the great Acharyas of all schools have constructed and which have had able champions and controversialists among their followers. What we think is that these great systems of Vedic thought and practice should not be converted into narrow sects, as the present followers of each of them imagine themselves to be at present. The Acharyas or founders of them at least have not stated in their works that they desired their followers to form an exclusive body or sub-caste of the Hindu Community. We think that all the existing subdivisions of the Brahmin caste can safely contribute followers to each system without the Acharyas losing their hold and influence among the caste as a whole. That hold and influence is due to the depths sounded, and the heights scaled, by the giant might of their intellect and spiritual power, and not to the fact that their followers form a secret conclave drawn exclusively from one sub-division of the Brahmin caste. The result of this narrow and exclusive policy is that the systems began to be neglected,

their differences accentuated, and their study confined to a very few scholars. They threatened to become almost extinct, and it is mainly to the exertions of a few English-educated men that we owe the revival of recent years and the holding of annual assemblies of the Pandits of each communion. At a time when numbers of Brahmins are anxious to give up their Brahmin caste and are violating many of the ethical and spiritual injunctions known as *acharas*, those who still wish to remain faithful to them must come together and form a united community in order to fight those who want to destroy the entire caste.

We should not be understood to say that the various existing divisions must be at once effaced so that the Brahmins of all the orthodox schools of Vedic thought may be combined into one caste only. The time for such a fusion is not yet. What we at present advocate is that the followers of each of these schools may be drawn from all sub-divisions of the Brahmin caste, so that the thoughts and words of the Acharyas may be made available to all members of that caste. We advocate an intellectual and spiritual communion of all Brahmins who possess the capacity for it, not a communion of interdining and intermarrying Brahmins—at least for the present. "In the Kingdom of Heaven there is no marrying and giving in marriage,"—nor need there be dining *salons* and refreshment rooms. Finally, we wish to say that we are not alone in expressing these views, we have also the sympathy of many learned men who have mastered the orthodox systems of Vedic thought and who are equally anxious to maintain the Brahmin caste and our Hindu Dharma for ever.

Olla Podrida.

In the *New India* dated 9th March 1918 there is a significant sentence in the leader which deals with the work of the Theosophical Society during the year under report. It says that the work of the society should not be judged so much by the increase in the number of members as by the general pervasion of life by theosophical ideals. So the cat is let out of the bag after all. Theosophy came as a student of religions and after establishing itself as an inmate in the house of our culture claims to teach Super-Hinduism. Its text-books are a hotchpotch of everything and nobody knows what it is or what it is not. As was said of corporations it has not got a body to be kicked or a soul to be damned. Its invertebrateness passes for catholicity and its ogling at industrial development and casting sheep's eyes at politics pass for liberalism. What is the meaning of this increasing pervasion of life by theosophical ideals? It means that theosophy tried to capture the grown-up men before and found them a slippery lot and that it now tries to catch the youth of the land because if you catch the human animal young you can make of it what you like at once and for ever.

Have you noticed a new feature about Madras speeches now-a-days? Madras speeches are in no way wiser than Moffussil speeches and yet "what passes for genius at Madras"—in the words of the famous educationist T. Gopala Row—is duly wired forth to the ends of the earth while Moffussil wisdom is buried "deeper than ever plummet sounded." But that is an old story. The new feature is that each speech is followed by two or three columns of musings by G. S. A. in the spirit which is described well, though in slang, by the words, you scratch my back, I will scratch your back. In the *New India* dated 18th March 1918 we have what is clearly a valuable study in Journalistic psychology. I cull here a few of the very discriminating superlatives scattered in prodigal profusion at page 7. "Mr. C. P. R. made a true point....One of the *finest* speeches was that of Mr. S. Satyamurti, whose *fire* and

eloquence stirred the audience to its depths. Mr. Satyamurti is evidently one of the younger leaders in this Presidency, for he writes enthusiasm with an obvious *depth of true sincerity*, and adds to his *brimming patriotism* a *comprehensive study* of the political situation.....The cheers that greeted him as he rose, and the *storm of applause* under which he resumed his seata *fine* speech in Tamil from that practised orator and humorist—Mr. Balasubramania Iyer. The *house rocked with laughter*.....Every speech was full of cogent matter.... I may add for the information of my readers that the exhortation in the fifth column of the above said issue is signed by "S. Satyamurti, Secretary, Executive Committee, National Education Week."

By the bye what is this muddle about the belated Congress Deputation, about the casting vote, about preparing the ground, etc. etc.? We have read of Louis XIV pompously proceeding to receive the surrender of the ports already invested and reduced by his great generals. How far does this analogy go?

In the Imperial Legislative Council when Mr. Sarma moved his resolution about the formation of Provinces on a linguistic basis, Mr. Jinnah twitted him with bringing forward the resolution by way of making a bid for popularity in his own province. They are setting a nice example of decorum in the premier popular assembly in India. Oh for the lost composure and serenity of life and thought in India!!!

The National Education Week is drawing ever nearer and the number of appeals and responses is getting ever larger! The latest method is the selling of lecture-notes on aspects of national education in relation to national life. Each memo of lecture-notes is worth 4 annas. Then we are to have special ceremonies in churches,

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price Annas 4 only.

mosques, and temples. Then there are to be fresh bromide enlargements of the new saviours of India, of the heroes of the hour, of Jagaddhatus and Jagaddhatris.

There are to be ladies' committees because their eyes "must rain influence and adjudge the prize." Then there are Hebbar's posters, priced at Rs. 2 to 5 according to size. A patriotic tannery is going to make new shoes out of old motor tyres for the sake of national education. Then last but not least is the famous blunder of G. S. A. for which N. S. Subramanyam upbraids him. O sense of propriety and proportion, where art thou fled?

As I write these notes there comes a description of "yesterday's meeting" in the issue of the *New India* dated 16th March 1918. There is in it an audible patting on the back of "Younger Madras." Hitherto we were hearing of *Young India*. Now we have the comparative. Very soon we shall have "*Youngest Cape Comorin*." Now for an extract from the musings. Mr. Satyamurti's speech together with Mr. Balasubramaniam's humorous sarcasm, were the *pieces de resistance*, and an excellent repast they both proved." Mr. Ramadas is said to have been "solid and convincing." Quite naturally, as solid things are always convincing.

In the *Goings To and Fro*—I beg pardon for my profanation—there is an ill-suppressed jubilation over songs with the refrain "Jaya Vasanta Mataji" by *Indian girls* and shouts of "Besant Matakai Jai" by *Indian boys*. These are the hopefuls of our land!!!

Remember, please, that India will live even after Sunday, April 7th.

SCRUTATOR.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

Hindu Society

Under Vikramaditya VI, the Chalukyan
(1031-1126)

(BY A. V. VENKATARAMA AIYAR, M.A.)

A.—Social.

As to the general condition and character of the inhabitants the words of Hwan Tshang about the early Chalukyas may as well be echoed of their descendants in the eleventh and twelfth centuries. "The natives are tall and haughty and supercilious in character. Their manners are simple and honest. Whoever does them a service may count on their gratitude, but he that offends them will not escape their revenge. If any one insult them they will risk their lives to wipe out that affront. If one apply to them in difficulty they will forget to care for themselves in order to flee to his assistance."

The type of natural beauty among women of the Kuntala land was the same then as now. A slender waist, feet red below and on the sides, high breasts, red lower lip, large eyes, thick eyelashes and dark profuse hair were the characteristic marks of the genteel and beautiful lady of the age. She put on ornaments on the ankles and on the five fingers, rubbed herself with saffron (*kunkuma*) on the breasts when bathing, had a single garland of pearls (*ekavali*), wore ear-ornaments (*kundala*), adorned her face with designs of creepers and leaves drawn on sandalwood paste, used lamp-black to cool the eyes, had a mark on the forehead of oomphor or something of a dark-red colour, dressed her hair in such a manner as to have some stray locks beautifully suspended on the forehead, used a hair-perfume (*krishnagaru*) and put on garlands of flowers on her head.

She had a jacket to cover the upper part of her body and lower down wore a separate cloth which did not, as now, pass between the legs but which could be easily put on or off.

Of the several modes of intellectual diversion of kings may be mentioned practice in arms, horsemanship, training of elephants, wrestling, cock-fighting, bringing up of dogs, poetry, music, dancing, sports in gardens and fields and mountains and sand banks, games, etc.

The queens were invariably governors of

provinces, large or small, fertile or otherwise, according to their hold on the affections of the king. They were given these provinces for their *angabhoga* (pin-money). These they administered themselves or through a number of deputies. There were several ranks among the various queens of the royal household. The chief or senior queen was known as *piriyarasi* or *pattarani* or *agramahishi*. Thus Mailaladevi and Hoysaladevi were the *piriyarasis* under A'havamalla and the latter proudly styled herself as the breaker of the pride of co-wives. Similarly, Chandralekha and Lakshmadevi were the chief queens of Vikramaditya VI and the latter ruled in Kalyan the capital of the empire, exercising equal authority with the king. The same was the case with the Chola contemporaries.

The women of the upper classes accompanied their husbands to the hunts and battle-fields. Akkadevi, the sister of Jayasimha and the aunt of A'havamalla was the ruler of Kisukad—70. Like Boadicea of old and the maid of Saragossa she was a warrior-queen and laid siege to the fort of Gokage probably to quell some local insurrection. She is described to have been a very *Bhairavi* in battle and in destroying hostile kings: charming by reason of her virtues (*gunadabedangi*); and of one word (*ekavakye*). These instances certainly point to a high state of learning, military training and freedom among the gentler sex. We hear even of a *stridyaya* or a country of the Amazons under the suzerainty of the king of Kashmir somewhere at the foot of the Himalayas. The high class women were often proud and addicted sometimes to the use of spirituous liquors. Dancing, drawing and singing formed the ordinary accomplishments of every Hindu household—poor and rich, low and high, each in its own degree. The women spoke Prakrit and occasionally Sanskrit. The lower class women who could not afford solid gold and silver jewels used lac inside them. There was also prevalent the custom of tonsuring the widows.

The Chalukyas of the Dekkan had a great tenderness towards animals. Horses were given an intoxicating drink (*madira*) when they were tired after hard labour during the day. They had armour on them when they were made use of in battles.

The Hindus of the eleventh century had

as now immense belief in astrology and supposed that the planets exerted an influence for good or evil on the course of men's lives.

There is a reference to the hook-swinging festival in which a Sudra offered himself to be suspended by a hook (*sidi*) fastened through the sinews of the back and swung round, the endurance of the torture being supposed to gratify the god. Far more pleasant and of a wholly different nature was another festival, known as *Dolotsavam* (swinging the cradle), in which the young and the old, men and women, joined together, swung the *dola* (plank), sang songs and made themselves merry at the commencement of Spring, the season of plenty and mirth. Even now the festival is observed in Ganjam and Vizagapatam districts.

Boys learnt their alphabets by writing them on sand—a method even now prevalent in the pial schools of rural districts. The education imparted was almost encyclopædic and comprised such subjects as the vedas, the sastras the smritis, grammar, policy, astronomy, astrology, dialectics, rhetoric, poetry, music, painting, architecture, medicine, etc. The 1300 Brahmins of Begur Agrahara are said to have been well versed in the four vedas, with their *angas* and *upangas*, the sastras, the eighteen smritis, puranas and kavyas (dramas) and in their interpretation. They are said to have been also much skilled in Nyāya, Vaisesika, Lokhāyata, Bauddha, Mimamsa, and other sastras and agamas. Shikarpur inscription 126 contains an elaborate praise of Lakulavarā—a Siva teacher and the founder of Lakulasamaya—who is said to have been a lion in splitting the skulls of rival debaters, a sub-marine fire to the Bauddha ocean, a falling-star to Digambara speakers, an inveterate enemy to Lokhāyata, Sankhya and Advaita luminaries. Excellence in literary composition was considered to be the highest goal of general education. Mallideva or Mallikarjuna alias Somesvarapandita is said to have been a master of eloquence, a Brahma in memory, quick in composing; emperor of mnemonics (*dhārana sarva bhauma*); *adipattukavi*. He is praised as an Iswara among poets and is also spoken of as a skilled *avadhani* composing poems extempore, repeating a number of stories from mere narration and making calculations in

any given figures. These give an exalted but none the less a true picture of the high learning of the times. The advance made in sciences was no less remarkable. There is a reference to the atomic theory—the formation of bodies by means of atoms. Scientific explanation of natural phenomena was also well-known. "Rain is caused by the heat of the sun drawing off water from the surface of the ocean." The age was not, however, remarkable for any great original treatise in science, arts or religion. It was mainly an age of systematization and of definition and commentaries. "The attention of the Brahmins was for the first time directed to reducing the civil and religious law to a system or towards its codification. The texts or precepts on the subject were scattered in a great many smritis and puranas and often there were apparent inconsistencies and the law was doubtful. *Nibandhas* or digests, of which we have so many, began to be written in this period, but the form which they took, and which even now is one of the recognised forms, was that of commentaries on smritis. Vijnanesvara, the author of *Mitākshara*, flourished in Kalyan during this period and his work was a commentary on the smritis of the great sage Yajñavalkya. The same movement was continued by Hemadri in the thirteenth and by Sayana in the fourteenth centuries."

The century under reference witnessed also the slow evolution of a new style of architecture—neither the least extensive nor the least beautiful—of the three styles into which Hindu architecture naturally divides itself. Situated as it was locally half-way between the Dravidian and Northern styles, the Chalukya style retained or borrowed occasionally a feature or form from the one or the other but not to such an extent as to obliterate its individuality or to prevent its being recognised as a separate and distinct style of architecture. The Chalukya style was naturally evolved from the Dravidian, preserved on the whole the general plan of the Dravidian shrines and was but an embodiment of Chalukya details engrafted on Dravidian buildings. The earliest temples were not always clearly marked off from the Dravidian type and it was only by degrees that the Chalukya style acquired its distinctive character. Their *sikharas* or towers either show the curvilinear outline of the

Northern style or the storeyed pyramids of the Dravidian. Later on the corners were made more prominent by flat increments placed over them and the projections on the walls were but slight. The *sikhara* or roof soon lost the distinctively Southern storeyed form and became stepped, forming pyramids of different heights with breaks corresponding to the walls. Still later the plan often became star-shaped—though the rectilinear form and plan is kept in the specimens found in Bellary. A favourite arrangement was the grouping of three shrines round a central *mandapa* or hall. Stone windows specially belong to the Chalukya style.

Chalukya carving exhibits marvellous intricacy and artistic finish in even the minutest details. The ornament is generally completely undercut and sometimes attached to the solid masonry by the slenderest of stalks. Its general principle was based on a broad mass of foliage standing in high relief from a narrow but deeply undercut background. Colonel Meadows Taylor has remarked thus about Chalukya carving: "No chased work in gold or silver could possibly be finer and the patterns to this day are copied by goldsmiths who take casts and moulds from them but fail in representing the sharpness and finish of the original..... The carving in some of the pillars and lintels and architecture of the doors is quite beyond description."

Chalukya sculpture also shows the greatest possible exuberance of varied forms boldly designed and finely executed.

All the Chalukya temples with a few exceptions are constructed of a species of hornblende as porous as marble. It is said to be soft on being quarried and to harden on exposure to the weather. It is thus admirably adapted to sculptural work, for, while it readily lends itself to the carver's skill, centuries of exposure do not diminish its sharpness. The workman was no doubt greatly assisted by the pliability of the material on which he had to work but his complete mastery of the art is none the less remarkable.

The area over which the style extended includes Mysore and the Kanarese districts and the valley of the Tungabhadra in the South. The Dharwar district may be regarded as the cradle of the style. Specimens are also to be found in Bellary. It is in

Mysore, however, that the style attained its fullest development and the highest degree of perfection in the three centuries from 1000 A.D. to 1300 A.D., and the double temple at Halebid (Devapuri or Dwarasamudra) may be regarded as one of the most marvellous exhibitions of human skill.

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

The Gopis have all now collected themselves and are in front of the Lord's mansion. In the sixteenth stanza, they request the gate-keepers of the outer and inner courts in succession, to open their precious portals and let them inside. After the Putana incident it was not an easy matter to persuade the guardians of the Lord's mansion to believe in the good faith of even women, but the Gopis humbly told them of the previous engagement with the Lord, who had agreed to give them the sounding *parai*, and succeeded in convincing them of their innocence and purity of heart and purpose, and getting admittance. In the next stanza, they roused, and were allowed to pass by Nandagopala, the king, Yasoda, the best of women and light of the family, and Baladeva, the auspicious forerunner of the Lord and reach the innermost shrine, where the king of the celestials, who grew through the vault of heaven and fondly embraced the three worlds, with the touch of His sacred feet, lay clasped within the bosom of Nappinnai, His favourite spouse. These and indeed all the stanzas in our little poem, are quite lovely and occupy a very high place even judged by the ordinary standards of literary merit and outward sense, but their special attraction to the Vaishnavas consists in the *swapadesa* or esoteric meaning, that was intended to be and is conveyed by them. The grand principle lies hidden in stanzas sixteen and seventeen, that one should not presume to reach the Lord, without a proper *Guru* or *Acharya*, if he wants to be safe and sure and avoid the numerous pit-falls in the path. The term *Guru* signifies a dispeller of darkness or

ignorance (गुरुश्च स्वच्छन्दः स्यात् रश्मिस्तन्निरोधकः । अन्धकारनिरोधित्वात् गुरुरित्यभिधीयते ॥) and *Acharya* has been defined to be one who understands and observes the rules enjoined by the *shastras* and teaches and promulgates them to others (आचिनोति हि शास्त्रार्थान् आचारे स्थापयत्यपि । स्वयमाचरते यस्मात् तस्मादाचार्य उच्यते ॥) These are the elect of God, highly advanced souls specially chosen by Him and sent down to the earth with the express object of redeeming the ordinary mortals, and the powers of salvation delegated to them are said to be even more efficacious than those exercised by Himself.

न ह्यमयानि तीर्थानि न देवा मृच्छिलामयाः ।

ते पुनन्त्युत्कालेन दर्शनादेव साधवः ॥

"Good men are not like mere waters of sanctity or mere idols of mud and stone. These purify (only) in long course of time, but they, by mere sight". What difference does it not make between a person rushing to the Lord direct and abruptly demanding his salvation and his being gently led to Him at the proper moment by the guiding hand of His merciful messengers specially sent down to redeem the sinful and the unworthy! Will He not, in the one case, be put to some test, and in the other, admitted as a matter of course? And if it comes to a question of satisfying any test, what hope or chance, have we, frail men? Moreover, the ever-perfect Lord can have no such direct sympathy with us, as his chosen messengers, the walking Gods on earth, who though advanced in faith and knowledge, are yet our kith and kin and know our temptations, our imperfections, and our frailties, by personal experience. They will not care for our virtue or sin, if we place ourselves completely in their hands, and will procure salvation to us by their valuable and unceasing efforts on our behalf, more easily and with greater certainty and less risk, than can otherwise, be possible. That is why it has been said,

पापिष्ठः क्षत्रबन्धुश्च पुण्डरीकश्च पुण्यकृत् ।

आचार्यवत्तया मुक्तौ तस्मादाचार्यवान् भवेत् ॥

"The sinful Kshatrabandhu and the virtuous Pundarika, were both freed by placing

themselves under an *Acharya*. Therefore place thyself under an *Acharya*". Soorpanakha's incident with Rama, may be cited as an instance of the dangerous consequences of independent and ill-directed attempts to reach the Lord, without the guidance, the help and the recommendation of His servants.

In the seventeenth stanza, the Gopis also called out to Krishna separately and to Him and Baladeva jointly, to wake up from 'sleep', but there was no response from the Lord. This was because, they did not follow the ancient and proper path of seeking Him through His spouse and our gracious and merciful Mother, who had incarnated as Nappinnai. The principle that in resorting to the Lord for our deliverance and salvation, we should go to Him through the *purushakaram* or mediation of the Universal Mother, who is inseparably stationed in His right bosom and forms part and parcel of Himself is the most characteristic feature of the Vaishnavite religion and the highest teaching of its saints and sages. It is dealt with in the Holy *mantra* (मन्त्रारं त्रयदाति मन्त्रः । *Mantra* is that which saves or protects those who meditate thereon), known as *Dwaya*, which has been so sedulously guarded and handed down by the Vaishnava *Acharyas* from generation to generation, as the most secret, the most efficacious and the most meaningful of all *mantras*. Much may be written about the sacredness of this *mantra* and the very great respect in which it is held by the Vaishnavas, but I must content myself, at present, with simply pointing out that the last parting advice of Sri Ramanuja to his beloved disciples and followers was to concentrate their love and attention on the said *mantra*. It is impossible to explain the full meaning of the *mantra* or to discuss the question of *Sritatvam*, in detail, in this place and we can only touch on the fringes of the function of our Universal Mother in the economy of spiritual Universe.

(To be continued.)

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(Continued.)

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महाकृतं ।

निहत्य धार्तराष्ट्रान् का प्रातिः स्याज्जनादन ॥ ३५ ॥

(I do not wish to kill them) even for the sake of the sovereignty of the three worlds, Will I do so for this earth? What happiness will come to us, O Janardana, by killing the sons of Dhritarashtra?

पापमेवाश्रयेदस्मान्दृष्ट्वैतानाततायिनः ।

तस्मान्नाहो वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३६ ॥

By killing these murderous enemies sin will cling to us. Therefore we should not kill these sons of Dhritarashtra who are our own kinsmen. Oh Madhava, How can we be happy through killing our own kinsmen?

NOTES.

1. आततायिनः—An *atatayin* is one who makes a wanton and murderous attack and the word refers to the incendiary, the poisoner, the armed assassin, the brigand, the usurper of land, and the seducer of another's wife.

अग्निदो गरदश्वेव शस्त्रपाणिर्धनापहः ।

क्षत्रदारहरश्चैव षडंते आततायिनः ॥

2. Arjuna argues thus. The Dharma Sastra says, do not kill any one (न हिंस्यात् सर्वभूतानि.) The Arthasastra allows the killing of the *atatayins*. Even here Katyayana prohibits their killing if they are elderly men worthy of reverence. It may also be that they should not be killed if that would result in the disappearance of the whole family (*kula*). We may here refer to the verses.

आततायिनं चोत्कृष्टे तपःस्वाध्यायजन्मतः ।

वधस्ततः तु नैव स्यात् पापे ह्रीने वधो मतः ॥

Katyayana.

आततायिनमुत्कृष्टं तपःस्वाध्यायसंयुतम् ।

यो न हन्याद्बुधप्राप्तं सोऽध्वमेधफलं लभेत् ॥

Brihaspati.

In any event we should follow the mandate of the Dharma Sastra which is higher than the Artha sastra. Then sin will not cling to us but will cling to our opponents. Yajnavalkya says.

स्मृत्योर्विरोधे न्यायस्तु बलवान्व्यवहारतः ।

अर्थशास्त्रात् बलवद्वर्माशास्त्रमिति स्थितिः ॥

3. The golden rule of non-resistance of evil is as fully enlogised in Hindu sacred books as elsewhere. But I have already pointed out above its application and stated to whom it is an absolute rule and to whom it is a relative rule.

4. Another meaning of the first line is this: "Sin will attach only to them the *Atatayins*, by killing us who are unresisting." (अस्मान् हत्वा एतान् आततायिनः पापमेवाश्रयेत् ।)

यद्यप्येते न पश्यन्ति लाभोपहतचेतसः ।

कुलक्षयकरं दोषं मित्रद्रोहं च पातकम् ॥ ३७ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृते दोषं प्रपश्यद्भिर्जनादन ॥ ३८ ॥

O Janardana, Although these being overpowered by covetousness do not realise the sin in destroying the family and no crime in hostility to friends, should not we, who realise the harm and evil of destruction of family, learn to turn away from this sin?

NOTES:

1. उपहत *upadhi* is an outside cause that colours our character and clouds our vision.

2. Arjuna's parade of argument is due to learning as distinguished from truth. All his objections and the fundamental wrong notions on which they are based are answered by the Lord in chapter II.

3. His main point is that only that duty which brings about a desirable fruit should be done.

फलतोऽपि च यत्कर्म नानर्थेनानुबध्यते ।

केवलं प्रीतिहेतुस्वात्तद्धर्म इति कथ्यते ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुले कृत्स्नमधर्मोऽभिभवत्युत ॥ ३९ ॥

On the extinction of the family, the everlasting family-dharmas perish; and when such Dharma perishes, Adharma overpowers and envelops the entire family.

NOTES:

1. कुलधर्माः They include family traditions, observances, virtues, and graces.

2. सनातनाः means handed down from generation to generation (परंपराप्राप्ताः).

3. The word धर्मे means 'that which sustains society.'

धारणाद्धर्ममित्याहुः धर्मो धारयति प्रजाः ।

(To be continued.)

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

The nature of man ever makes him desirous of fame and enjoyment of some sort or other. No one works in this world to defame himself or to obtain suffering even for a moment. Even when one does not actually aim at the acquisition of certain merit or the enjoyment of some pleasure, one's mental attitude is somehow always inclined towards such an end. But in almost all cases, suffering, of some form or other, results from most of the actions of man, although such an end is far from his aim. The natural actions of man, we have to say, often produce results not expected by him and surely never desired by him. In all matters of life connected with social or political advancement, which always aim at material ends, such unexpected results are often seen to accrue. We have therefore, perforce, to conclude that *Svabhava Pravritti* or the natural activity of man often produces unexpected results. Thus, in many cases, in material matters, men adopt the means best known to them, but do not realize the ends they have in view, whereas, in spiritual matters, the ends being placed before men, with specific means leading to them, they are not willing to adopt the means pointed out to them although quite desirous of realizing the ends. This is

because of the established modes of life and the natural inclinations of man.

In every part of creation, a certain natural mode, which is known as *its Dharma*, is present in one form or another. The most natural observation that occurs to one, when one looks at this wonderful creation of *Isvara*, is that while all other created beings have no chance of committing sin, man alone has great opportunities for straying from the path of Virtue or Dharma. While every other created being acts in accordance with *its Dharma*, it cannot be considered to be capable of sinning because it has not got the consciousness of sinning and so is freed from the possible consequences thereof. So it is said to lead a natural life as opposed to the life which a human being leads in the world. The senses that are given to man are capable of being, and are being, used by him at every moment for doing acts which are dictated by his mental powers, which often render those acts sinful or opposed to his Dharma as a created being. The senses given to man for very noble ends are often used for very low purposes. The opportunities given to him are often misused and sins are invariably committed by man with full consciousness and so he prepares himself for the natural consequences in the due course. Even the dullest man, who has absolutely no mental attitude for many things, shows a keen mental acumen when a sinful act is involved. Just as a boy under fifteen, when his mind is pliable, requires to be constantly guided and has to have his daily life regulated in practice, so that he may become successful in later life, so also even a grown-up man has to be constantly watched and directed along the right path of virtue, in his practical life every day, lest he should fall into the wrong path and be drifted to a woeful end. Thus in the case of every human being, young or old, constant practice along the right line of virtue is very essential. This practice that every man should have in life is what is known as *Dharma*. *Dharma*, which represents the leading of practical life in accordance with natural laws of existence directed along the path of virtue, includes all good things done for the improvement of *Atman* for the attainment and enjoyment of true happiness in this world and eternally afterwards. So, all *Kama* or desire should be directed along the path of Dharma in-

tended for the improvement and perfection of humanity. So it is that Dharma is said to be the means or *Sadhana* for happiness or *Sukha* in the words of Naiyayikas (*Sukha-Sadhanam Dharmah*). The happiness meant here is that happiness without suffering, which is not attained as a result of *Svabhava-Pravritti*. The most important among the means required to attain the ends of Dharma are firmness of mind or *Dhriti* and regularity in life or *Niyama*. The nature of Dharma differs according to circumstances, time, place, &c. It appears in two forms always, viz., in the form of *Samanya Dharma* and in the form of *Visesha Dharma*. Dharma, both *Samanya* and *Visesha*, are intended for the uplift of humanity. *Samanya Dharma* includes such general virtues as are expected of all human beings, like *Satya*, *Daya*, *Arjava*, *Asteya*, &c., intended for *Chitta-Suddhi* or the purification of the mind. In the case of *Visesha Dharma*, as for instance in our *Varna-Asrama-Dharma* each Dharma has a particular result in view. Dharma has been taught to humanity by Isvara, through the *Sruti* or the *Vedas*. The *Vedas* give the *Vidhi* or the prescription for Dharma and it is on Vedic authority that Dharma regulates the conduct of human life. Hence the Sutra in the *Purva-Mimamsa*, the science of Vedic Interpretation, "*Chodanālakṣaṇārtho Dharmah*".

All reasoning requires the aid of the *Vedas* to give it strength. It is the *Ajya* or the commandment of Isvara, for the uplift of all creation. It has no human author and all the Six Schools of Philosophy are agreed in saying that the *Vedas* are eternal. Even *Kapila*, who had no faith in God or Isvara and so attempted to establish that the origin of the world was to be seen in *Pradhana* and not in God, accepts the authority of the *Vedas* for confirming his theory opposed to the dictates of the *Vedas*.

The value of the *Vedas* heard and transmitted to the world by the eternal *Rishis* lies in the fact that it is the fountain-head of Dharma and that it teaches all Dharma to humanity.

What is now called *Civilization* involves ever-growing change and thus it is really equivalent to loss of Dharma and not the maintenance of Dharma in full. Again, the word *Evolution* involves not a growth merely from one grade of visible life to another grade

of it, but a constant growth of all creation from a lower stage to a higher stage of existence. This growth carries creation from the minutest item of creation at the lowest point to the highest Being known to exist in the highest world in the creation of Isvara. What is *Sthula* or gross and visible transcends into what is subtle and invisible, and the higher the grade of Being, the more unrealisable and *Sukshma* he becomes to ordinary humanity. This earthly gross frame in which we see the creation of Isvara is only a very insignificant part of His creation, for at the very moment we are viewing all this creation, myriads of beings in frames made of other elements in Nature are moving and working around us.

These higher, subtle and invisible beings are enabled to be so in higher spheres of activity, as beings nearer to Isvara in the current of evolution, because of the peculiar natural powers and because of their super-human splendour which blinds the vision of man. It is in accordance with those natural powers and the degree of splendour in the *Jivas* that they are graded in this world and in all the other worlds, by the will of Isvara. It is in accordance with their natural powers or *Gunas* and in accordance with the differences in the *Tejas* of the Divine Light in them, that men have been graded in this world, by Isvara, into castes or *Varnas*. This gradation of human beings in the world is based on the *Veda*, which is the *Shashtra* or the one Scripture for all the world and all the castes among men. The fact that several among men are ignorant of this fact is no bar to the fact being so. Enormous evidences are forthcoming to show that the *Veda* was the first Scripture in the world and that the forefathers of all the nations that inhabit the world at present were the followers of the Vedic text. By the flux of time, under stress of circumstances, the pure *Varnas* of *Aryavarta* divided off into a large number of classes, by the combination of *Varnas* in different ways in social life, as detailed in the *Smritis*, and the classes so formed fell off from the main body in the course of ages, and wandered away to lands far and near, with what habits and customs they could carry with them from *Aryavarta*, their first home. The original four *Varnas* mentioned in the *Veda* and declared by Sri Krishna in the *Bhagavad-Gita*, so freely circulating now

among many nations of the world, as having been first created by Him, in accordance with the *Guna* and *Karma* of re-incarnated souls, remained in *Aryavarta* and continued their activities.

The expression *Varna-Asrama-Dharma* is used by the Hindus in the sense in which the word "Religion" is used with this main difference, that while other religions allow conversion into them, there is no such thing as a non-Hindu becoming a follower of "Varna-Asrama-Dharma" or the Hindu religion. The followers of *Varna-Asrama-Dharma* do not hold, unlike the followers of other religions, that those who do not follow their religious faith are less fitted for salvation than themselves. The acceptance of *Varna-Asrama-Dharma* comes from birth and so one who is not in the community cannot be asked to, and cannot, accept *Varna-Asrama-Dharma*, as his Dharma or religion. If it is said that this makes the religion non-universal, the answer to it is that *Varna-Asrama-Dharma* gives every religion in the world its place in the spiritual evolution of man and holds firmly that if any one, who follows any religion in the world, follows the Dharma of that religion with firm faith in the greatness of God and in the truth of his religion, he will necessarily rise in the scale of spiritual growth and in due course be born as a follower of *Varna-Asrama-Dharma* in fulness of time and thus obtain all the benefits of Dharma and hence Hinduism is universal in the sense that it is not exclusive like other religions that have no place for those that belong to other faiths refusing to be converted. *Varna-Asrama-Dharma* is binding only on those that are born to it and it is the Duty of the followers of *Varna-Asrama-Dharma* to tolerate all religions in the world.

(To be continued.)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Colossally Callous.

The talk of a Congress Deputation to England just now is unpractical. There is the greatest possible tension in the War-atmosphere. The impending

enemy attack monopolises or ought to monopolise all attention on the part of the British Government and Public. If the British Public is at all going to endure as a power with whom the granting or the withholding of liberty to India lies, that Public ought now to concern itself solely with the prosecution of the war and ought not like the Bolsheviks to concern itself with any other programme.

I go further still. I say we, the Indian Politicians also ought to concern ourselves solely with the war, so far as that concerns us. What is the war situation now? Not one of the newspapers in all India except the *Times* of India, is anything but callous towards the present war situation. The *Madras Mail* set the vicious example. It exalted local programmes and endeavours above all other topics. The others had nothing to do but to follow suit and join in the fray. There has been much expenditure of satire and bitter humour which could be well relished and gratefully relished in times less stern; but now all that only provokes our ire.

There ought to be much more solidarity between Hindus and Mahomedans than there exists at present. The Editor of the *Patrika* danced with joy over the release of Mrs. Besant. How unseemly it was. It was like celebrating a marriage while yet a corpse and a thousand corpses are in the house. What did they do in *Aligarh*? They postponed the celebration of the release till the others were released. Did the Hindus show a sense of solidarity on that occasion? Did they act as if they felt that all belonged to the same house? When the Muslims elected Mahomed Ali President, why did not all India also elect him as the President of the Congress? That would have set the seal of unity, not merely of union, upon the political relationship between the two communities.

No doubt, now in spite of the Hindus' failures the Muslims march side by side with them, but that is because till now their prospects were rather dark. Now, however, greenness is coming to view on the smitten tree. And let the Hindus behave respectfully towards the Muslims. And in order that they may be respected by the Muslims, let them be united amongst themselves, let them perceive the great danger that threatens the Hindu community in the disrupting movements that the *New-India* provoked and that *the Justice* represents. Let them not be under the hallucination that the division of opinion touches only the region of politics. Perhaps few of the leaders have noticed—being so callous—the delicate suggestion of the standard-bearer of the vanguard of Christianity in the Hindu ranks, Mr. O. Kandasami Chetti, in his paper, "*The Social Reform Advocate*". He suggests that now, since the non-Brahmins have forsworn the leadership of the Brahmins, the next step is the embracing of the Unitarian form of Christianity, which has the closest resemblance of any form of that religion to the Hinduism of the Non-Brahmins and to the genius of the Dravidian race. This sudden passage from the indifferent attitude towards Hinduism to withdrawal from it and perhaps also to antagonism to it, is something serious and alarming. The alarm shall not frighten us, however, but keep us on the alert, working betimes to ward off the danger. Hinduism shall not be lost amidst these dangers any more than the star is lost amidst the jaws of the clouds.

Hindu Colleges are the need of the hour; and the Kshatriya department in it shall for the present be the most important of all. 'Japan is ready and only awaits the signal.' So runs one of the telegrams of a day or two back. 'Japan is ready'—is it a theme of joy or sorrow for the British Empire? An everlasting stream of comment may well forth from that single simple sentence. Why is not India ready? India is a mere cipher? According to Mr. Gandhi, India ought to stand for valetudinarian right and not might right. He is too apprehensive lest the night should vitiate the right. Mr. Lakshmi Narayana in the 'Hindu' alleges that Gandhi, Tilak and Besant are the real leaders of India. What Mrs. Besant stands for, nobody knows, least of all herself. Let that go. Tilak stands for Karma Yoga, as he sees it preached to Arjuna by Shree Krishna on the battle-field of Kurukshetra. Gandhi stands or sits for passive resistance. Mr. Lakshminarayana becomes un-intelligible to me here. Perhaps Gandhi proposes the thesis, Tilak the Antithesis, and Mrs. Besant the synthesis (or confusion and eclecticism etc). Here is subject matter for revelry in misunderstanding.

The fame of Hindu monkey and Buddhist nunnery should give place for a while to a new fame for gunnery. That is the need of the hour. Japan's brilliance reminds us of the Japanese match-stick; and the swift-perishing light of that stick portends to me the swift end of that empire which is conducted on pure commercial principles, without even the gilding of Kultur. But this is not to offend our transcendent ally but to speed her up Godward Ho in the spirit of Sir Rabindranath.

Men are afraid now to enter the Indian Defence Force, because they are apprehensive lest they should really be called upon to enter the ranks of the firing line. Let Hindu Colleges be started with the compulsory Kshatriya department attached to it. Let technological institutes be opened to instruct in the preparation of fire-arms of all sorts. Let all the students be trained there. It is the training which will gradually remove their fears, which will gradually give them a taste (not a wicked or bloodthirsty or capricious) taste for those operations. And they will respond to compulsory calls even.

Acute submarinism would be the order of the day throughout the approaches to England and France. Why should our Mr. Tilak and other heroes perish there *uselessly*? Why should our talking and thinking men go and perish there? Food is getting short there, why should our men go and make it shorter, however infinitesimally? Mr. Tilak and others would be more welcome in England, if they were edible (for food is what they want there), or if they were at least warriors or strategists in open warfare.

Instead of going there, it would be much better, if the old Indian veterans could be got hold of and persuaded by Mr. Tilak and others to instruct our men in fighting and if the Government were persuaded at least to suspend the Arms Act. There is no use in approaching England. Mr. Wadia says that they in England and Europe are fast becoming spiritualist. It may be so, for the sudden transitions to which the European Mrs. Besant's life has been subject, proves that it is possible. But I do not see any use in the change. Mrs. Besant, tho' spiritual, is yet the richest-dressed 'Hindu' (?) Widow that ever has been. She dares, she is not ashamed, to say that she was entitled to moderate her tone, when she had

been released and that she was entitled to be brutal when she was threatened. Is this spirituality? 'I am free, though my Ali Brothers are not. And I shall calmly plead for them, though I pleaded furiously for myself. Hebraism shall be on my own behalf, and I shall practise Hellenism for others'. Is this spirituality?

I do not believe in the sudden conversion of Europeans into spiritual minded people. The feeling is sensuous, just a drop of pessimism in regard to their civilization. Whoever wins eventually, will brush aside this pessimism. The party that loses will be gnashing its teeth continually, till it wreaks its revenges.

Therefore, for liberty and the British Empire against Germany, for liberty and India against British predominance, for safety of Hinduism against disrupting modern influences I appeal to Hindus to unite and learn the practice of arms. If it be asked on what basis they are to unite, the obvious answer will be on the platform of Hinduism. In this connection the Apa Keerthanams of Thiagaraja are very relevant. A few months ago, he fell very foul of Shree Shankaracharya, who he said in derision, could not have floated, e.g., the cotton companies of Bombay. I hope that the sin he committed that day is not inexpiable, that the ignorance he betrayed that day is not incurable, that the passion that actuated him then will not actuate him for ever. Regarding his recent performance in reference to comprehensive diners and drinkers among Brahmins, I have nothing but admiration for his out-spokenness and nothing but gratitude for the pointed attention drawn to the dark sides of the picture.

In all the reverberating tones on the part of the Dravidians, I can detect no tone more earnest, more far-reaching than this—regarding the Brahmins, who 'senseful roll in a senseless sty'. Now only has that movement become a really, an earnestly Protestant movement. I hope that that will have a salutary effect—that it will provoke a counter-reformation, within the ranks of the steadfast and the sublime highmindedness and superiority to sordid interests will resume its throne in the hearts of the Hindus. The alliance with Mrs. Besant has deepened the contempt of all the classes for the Brahmins: it is well that the Brahmins prove that they can get on without her.

Therefore (1) let pure Hinduism be taught again and let the alliance with Theosophy be conclusively dissolved.

(2) Let Hindu Colleges be established.

(3) Let a Kshatriya department be opened in each College.

(4) Let the Hindus thus form a strong organism, strong enough to be respected by the Mussalmen as worthy allies and brethren.

(5) Let Hindus and Mussalmen feel the woes of each other as their own and

(6) Let the present 'National' education movement inaugurated in Madras by Mrs. Besant, Mr. Arundale and Mr. Wadia be obstructed in all possible ways.

V. MAHALINGA IYER, M.A.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY MARCH 28, 1918.

[No. 23.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
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A Vision Of India.

THE GANGA-IX.

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

Thy stream then flowed behind the King's
swift car

And reached great Janhu's holy hermitage.

Then, as foretold in Fate's mysterious page,

Thy roaring waters that had come from far

Did his devout mind's meditations mar

And woke him from devotion deep. The sage

Then drank thy rushing stream in seeming

rage

As if he loved thee not but did abhor.

The Lord had willed that thy bright purity

Should added pureness get by touch of him

Who was immersed in Love's ambrosial

stream!

And that the sage should get the mystery

Of Grace in his pure frame from limb to limb

To see the God of his sweet life-long dream.

The Hindu Message

THURSDAY EVENING 8, NOV. 1917.

India and Federalism.

I.

Mr. C. Vijiaraghavachariar of Salem is an Indian politician of a type rare not only in India to-day, but in any country at any time,—a high-souled statesman and patriot who has never bargained with the powers that be or with his own conscience. To fight like a lion for what he deems the right, to suffer for it if need be, to retain his cheerfulness and hopefulness under all conditions,—are noble qualities which have characterised him throughout his public career, as they have done all great souls everywhere. In the Madras Presidency at least he seems the most towering figure of all in the politics of a generation past. When a statesman so honest and so straightforward comes out of his enforced retirement,—an enforcement which we regret exceedingly, especially at a time when great events are about to happen in the land,—to address his countrymen on the pressing question of Indian constitutional reform, his views are entitled to the most dispassionate and earnest consideration we can give to them.

Mr. Vijiaraghavachariar's main contention is that India requires a unitarian, *not* a federal, type of government. The present form of government is unitarian, and must be maintained,—whatever changes may be made to give it a basis of popular representation. He contends that all federal states must be weak centrally, and he wants the central power in the

Indian state to be strong. He fears that if a federal Indian state takes the place of the present unitarian one, "the local governments now existing and hereafter to come into existence would be converted into *states* with sovereign powers," and that they would gain power at the expense of the central or federal power; that federal patriotism would be a derivative patriotism, and one "which has been found everywhere unequal to great national purposes." Before we discuss this point, we will first offer a few remarks on the authority of Dicey's treatise on Constitutional Law on which he chiefly relies. Dicey's views and interpretation of the laws of political science were influenced by the Irish demand for Home Rule under Parnell's leadership and by England's determined opposition to it till Mr. Gladstone's marvellous genius, keen popular sympathies, and unrivalled influence with the British electorate roused men everywhere to a sense of Ireland's wrongs and sufferings. Since then opinion has grown and now Ireland is on the eve of obtaining all she had lost at the Union, or even centuries earlier. Sir J. R. Seeley's authority in the science of politics which Mr. Vijiaraghavachariar is disposed to disregard is no whit less than that of Dicey's. We have also the valuable and distinguished authority of Sidgwick in favour of federalism. He teaches in pregnant words,—“when we turn our gaze from the past to the future an extension of federalism seems to me the most probable of the political prophecies relative to the form of government.” Sidgwick also says:—“I think it not beyond the limits of a similar forecast to conjecture that some further integration may take place in the West European states; and if it

should take place, it seems probable that the new political aggregate will be formed on the basis of a federal policy.” This “forecast” of Sidgwick's seems to us to have been made with special reference to the conditions in Ireland; and, if so, there seems to be every prospect of its attaining its fulfilment within a measurable distance of time.

We quite sympathise with Mr. Vijiaraghavachariar's requirement that we must have a strong central power. But it is a mistake to suppose that only a unitary state can possess a strong central power. Dicey's authority on which he relies cannot stand,—for, as already shown, it is founded on ignoble political prejudices. Let us, next see what reason Mr. Vijiaraghavachariar has to assign. He says that, “the local governments would be converted into states with sovereign powers.” To this we cannot agree. The local governments are *not* similar in status to the members of what is known as *Staatenbund* (or confederacy) as distinguished from *Bundesstaat* (federal state). Strictly speaking, those unions in which individual members or states possess “sovereign powers” must be founded on treaty relations, for we cannot imagine, or find in actual fact, any other means by which they can enter into mutual relations with each other. Wherever this is the case, we have really no federal state, but a confederation like that of Austro-Hungary. In contrast to this, we have unions where the separate members possess no “sovereign powers,”—where the central state or sovereign power has the power to control the activities of the separate members for its own ends and can draw to itself, whenever need arises, the rights of the

separate members, and where the competence of the separate members to exercise such powers (even though they form part of the sovereign powers exercised by a unitary state) as they possess is only derived from the will and consent of the central or federal state. Here the separate members are really not *states*, for they have not really the attribute of sovereignty. In Unions of this kind, we have to distinguish the Union from the separate members. The Union is the only *real* state, and the separate members are only states *in name*. Prof. Burgess, the author of a great American work on Comparative Constitutional Law says:—“If sovereignty in the federal system be exclusively in the Union, then it seems to me that this makes the Union the only real state, and that the only distinction which remains between the separate states and the Municipalities lies in the fact that, while the Municipalities derive their authority from the states in a positive and definite manner, the states derive their power from the Union in a permissive and general manner. To be completely scientific, then, in our nomenclature and emancipate ourselves completely from the power of customary phrases, we should give the name *state* only to the union and find some other term to designate its members.” What we have said here shows that Mr. Vijiaraghavachariar applies the term *state* only in a loose and unscientific and popular way to our local governments, and the latter have no “sovereign powers,” except what they derive from the central government. Burgess points out that in America the separate members of the Union are no longer always called states, but also *Commonwealths*. He

The Hindu Message

THURSDAY EVENING 28, MAR. 1918.

Indian Finance.

Sir William Meyer's Budget and Financial statement—the last one of his tenure of office as Finance Minister for India—has been attended by every fortunate circumstance, considering that India, like the rest of the whole world, continues to labour under the exceptional evils of the disastrous World-War. The total revenue, according to the original estimate, was £ 98·8 millions. The surplus originally expected, too, was a trifling one, —£ 038 millions. The actual Imperial surplus was over 8 millions,—the amount collected being £ 110·4 millions, and the amount expended, £ 102·3 millions. This large increase is derived chiefly from increases in railways (4½ millions), salt (1½ millions), customs (over 1½ millions), Income tax (£ 910,000), &c. Some items such as the Super-tax have given less than the estimate.

The increased expenditure but for which the surplus would have been larger was due to the military expenditure which was larger by three millions owing to the increase of pay for the British troops and by the increase of half a million on the South Persian Rifles. There was an immense increase in the Home Charges or remittance liabilities for War Purposes,—the amount having risen from an estimate of £ 39 millions to £ 110 millions. The enormous liabilities were met chiefly by the response to the War Loan amounting to 35 mil-

lions, by the issue of Treasury Loans to the extent of 30 millions, by increases in the revenue to the extent of 7 millions, by an increase of 8½ millions under investments on behalf of the Paper Currency Reserve in England, &c.

So far as regards the year that is about to pass. Coming to the year which we shall enter on the 1st April next, we find that the amounts of revenue and expenditure are respectively estimated at £ 108·3 millions and £ 106·1 millions, and thus the surplus is estimated at nearly three millions. The main head of increase under revenue is the profits of railways, and military charges form the chief item under increase of expenditure. It is satisfactory that, in spite of the discouragements due to the eternal War, Government are able to provide for an increased grant amounting to £ 200,000 in aid of Primary Education which will be distributed among the various Provinces.

The one unsettling feature in these estimates is that Government expects again to be able to borrow to the extent of £ 20 millions. Of course a strong Government like ours is sure to succeed in its efforts when once it has made up its mind. It seems, however, to share the mistaken idea promulgated by certain mischievous people in England and in India that there is an abundant surplus of hoarded wealth in this land. Government should have found out the intolerable absurdity of this theory by realising how poor was the popular response last year to the Government War Loan, in spite of the great efforts made on all sides. It is certainly true that, if the Government of India borrows the amount they require from outside, the Indian

people will have to pay the interest on it. Hence it is certainly to our advantage that Government should borrow in India, and not from outside. But Indian Society, Hindu and Mohammedan, is based on the family, not on the individual, as its unit. Hence, each annual season of domestic expenditure leaves the large Majority of Indian families depleted of their slender resources and bordering on poverty, if not also on destitution. The so-called hidden hoard disappears, for the simple reason that we live a hand-to-mouth existence,—an existence undistinguishable from a never ending, still beginning, struggle for bare existence in which millions succumb hopelessly and merely drop into the abysses of desolation and the darkness of death.

In this connexion, we wish to make a few remarks on the Income-Tax Bill which was passed into law on Thursday the 14th Inst. The proceedings relating to Babu Sitanath Roy's amendment were one of the strangest that have ever taken place in the Indian Legislature. That the Government should have allowed its members perfect freedom to vote as they liked is itself a strange enough part of this strange event. The Government has always reserved to itself the power of fixing the Land Tax,—whether under the Permanent (Zemindari) settlement, or the periodical (Ryotwari) settlement. It has always had the landed interest under its special care, and therefore it is strange that on this occasion it should leave its fate to be decided by the uncertain and capricious course of individual opinion and voting. There has always been a tacit understanding that Government should not subject landowners to taxes other than the

land revenue and what is subsidiary to it. Even on this occasion, Sir W. Meyer said:—"Nor do we tax agricultural incomes *directly* at all." But the understanding hitherto has been that landowners should not be taxed by the state *directly or indirectly*, on the basis of their agricultural income, beyond the rate and amount at which the Government fixes its land-tax. The Maharaja of Kasimbazar, speaking on behalf of the Zemindari interest of Bengal, spoke twittingly to the Government when he flung against them the following declaration:—"the existing exemption from the tax of all agricultural incomes is based on solemn pledges for well over a quarter of a century." Sir William Meyer, too, stated, on the present occasion, that the present Bill was not intended to raise a higher revenue for the state. Therefore we cannot but regard as disingenuous his further statement that, as the income tax is levied on a "graduated scale"—i.e., as the rich man is assessed at a higher rate than the poor man,—the agricultural income of the former has also to be counted in an "equitable" determination of the amount of his income-tax. How could the Government have the grace to forget for the moment the fact pointed out by the Hon'ble Mr. Khaparde that "land when it pays assessment to Government, already pays a tax," and that, therefore, "the produce raised on the land ought not to be further taxed."

Sir William Meyer's defence is that "the Government are the trustees for the general community" and that "people who are paying the Income-tax are contributing to the needs of the general community." He also referred to the radical maxim that

"the landlord had his duties as well as his rights." Sir G. Lowndes, too, appealed to the radical instincts of the so-called "popular members of this Council," when he spoke as follows:—"Would the popular members of this Council vote for this clause? It was a test. Would they kick at the first prick when a popular measure was first brought forward? It would not be a bureaucratic government that would tax large landed interests, but did any one think such incomes would remain exempt under popular government? It would be unwise for the members who believed in popular methods to oppose the clause." In the end, however, clause 4 was deleted from the Bill,—a clause which had produced a heated debate, evoked a sharp conflict of interests, and led the Government itself into the unattractive and unedifying position of a tactician or strategist bent more on securing the success of a temporary move than on the triumphant maintenance of a long-established and honourable tradition,—that of championing the welfare of a great, permanent, and beneficent institution in the land, viz., its landed interest.

The Hindu Maiden's Bashfulness.

Love has been called "the miracle of civilisation." According to European psychology, "reticence, concealment, and restraint are among the prime conditions of religion and human culture" (*Stanley Hall*). The Hindus, too, hold that, without putting a restraint on animation, there can be no such thing in man as moral culture. The rules of Dharma are all intended by the Rishis to put a restraint on the spontaneous impulse in human nature to take a course of its own and thus prevent man from

attaining to the highest spiritual aim of liberation from the bondage of materialism. Thoughtlessly indulging in gaiety and familiarity must soon become an inveterate habit, and will only alienate a woman in the affections of him whose love will bring her happiness and esteem. Again, "pride goeth before a fall,"—for it leads to vaulting ambitions and desires which are only calculated to bring disappointments in the end. On the other hand, a restraint on one's feelings and activities will cast round one a veil of mystery; and this, by arousing and deepening interest, will more and more help to attract man to his beloved. This is the true significance and value of feminine modesty or bashfulness, chiefly among Hindu females.

What has been said above should not be interpreted as amounting to the holding of the view that our women's self-restraint and modesty is something *artificial*. Indeed, there are many who have held that female restraint and bashfulness is simply due to *clothing*. The famous incident in Sri Krishna's life—his seizure of the clothes which the Gopis, while bathing, had left on the bank of the river—seems to justify this view. But the truth is that Sri Krishna's aim was, not to outrage the modesty of the Gopis, but to teach them that they who were engaged in the holy ritual connected with the worship of Devi Katyayani should not have committed the improper act—*improper*, from a Dharmic point of view—of bathing naked in the river. Sri Krishna who is the pure and eternal lord of the entire universe could not have had any other aim in asking the Gopis to go to him naked;—certainly could not have dreamt of outraging their modesty. In fact, the truth, as stated in the Puranic account, is exactly as we have portrayed it above. Hence, we maintain that the conception of feminine modesty in Indian women has not a conventional or artificial origin, but is based on a natural instinct which is extremely charming in women. In India, men and women often bathe side by side in river Ghats, and yet the woman behaves with all the decorum to which her natural reserve, unmingled with mere prudery of any sort, is equally

a contributory cause and an attractive adjunct.

A modern writer points out that "under civilised conditions, the convention of modesty long precedes its real development." But this is chiefly due to the institution of courtship in Western countries. For, in the *first* place, where a woman is left to her own resources in finding out who is the most eligible among her lovers to be the partner of her life, she often has to assume a coquetry which is unnatural to her and which is taught to her as the only or best means of fulfilling her function in life. In the *second* place, in countries where courtship does not exist and woman is not placed towards man in the more or less *animal relation of the pursued towards a pursuer*, we find that (as in India) modesty exists and is valued, chiefly in virgin women, and is valued too, as both an ornament and a protection to her against any possible attempt in man's part to injure or insult her.

Those who have followed us so far will, we trust, be prepared to understand that the Hindus' insistence on the bashfulness and modesty of women is based on an innate and instinctive characteristic (or *Dharma*) of self-restraint. As we have already rejected the explanation that it is a sex-quality developed by clothing, we also reject the explanation that it is due to the *fear of causing disgust* arising from the exposure of her person in public,—a disgust analogous to the feeling of disgust produced by eating in public. The custom of using a veil for the face is often also thus explained, but it is not one even so universal as clothing. Hence it cannot be accepted as explaining the development of the feminine charm of modesty—seeing how we have already rejected the latter (i.e., clothing) as such an explanation.

One of the reasons why Hindus have always objected to the education of girls in a public school and, especially to the co-education of the sexes is that it will altogether root out our Hindu women's charming possession and attribute of bashful reserve. Under the Western system of education, it has wholly ceased to exist. In modern India, too, the same pheno-

menon is being witnessed. Especially destructive to the existence of this attribute of female attractiveness is the free mingling of women with men in public assemblies, and still more so is their taking up the position of orators on public platforms. This tendency, however, is chiefly due to their education in a public school, and so we have always had strong objection to the education of Hindu girls of the higher classes in public schools,—especially in schools where the teachers belong to the sterner sex.

It is not, however, to be supposed that we object to the education of women altogether. We have always advocated the view that all Hindu girls of the higher castes and families should be given the advantages of education, but that the education should be given in such a way as not to deprive her of the peculiar excellences and charms now co-operating to make her a unique possession and treasure in the Hindu home. The after-consequences, too, of such education should not be such as to degrade her into a platform orator and deprive her, thereby, of that charm of bashful self-restraint and that constant smile and unwavering cheerfulness in her which arises from her treasure of freedom from all tainting contact with this weary, wicked world around her. The only education which the Hindu women can safely receive is that which is outlined in the following Dharmic precept of the Rishi Yama:—"Let the father, or the father's brother, or her own brother, teach the girl, and none else." The home is the only possible Women's University for Hindus,—and naught else.

Notes and Comments.

A student from Karur sends us a copy of "The Student's Chronicle" for December 1917 and asks us to reply to some of the statements contained in a lecture by the Revd. A. C. Underwood M.A., B.D. purporting to be a "criticism of Hindu Ethics" from the Christian standpoint. We are always pleased when students seek our help in explaining any of their difficulties, and chiefly in regard to the Hindu

religion. We must, however first point out to our young friend who has addressed us from Karur that he must once for all know that no Christian Missionary can ever understand our holy creed. For, in the first place, he cannot have an intimate practical acquaintance with the principles of our religion. Our religion is essentially a religion of practical training, and the value and import of its principles becomes more and more clear with the increase in the spiritual gains of the person whose conduct in relation to God, man, and the universe is influenced by it. Hence the Grihastha and the Sannyasi who, under the guidance of a Guru, have been trained in karma, bhakti, and gnana—even from a purely intellectual point of view—have never been known anywhere to feel troubled by doubts or disconcerted by criticism. During half a century, the Gurukula has been largely destroyed under the pernicious influence of the modern system of education which aims not at producing men with an all-round training of the intellect and emotions, but only at securing passes at examinations, as a preliminary to state or other employment. Hence both students and even young men are often troubled with religious difficulties. Their position is, indeed, a painful one, as our readers will see from the present appeal for help to us.

The Revd. Underwood says of the Advaita School of Vedanta:—"Pantheism can never afford a satisfactory basis for any system of ethics." In the Hindu religion, it is the system of ethics that affords a satisfactory basis for Pantheism. Our system of ethics is based on the Veda, and the rest of our sacred authorities. The Hindus have only to follow a practical code of ethical rules (Dharma) and do not care to inquire into the basis or standard of ethics. The observance of the rules of Dharma under the Guru's guidance leads step by step to that state of purity of mind when it becomes possible for the disciple to learn the practice of Yoga and finally to realise the "omni-penetrative" God (*Sarvanyamin*) who is seated in the heart of Jiva quite as much as he pervades

the universe without. Dharma varies according to the stage of spiritual advance of the disciple, while it is also true that there are *Samanya-Dharmas*, or rules of morality common to all. Hence, the ethical rules of the Hindus are all eternal, and their practice by the qualified disciple under proper guidance can never fail to produce their intended effect on his spiritual character and development.

Mr. Underwood speaks freely of the "Vedanta"—or what he calls "Pantheism,"—i.e., Advaita-Vedanta. But he displays at every step how ignorant he is even of its fundamental principles and doctrines. For instance, he says of it:—"Pantheism says that all that exists is divine", and then goes on to argue as follows:—"If all that exists is divine, it is clear that there can be no such thing as sin and error, for sin and error cannot be posited of the divine. Hence pantheism must deny that men are sinners." To this our reply is as follows. We know that there are such things as sin and error,—men are conscious that they are both sinful and ignorant. No one but a fool will proceed to establish by argument what is manifest to the senses and intellect of all. When we practise the rules of Dharma, the mind becomes pure. Then only the Guru gives the Vedic teaching regarding reality, and also teaches the processes of Yoga by which the true nature of reality is realised, as it were, as a fact of experience. It is at this stage of realisation that sin and error, being *phenomenal* in their nature, cease. Each soul passes through two stages,—one a stage of sinfulness, the other a stage of purity. It is after this stage of purity is reached that, by the Guru's gracious help, the Reality (or Brahman) is perceived in its true nature as beyond all limitations and fetters of error and sin. Just as the intervening distance, or our dim vision, makes a pillar seem to us a man, but when we approach nearer or our vision gets clearer we see the pillar as it truly is, so also the practice of Dharma is needed to remove the sinfulness and ignorance which prevent us from knowing the soul of living man in its true nature as Brahman, transcending all the limitations of sense and mind.

Hence Mr. Underwood's entire argument above quoted fails, and only illustrates the sin and ignorance of any one who attempts to argue about things of which one can know nothing for the simple reason that he has not passed through the probation needed for it.

If he can understand what has been said above, Mr. Underwood must be able to see that he speaks what he knows not of, when he says that Hindu Pantheism holds that, because "all that exists is God" and God must be perfect, therefore "whatever and whoever exists must be perfect." The truth is that Hindu Pantheism exists in two forms:—(1) God is "omni-penetrative" (to use the famous term coined by the Revd. Dr. Miller), and so he is in every particle of matter in the universe and in the heart of each living entity existing anywhere in the universe; (2) Brahman is the one reality and forms the noumenal basis of every form of phenomenal existence, whatever its grade of intelligence, and that his essential nature is triune,—*Satchidananda* (i. e., Reality-knowledge-Bliss). The relation between the Noumenal Brahman and the phenomenal universe resembles that between the mother-of-pearl and the silver it is mistaken for,—the former alone *truly* exists, while the latter does not, its perception being transient and disappearing when it is truly known as the mother-of-pearl. Hence as silver is not mother-of-pearl so the world is not Brahman. The world exists phenomenally; only Brahman exists noumenally, and therefore truly. If thus understood, Mr. Underwood will be able to clearly see that, in the eye of Hindu Pantheism, no man, as man, can be perfect,—for he has the sense of contact with, and dependence on, matter and mind. Only the noumenal Brahman can be perfect, being free from all contact with, or dependence upon, matter and mind or the consciousness of personality arising from such contact. Hence, what he calls "the inevitable logic" of Hindu Pantheism does not arise at all. Pantheism is *not*, as he absurdly imagines, "compelled to deny the existence of error and sin." It admits "the existence of error and sin" as pheno-

mena, but denies their existence as noumena. It denies their existence *only* to him who has passed beyond all phenomenal existence. It is in this sense that Swami Vivekananda and Sri Ramakrishna—both of whom Mr. Underwood mentions in this connection—spoke of even sinners as divinities. Their meaning was not that sinners, as sinners, are divinities—a proposition which not even a fool will maintain—but only as noumenal existence (or Brahman) which they are *in essence and truth* (and not in their phenomenal manifestation as sinners).

We shall revert to Mr. Underwood's lecture in a future issue and expose more of his errors and absurdities. We will say now—and once more—that no missionary can ever hope to gain even an intellectual comprehension of Sankaracharya's Advaitic doctrine. Advaitism can only be known, and truly, by him who reverently seeks and finds a Guru and is by him helped to realise the Brahman.

Hindu Society

Under Vikramaditya VI, the Chalukyan
(1031–1126)

(BY A. V. VENKATARAMA AIYAR, M.A.)

B.—Religious.

The Dekkan was the home of varied religious worship in the 11th and 12th centuries. The worship of the puranic gods flourished as ever. We hear of the worship of Brahma and come across a mention of the Perumallu temple in inscriptions. The worship of Siva in the form of Linga of the Sankaracharyan type was in the ascendant. Jayasimha made a grant for the repairs of the temple of Pancha Linga set up by the Pandavas to the celebrated Siva teacher Lakulesvarapandita. This grant contains an invocation to Siva and ends saying, 'Maha-deva is God.'

From the boar onsign (*Varahalanchhana*), the boar stamp on coins (*Varahamudra*) and the invocation to the boar form of Vishnu (*Varaha avatar*) in most of the Chalukya inscriptions and grants Dr. Buhler and Mr. Fleet have inferred that Vishnu was the titular deity of the Chalukya sovereigns.

But Bilhana tells us distinctly and expressly that the *kuladevata* of the Chalukyas was Siva. This is confirmed by the fact that all their grants bear the figure of the Lingam in the centre and that in several of the remains of magnificent temples the figure of Mahadeva occupies a central position in the sculpture over the entrance with Brahma on one side and Vishnu on the other. Most of the princes were votaries of Siva. Canto IV. verse 58 of Bilhana's work, contains a regular confession of A'havamalla's faith in Siva. Vikramaditya was a favourite of Siva.

Besides the free and unstinted worship of the Trinity, Jainism and Buddhism were also professed and patronised. The Tardal inscription records grants made by the Virabhanja sects who were worshippers of the Jaina goddess Padmavati. Mandalika Lakshma repaired the Jain temples that fell into ruin in Beluvola. Rupabbattayya, the chief minister, established the Jayanti Buddha vihara in Balligave and made grants for it and for the worship of Tarabbhagavati, a Buddhist goddess. The site of the vihara can still be seen and there is even now the image of Tarabbhagavati. The wife of Hampachetti constructed another image of Tarabbhagavati and petitioned the emperor A'havamalla for a grant for its repairs. As late as 1095 A.D. Buddhism seems to have held a place in the Dekkan, for we hear that ten settlers of Dambal built a vihara of Buddha and another Sangamvayya of Lökkigunde built another for Taradevi.

In addition to the worship of the above-mentioned Aryan gods and goddesses, there seems to have been prevalent the worship of a large number of local deities. Reference 28 is made to Bhagavati Balliyabbe, to Kali and to the line of the gurus of Saktiparshe of Muvara-Koneya Santati whose *agrani* or chief was Kedarasakti. Frequent mention is made of individuals of the snake race. The Sindas, one of the feudatories of the Chalukyas, claim to belong to the race of hooded serpents. Many of the old Hindu temples are filled with sculptural representations of snakes set up for adoration. The inscriptions at Gurazala and Macherla of the time of Somesvara III are inscribed on *naga* pillars and contain an invocation to the eight *nasas* to decide the auspicious or inauspicious nature of the grant. There is still the observance of the Nagapanchami

day in many parts of India. The continuance of the worship of the local deities such as *sakti*, tree, *naga*, and *kali*, side by side with Aryan gods, plainly indicates how the Aryans when they conquered the Dravidians and colonised India, went half-way to meet the conquered and met them on their own ground by incorporating into their religious pantheon some of the worships of the Dravidians. It reveals to us the process of amalgamation and the spirit of compromise that were at work in the Aryanisation of India.

We come across very many instances not merely of varied but also of combined religious worship. Rupabbattayya, the minister, made grants for Kesava, Lokheswara and Bauddha. Akkadevi practised the rituals of Jina, Buddha, Ananta (Vishnu) and Rudra (Siva). Lord Nagavarma built Jina, Vishnu and Siva temples. The Silabara chief of Kolhapur constructed a large tank and placed on its margin an idol of Buddha along with those of Siva and Arhat and assigned lands for the support of all. Banavase province was well known as the Jina, Vishnu and Isvara habitation and also as the habitation for the Munigana. Balipura (Balligave or Balagamve) contained the favoured abodes of Tripura (Siva), five *mathas* practising the rites of their own respective creeds and three Brahmapuris. With lines of temples of Jina, Rudra, Buddha and Hari, Balinagara was well known as the place of five *mathas*. Even the most fastidious student of history must be convinced from the above-quoted examples, which are only a few among a large number of that series, that the most perfect religious toleration was extended to all creeds. India has always been deservedly known as the museum of religions existing side by side in perfect concord with one another. Kings, princes and private persons patronised all religions and in none of the inscriptions is there any indication of open hostility between them. On the other hand we often hear of kings so open to truth and new ideas that they of their own accord gave their support to new faiths whenever they were convinced of the truth of their tenets. For example, Jayasimha turned a Jain from a worshipper of Siva through the persuasion of Suggate, his Jain wife. Bittideva became a Vaishnavite through the preachings of the great religious apostle Ramanuja and called

himself Vishnuvardhana.

During the century under review we have but the last traces of Buddhism. Its flourishing period had long ago gone by and it survived as a sect only here and there. Jainism too was no longer the preponderant religion that it once was, though the grants made to temples of that persuasion were more numerous than to other temples. The worship of the puranic gods, especially of Siva in the form of Linga, rose into much greater prominence than before, but even this kind of worship was encumbered with meaningless ceremonials and elaborate rituals which were shocking to the good sense of many and thus paved the way for the adoption in the near future of a simplified form of worship of Siva in the form of Linga—the Lingayatism of Basava with its entire negation of all ceremonies, rituals and caste distinctions.

Bilhana tells us that A'havamalla performed a great many sacrifices and it may be inferred from this that these were still in vogue in the 11th century. Pilgrimages to distant and holy places, bath in the holy waters of sacred rivers and ablutions in the sacrificial fire (*homam*) were considered to denote purity of life. The 32,000 Brahmans of Tanagundi, said to have come thither from Abichchatra, are talked of at great length in inscriptions as having gained 12,000 *agnihotras* or *agnistomas* and as having bathed in the holy waters of several rivers and the *tirthas* of the five great Lingas. Saligramams (round smooth pebble-like black stones), which are still an object of worship in orthodox Hindu households, were used in *devurchana*. *Devatharchana* of modern days. The sacred thread was always on the neck and not merely on sacrificial occasions, and hung from it like a garland. It neither passed through the armpit as now nor was it tied to the waist as is done by the Parsis down to the present day.

Grants and endowments for religious purposes were made by all classes of persons—the official hierarchy and corporate bodies and private persons, including women and ascetics. These grants were not all of one sort. Some lands were given away entirely free from all imposts, the donee becoming the virtual and sole proprietor thereof and not liable to assessment. Such a grant was called a *sarvanamasya* grant. It is also

known as *sarvabhyantara-siddhi* i.e., a grant with full and complete rights of enjoyment. Sometimes the land was made over conditionally, exempt only from certain dues specified in the grant. If only one person was entitled to the sole and entire enjoyment of it then the grant is said to be an *ekabhoga* or *ekabhogya* grant. If enjoyed by a number of persons collectively it was a *ganabhogya* grant. If enjoyed by three parties—probably God, Brahmans and the donee—then it was a *tribhoga* or *tribhoga-abhyantara-siddhi* grant. Hence it may be inferred that these grants differed from one another in the amount of freedom that appertained to the land that was given away in charity and in the number of persons who had proprietary rights over the same. In a large sense, of course, every grant was a conditional one. The grant once made might be continued or disallowed by the successor, but such a revocation, though legal, was rarely if at all, resorted to.

Olla Podrida.

We have now come to the next stage in the propagation of national education. On the 25th instant the apprentices-at-law at Madras are going to give a mixed concert in aid of national education. Everything seems to be very much mixed now-a-days. The sponsors of the new education are a mixed lot; their ideas are very much mixed; and naturally the music also is bound to become mixed. We may well expect to find new mixtures of style in the realm of sound as in the realm of social life.

In the summary of news at page 7 in the issue of *New India*, dated 18th March 1918, there is a reference even to a protest meeting in regard to railway crossings but not to the Sri Ramakrishna Birthday celebration. Perhaps this was a mere accident. Strange accidents happen now-a-days.

In the issue of *Justice*, dated 18th March 1918, there is a summary of a speech by Mr. Somasundaram Pillai on 14th March. He gave three reasons for his view that Siva is not an Aryan God. First, Siva

wears a tiger-skin and an elephant-skin and a garland of skulls. Hence he was a God of savages and not of a pastoral people like the Aryans. Even pseudo-scholarship seems to be welcome and even profanity seems to be acceptable to inflame hatred against Brahmins. Siva was a God of savages!!! Nonsense. Secondly, the Aryans were all nature-worshippers up to the time of Buddha. We wonder where Mr. Pillai studied his wonderful history. Thirdly, the enemies of Aryans like Banasura and Ravana were Saivas. But Ravana is said in the *Ramayana* to be the descendant of a Brahmin and to have spoken Sanskrit. Perhaps Mr. Pillai is referring to some other Ravana. We learn that there was a movement sometime ago to build a temple to Ravana as a great Dravidian chief!!! Mr. Pillai says further that the cunning Aryans gave a wife to Siva in the shape of Uma, Durga, or Kali. Does he mean that the Dravidians never worshipped Parvati? Perhaps Parvati was the mother of the whole realm of being minus the so-called Dravidians whoever these were; and probably these were self-born, *Swayambhus*.

In the drink debate in the Imperial Legislative Council Sir Hamilton Grant referred to "the pachydermatous persistence which Mr. Sarma manifests in his multifarious, various, and generally uncalled-for resolutions". He said further: "I myself believe that Mr. Sarma is actuated by a burning passion for reform, though I have heard it maliciously suggested that he is actuated by a passion for the auto-intoxication by his own voice". How very like a high-school debating society!!!

The Hon'ble Mr. Justice Seshagiri Iyer gave in his recent speech at Tiruvallore some wholesome words of advice in regard to "National Education". He said: "If not, he would say with all earnestness do not intermeddle with education, because the Government could be asked to keep these ideals in mind and to improve education imparted under its agency so as to conform to these ideals". But the *New India* is angry with him for this. If the new scheme of national education confine

its attention solely to branches of knowledge now left uncared for and is by way of supplementing the educational system that we have and provides also suitable openings at the same time in the realms of science and industry and commerce, it will be a boon and a blessing. But nobody will tell us the real scheme because what is vague is always more attractive than what is definite. Also, the new scheme advertises itself as an attempt to compete with and supplant the Government's system of education. Hence its present popularity and future uselessness.

Among the new items of propaganda in regard to national education may be mentioned bowls of sacrifice, wicker baskets by Kamath & Co., undial pots coloured blue and yellow by Shiva Row, Bashyam Ivengar's book of patriotic poems, etc., etc. Above all, remember 8333!!! Of the National Education week committees, Madras comes in for at least 99%. The reasons are obvious. Please do not forget the dedication Sunday, Greek rhythmic movements, Harikathas, and abundant refreshments (to be paid for?).

Very blue and very yellow—are the colours of National Education. Blue typifies the skies because the Gods of the new national education movement are there and not on our *terra firma*; and yellow typifies the sun of enthusiasm because the sun shines in the skies. But the sun will help us only if we know how to get his help for our real needs in life.

At the Attangal T. S. conference there was a lecture on *U'arnashrama Dharma and Theosophy*. The conjunction "and"—is it always a conjunction?

As everything begins, lives, and ends in S. P. N. E., I say that there is no harm in not knowing what 8333 or 99996 means and that we should not forget that India will live even after 7th April 1918.

— SCRUTATOR

Varna-Asrama-Dharma.

The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

The most essential principle of the followers of Varna-Asrama Dharma is not to compare religions and discuss the superiority or the inferiority of religions, but to examine the foundations of their own Dharma and follow the Dharma closely and faithfully. The essential requirement for making such enquiry is *Sraddha*, as is contained in the saying "*Susrushah Sraddadhamasya*". The word *Varna* is used to represent the four great divisions, viz., Brahman, Kshatriya, Vaisya, Sudra. This division is based on *Niyama Visesho* or the *Niyamas* intended for the *Varnas* and the duties fixed to be done by them at fixed times. To say that the division into *Varnas* was based on the colour of the *Sukshma Sarira*, as some say, is opposed to reason, since the *Sthula* or gross conception of colouration cannot be tacked on to the conception of *Guna* as the basis of Varna-classification, as it is *Sukshma* or subtle in its nature. The idea of colour cannot be attached to *Sukshma Svarupa* and so the idea that the classification of *Varnas* has anything to do with colour is opposed to the laws of reasoning. In accordance then with *Guna* and *Karma*, the Lord has created the four *Varnas*, as He says in the *Bhagavat-Gita*. If, therefore, any one can now practise, as he imagines he can, the *Gunas* described as belonging to a *Varna* and can thus come to belong to that *Varna*, then there is no sense in the word of the Lord, that He has created the four *Varnas*. Besides, the *Shrutis* and the *Smritis* also oppose the possibility of such a voluntary transformation, for if the possibility of such transformation is granted, then the creative power of *Ishvara* must be denied, for what *Ishvara* says He has created, we should say we have power to create. The sense in that oft-quoted and least understood *Sloka*, quoted by almost every one from the *Bhagavat-Gita*, is undoubtedly that the Lord, as the judge and the rewarder of human beings for their *Punya* and *Papa Karmas*, (i.e.) for their virtues and vices, gives them births in this world. Again, if such a voluntary transformation is held to be possible, the spirit of the sacred texts, the *Shrutis* and the *Smritis*, is contravened in

another way. Such transformation involves sanction, for instance, to the *Sudras* and to the women to study the *Vedas*—a sanction which is directly negated in the *Vedas* themselves. This leads to the position of the *Vedas* being set at naught exactly when the *Vedas* are quoted for the sanction to such voluntary transformation. The examples of Drona, Visvamitra and a few of such men have no place in the argument, for, even if we do not grant that we are not comparable with them or even that the rare exceptions only prove the rule all the more forcefully, we are clearly given evidence to hold that, by fighting, Drona became a Brahmin *adib* some thing, as Visvamitra was a Brahmin-Rishi under most exceptional circumstances and according to the legend the "*Haris*" causing his birth being endowed with *Brabant Thejas*. Such instances cannot prove anything and they may even be taken to show the real force of Varna Dharma even in those very ancient times when, they say now-a-days, the Varna-Dharma was very flexible.

Varnas—Brahmana, Kshatriya, Vaisya, Sudra—are then the classes created by the Lord, in accordance with the *Guna* and the *Karma* of the incarnated souls, as a measure of their *Punya-Papa* in several births. Of these, the stages of spiritual growth and perfection rise from the fourth or the *Sudra* *Varna* to the highest or the Brahman *Varna* through the *Vaisya* and the *Kshatriya* *Varnas*. By saying that the highest is represented by the Brahman *Varna*, it is not meant in the least that the Brahman *Varna* is the most enviable of the *Varnas* in the world, for while the other *Varnas* have less *Niyama* fixed for them, the Brahman *Varna* has the greatest amount of rigour and inconvenience side by side with the exacting duties of Dharma of the *Varna*. What a *Sudra* can get as the result of a minimum of *Niyama* can be got by the Brahmin only with the maximum of *Niyama*. Again, while the *Sudra* is punishable according to the nature of his offence against Dharma, the least fault of a Brahmin is held to be spiritually most heinous and degrading. The *Varna* which is considered to represent the highest stage according to the *Vedic Text* is not therefore the most enviable of the *Varnas*. But then the *Varna* of the human being who follows Varna-Asrama-Dharma is fixed for ever, so far as any single birth is concerned, and

Vedic Text lays down in clear terms the order of the Varnas, when it says that the Brahma Varna arose from the face of the Virat Purusha, the Kshatriya Varna from the shoulder, the Vaisya Varna from the thigh, and the Sudra Varna from the feet of the Virat Purusha. Some who object that the mention of this occurs only in the Yajur Veda, and there too in the Brahmana portion, the Yajur Veda being given a later origin by them and the Brahmana portions being considered by them to be later than the Samhita portions, may refer to the oldest Veda—the Rig Veda Samhita—which makes mention of the four Varnas in several places:

The origin of the four Varnas indicates their Dharma or Svabhava-Dharma, as mentioned in the Bhagavat-Gita. The face or Mukha being the seat of the gnanendriyas or the organs of wisdom, the Brahma Varna is to be the storehouse of the wisdom contained in the Sacred Lore. As the shoulder (Bahu) represents valour, valour is the badge of the Kshatriya. As the thigh indicates the seat of strength for movement and labour, cultivation and commerce are made the mainstay of the Vaisyas. As the feet represent the means to service and the goal (the feet of God) to be reached by service, service to the other three Varnas, in the social structure of Varna-Asrama-Dharma, is the fundamental and the only Dharma for the Sudra, quite sufficient to raise him in the scale of human beings on the path of spiritual progress.

As the Dharma laid down for the fourth Varna or the Sudra Varna is quite simple and hence requires no Sadhana for realization except Chitta Suddhi or purity of mind and willing co-operation in the maintenance of the ideals set forth in Varna-Asrama-Dharma all the injunctions laid down for the regulation of Dharma, relating to Varna and Asrama have reference only to the Tri-Varnas or the three Varnas known as the Brahma, Kshatriya and Vaisya. Those who belong to those three Varnas are said to be Dvijas or twice-born, for they are born twice in the world, once at birth from their mothers and again from their Acharyas, at their first Initiation through the Samskara known as Upanayana or Taking near the Preacher of the Word of God, the Mahamantra known as the Gayatri. Speaking of the general worldly duties of the three Varnas, the Shastras lay down six duties namely, Learning the Sacred Lore,

Teaching the same, Performing Yagnas, Officiating at Yagnas, Giving Charity, and Receiving Charity. Of these the followers of the Brahma Varna are allowed to follow all the six duties laid down above, while the Kshatriyas and the Vaisyas are allowed, by the very nature of their positions in society, to take up only the three first duties of the pairs set forth above, viz., Learning the Sacred Lore, Performing Yagnas and Giving Charity.

(To be continued.)

Our Present Situation, Social and Religious.*

(A Few Words to The South Indian English Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

INTRODUCTION.

This is no lecture intended to feast the intellect or to incite the emotion, but only a bare statement, from the religious and social points of view, of your position, your duty, your dangers and your possibilities. You are seriously invited to consider, with an open, unprejudiced mind, the matters which to my mind are facts and which, as one of you, I have felt bound to place before you for your good and mine and others' too. I know my utterances cannot have the same effect on all, nay, any effect in certain quarters. Prejudgment is the rule of the times, and we the present day Hindus are the last to break this rule. Yet, I would venture to request your patient indulgence for a while, at least taking pity on me as one mistakenly struggling, against the all-dashing current of modern wisdom, to find and if possible to push up a few firm-footed comrades holding still fast to the rocky, hidden bed of the out-of-date Sanatana Dharma, the very mention of which, I am quite aware, has come to create in many a sneering laugh, open or suppressed. You can no doubt have scores of people, ever-increasing in number, in both men and women, to address you now and hereafter, in eloquent terms and elegant manner,

*Read at the public meeting held at the Hindu College, Tinnevely, under the auspices of Sri Viveka Samvardhani Sabha.

on the immense glamour of worldly wisdom presented in its best polish. The fast vanishing (not dying) type of people, of whom I have the honour of being classed by some as one, who, hoping apparently against hope, want persistently, of course, unwisely from the modern point of view, to stem the downward, hurling tide of noisy worldliness, are certainly also entitled to be heard, at least for the reason that the kind of their utterances will soon get rare, though surely for the undoubted relief of both sides. I am here today, my Brahmin friends, to say to you among other things, a few words in reference to our Brahmanyam also; and, my non-Brahmin friends, to point out to you that you should, on no account, slacken your ever-elevating devotional adherence to our Great All-comprehensive World-old Religion, or in any manner lessen your wonted love for the Brahmin whose Dharma it is to be ever your co-worker, well-wisher and guide under all conditions and circumstances, and that you should never attempt by any means to drain away the pure Aryan blood from out of the veins of your ennobled bodies of immemorial Dharmic heritage. It is my duty to say without the least fear of your frown or self-complacency for your applause, and it is equally your duty to hear, however much some of you may disagree with me. The thoughts which I desire to force, if possible, into the minds of my critics, if any, to-day may, I hope, bear good fruits in their own time, however remote from now. Kindly excuse the roughness in my words. I am not here to allure you by sweet, hollow, fashionable eloquence. Refinement is no doubt good; but refinement divorced from truth cannot claim any recognition, much less, admiration. We meet on occasions like this, not for mutual admiration, but for mutual education as far as possible, taking our firm stand on truth and conscience. Bearing this clearly in mind, lend me, please, your willing ears for a short hour and a half believing that the time may not be considered wasted altogether.

BRAHMANYAM EVER PRESERVED.

Some say Brahmanyam has fallen on evil days. It is not so. Brahmanyam is being rightly and strictly tested for its eternal preservation (and about this some of my doubting friends may become convinced at the end of the address, though I cannot

promise.) It is the process of elimination by winnowing, as it were, that is going on amidst ourselves. Brahmanyam can never cease to be, and is bound to subsist, though most of the Brahmins may have already looked themselves out. Some of you Brahmins may cry at the top of your voice, in real or presumed harmony with the loud harangues of your uninformed, mis-thinking, sense-bound Social Reform agitator, in denunciation of your own heritage, and shake it out by actual un-Brahminical life; but you cannot end it. Brahmanyam will remain somewhere. You may quite easily fall away from it, and it is no merit. If you find yourselves really applauded for it, it is only evidence of a general catastrophe.

(To be continued.)

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

The term Sri (श्री) is derived in two ways श्रियत इति श्रीः and श्रयत इति श्रीः, and signifies that Her grace is sought after by all the three kinds of souls (बद्ध the bound मुक्त the freed, and नित्य the eternally free) except Herself, for their existence and positive and negative activities, but Her own existence and activities, depend on Him, the Lord. She is स्वामिनी or goddess of all the worlds अस्थेशाना जगतः but is Herself परतन्त्रा or dependant on the Lord, विष्णुपत्नी. The same idea is also conveyed by the text, निर्यदेवा जगन्माता विष्णोः श्रीरनपायिनी ॥ "She is the eternal mother of the worlds and the inseparable spouse of Vishnu." We have seen that the Lord is both the means (उपाय) and the end (प्राप्त्य) of salvation. But one is never absent from Him. —Divine mercy cannot be separated from Divine Justice. When He is उपाय and works for our redemption and salvation, she fills the place of Mediator, when as the result of salvation, He receives our eternal, loving and unselfish service, she shares them with Him and adds zest thereto. Both the relationships of the Mother of the worlds and spouse of the Lord, conduce to the function of purushakara or mediation, with which we are now concerned. How

much do these relationships signify even in the world of flesh and blood? Is there any relationship that is more sacred or that denotes a more blind, a more tender, or a more self-sacrificing, love and affection, than that of the mother to her child or is there any other relationship by which one can more easily or effectively influence another, than that of the loved spouse? What will a mother not do in the interests of her child or what request will a lover not grant to his beloved wife? If this is the case in human relationships which are so limited and so fickle, how much more should it be with the eternal mother of all beings, the fountain-head of all tenderness, love and mercy and Her madly-devoted Lord! She blesses us with motherly grace and pleads before the Lord for our salvation with all Her irresistible beauty and coquettish charm and fascination. She knows the *Seatantriyam* or absoluteness of the Lord and the failings of 'bound' children and she, therefore, places Herself, between the two and would not quit Him even for a single moment, lest per chance, He might call us to account in Her absence. And if, like the far-seeing father (who is a *हितपर* or one who works for the ultimate advantage or benefit although there might be something seemingly harsh and unpleasant, in the beginning), He ever proposes, in our own best interests, to take us to any task for all our ingratitude and wickedness, Oh! with what special pleading does our Mother (who is a *प्रियपरा* or one who always wants to please) rush to our rescue and conciliate Him. Says Bhattar:—

पितेव स्वप्नेयान्जननि परिपूर्णगसि जने

हितस्रोतो वृत्त्या भवति च कदाचित्कलुषधीः ।

किमेतन्निर्दोषः क इह जयतीति त्वमुचितै-

रुपायैर्विस्मार्गं स्वजनयसि माता तदसि नः ॥

"If like the father, your Lover, at any time, gets angry with fault-full souls, even for their own ultimate advantage, thou makest Him forget their faults by artful questions, "Why is this! Who is faultless, here, in this (material) world?" and such like fitting means and makest them His own; Therefore art thou our Mother." She follows the Lord in all His incarnations. She was Sita in His incarnation as Rama

and Rukmini when He came as Krishna and it is said she was with Him in His other incarnations also:

राघवत्वेऽभवत्सीता रुक्मिणी कृष्णजन्मनि ।

अन्येषु चावतारेषु विष्णोः श्रीरमयायिनी ॥

In Her incarnation as Sita, she has shown to us what all she does and suffers on our behalf. Lord Rama was pre-eminently kind and merciful to friends and foes alike, but even in that incarnation, she scored better of Him, as beautifully expressed by the *Acharya* whom we have already quoted:

मातर्मैथिलि राक्षसैस्त्वयि तदैवाद्रापाधस्त्वया

रक्ष्यन्त्या पवनात्मजान् लघु तारा रामस्य गोष्ठाकृता ।

काकन्तश्च विभीषणं शरणमित्युक्तिक्षमौ रक्षतः

सा नः सान्द्र महागमः सुखयतु क्षान्तिस्तवाकस्मिका ॥

Mother! Maithili! Lighter grew the associateship of Rama, which saved Kakasura and Vibhishana who asked for protection, by Thy saving of the Rakshasis, who even then continued to molest and trouble Thee, from (Hanuman) the son of Pavana. May such, Thy cause-less (spontaneous) forgiveness make us, who are wet with grave sins, happy! Hanuman was sent to inform our Mother about Rama's success, but the Rakshasis who had been guarding Her were yet unaware of Ravana's death and continued to threaten and tease Her. Hanuman who had done so much for Her informed Her of Rama's success and Ravana's death and asked for a single boon, to wreak vengeance on the Rakshasis for all the wrongs they had inflicted on Her, but she could not grant it as any infliction of pain was a thing which she could not bear to see. And she, therefore, implored and induced him to desist from his unholy request, by the following sloka, which forms the quintessence of Sri Ramayana:

पापानां वा शुभानां वा वधाहर्णानां एवञ्चम ।

कार्यं करुणमार्येण न कञ्चिन्नापराध्यति ॥

"Sinful or virtuous, even to the death-deserving, thou monkey! mercy should be shown by the noble. There is nobody who does not commit (any) wrong." That Her presence and mediation or otherwise, make all the difference may be seen from the way in which Kakasura and Ravana were dealt with by Lord Rama. The former was the

more guilty and yet he was saved by His Mercy whereas the latter who was really less guilty was made to suffer the extreme punishment of death.

The Gopis knew the need and efficacy of going to the Lord through the mediation of His honoured spouse, although in their over-haste to join Him, they called out to Himself directly in stanza seventeen. When there was no immediate response from the Lord, they found out their mistake and corrected it at once by adopting the proper path. They, therefore, apply in the next stanza to Nappinnai, to gladly open the door with Her own hands, lovely as the red lotus and jingling with the sweet music of shaking bangles, and let them inside, that they may stand by Her side and sing the names of Her Lover. This Nappinnai was the daughter of Kumbha, but the gopis address Her as the daughter-in-law of the strong and brave Nandagopala; yes, our women are more proud of the family which they enter by marriage than that of their birth, just like Sita who began a description of Herself to Hanuman by saying *स्तुया दशरथस्याहं शत्रु-सैन्यप्रतापिनः* । "I am the daughter-in-law of Dasaratha, the fire of enemy armies".

(To be continued.)

Reviews of Books.

Sri Krishna—The soul of humanity: by A. S. RAMAIAH, Editor, Everyman's Review. Published by Mr. K. A. HEBBAR, Madras.

We have never come across a book which is so full of ill-informed abuses, boyish cocksureness, and maudlin sentimentalism as this book is from cover to cover. To write a worthy work on Sri Krishna a man must have a pure soul and a clear vision as to the verities of life and should have realised the innumerable ways in which great saints and sages have understood the Lord's incarnation and message in the world of man. But the author is perfectly innocent of the study of the literature on Sri Krishna's incarnation and message and has not studied the Lord's gracious words to any extent. He has adopted—and even that in an inadequate and uninformed manner—the new method which

under the sway of a pseudo-humanism exhausts the holy books of the world of all their elements of truth and beauty and inspiration. The author's style is an odd mixture of inflation and attempted epigram. He desires to be a great phrase-maker but his phrases are as ineffectual and foolish as his thoughts. Ever since Sir Rabindranath Tagore's inimitable English prose blossomed in the fields of literature, there has been a plentiful crop of worthless imitations. The present work is the latest and worst of such senseless imitations. Here is a precious sentence: "He (an avatar) should have the heart to obey as well as to command; the eye to observe as well as to adore; *the ear to listen as well as as to sing*; and the tongue to study as well as to teach". This is the first time that we hear of the ear being able to sing. Here is another gem: "The poet's highest gift is intelligence, the steady light and effulgence of interpenetrative power, the spiritual vision that beholds the whole world as the One and the All, as the whole expression of an Evergrowing Beauty and as the expansive process of one divine experience which contributes to the growth of God". *The growth of God—O ye heavens! what a phrase is this!!!*

But enough of this wonderful manner of the author. What about the matter of this work? Putting aside the fine though rhapsodical effusions that are the prologue and the epilogue of the work and that go in the holy names of Narada and Vidura respectively, the body of the book is full of immature fancies masquerading as mature wisdom. To unmask properly the fancies and follies thronging in this work it will take more space than *The Hindu Message* can allot to this review. We shall give here a few samples of the author's wonderful wisdom. Sri Krishna is called as the soul of humanity in the title page. At page 105 he becomes *the servant of humanity*. The book has innumerable passages abusing the Hindu caste system as a kind of social leprosy. At page vii the author refers to the mental attitude of its supporters as "rank blasphemy", "unabashed idiocy" and "degraded savagery and loathsome materialism". At page 24 he says that the Kshatriyas became "a set of unscrupulous debauchees" and that the Brahmins became "a pack of unprincipled adventurers". At page 30 he speaks of "abominable priests and obnoxious

princes". At page 38 he says: "And the priests are born to eat and utter lies by hundreds—such is their practice". We fear that it is the practice of book-makers of the author's type to eat and utter lies by millions, if this book be taken as a fair sample of their mental outlook. The author's insight into asceticism may well be realised from this gem at page 27: "Asceticism is a lust, the lust of affection which feeds on the decaying flesh, on life's excrements and the seamy side of things." At P. 101 we humble learners are told that the Kali is "the age of democracy."

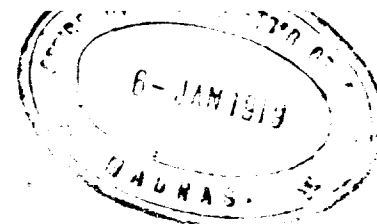
Let us now come to the consideration of the author's presentation of the life of Sri Krishna. At page 12 an avatar is defined as a genius who is a compound of a poet and a prophet. O Sri Sankara and Sri Ramanuja and Sri Madhwa! please come now and revise your interpretation of Chapter IV of the Gita in the light of the wisdom newly vouchsafed to man in the year of grace 1918! At page 28 the author says that an ideal king named Rama was accorded divine honours. This is an yet another interpretation of the word *avatar*. We now come to an inspired new version as to Krishna's birth. "A moment later he saw the Golden Babe of All Beauty burn Her Female Form in the fire of holiest sacrifice, burn Herself and melt in the most sacred fire of self-denying love and transform Her living soul into the Dark Green Figure of a Baby Boy" (Page 41). Here is a profusion of capital letters but not an iota of sense or truth. When Vasudeva took this baby to Gokula how did he cross the Jumna? Here is the wonderful description of that immortal scene: "He laid himself flat on the broad bosom of the Jumna as if it were a mat, then gave motion to his legs and swam and paddled with his right hand while the left clung to the godly burden". (Page 41). At page 57 Krishna is described as "the baby-cell of unceasing life". What in earth or heaven is a baby-cell? The author interprets "the wooden stake and rope" episode as meaning that growing humanity breaks up the effete institutions of the past. This is indeed social reform with a vengeance. But the most damnable portion of the book is that dealing with the Gopi-episode. The author puts in a strong plea for what Christ has called committing adultery in the heart. Page 64 describes this portion of Krishna's life as

"the flowering time of his genius's emotional parts." At page 65 he says:—"It was the flowering time of a genius who had the greatest passion for the fair sex." He tries to make out that Krishna was the beau-ideal of the modern university dandy with perfumed handkerchief and golden spectacles lusting for the free intermingling of men and women in fashionable society where each lascivious look is a deflowering caress and each pressure of hand brings a hundred guilty thrills. He says at page 73: "He married himself many times in sport and married himself many more times in his heart and married himself in fact but twice."

We are sick of this rubbish and stop this review of the author's description of Sri Krishna's life. What does he say about Sri Krishna's times? Here are a few gems that show the author's ridiculous purblindness of vision. He says: "The Pandava victory was a Brahmin victory and the Pandava rule was a priestly rule.....Caste kills the conscience of those within its fold.....Yudhishthira's empire was an unreformed priestridden state". (Pp. 91—94). Two more gems deserve special notice. At P. 136 he says: "Truth to speak, Rama deserved not such a divine wife as Sita and, the disparity of matching was manifest even in the next Avatar with a change of emphasis on the husband's side". At Pp. 140-1 we have the quintessence of nonsense in regard to "the glorious conquest of Sri Krishna's realism over sage Kuchela's idealism", Realism and idealism indeed!

We think that it would be time wasted to deal with the author's absurd expositions of Sri Krishna's philosophy, etc. This portion of the work is a farrago of nonsense pure and simple. Yet the author threatens the world with a volume to be published soon on *The Supreme Religion of Krishna*. We can only advise him—if such a self-sure young man will heed advice—to fall prostrate before Sri Krishna and pray for the boon of silence for at least ten years so that he might not mislead and ruin the Hindu social world which is already attacked by foes without and within in a hundred ways but which yet retains its loyalty to the Lord.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.]

THURSDAY APRIL 4, 1918.

[No. 24]

The Hindu Message stands for

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

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Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

THE GANGA-X.

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

From that great Jahnu's Asram forward sped
Thy waters white to meet the ocean blue,
Attended by Queen Jumna fair to view
And bright Saraswathi's sweet maidenhead
Which from day's prying eyes retreating fled
Beneath the earth where as the rose the dew
It sweetens life unseen but well and true
By nectar-touch from its ambrosical bed.
The Sagaras were purified by thee.
O save our joyless souls by sin beguiled
By gracious touch of thy sweet waters
white!
Shagirathi! O sweet Mandakini!
Alakananda bright! Great Jahnu's child!
O Vishnu's grace! Siva's crest-jewel bright!

The Hindu Message

THURSDAY EVENING 4, APRIL, 1918.

The Viceroy's Speech Closing the Session.

All India will appreciate the candour and fairness of His Excellency's speech closing the spring session of the Imperial Legislature at Delhi on the 22nd March last. As this is "primarily the financial session," as he called it, His Excellency devoted it mainly to matters of finance. The War Loan issued last year to meet the 150 crores which "India promised to His Majesty's Government for the cost of the War" was not fully subscribed. Only 52 crores were subscribed. As regards the remaining 98 crores, His Excellency said that "India has assumed responsibility for interest charges and repayment of a corresponding amount of the British War Loan." India is fully aware of the advantages of raising the loan in India. The money will be spent in India in raising various articles required for the War and will thus benefit Indian cultivators and producers. The value of these commodities will go to extinguish the remaining debt of 98 crores, and the interest now paid on that amount will be paid to those persons in India who subscribe for the New War Loan to be raised this year here to cover that debt. Lastly, the more money is raised here by the loan, the more will it enable the Government to reduce its necessity to put additional coins and notes into circulation. His Excellency said:—"Each rupee subscribed will reduce either the

amount of new silver that we have to purchase or else help to strengthen the metallic portion of our paper currency reserve."

Notwithstanding these evident advantages, the response to the Government's War Loan was last year only partially successful, and we have grave doubts whether the new loan to be started this year will be a greater success. His Excellency said:—"I confidently trust that India will once more rise to the occasion and equal, if not surpass, her previous effort." That India is as much interested in the crushing of the enemy as any other part of the Empire has already been proved in various ways,—and chiefly by the vast sums already subscribed, or still being subscribed as War Gifts by her princes and people in all parts of the country. That the sacrifices of men and money made on the battle-fields of Europe and Asia may, in one sense, be regarded as not voluntary, because it is made in obedience to the commands of authority, is a view which may be held by some people; and we have actually heard of some statements to that effect made in certain irresponsible quarters. But we do not think that the civilised man's cultivated sense of responsibility,—the working in him of the perfect law of duty which is also the perfect law of liberty—is effaced in the Indian's mind only, simply because the Indian (like others) receives payment for the services rendered and sacrifices made, by him on the battle-field. Apart, however, from these services and sacrifices, we have the vast amount of voluntary help of all kinds rendered by the Indian peoples and princes, and they show clearly our sense of the stake we have in this war.

Our unquestioned sense of the value of our place in the Empire was fully also brought into play in the spirit in which we made our response to the Government when it issued the last year's War Loan. That the same spirit will always prevail in India can no longer be questioned by any Imperialist at least,—by any one who is anxious to promote the unity and the strength of the Empire as the greatest instrument existing to promote the cause of righteousness among men. Still, it is a notorious fact that India's resources are not at all in keeping with her appreciation of her position and responsibilities within the Empire, and it is her serious deficiency in this respect that is the real explanation of her inability to make a larger response last year than she actually did to the Government's War Loan.

We fear that His Excellency the Viceroy has but an imperfect appreciation of this fact. For, he spoke of the starting of "unofficial propagandist committees" for the purpose of conveying to the Indian populace the urgency of the need for making an ampler response than was made last year to the War Loan about to be issued now. He said:—"We want propagandist work, and the more unofficial that work the more satisfactory will be its results."

We shall certainly rejoice, if the results secured prove a satisfactory advance on those gained last year. We trust that our people will come forward eagerly and gladly as subscribers to the New Loan, and that every Indian will join—or even convert himself into—a "propagandist committee" for the purpose of advancing the cause. His Excellency informs us that he is "against the employ-

ment of undue pressure to constrain unwilling people to subscribe to the loan." We feel that nowhere in the land can there be found any individuals or group of men who can be truly spoken of as "unwilling people." All are willing to come forward and subscribe their utmost, but we must not fail to take into account the well-known and well-established fact that nearly one-half of the population of India are ever on the verge of starvation.

The entire country will cheerfully and gladly associate itself with the tribute which His Excellency paid to Sir W. Meyer for the services he has rendered to India as its Finance Minister. He has held this great office in a time of abnormal difficulty and strain, and has met to the full all the immense and extraordinary military demands of the period. His skill has been so conspicuous that the demands on account of the war expenditure will be met entirely from the great increase of receipts expected under various revenue estimates during the coming year, and without any additional taxation. This circumstance alone is enough to entitle him to the gratitude of the country. Moreover, Sir W. Meyer has also taken his share of the burden of the ordinary work of the Executive Council of the Government of India, and he has also been Chairman of the Recruiting Board. In his case and in that of all other Government Officers, the whole country will cheerfully respond to His Excellency's call that "criticism should be tempered by charitableness." No doubt the country, as a whole, has always expressed a strong dislike of the present bureaucratic system of governing India by the Indian Council.

Service organisation. But it is also true that it is among our Civil Service bureaucrats that we have found our greatest benefactors and friends—men like A. O. Hume, Sir William Wedderburn, and Sir Henry Cotton. Hence, while we strongly condemn the system of government, we shall not be found wanting in due appreciation when men exceptionally meritorious in well-doing are found in the ranks of the Indian bureaucracy. His Excellency's tribute of praise to Sir William Meyer will find a responsive echo in all Indian hearts, and we trust that he will long be spared to enjoy in a happy retirement the well-earned honours and rewards of his great Indian career.

Self-Determination and Social Service.

The Western or civilised world is after all learning the lesson that it is not good for one people to interfere with the political, economic, and social organisation and ideals of other people and communities. This is the essence of the principle of *self-determination*, now proclaimed by Dr. Wilson, the great and wise President of the United States,—the holder of a position as dignified and powerful as any ever occupied by any human being in the modern world, whether a crowned head or not. This is also the principle of *Svadharma* which was first proclaimed by Sri Krishna on the banks of the Sarasvati river in ancient India. It was strictly and thoroughly applied to every man, every sub-caste, caste, and the entire fabric of society in ancient India, and it is the shattered remnant of the society founded on that principle that is now being shaken to

its depths and foundations by the introduction and influence of the contrary principle of the Western world,—viz., the right of one people to disturb the constitution of others and impose its own on them. The occasion for self-examination with the result of enabling European thinkers to appreciate the blessing of the principle of self-determination has arisen with the growth of Germany's power and ambitions and as a consequence of the vigour and success with which it has prosecuted its war of aggression in Europe during well-nigh four years past. It is now that thinking minds in Europe are beginning to comprehend the full moral significance of this great world-strife. Principal L. P. Jacks writes in "Land and Water":—"What is wrong with Germany is simply that she has never learnt to mind her own business and leave other nations to mind theirs. She claims the right to impose her own culture on the rest of the world, without consulting it." But this is exactly what European nations have been doing during the last three or four centuries and more. The success—financial, territorial, and other—which attended their aggression in Asia blinded them to the evils and wrongs which they inflicted on others by the destruction of their own "*self-determined*" social organisation and constitution. But the circumstances of to-day have to some extent enabled them to see the grievous error of their courses and principles. For, Germany has, after strengthening her national organisation and unity, determined to apply to the peoples and nations of Europe their own principles of external interference and aggression. For many years past, Germany had at-

tempted to win for herself an Empire consisting of Colonies and Dependencies outside Europe. Germany was resolved to make up for lost time and wanted to achieve in a hurry what other European nations had accomplished slowly,—the building-up of a great World-Empire. When she found, or imagined, herself thwarted by those who had already won Empires for themselves, she became impatient and discovered that her only alternative was to Germanise Europe,—to impose her own dominion and culture on Europe, as the essential and indispensable preliminary to the achievement of a world-wide Imperial dominion which would place her in a position—if not of dominance—at least similar to that achieved by other Western nations.

It is the aggression and advance of Germany in her attempt "to impose her own culture"—and her dominion also, if possible—on Europe that has brought prominently to men's minds the benefits of the opposing principle of "*self-determination*,"—what Indians call *Svadharma*. Principal Jacks says in the article already referred to:—"Germany has never learnt to mind her own business and to leave other nations to mind theirs." He then begins to speculate as follows:—"One often wonders what the world would be like at the present moment if civilisation had been grounded from the first on the law of 'minding one's own business' with less said about doing good to others." He arrives at the following conclusion:—"There might not be so much wealth in the world, but what there was would be worth far more. We should be doing each other more good than we can ever hope to do by all that is commonly

tempted to win for herself an Empire comprised under social service." And again:—"There would be less idleness, less inefficiency, less ugliness, less dirt, less shoddy, and, above all, less humbug—less, in short, of every thing which darkens the future of the earth."

That these were exactly the considerations which led the Indian world-teacher to enunciate the principle of *Svadharma* (or self-determination) we may not be in a position to prove. But the acceptance of the modern principle of "social service" to the neglect of the principle of "minding one's own business" has already had one effect in India,—viz., that of inducing her to resolve on embarking on a policy of advance on lines similar to those which have commended themselves to European nations in the past three or four centuries and which they have pursued with special persistency and emphasis during the second half of the nineteenth century and in the present century since its commencement. The Indian people have practically abandoned the individualistic people of "minding one's own business," and everywhere we see men bent on "social service." India is, first, resolved on using this principle to secure self-government, after abolishing the present bureaucratic form of government, or at least by depriving it of its power for mischief. But when this has been achieved, no one can set limits to her possibilities of advance as an integral part of the British Empire.

"Social service" and "doing good to others"—both terms being regarded as synonymous by Principal Jacks—are, it seems, mere euphemistic equivalents for what is known as systematic and determined aggression, the destruction or demoralisation of other

says, "In America, we have already the suitable title, *Commonwealth*." In England, however, it is the Union or central power in a federal state that is called Commonwealth, e.g., *the Commonwealth of Australia*. But this does not in any way interfere with the truth and force of our contention above that the central (or federal) state in a federal union is not less strong than a unitary state. President Wilson says of the American Union:—"Government with us has ceased to be plural and has become singular, the *government* of the United States; distinct as are the parts they are not separate;" and this is the case, notwithstanding the fact that, as Dr. Wilson says, "the states are not administrative divisions, but constituent members of the Union." Dr. Wilson calls the American Union, "a single system," but that it is not a unitary government. The truth is that Mr. Vijayaraghavachariar does not fully appreciate the fact that sovereignty represents the supremacy of the will of the state as a person and so is a unity and indivisible. The sovereignty of the state can never be divided, even though its powers may be distributed. Sovereignty is independent of its powers, and means only the supreme will of the state. "The will of the state may find its form of expression through different mouth-pieces, and its activities may be exercised through a variety of organs, but the will itself, as thus variously expressed and performed, is a unity. In every political organisation there must be one and only source, whence all authority ultimately springs." Says Rousseau, "Though Power may be divided, will cannot."

Mr. Vijayaraghava Chariar expresses the fear that the federal system will

"involve the partitioning existing nationalism and patriotism to the whole country into major and minor compartments to the great injury of both." He also goes on to enunciate the principle that "in the most perfectly organised federal governments the patriotism to the second and national government is but a derivative one," and that "this derived patriotism has been found everywhere unequal to great national purposes." Whether or not the popular sentiment of patriotism is strong depends on the nature of the arrangements made for the representation of the people in the central Legislature." In the United States, the Federal House of Representatives is made directly to represent the people of all the separate *commonwealths* (or states) proportionally to population, and the suffrage is a wide one. In India, at present the majority of the representatives of the Imperial Government are elected by the Provincial Legislatures, and not directly by the people. Hence the representatives do not carry with them the popular mandate or command popular appreciation of the work they do, and thus fail to evoke popular devotion and enthusiasm. The central government whether federal or unitary can never command popular appreciation, or gain popular devotion and enthusiasm, for itself, so a tertiary, or even more distant, system of representation remains as at present. In the United States, the franchise is not only wide, but the people in all states send representatives direct to the federal House of Representatives, the number sent varying with the population.

II

Having disposed of the theories of Mr. Vijayaraghavachariar, we shall briefly deal with the question from a practical point of view. The two factors that enter into a determination of the question whether India should have a federal or unitarian form of Government, are, *first*, the needs of the situation, and *secondly* the materials at our disposal. The *practical* settlement of the matter will depend almost solely or mainly on these circumstances. Of course, the influence of traditions and past history and the lessons afforded by foreign example will, to a certain extent, influence the final decision, but these considerations must necessarily and obviously have a subordinate importance.

Growth is the ruling principle in the life of every community. But, what is the kind of growth we long for? When knowledge is gained, man wishes for something which he has not, and then strives to attain to it. जानति, इच्छति, करोति as the Vedantin says. Man knows, then desires, then strives,—and grows accordingly. We quite agree with Mr. Vijayaraghavachariar when he sums up the needs of every Indian Presidency or Province as "the developing of her resources and strengthening her power." Of these two aims, we consider the development of our resources is and ought to be, the paramount consideration with all Indian statesmen to-day. The Indian people everywhere are now in the lowest condition of economic vitality, and are increasingly falling a prey to starvation, disease and pestilence. Every available means must be adopted to develop our resources; every protective or precautionary measure must be taken to prevent the

drain of them from abroad. For this the power and resources of the local authorities and legislature must be the highest possible. The question is whether it will suffice to have a merely local "administrative unit"—to use Mr. Vijayaraghavachariar's own expression—controlled by a strong central and unitary authority, or a national government which can enlist the enthusiasm and capture the imagination of the mass of its citizens and their leaders. With this consideration in view, we cannot help arriving at the conclusion that each Indian government should be a free entity with local autonomy and with the power to utilise its resources and to evolve its own growth by enlisting into its service the traditions, aspirations, and sentiments of its own people. No mere local "administrative unit," whether district or province, will suit our present situation or even our future destiny. Then there is the *second* need *viz.*, that of "the strengthening of power." No one of our Presidency or provincial governments can develop its administration properly, unless it has full powers of self-government enabling it to provide for its industrial requirements. If it is a mere "administrative unit" at the beck and call of the central unitary power, then our own growth will be stunted to a degree which will soon render our economic position untenable, as the needs of the unitary and central government will always overpower and dominate those of the provincial "administrative unit."

Moreover, we have seen in our own Presidency that the national consciousness and aspirations of the Andhras have developed marvellously in a few years, just as the Beharee nationality

communities, or both. We have the process of destruction in its nakedness when one community forcibly terminates the political and economic organisation of another. Demoralisation takes place when a new system of education is set up whose tendency is to discredit the ethical and spiritual sources of the existing civilisation and to set forth the value and uses of the new social and political order in the most attractive light possible. Conquering and growing nations, in their intercourse with the rest of the world, have resorted to both these processes in order to pave the way for their own advance. Germany is now striving to apply these processes—the principles of “social service” or doing good to others, in both of its aspects—to Europe itself, instead of applying them, as hitherto they have been, to peoples outside Europe. Japan has already taken a leaf out of the book of sage counsels taught to her by Europe. India has evidently also begun to take her first lessons in the principle or policy of rendering “social service” and “doing good to others.” She is evidently determined no longer “to mind her own business.” We have, in abundance, Indian statesmen, speakers, writers, journalists, heroes of the hour, men of the moment, Mahatmas, Lokamanyas, Lokamatas, reformers, &c., in abundance who, we suppose, will unrestingly labour till she has made full amends for her failures in the past.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. “The Hindu Message”, Srirangam.

Notes and Comments.

We shall to-day pursue further our criticism of the Revd. Mr. Underwood's strange hallucinations and misapprehensions regarding our Advaita doctrine of Vedanta. He proposes to overthrow it “by an appeal to the facts and findings of the enlightened moral consciousness,” and proceeds to speak of what he calls “the experience of remorse.” He says:—“Remorse has no meaning unless it testifies to the existence of something which ought not to exist. And if something exists which ought not to exist, then pantheism as a system is finally and for ever destroyed. And remorse does so testify or is an illusion. There is nothing in existence but God.” Our reply is that remorse is a fact of human experience. To whom? Remorse is also an illusion. To whom? The answer to these questions is as follows. Not to the same person at the same stage of spiritual development, but either to different persons in different stages of such development, or to the same person in different stages of his spiritual development. Is it not a fact of daily experience that the same thing is at the same time both a reality and not a reality,—but to different persons. A piece of mother-of-pearl lying on the ground is seen as it truly is by one person, but is at the same time seen as silver by another. The illusion which leads to its being mistaken as silver exists only for the latter not for the former. Similarly, to the man who has realised that there is nothing but God, remorse like any other phenomenal experience, is but an illusion,—not to the man for whom “it makes life a pain and agony.”—

The Revd. Mr. Underwood must now see that to the Hindu Vedantin (or Pantheist, as he calls him) the unity of existence is not a mere metaphysical concept, but the same as *experience* or *consciousness as such*, transcending all ordinary and phenomenal cognition of duality or difference in the world. He is, therefore, speaking of the latter, viz., the phenomenal world, when he says that “the affirmations of the moral consciousness are

the most real thing we know, nearer to us, more important to us, and more imperious in their claims than the philosophic demand for unity.” The “One only without a second” of the Vedantin does not originate as a datum of consciousness in a merely theoretical “philosophic demand for unity,” but is the one reality or existence, the noumenal consciousness, Self (or *Chit*), of the living man which, when the mind is dissolved in Yoga, transcends the phenomenal world of matter. Until one has reached this *transcendental* cognition of the Self, the “affirmations of moral consciousness are the most real thing we know,” but not afterwards. It is therefore, absurd to say of Vedantic Pantheism, as Mr. Underwood does, that “as a system it is easily reducible to iniquity.” The call of morality remains imperative so long as this transcendental realisation of the Self is not reached, but ceases after such realisation takes place, for to him who has scaled its heights and depths the world of phenomena ceases,—even as the false perception of silver ceases when the object mistaken as silver is seen in its true nature as mother-of-pearl. Mr. Underwood says:—“If pantheism says that we have no sin, it deceives itself, and the truth is not in it.” Pantheism does not say that there is no sin, but there is a stage of perfection,—the soul of man as soul, beyond all duality, beyond the contrasts of virtue and vice, pleasure and pain, cold and heat, &c.,—when the living soul is freed from all sin and realises its identity with the One Self or consciousness which is the noumenal Reality. The soul as soul is perfect and sinless,—it is sinful only when it associates or identifies with the mind, body, and other material objects.

The Revd. Mr. Underwood speaks of what he knows not about when he says that, in Hinduism, “a man's highest duty is to obey the rules of his caste” and that “the great defect of the caste system is that it is essentially a system of group morality.” The Hindu Dharma (or system of ethics) makes a two-fold distinction in the rules of morality,—the *Samanya-Dharma* or the universal moral rules bind-

ing on all, such as truth, justice, love, kindness, mercy, charity, &c., and the *Vishesha-Dharma* or rules binding only on the members of each caste. Hence it has got *both* a set of universal rules of ethics and a set of rules applying to each group or caste. Hence Mr. Underwood is wrong when he says of the Hindu that his moral duties must *always* be looked upon from the point of view of the group to which he belongs.” Every Hindu has to observe both sets of rules. This elementary principle of Hinduism overthrows in its entirety the three long paragraphs of eloquent nonsense (p. 3) in which Mr. Underwood draws upon the resources of a perverted imagination in order to prove that the Hindu system of ethics denies the supremacy of conscience and freedom.

The Revd. Mr. Underwood's criticism of the Hindu doctrine of Karma proves as great a failure and delusion as his criticism of Vedantic Monism. His first objection is stated as follows:—“The ethics of the Karma doctrine are imperfect because it teaches that good action binds a man no less securely to the wheel of birth than does wrong action. The doctrine fails to draw a distinction, which is vital, between good action and bad action.” This criticism shows that Mr. Underwood, like other Christian missionaries, speaks about things of which he knows little or nothing. The doctrine of Karma makes the most emphatic distinction between right and wrong action, and between the desire which leads to right action and the desire which leads to wrong action. Of course it holds also that right actions and desires bind no less than wrong ones. Mr. Underwood says that this shows “a clear failure of ethical insight.” Not at all. For, in the *first* place, we hold that as all fetters must bind, whether they are made of gold or of steel, so all actions based on desire must bind, whether they lead to good or bad results. In the *second* place, we make a distinction in right desires and activities,—(a) those leading to *abhidaya*, the transient joys of this or higher worlds; and (b) those leading to *nirvayasa*, the eternal happiness arising from the gaining of the

knowledge of God which leads to *Mukti*, the soul's freedom. This kind of right desire and the activities arising from it are not of a *binding* character, and so are not objected to. A Christian Missionary ought to know this fundamental distinction which is made by Hinduism in right desires and activities before he ventures to set up as a critic of it.

We will offer further criticisms in our next issues regarding Mr. Underwood's misapprehensions of our doctrine of Karma.

Olla Podrida.

Will you permit me to say a few words as to the scope of these scattered *obiter dicta* these *disjecta membra*, these little bits of fun, frolic, and fancy? The scope has been indicated already in these words. So not a word more. *They also serve who only stand and laugh!!!*

So Mr. Justice Seshagiri Iyer presides over the display (?) of the Indian Boy Scouts on 5th April 1918, at 5 P.M. *New India* will not be angry with him any longer, and we leave a happy sigh of relief.

Ahmednagar has painted walls for the sake of national education. For the same cause the Palghat Tile Works give—what?

It seems that recently H. E. the Governor of Madras inspected some old buildings to decide if they could be converted into a club for Indian students. This is the comment of Mr. G. A. on this: "I am quite aware that some of us, who are soldiers in the army of freedom, are considered to have a pernicious influence upon the student population, so I am not surprised that an effort should be made to tempt the Young men of Madras to forsake their friends. It remains to be seen of course whether this new movement succeeds." See the *New India* dated 23-3-18. So it is all a case of wooing the soul of Young India—for the sake of exclusive possession, is it! The precious soul of Young India already dead to all sense of maidenly reserve by too much public

exhibition says in the spirit of the hero of the Beggar's Opera.

"How happy could I be with either

If the other dear charmer were away!!!

It is now settled that there is to be a National Education Week every year and there will thus be a sort of self-imposed supertax for heaven knows what!!!

The *Lucknow Advocate* speaks of "her work for Theosophy which has a great future before it and which will bring ultimate salvation for suffering humanity." Hallelujah! Glory to the highest! For after all the world has been saved!

So the Concert of apprentices at law has come and gone, and the concord of sweet sounds of all shades and varieties of sweetness has passed into the region of silence. What is the reward for it all? When H. R. comes Mr. G. S. A. will get all of them made judges—I hope not judges of music.

At the All-India Depressed Classes Mission Conference held on the 23rd and 24th March at Bombay H. H. the Gaekwar of Baroda who was the President of the Conference was good enough to refer to the depressed classes as *Adi Sudras*. This does credit to His Highness's statesmanship but not to his scholarship. What is the meaning of *Adi Sudras*? Does it mean that those called by that name now were once upon a time *Sudras*—or rather Non-Brahmanas (I beg pardon for using the word *Sudras*)? Does it mean that they were so at the beginning? Very likely His Highness was present at the beginning of things. Perhaps he was present not really but rhetorically then. He suggests that all public institutions should be thrown open to them. No one seems to take up in a practical form the humble but useful work of building temples for them finding for them steady work and wages, and building suitable dwelling houses for them. But all this will only effect silent improvement. But what we want is not silent improvement but noisy declamation leading to social friction. Another supposed great leader is said to have remarked that there

is no warrant in the Hindu sastras for untouchability. Naturally so, because the Hindu sastras are the only untouched and untouchables in this land now. What is contained in them is not read but talked about by people who have not read them to people who do not want to read them.

Mr. G. Annaji Row has tried to haul me over the coals in the issue of *New India* dated 29th March 1918. But I find that I am as yet unsinged by the coals. He seems to be as good a master of superlatives as his master, and in his masterpiece of attempted humour are strewn with careless prodigality such phrases as "rare treat", "sparkling wit", "stirring enthusiasm", etc. etc. Let him worship the gods of his admiration by all means!!

Let us not forget that India will live even after 7th April 1918.

SCRUTATOR.

Hindu Society

Under Vikramaditya VI, the Chalukyan
(1031—1126)

(BY A. V. VENKATARAMA AIYAR, M.A.)

C.—Administrative.

At the head of the State was, of course, the Maharaja who had a large number of *birudas*. The Chalukya sovereigns styled themselves Maharajadhiraja, Paramesvara and Paramabhattaraka and had, besides, one or another of the various *malla* titles—such as A'havamalla, Trailokyamalla, Jagadekamalla, Bhuvanaikamalla or Tribuvanamalla. The Maharaja was the fountain of all power—civil, military and religious. His office was hereditary and it was filled up only by members of the royal family. Within the royal circle, however, there was a great latitude in selection which was influenced more by considerations of efficiency and fitness rather than mere priority of birth or primogeniture. A strong grown-up brother was in most cases preferred to a weak and immature son. An element of divinity always hedged an oriental monarch. In theory he was absolute and irresponsible, yet in practice there were some moral limitations on his absolutism. If he was virtuously disposed

there was always the fear of God above and if very despotic there was the danger of a popular rising or insurrection. There was always an assembly of *Mahapradans* (a council of ministers) presided over by a *Sarvadhikari* who corresponded more or less to the modern prime-minister. The king was expected to ask the advice of this assembly and even to follow it in most cases. In theory this was merely a consultative body the decisions of which were not legally binding on him. Yet in practice he deferred to its opinions. Thus the monarch, though absolute and irresponsible in theory, was not always despotic necessarily in practice.

Some years after his accession the Maharaja used to nominate the Yuvaraja. Like the Cæsar of Imperial Rome the Yuvaraja was the presumptive successor to the throne or heir-apparent. The designation of one as Yuvaraja was always considered to be a great public function to be performed with the knowledge of the subjects and in the presence of the ministers. There were certain religious ceremonies such as fasting, ablutions in the sacrificial fire (*homam*), etc., before one was invested with the dignity. The Yuvaraja was chosen from among the royal circle. It did not come by right to the eldest son but it was more or less customary to nominate him to the post in the majority of cases. There were two motives in thus associating some one with the government. The sovereign might, as the Yuvaraja came of age, delegate more and more of his arduous public functions to his more youthful associate and eventually resign the cares of sovereignty and seek repose and tranquillity in a life of solitude and contemplation in his last years, as was the ideal among Eastern monarchs. Secondly the would-be successor to the throne would become practically initiated into all the mysteries of state-craft so that when the turn came for him to rule independently he would ere long have been enabled to administer the affairs of the realm fairly and to continue the traditions of the family. In hereditary monarchies there is always a great deal of the personal element on which the weal or woe of the subjects so largely depends and, as Dr. Mommsen has observed, "of all baphazards, none is more hazardous than that of a hereditary monarchy." The appointment of Yuvaraja was an effective safe-guard against this risk and

went a long way towards mitigating the evils of pure hereditary monarchies in general.

The king always maintained a body of dauntless champions to the number of several hundreds. In addition, his numerous feudatories were also bound to supply him with men and money whenever they were called upon to do so. It was on his standing army and feudal levy that he relied mainly for his victories. The army was divided into many sections whose chiefs were known as *Mahasamantas*. They had a superior over them called *Mahasamantadhipati*. Besides these military officials there was an officer for peace and war (*Samdhivigrahin*) to control and guide the army administration as a whole. The Indian army consisted of three divisions—the elephants, cavalry and infantry. The elephants were arranged in front, the cavalry on the wings or in the centre and the infantry at the rear. The weapons of war used by the Chalukyas were swords, spears, javelins, bows and arrows. The 'shower of their straight arrows'—which reminds us of the long bows of the English in the Hundred Years' War more than two centuries later—and the 'sharp edge of their spears' often led the Chalukyas to many a victory. Each time the soldiers prepared for war they drank wine to intoxicate themselves and then one of these men would defy ten thousand enemies. Besides, they intoxicated many thousands of naturally fierce elephants. At the time of their coming to blows they drank strong liquor and ran in a body trampling everything under their feet. No enemy could stand before them. The wives of kings as well as of soldiers accompanied their husbands to the battle-field. The Chalukyas had a curious but very exemplary way of punishing a cowardly general. When a general lost a battle, instead of punishing him corporally they made him wear women's clothes.

The monarchs of the eleventh century were truly chivalrous in an eminent degree and, like the Celts of old, loved nothing so much as personal combat. If any one insult them they would risk their lives to wipe out that affront. We have two striking examples confirming their high sense of personal honour. When A'havamalla heard that Rajadhiraja, the Chola king, penetrated far into his dominions and slaughtered many of his subjects he exclaimed 'This is a dis-

grace to me,' rode on a single *mast* elephant and slew him with his own hand. Again, after the defeat at Kudal in the days of Virarajendra A'havamalla became troubled in mind, thought it much better to die than to live in disgrace and at once wrote an autograph letter challenging him to meet him once more at the same place on a day appointed for the purpose. One must read the autograph letter to be impressed with the depth of the bitter feeling experienced by its author at his defeat, which reflects his high sense of honour and chivalry, (though through circumstances far beyond his control the challenger himself was unable to meet the challenged). The standard of international morality was no less lofty. Whenever they had an injury to avenge they never failed to give warning to their enemy. The instance cited above is one in point. In battle they pursued the fugitives but never slew those who gave themselves up. Pillage or plunder for its own sake, slaughter of innocent women, children and Brahmans, taking girls to wife and destruction of castes were all considered to be heinous deviations from the canons of international understanding of the times and this is well echoed in the Hottur inscription of Satyasraya where his Chola contemporary Rajaraja the Great is said to have deviated from these conventions. The chivalrous A'havamalla mocks partly in disgust and partly in anger at the actions of Rajadhiraja when he heard that he had destroyed his towns and cities and had ruined his rivers. The office of herald and messenger was always held in high esteem, e.g., the messenger of Virarajendra was treated with due courtesy by Vikramaditya though sent by his bitterest foe. Bilhana tells us that Vikramaditya took possession of everything in Kanchi except temples and flags, from which it could be inferred that these were exempt from seizure. Deservedly therefore did the Chola that burnt the Jain temples in Beluvola earn the epithet 'wicked' in the inscription at Aunigere that records the atrocious deed. There is not a single instance, either in their own or in their enemies' records, in which the reproach of the non-observance of international morals could be laid at the doors of Chalukya sovereigns.

The empire was divided for the purpose of administration into a number of *rashtras*

corresponding to the *mandalas* of the Cholas and to our own presidencies or provinces. Each *rashtra* was again split up into a large number of *vishayas*, equivalent to the Chola *nadus* and to our districts or taluks. Each *vishaya* was further sub-divided into a large number of *gramams* or villages. The heads of these various divisions were known respectively as *rashtrapati*, *vishayapati* and *gramakutuk*. Besides these there is mention of *ayuktaka* and *nuyuktaka* whose functions are not clear. The head of a *rashtra* was invariably a *mahadandanayaka*, *mahamandalesvara*, the chief of a *vishaya* or *nadu* was known as *nalgavunda* and *nurgavunda* or merely *gavunda*, and sometimes as *manneya*. The head of the village was an *urode* or *uravunda*. The divisions of the empire were known by their numerical designations, e.g., Gangapadi 96,000, Banavase 12,000 and Nolambapadi 32,000. Smaller divisions called such and such a seventy or fifty occur frequently in inscriptions. It seems probable that these figures denote the number of villages each division was composed of. Whenever a place had to be located reference was made to the *nadu* or *vishaya* and *rashtra* of which it formed successively a part. Thus Ponnayadi is said to be an *agrahara* in Page 50, which lay in a sub-circle or group of 600 towns, which in turn formed a part of Tardavadi 1,000 or *vishaya*: Halebid was a village in Kunda *vishaya* or *nadu*, part of the district of Gangapadi 96,000 *Khampana*.

The machinery of the central government consisted of a number of departments, each with an officer at its head. The assembly of *mahapradans* or the council of ministers certainly included these heads of departments. The division into departments was not very rigid and it is not unusual for the head of one department to hold some minor or miscellaneous offices in connection with some other department. Thus Rupabhatayya, the great minister and treasurer, was also the superintendent of the guards of female departments, general superintendent, and *dandanayaka* in charge of *vaddaravula* and 18 *agharas*. Therefore there seems to have been the combination of very many functions in spite of a general division of duties. The chief departments of the State were the army, justice, public works and the treasury. To look after the military affairs there was,

as was already noted, an officer for peace and war (*Samdhivigrahin*). Justice was administered in accordance with the canons laid down in the *Mitakshara* of Vijnanesvara. We hear of a superintending engineer (*Sutradharitanakki*) in charge of public works. The most important department was, of course, the treasury and a well-replenished treasury was considered to be one of the seven requisite *angas* (conditions) of a well-ordered State. There were several ways of filling the treasury. The monarch of the 11th century realised a part of his revenue from *mameya* or seigniorage and from benevolences of free gifts. It was on land, however, that the lion's share of taxation fell. The adjustment and mode of realising the land revenue was the chief function of the civil government. There is reference in inscriptions to various kinds of lands—arable land, garden land, crop land, *guddejanya*, etc. The lands were divided into various classes according to their fertility and there seems to have been some fixed proportion in which the lands of different qualities were taxed. For watered lands of the best quality or wet lands with black soil the rate was higher than in other cases. The taxation varied according to the fertility of the soil and the amount of the crop realised. The lands free from rent were known as *umbali* lands. Besides the rent on lands, taxes were levied on houses, on marriage Pandals and even on the looking-glasses of dancing girls. There is mention of a tax named *kodena*, which perhaps was a sort of profession-tax on umbrella makers. As the administrator and sole proprietor of the whole realm the sovereign had rights to treasure-trove, underground stores, water-courses, stone-quarries, grain, gold, etc. A large portion of the annual revenue was realised from customs duties. The merchants of the time plied a busy trade and held markets and fairs to facilitate buying and selling. They trafficked not only in the necessities of life but also in rare and luxurious commodities. On account of this large volume of trade of which there is unmistakable evidence in inscriptions the excise and transit duties always formed a highly profitable and lucrative source of the Crown's income, next only in importance and amount to the land revenue. There were two classes of customs. The heavy customs on important articles of

trade were known as the *hejjunka* or *perjjunka*. The duties on miscellaneous articles in which the transactions were small were known as the *kirukulasunka* and the transport duties on imports and exports, especially on arecanut, betel, etc. were termed *bilkode*. There was a host of officials in charge of these various customs. Over and above them there were several managers of customs—*Sunkadhikarav*, *Sunkaman kaikondunedeve*—and an accountant of the heavy customs (*Perjjunkada Kanikara*). The excise appears to have been farmed out or managed by an agent appointed by the Government. To look after the revenues accruing from sources other than customs there was a considerable number of revenue officials, *karanas* (karnams), *vadda-byahavaris* (senior merchants) in charge of *vadda-ravula* (principal taxes) and a chief of *karanas* (*Pramukha-karanum*). Over and above all these there was a chief treasurer (*Bhanddre*) in charge of all the receipts and expenditure. The annual expenditure always as a rule fell short of the income. A surplus or reserve was kept up year after year for emergent occasions such as war, drought, famine or pestilence or for expensive schemes of public welfare. Out of such surpluses accumulated for years, anicuts were thrown over rivers to prevent water from wastefully flowing into the sea; watersheds (*prapas*) were erected for wearied travellers; tanks were dug; large trunk-roads enabling big cars (*margali*) to move on and connecting the richer and poorer parts of the country for the advantage of the latter, medical dispensaries for the promotion of *dharma*, and *satrams* or hostels (*patasala*) for students (*brahmacharis*) were also put up.

The unit of the body politic and the basis of administration at all times was the Village Twelve, consisting of the headman, variously known as *manigar*, *patel* or *gauda*, the *karnam* or *shanhog* (the accountant), the *nigranti* to distribute water proportionally to the fields, the *talari*, the *toti*, the *jotishya* (astrologer) to predict auspicious or inauspicious times for sowing, ploughing, reaping, etc., the smith, the carpenter, the potter, the harber, the washerman and the village schoolmaster. The harber, washerman or potter was not paid by the times or number but each one's livelihood was secured to him in the form of a certain amount of paddy from

each household. The compensation for his labour was not in money but in allotments of land from the common stock in some proportion. The village land was divided into three classes—arable, meadow and waste. The land that was not under cultivation was known as waste. If necessity should arise it could be brought under cultivation by any one on an application to the king who would grant the permission on payment of a nominal fee. The meadow was the common pasture for the cattle of the village. Each family had a portion of the arable land to itself according to its numbers. Mostly each occupant tilled his own land. The method of tillage was intensive rather than extensive except in the case of hill tribes. The principle of rotation of crops was not unknown and the land was allowed to lie fallow once in a few years. Each man's holding consisted of a large number of small scattered acre or half-acre strips. These strips of land had names of their own, e.g., *doddandamanyu*, *goggalemanyu*, etc. The strips of each were separated from those of his neighbour only by balks of unploughed turf, as is the practice even to this day. It was an 'open field' system and cattle were allowed to roam over after harvest was gathered in. The boundaries of each man's landed property were carefully maintained with as much jealousy and rancour as the frontiers of most potent kingdoms. As Sir Henry Maine has observed, 'the village community of India exhibits resemblances to the Teutonic township which are much too strong and numerous to be accidental.' Justice was administered in the village by means of a *panchayat* (a body of five honest folks) named by the parties in dispute and presided over by the village head who was at once the judge and commander of his village. India in the eleventh century knew not litigation nor the long train of lawyers. The inhabitants gave themselves no trouble about the breaking up and division of kingdoms and never looked beyond their own village. 'The interior constitution of each village remained unchanged; no revolutions affected it no conquests reached it. Conquests, usurpations or revolutions considered as such had absolutely no influence on its condition.' The whole frame of the interior management of the village remained unalterably the same. Every village was a kind

of republic and India was nothing but a series of such republics. Thus the government though centralised and absolute at the top was broad-based on pure democratic principles, justifying the worn-out maxim that 'it is democracy that is ancient and despotism that is new.'

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

Now, coming to the internal Dharmas laid down for the followers of the three Varnas, it may be stated at the outset that each Varna has to pass through various *Samskaras* intended for the purification of the mind (*Chitta-Suddhi*), and that the *Adhikara* or *Capacity* for these is what distinguishes the three Varnas from the fourth or the Sudra Varna. These *Samskaras* or self-purificatory rites are generally set down as forty. Of these *Garbhadana* or the rite intended for the purification of the *Jiva*, while it is yet in the womb of the mother, in order to secure its spiritual advancement after its birth, is the first and prime *Samskara*. This is done by means of Mantras and connected rites. *Pumsavana*, *Seemanta-Unnayana*, *Jatakarma* at the birth of the child, *Namakarana*, and *Annaprasana* come in order of time. The next or the seventh *Samskara*, known as *Chaula*, takes place in the third year of the child. This is a rite which has great significance and is based on a specific principle in the structure of Varna-Asrama-Dharma. Very careful and specific injunctions are laid down for the *Samskara*, for it is the fundamental principle of Varna-Asrama-Dharma that *Shrira-Achara*, or *Bahya-Achara* or the external mode of living, is very important and has great spiritual significance. The rule, for instance, that the followers of Three Rishis should have Three *Sikhas* and that the followers of Five Rishis should wear Five *Sikhas* until Upanayana, is very useful, as it leads to an immediate distinction between the two classes of people. In the matter of *Shrira-Achara*, the three most important to observe are *Sikha* (the hair), *Pundra* (the mark on the forehead) and *Sutra* (the leading Rishi in matters of ceremonies). In these three matters, as well as in our *Samayachara*, we should follow the

lead of the elders and their example, because the injunctions in the Shastras may be varied or the Shastras may be silent on some points. To give a sure guidance to the followers of Varna-Asrama-Dharma in these matters, the authority and example of the elders in society is fixed upon as final and binding. If this lead is not followed, says the Shashtra, he becomes a fallen man—a *Patita*. To those that say that internal Dharma or the Dharma of the mind is more important than external Dharma or *Bahya-Achara* or purity, the answer is that the Hindu doctrine is just the reverse. The Shastras say that a man may follow any of the *Shad-Darsanas* for the satisfaction of his enquiring Soul or *Atman*, but by his *Bahya-Achara*, he must show to what section of the community he belongs, by his *Sikha* and *Pundra*. It is held also that *Bahya-Achara* is very essential for the purification of the mind and the preparation of the body for the study of the Vedanta and for the spiritual progress of the *Atman*, through the prescribed *Samskaras*. Those who argue that external *Achara* has nothing to do with internal purity forget the close interaction between body and spirit. When in very ordinary experience of life, we see that the mood of one, say, the mood which produces laughter or anger for instance, produces a like response in the mind of another, who is opposite, and causes a similar mood or similar expression in him, can we not see at once the connection that exists between the mind and the body? Similarly, the external *Achara*, which, as it were, places the body in a certain condition considered to be most fitted for its spiritual training internally, is found to be quite an essential condition for internal purity. The argument that mental purity does not require or make essential the purity and the preparation of the body for spiritual training is quite opposed to reason as well as experience. *Samskara* known as *Chaula*, done in accordance with the Shastras, is thus an essential stage in the advancement of a child born within the fold of Varna-Asrama-Dharma.

The next great *Samskara*, perhaps the greatest, for one born in the fold of Varna-Asrama-Dharma, of the three Varnas,—Brahma, Kshatriya and Vaisya—is *Upanayana*, or the taking of the child to the Preacher of the Word, the Initiator of the child in the *Gayatri*, the *Mantra*, which is

the first and the foremost of all Mantras.

Every Mantra that is uttered by a follower of Varna-Asrama-Dharma, has a power or *Sakti* of its own. Every Mantra uttered at the proper time and in the proper way has a power of its own to achieve the results that have been set forth against them by those who have known the Truth and realised the power of the Mantras. The sound is first in origin and the meaning follows the sound. The purpose of every *Sastra* is distinct and is based on the arrangement of sounds in a particular way. In the *Sangeeta Sastra*, for example, one Raga known as the *Amrita Varshini Raga* is known to have the power of producing rain, when sung properly at the proper time. It is within human experience that two musical instruments placed in the same *Struti* produce the same sound, when only one of the two is played upon by the musician. Similarly, a similarity in the adjustment of the vibration of sounds at two distant centres, has the power of simultaneous communication of an idea at both the places, as for instance, in wireless telegraphy. Various similar experiments and experiences of men go to show conclusively that sound has great power, when uttered at the proper time and in the proper way.

(To be continued.)

Dharma—V.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Let us now listen to what each school of thought, mentioned last time, has to say in regard to the principles which makes a *Pramana* admissible as being *valid*. First comes a section of "Sat-karya Vada" school which maintains as follows:—"It is true that "Bodhakatva" or "the ability to impart knowledge" must be the *criterion* on which a *Pramana* must be made to rest; but at the same time we contend that that alone is not sufficient, for both "Validity" as well as "Invalidity" become known of themselves or *svat:* as it is called. How? Because it is a law of Nature that all things derive their powers inherently from Nature. A cork floats on water because it is lighter than water. But why should the cork be so light? The answer will be "because it is its nature". No human effort will, or is known to have, ever been able to make it as heavy

as a "stone" or "Lead". This is what the Mimamsakas mean when they say "स्वयमत-दात्मनो देवैरपि तादात्म्यापत्तः कर्तुमशक्यत्वात्" According, therefore to this principle it must be admitted that knowledge imparted to us by any *Pramana* must be both *Valid* as well as *Invalid*. For according to the law enunciated above a knowledge cannot be afterwards made *Valid* if it were *Invalid* before and *vice versa*. Hence concludes triumphantly the first school thus:—सर्वकारणानां स्वकार्यशक्तः स्वाभाविकत्वात् उभयमपि ज्ञानस्य स्वरसादवगम्यते" इति which means "Every Cause has by nature derived its power of producing or creating an *Effect*. Hence ज्ञान or knowledge also must be presumed to have the power of becoming both as well." The other school which was till now patiently bearing all this could no longer contain itself and retorts thus:—"It is absurd to hold that knowledge exhibits simultaneously both validity and *invalidity* in regard to its own existence." The existence, for example, of a tree in front of us is brought to our knowledge by the eyes falling on it and carrying the impressions thus created to the brain which sensation makes us know that there is a tree before us. But the knowledge imparted thus by Perception cannot become both *valid* as well as *invalid*. For what is *Pramanya* or validity? It is the reverse of *Apramanya* or invalidity. Then how can a knowledge become one thing and at the same time become the reverse of it. Says Parthasarathi:—"न हि ज्ञानं स्वविषयस्य तथात्वं भवत्यत्वं न युगपच्छब्दकोति वेदयितुं; विरोधात् ॥" To this the first school replies "we do not hold that every *Pramana* becomes *Valid* and *Invalid* at the same time; what we mean is that certain knowledge becomes of itself *Pramana* at the outset while others become similarly *अप्रमाण*". In reply to this it is contended that it cannot be so, for there is no other instrument with which we can test which knowledge is *Valid* at the outset and which is not. We have been supplied only with the knowledge of a certain thing. What else is there to test whether it falls under the head of those that become *Pramana* at the outset or not. Hence it must be admitted that knowledge at the outset becomes neither *Pramana*, nor *Apramana*, but simply remains without any attributes or qualifications. It is only then that we can ascertain whether it is valid or not according as

the source is pure or contaminated. This view is expressed thus:—"अतो द्वयमपि स्व-स्वभावेनानिरूपितं कारणगुणदोषज्ञानाभ्यामवगम्यत इत्य-परे" The Buddhists now step forward and eloquently deny the statement that knowledge is without any attribute in the beginning. Say the Buddhists "एवं हि गुणदोषावधारणान् प्रागन्यतरेणाभ्याकारेण अर्थमनवगमयद्विज्ञानं निःस्वभावं स्यात् । तस्मादप्रामाण्यं स्वतः; प्रामाण्यं तु संवादज्ञानादिभिरिह्येतदेव युक्तम्" इति । The passage means:—This theory keeps knowledge without any qualifications before it is ascertained from an examination of the source and finding out whether the source is good or bad; That is to say knowledge becomes निःस्वभावः This cannot be maintained and hence it must be held that *Apramanya* becomes of itself known at first while *Pramanya* becomes known when the source is found to be good or when we get corroborative evidences." Let us try to understand this at some length. What the Buddhists mean is this: The real *criterion* for a thing to become *Valid* or *Pramana* is that the instruments with which we recognise the existence of a certain thing must be pure and free from all blemishes. Mere possession of knowledge alone is not sufficient, for such a knowledge we get even in dreams and if we are to hold that knowledge alone is enough to make a *Pramana* valid, we will be surely launched into the ridiculous position of having to accept the phantoms of a dream as real. स्वप्नज्ञानं or the knowledge we obtain in *Swapna* or *Dream* is as much a knowledge as that which we have when we are awake and as such must be accepted as giving us a real view of the thing. Hence it is sheer nonsense to maintain that knowledge alone, irrespective of the worth of its source, is a sufficient basis for a true *Pramana*. Moreover what is *Apramanya* or *Invalidity*? It is the mere negation of *Pramanya* or *Validity*. Hence it need not require an instrument or an agent to make it known. And what is negation? It means the non-existence *Pramanya*. In other words what we mean by *Pramanya* has not come into existence. Now for a thing to be perceptible whether it be to the eye or the mind, it must have form or shape which can be grasped, either by the eye or by the mind or by any other of the senses. Therefore it is we hold that *Pramanya* is वस्तु or that which can be

grasped while *Apramanya* is अवस्तु or that which cannot be grasped. It is well known that man grasps a certain thing only when there are the requisite instruments which help him in the process; Otherwise his mind is blank. Hence it is we say that *Apramanya* requires no proof to show its non-existence. In other words *Apramanya* becomes known of itself at the outset while *Pramanya* must be demonstrated with the help of proper instruments of knowledge. There is another reason why *Apramanya* must be held to be known of itself at the outset. It is well known that when an object such as an oyster or some such thing lies in front of us our eyes carry the impression through the sensory nerves to the seat of knowledge in the brain when we start and discern that there is the mother-of-pearl in front of us; but it is equally well known that these impressions make us mistake this mother-of-pearl for real silver. Hence it is absolutely necessary that we must first ascertain by a thorough examination of the sources of knowledge, that is, our eyes in the present case, whether what we see before us is the real mother-of-pearl or the unreal silver. For what guarantee is there that our eyes are not misleading. If, as you say, knowledge is a sufficient proof of the validity of *apramana*, then the knowledge that what is in front of you is silver must hold good; But what harm? No harm, only you will be the lord of the region of blissful ignorance. But, asks the Mimamsaka, what is your standard of a *Pramana*?

Two Hindu Plays.

(By P. R. KRISHNASWAMI, M.A.)

The Madras Secretariat Harikatha Party has laid the public of Kumbakonam under a debt of gratitude for its successful renderings on the stage of two of the most popular Hindu plays on the 23rd and 24th February. The motive of the Party was of the loftiest. The performances were in aid of the Ramakrishna Mission Students' Home in Madras. There can be nothing nobler and more truly patriotic than this kind of effort to advance the cause of education in this country. Men who wish to serve their motherland do not need to speak from housetops about patriotism. They do not even need to provoke enemies and persevere in hostilities towards

them. The cause of the motherland is sacred and as such cannot warrant for its means anything that is violent. The best part of a sacred service is in hard, quiet, persevering work. That the clerks and officers of a Government office could so well advance the cause of the Ramakrishna Mission Home for Students is a proof that genuine patriotism is not a monopoly of the politicians.

Apart from the laudable motive which prompted the staging of the plays, the choice and performance of the plays were highly commendable. The subjects "Nandanar," and "Paduka Pattabishekam" typify the Hindu religiosity which governs the Hindu stage as it governs every other aspect of Hindu life. But it will be foolish not to perceive the artistic possibilities of these stories on the stage. "Nandanar" as it is presented on the stage rather varies from the story as originally narrated. The path of his progress from his Pariah birth to being one of God's chosen devotees was beset with less of persecution than is represented on the modern Indian stage. The whole story of "Nandanar" shows a pitfall in the actual working of the system—the possible growth of narrow class feelings among the different members of the system. But the truth is that as far as God's favour is concerned, birth in any caste may equally qualify to win it. To every man the path of earthly Duty is fixed in his caste. There is just another Hindu drama where reflections on the principles of caste distinction are suggested. Harischandra is degraded to a chandala and holds his position in the cremation ground. Personally it is a mortal degradation to him, but Harischandra is not slow in striving to discharge in strictest correctness the duties of his new place. When Chandramati cannot pay the usual fee to the keeper of the cremation ground for her own dead child, Harischandra has enough nerves in him to slay her.

The story of the pariah of Adanoor illustrates vividly the sort of feudal old-world relations that existed between the Brahmins and the Pariahs, traditionally the highest and lowest in the caste system. The wide gulf between, and the untouchable "depre-

sed" state, we hear of at the present day cannot have been in the old world in which Nandan lived. The Brahmin owned the land and his pariah servants cultivated it for him. But the tie between the owner and the cultivator should have been one of secure friendliness, if not of affection. The interests of the pariah cultivator are the interests of the Brahmin owner and both of them could not prosper in the world without the keenest friendly concern for each other's welfare. The injury to this healthy solidarity in the caste system is of modern growth—due partly to the absorption of a reckless lawless competitive principle from the West and to hostile propaganda from quarters where the significance of the caste system was not correctly grasped. In the story of Nandanar the pariahs are repeatedly at the Brahmin's home. They complain of Nandan's unusual practices. In another place the Brahmin speaks of Nandan as indispensable in his fields and would even flatter him that his touch alone would transform the corn into the ripe gold of the harvest.

In the drama Nanda and his Brahmin master are pitted against each other, the one in continuous, meek, supplication while the other, baughty, and bigoted, scorns and despises his pretensions. And then God intervenes and performs a miracle. The harvest in the Brahmin's fields is ready long before any one could expect it. This was the only means for Nandan to get his master's permission to go to Chidambaram. The miracle amazes and delights him. The Brahmin is instantly converted by the divine act. He is filled with unspeakable remorse and begs for Nandan's pardon. But the meek Nandan can have harboured no spite against his master. He is on the other hand full of infinite gratitude to him who had been his protector from childhood. The Brahmin's remorse, the esteem and the affection which are aroused in him by the saintliness of Nanda, and the unassuming peaceful temper of Nanda, render the scene most touching.

(To be continued)

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Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Veni Vilas Press, Srirangam.



THE

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A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.]

THURSDAY APRIL 11, 1918.

[No. 25.]

The Hindu Message stands for

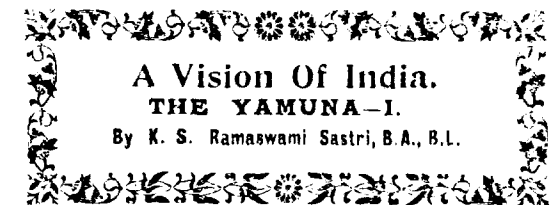
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O daughter of the golden Lord of day!
Wert thou divinely thus dark-tinted born
That during noon and night and eve and morn
The rain-cloud-bodied God might sport alway
Upon thy banks and charm life's cares away
And with sweet shower of grace the withering corn
Of Godward thoughts revive, and less forlorn
Our frail lives make by His Love's sovereign sway!
Thy dark-blue robes upon my vision shine,
Thine eyes like dark blue flowers with rapture fire
My pure worshipping heart. Thy dancing feet
With vocal beauty wake my soul supreme
And move in tune to songs which love inspire—
The sacred songs of God Gopala sweet.



The Hindu Message

THURSDAY EVENING 11, APRIL, 1918.

Mr. Tilak's Visit to Madras.

We have already expressed our opinion regarding the Indian deputations which have already gone to England at the present stage of the Indian movement for self-government. Now, one of the greatest and noblest figures in the present epoch of the life of the Indian people—Mr. Bal Gangadhar Tilak—has started at the head of another Indian deputation, and a very strong and influential one. In the visit with which he honoured Madras on the 30th and 31st March last, he explained the circumstances under which he has determined to lead this deputation, and why he thinks that it will succeed in winning Home Rule for India.

His reason for going is that "times have changed." He said in explanation:—"I was one of those who thought about 10 years ago that, by going out of India to plead the cause of India, so much cannot be done as by agitating in India." But "times have changed." How? Mr. Tilak further explains:—"Things which were seditious have ceased to be seditious. The Empire and the Parliament have learnt what the value of India is at present." And again:—"It has been found out now that, whatever be the appearance of bureaucratic administration, it carries under it the seeds of decay." "The Parliament and the British people know that, but for this bureaucratic administration during the last 100 or 120

years, they would have been in a position to command a much larger manpower than hitherto from India. So long as this fact is known, and so long as the importance of it is realised, it is time and opportunity to work for our right." Mr. Tilak also holds that "this is exactly the time when we should put forward our demand (for self-government), not in our own interests, but in the interests of the Empire."

We know well what sacrifices and sufferings Mr. Tilak has undergone in his public career, and his indomitable exertions and efforts to secure a higher political status for his native land and fellow-countrymen. When he thinks that "this is the best time to urge our claim" and that "it will be heard," he is entitled not only to be listened to with respect, but also to act according to his convictions.

At the same time Mr. Tilak does not think that the work here can slacken. He says:—"For success in our efforts we depend upon your sympathy and your support. So stick to what you have asked for till now. *Without that force behind us, it is impossible for us to do anything.*" This clearly shows the extreme absurdity and folly of those who think that our leaders and public men must all emigrate in a body immediately to England and stump that country without rest from a thousand platforms. We think that, if we commit this folly, we shall only cover ourselves with ridicule, disaster, and discomfiture. The English people will certainly give ear to our delegates, but it is certainly enough if Mr. Tilak and a few others of high status can go and obtain a hearing. The English people cannot be listening all the

hours of the day to all the men who may be prepared to go and to exercise their lungs in order to deafen the ears, if not to enlighten the understandings, of the audiences there. If our Indian representatives and speakers forget this fact, they will only court disappointment.

Mr. Tilak's view, however, is one which, in spite of the profound and unlimited respect we have always entertained and do entertain for him, we cannot altogether share. Though the ordinary political life of the British nation and Empire cannot altogether stop on account of the War, still the present year is on all sides regarded as one at which the War is bound to reach a critical stage. All the belligerent powers are feeling convinced that, before the close of 1918, the war would have been fought to a decisive conclusion and that peace must be concluded in 1919. Moreover, the Secretary of State's proposals for granting self-government have not yet been disclosed to us, and we ought, in our opinion, to wait till they are. On these grounds many are of opinion—and we too—that the present is not the time best suited for Indian deputations to take up the work of agitation in England. The favourable moment will be a little later on, and so we think—with all due deference to his great authority—that the departure of Mr. Tilak on his errand is, to some extent at least, premature. We shall, however, be glad if, in the result, we are proved to have been in the wrong. So, we shall wait and see what turn events take, and we may assure our readers that we shall not go into mourning, or indulge in any gnashing of teeth, if Mr. Tilak's deputations, or even others, prove successful and

events show that we have made a mistake in holding these views.

We now go on to examine certain views which Mr. Tilak expressed at Madras in regard to the nature and origin of his present deputation and mission. In the *first* place, he said:—"There is a certain call from Providence, from higher sources, and we cannot resist the temptation of responding to the call. I cannot resist." We regret we have to express our entire disapproval of this strange idea of Mr. Tilak's. If he is only making use of a rhetorical or oratorical device, we do not object, and we have no need to. But why this vain invocation of a supernatural sanction for a purely temporal purpose and for an ordinary prudential measure of civil and national import and importance, especially when it is impossible to prove it to the satisfaction of even credulous men who are inclined to believe in superstitious practices and sanctions. In the *second* place, "we are going," says Mr. Tilak, "on a mission of Dharma." This, again, is, in our view, to task human credulity in a way it cannot bear the strain. We have the most perfect and absolute faith in Dharma, as taught in our hoary and holy Vedas and Scriptures. We can boldly and unhesitatingly say that we do not find any sanction in our Dharma for this mission. And why? It is purely a mission for the realising of certain secular aims, and for the gaining of certain worldly ideals, which we have learned from the West, while our Dharma is associated entirely with spiritual and other-worldly gains with which modern democratic ideals and aspirations can have no possible connection.

In this connection, also, we cannot

but make a brief reference to the fact that Mr. Tilak has all his life been a doughty champion of India's time-honoured social ideals and usages against the attacks of all modern social reformers and revolutionists. It is difficult to explain why, in advancing years, he has resolved to abandon them. If he only seeks, by this strange and sudden departure from the accepted beliefs and settled convictions of a life-time, to gain self-government (or Home Rule) for India, we can understand his new course and policy, though we cannot follow him therein. We can certainly explain though we cannot sympathise with or share, the current or fashionable view that our social rules and ideals must be abandoned for European ones in order to achieve for India the machinery and methods of European democracy and the position of power, if not of predominance, which such achievement will secure to us within and without the Empire. But why take the name of Providence, and of Dharma in vain. For 50 years and more there has been a party of Indian reform or revolution which has sworn to destroy our immemorial institution of Dharma and that unique social system which has served for untold ages as its citadel of defence against unnumbered foes external and internal. Mr. Tilak's accession to that party is certainly a great source of strength to it. Those Hindus, however, who still believe in its spiritual efficacy and necessity need not take fright. Dharma—the ancient and sacred Dharma, not the strange and novel one of which we have seen Mr. Tilak talking about in Madras during his late visit,—is eternal, and cannot die. Those who still care to defend

the citadel of Dharma know well, like their ancestors of an immemorial past, that this Kali age of sin and sensuality will bring to them many trials and temptations. But they also know that the Supreme Vishnu is still the guardian of the eternal Dharma and will help them to tide over all crises and dangers. Nor need they entertain the fear, or suspicion, or anticipation that they will have no place or function in the achievement of the modern Indians' goal of, and aspiration after, self-government. Mr. Tilak himself has said that, if his own present deputation to England is to succeed, we must maintain the agitation in India. We who still are firm in our faith in the Holy Rishis and their eternal Dharma can also work here and heartily for the gaining of the cause of Indian self-government. No one need suppose that, because he does not stump the people of Great Britain on their own platforms, he cannot have the opportunity of advancing his country's cause at the present time and crisis of its history. Our work here is at least as important as that done in England. Mr. Tilak himself has said as much, and we shall all discharge that duty diligently, while at the same time we shall have the high and inestimable privilege of guarding the citadel of Dharma and transmitting it to our descendants even as we have received it from our honoured forbears and the holy sages of antiquity.

Burma's Interference with Newspaper Circulation.

We cannot but express our regret and surprise at the action taken by the late and the present chiefs of the

Burma Government in prohibiting the circulation of *The Hindu* and two other newspapers—the *New India* and the *Amrita Bazaar Patrika*—from entering that province and being read by its inhabitants. We are still more surprised that the Government of India should have allowed this arbitrary action to take place and become, by its continued silence, a consenting party to its perpetration. Our surprise is all the greater when we are told that the Burma Government's action has been taken under section 26 of the Post Office Act under which the Executive is empowered, on the occurrence of any public emergency or in the interest of public safety and tranquillity, to order that any postal article or class of articles may be intercepted or detained. What public emergency or danger to public safety has occurred to necessitate so unjust and arbitrary a measure we cannot understand. The utmost peace and tranquillity prevails everywhere throughout India, and in Burma too. It is only in Bengal that there has been an occasional recrudescence of anarchism, and Government has acknowledged that it is confined to a small number of mere youths who receive their inspiration from some quarter not yet known and traced. The Government of Bengal is, we believe, about to arrive—or has arrived—at some clue, and the Rowlatt Commission is sure to unmask its true origin and to advise the Government as to the further steps to be taken to put down the movement. Burma is avowedly free from disturbance of all kinds and certainly remains free from all suspicion of any touch or association with the evil of anarchism or, indeed, any other evil tendency calculated to disturb its present condition of placid calm.

Moreover, we cannot especially understand why *The Hindu* newspaper at least should incur the displeasure of the Burma Government. We have very little personal knowledge of the contents of the *New India* and the *Amrita Bazaar Patrika*. But we have read *The Hindu* regularly for more than 35 years past, like the rest of the Indian public in this Presidency. Especially since it has come under its present editorial direction, it has never swerved by a hair's breadth from the most honourable and well-established traditions of the best kind of journalism ever known even in its original home. Since Mr. Kasturi Ranga-iyangar took up its editorship, the reading public in this Presidency and elsewhere has learned to regard *The Hindu* not only as the most fearless exponent of public opinion on all matters relating to the public interest and welfare, but as always actuated by the noblest motives of justice and honour in its dealings both with the Government at large and with individual officials of all grades from the highest to the lowest. Since 1905, the career which *The Hindu* has run in its relations to its subscribers, the public and the Government has been absolutely above board, and such as to reflect the highest credit and honour both on its most worthy and honourable editor and on the public—especially the Hindu public—of this Presidency. It is passing strange that the Burma Government should have passed an order of exclusion on a paper which can boast of a career and principles which will bear comparison with those of the ablest and worthiest representatives of the freedom and

honour of the Press,—even such men as Delane, Greenwood, or “Honest John.”

Mr. Bernard Houghton, the author of that excellent little work on “Bureaucratic Government—A study in Indian Polity” writes at p. 114:—“If there is one fault which the Burman has, it is an excessive veneration for authority, a deference to officials as officials, and a distrust of his own initiative and judgment.” And again at p. 131:—“In nature the Burmese are docile, obedient to authority, and kindly, presenting an ideally plastic material to the hand of the bureaucratic power.” Mr. Houghton also points out how the bureaucratic government still continues to avail itself of the benefits and profits of “archaic” methods of taxation like “a capitation tax or poll tax on each adult male, with a double rate for those who had renounced single blessedness” (p. 141) and “*Thathameda*, literally a tax of ten Rupees per house.” Mr. Houghton goes on, in Chap. V of his work, to narrate the various measures by which the bureaucrat in power in Burma has established a government which he describes as follows:—“The way chosen has been the iron way of military force. For Burma, England still stands a menacing conquerer, armed to the teeth, not a torch-bearer of knowledge, a kindly guide to a higher civilisation.” (p. 157)

Is it because *The Hindu* and other papers are likely to point the way to a higher ideal of public and political life that the Government has placed them under its ban and prevented them from entering Burma? We cannot resist arriving at such a conclusion from the facts stated above. The Press in Europe is stated, by no less

a writer than Mr. W. S. Lilly, to be “the greatest de-ethicising force of the age.” Still, journals of all kinds from Europe and journals conducted by the representatives of the Press trained in all the known excellences of European journalism are allowed to enter Burma freely, and no harm is believed to have arisen, or expected to arise, out of them for the Burmese people. The editor of *The Hindu* and his assistants may not be men trained in the methods and merits of European journalism, but they are men who have imbibed the highest lessons of European history and literature and who are resolved to follow only the highest and purest models of public life and public virtue which are found scattered in the political and literary annals of Europe in general and of England in particular. We feel quite certain that the Burmese people will profit more by reading *The Hindu* and other Indian papers conducted on similar lines than any which are imported from elsewhere. Burma’s future must inevitably be influenced and moulded by the destiny and progress of India under British rule, and we think it is cruel and unjust to deprive the Burmese of the inspiration they can gain from the example of the people of India. But no such consideration will ever influence the bureaucracy which has chosen, as we have already seen, “the iron way of military force” in Burma. Mr. Bernard Houghton rightly asks:—“Will a bureaucracy ever learn that mechanical accuracy is not life, that a drilled automaton is no substitute for the life and spirit of a living organism.”

There is, besides, one special consideration which makes the prohibition of *The Hindu* newspaper from circulating in

Burma a special grievance and a cruel wrong to the people of this Presidency. The South Indian has always had a fascination for Burma and its people. Also, since its conquest by Lord Dufferin, the Tamil incursion into Burma has been taking place on an unprecedented and ever-increasing scale. The Tamilian goes all over India and even beyond its frontiers and he can always hold his own anywhere. This characteristic quality of free movement and easy adjustment to new environment has brought into Burma large numbers of South Indians who have made it practically their home, and many have made it even a hereditary settlement while continuing to maintain their racial and matrimonial connections with the old country from which they went. To all such people, newspapers from South India must be most welcome as bringing interesting and important information, and certainly nothing can be more ungracious and cruel than for the Government of Burma to deprive them of the newspapers of South India.

Notes and Comments.

The Rev. Underwood says:—“Our next criticism is that the doctrine of Karma is surely responsible for some at least of the pessimism of India. If a man’s place in life depends upon an infinite series of causes in his past lives, the effort to escape it is futile.” And again:—“India can hardly fail to be pessimistic, for karma is a road that leads nowhere.” This again shows that the Rev. Underwood knows little or nothing of the deeper aspects of the doctrine of Karma. Karma has a double aspect,—a binding aspect and an aspect of freedom. If right Karma is done *with* the desire of fruit, then it is called *Kamyu-karma* and has a binding effect.

But if it is done *without* the desire of fruit, then it is called *Nishkamyu-karma* and has no longer a binding effect. As the mental attitude is selfish or *un*-selfish, the desire and the activity resulting from it is binding or the reverse. In the former rebirth is unavoidable. But the latter leads us to the feet of the Guru who is the enlightener of the soul long awaited and results in securing to us the faith, love and knowledge which leads us (as seekers of the truth) to the “One only without a second,” which is the Supreme Self. There is really no pessimism in India, for the Hindus hold that birth as a man is indispensable as a means to the attainment of the bliss of the Supreme Being. Sri Sankaracharya says:—

दुर्लभं त्रयमेवैतत् देवानुग्रहेतुक्म् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

“Only these three things, which are conducive to the getting of God’s grace, are difficult to obtain,—viz., birth as a human being, the desire for the soul’s freedom, and the attaining of the company of a great sage.”

The Hindus hold that the world is a duality (*or deandva*)—i.e., it consists of both good and evil, and so we are not pessimists. We also regard the world as evil in a particular point of view,—i.e., when we compare it with the bliss of the heaven of liberation which we call Mukti,—i.e., only in a relative sense. The Hindus hold that life is given to man for the supreme attainment of such heavenly bliss through Love and Knowledge. Hence, the Hindus are in truth optimists, though our Gurus usually dwell on the relative aspect of life above mentioned in order to stimulate the individual to sustained effort for the securing of the bliss of heavenly freedom which is life’s goal.

The Rev. Underwood writes as follows:—“Christianity leaves a place for man’s remorse and penitential tears.....If a man repents for his evil doings and genuinely desires to live a new and better life, then the divine forgiveness will be extended to him expunging the guilt of his

past sin, and the divine grace will flow out to help him in his conflict with evil desires, assuring him of victory. But in the doctrine of Karma there is no room for any such teaching. Karma is a great machine which grinds out results as surely and certainly as the sun will rise to-morrow. Man is in the grip of that machine, and however passionately he may cry out to it for forgiveness, it will not hear." Here, Mr. Underwood shows in the most thorough-going manner, how ignorant he is of the real import of the doctrine of Karma. For, the above passage quoted from his lecture contains, though he does not know it, the refutation of his misunderstanding of the doctrine. Hinduism, no doubt, holds that good Karma is needed to wipe out the sin of bad Karma. "प्रायेण पापमपनुदति." But this is not different from the doctrine that repentance—i.e., throwing one's self on God's grace—is enough to expunge the guilt of past sin. For repentance is the good Karma required to get rid of sin,—in this case. The doctrine of repentance is also a characteristic Hindu doctrine, and is no monopoly of Christianity. In fact, it is taught in the Bhagavad-Gita as the culminating point of Sri Krishna's teaching. Gita, XVIII, 66 says:—

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

"Abandoning all prescribed (purificatory) Karmas, rely on me as thy sole refuge; I shall release you from all sin; do not grieve."

The doctrine of forgiveness through divine grace following on repentance and true faith in the Bhagavan is here fully enunciated, and it is perfectly consistent with—and is indeed, as shown above, an aspect of—the doctrine of Karma.

Mr. Underwood offers another criticism of the Karma doctrine which once more shows how ignorant he is of the Hindu religion. He says:—"Logically there is no room in the doctrine for social service and the exercise of philanthropy. If, for example, the lot of the outcaste is due to

the working out of his Karma, if it is due to his sin in former births, it is sheer interference with the operation of Karma to try to alleviate his suffering and to relieve his lot." To a missionary like the Rev. Underwood who knows precious little of Hinduism, this might seem a crushing attack on our religion. But a little deeper acquaintance will show how shallow it is and remove Mr. Underwood's difficulty. Let him not be always thinking of the sufferer. Let those who are sinners—and all are sinners until they have wiped out their sins—think of themselves, first and foremost. In order to get rid of sin, they must do good Karma, and it is good Karma to do service which will relieve other's suffering. So "the doctrine of social service and the exercise of philanthropy" is part and parcel of the doctrine of Karma.

The Hindu doctrine on this subject is identical with what has recently been taught by Principal L. P. Jacks in "Land and Water." "The most effectual way of doing good to others is to mind your own business—the most effectual, but the least showy, for there is nothing in it to indicate to the passers-by that you are a philanthropist. One often wonders what the world would be like at the present moment if civilisation had been grounded from the first on the law of 'mind your own business' with less said about doing good to others. I cannot but believe that we should be living in a far better world. There would be less idleness, less inefficiency, less ugliness, less dirt, less shoddy, and above all less humbug,—less, in short, of everything which darkens the future of the earth." Another writer says:—"For every one to fulfil perfectly his own part is to render excellent social service." Herbert Spencer, too, hopes for the complete reconciliation of egoism and altruism.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price per copy Annas 4 only, For 50 copies Rs. 10 only.

Olla Podrida.

In the issue of the *Madras Mail* dated 3rd April 1918 there is an extract from the *Manchester Guardian* dealing with multi-millionaires in England and America. Each of these two countries seems to be greater than the other in the number of its multi-millionaires, and the penury limit stands at a figure that takes our breath away. How was all this money made? Perhaps it is a case of the infinite self-productivity of their wealth. But history whispers something else. Is its whisper true?

So Canada has become dry by a single legislative act. Liquor has ceased to be. Russia also became suddenly dry though it is now improving after the Bolshevik triumph. England and France are now in a state of partial dryness. So the law of conservation of intoxication requires that some other countries should be very wet. I am firmly convinced that this is the law of nature that has brought about the Indian Excise policy. I do not know about all the political springs of our social phenomena but I am fairly sure of this.

Mr. Wacha said of Mr. Gokhale that he was a self-educated post graduate. It is this quality of tenacious resolve born of deep study and mature reflection that is the secret of individual and national greatness. Yet how absent it is at the present moment in this country!!!

By the bye, did you read about the new tiger hunt described in the *Hindu* on 1st April 1918. Why did the description appear on the All Fools Day? Tigers were hunted with clubs and were patted on the nose with canes. We learn that many of the hunters were sent by the ungrateful animals to the place where hunters cease from troubling and the hunted are at rest. The *Madras Times* seems to think that such hunts develop pluck. So there is a soul of goodness even in the Arms Act, is it not?

So we are getting into the N. E. W. (National Education Week, not anything

new). The N. E. W. is proclaimed to be something very new but as usual one man does the work and another takes the credit. I have already stated that what we want is a system of education that will supplement, but not supplant, what we have. A few branches of technical education and a few industries started side by side with the training in such technological institutes—that is the humble ideal that many of us have as we want something practical to be done in this unhappy land where we have speeches *ad libitum*, but little or no practical effort. But the new gods of the new S. P. N. E. turn up their noses at this and say that they are going to banish clerks and create multi-millionaires by a wave of their magic wands. I wish that the collections are made provided that they are not handed over till a clear and feasible programme is available and our own men will take up the programme.

But who cares for all this when we are going to have the rapture of living during the Dedication Sunday? "Bliss is it in that dawn to be alive, and to be young is very heaven." Ornaments are pouring in drawn by an invisible magnet which operates only on silver and gold. Then there are lucky bags, variety entertainments, fancy bazaars, meetings and orations without number, and unlimited praise—mostly from a safe quarter viz the self of the person praised—etc. etc. But we must have a clear vision as to the real needs of India and should not act precipitately and hand over the collections in haste and then repent at leisure.

Let us not forget that India will live even after the N. E. W.

SCRUTATOR.

Hindu Society.

Under Vikramaditya VI, the Chalukyan (1031–1126)

(BY A. V. VENKATARAMA Aiyar, M.A.)
D.—Geographical.

The soil of the Kuntala country was rich and produced plenty of grain. The climate was warm even in the *sarat* season (October–November). Rice (*sali*) was the crop that

has asserted itself and forced the Government of India to concede to it the privilege of forming a province of its own and separating itself from the dominating and self-assertive Bengalee people. Of course there is a commonness in the religious consciousness and civilisation which makes one part of India more or less like another,—though even here it has been claimed that there is such a thing as a specifically distinctive Maharatta religion, or the Sikh cult of the Panjab, or the Bengalee Vaishnavism of Chaitanya. Distinctiveness of national sentiment in politics or religion, however, is not incompatible with a common civilisation, as shown by the history of the movement of nationality in Europe during the last century. The growth of national aspiration in various parts of the Indian continent can only find satisfaction in the foundation or strengthening of separate provincial governments with ample powers of providing for their own separate needs and growth, while maintaining them in federal association and alliance with the supreme central power vested in the Government of India.

The New Cult of Dis-obedience.

An Indian writer in the *Commonweal* of October 19, 1917 indulges in a violent denunciation of what he calls the "Cult of obedience" in India and writes glowingly and eloquently of the present change in the Indian temper. He says:—"The old-time habit of unreasoning submission has given place to the spirit of critical search and enquiry. Institutions and observances, social or political, are not deemed to be time-honoured and

therefore unimpeachable. They are now to be tested and justified by their necessary or beneficial functions. Priestcraft in religion and repression in politics belong to the irrevocable past." This writer evidently misunderstands the entire import of Dharma. Dharma and Brahman sum up the two great ideals of India. Brahman is the *eternal* goal, and Dharma is the *eternal* path to its attainment. They are never proclaimed as conclusions reached by the processes of ratiocination or of adjustment to the social and political exigencies of the Community. They are not dependent for their validity on the will of a worldly sovereign, whether an autocratic king or a parliament possessing supreme legislative and controlling powers. Dharma is not law in the modern sense of that word. Every system of law, mediæval or modern is in a constant state of flux and reflux in response to the varying conditions of society. Law adjusts itself to social conditions and needs, but in India society has to adjust itself to Dharma as an ideal. For, it is the means to the attainment of the eternal goal of deliverance from the bondage of *samsara*,—of God-realisation and self-realisation. No "critical search and inquiry" is possible, or can prove of avail for the discovery of Dharma; No utilitarian tests or standards are applicable to it. What reasoning can do is to reconcile any seeming conflict between the rules of Dharma proclaimed by different Rishis, and to declare their exact import in their application to the exigencies of life. As belonging to the divine order of the world, they require no "justification"; and any "impeachment" of them can only proceed from persons

who are ignorant of their meaning and value. Moreover, it must be clear to all who have followed us so far that Dharma can never have its origin in "priestcraft." The priest in India has in his ministrations simply to follow the injunctions of the Sastras. Our priests—or Purohits—have very humble duties to perform, and hence receive only a very poor remuneration. The Hindu householder has to perform all Vedic rituals himself, and the priest only helps him with his special knowledge of the formulas and processes laid down in the authorities. Hence, to refuse obedience to the Sastraic precepts can only be interpreted as meaning that the end or goal they proclaim is not one which is acceptable to us. Similarly, to render them faithful homage and comply with their requirements can never be interpreted as unworthy of men who have "a healthy craving for improvement," or "as detrimental to initiative and independence in any sphere of human activity." If the modern Hindu wants to be "left free to err" in matters of Dharma, he is thereby only left free to miss the goal of life, viz., self-realisation and God-realisation.

Mr. Montagu's Visit.

Lord Curzon is said to have declared in the House of Lords that "Mr. Montagu was going out on the understanding that he would make no speech at all" and that "there would be neither action nor speech" by him while here. In cases like this, speech is itself action. So he would not speak, and could not, without consulting the British Cabinet and obtaining its final decision regarding the changes to be

inaugurated in India after the war. We think this is on the whole a wise decision, though this would doubtless deprive his visit of much of the interest which would temporarily attach to it owing to the excitement that would be caused everywhere if he spoke freely on all the views expressed before him. We are of opinion that, after he completes his programme of visits to various parts of India, the Viceroy should in consultation with him settle the programme of reform and announce it to the people of India.

Mr. V. P. Madhava Rao, our foremost statesman in all India to-day, said in his recent speech at Tanjore that Mr. Montagu has nowhere stated that "the present bureaucracy should be done away with and the character of the government changed." These are exactly the points on which the people of India have been agitating in congress for years, and now the Moslem League has joined it and made a similar demand for change. It seems to us clear that large changes are about to be introduced or else we should not see so much stir among the Anglo-Indian Community. The Indian leaders, therefore, must be ready with such a scheme as is workable and convince Mr. Montagu that it can be safely introduced.

The points to be chiefly attended to are two:—(1) the securing of a non-official majority in all Indian Councils; (2) the Council's control of the executive. Mr. V. P. Madhava Rao said at Tanjore:—"We are prepared to suggest checks and safeguards against any abuse of the powers granted to us." We have carefully scrutinised the correspondence columns of the leading newspapers, and find no suggestions regarding a working scheme of "checks and safeguards." Men are mainly

was raised and there was also the cultivation of sugar-cane which was as white as pure crystals. Banavase province was famous for areca-palms, (*kramukha*), *ketaki* flowers, cocoanuts and plantains. The North or Hindustan was famous for horses and the South for areca palms (*pugadrumas*): Kerala and the islands in its neighbourhood produced camphor; the Western coast or the Malaya hills abounded in cloves and spices. Saratha (?) was noted for saffron; Pundraka (?) produced sugar as fine as sea-sand; Kashmir was famous for vine-creepers and wine. It was from these countries that the chief commodities were imported into the Chalukya dominions. Not only was there good land communication between the various parts of India but there seems to have been a large amount of sea-borne trade. Bilhana tells us that he sailed in a ship to the south from Gurjjara or Saurashtra (Guzerat). The oil for burning lamps was got from Persia.

E.—Economic.

Long before the 11th century the Dekkan had passed through the stage of pure barter and money already intervened as a medium of exchange. There were coins of all metals, gold, silver and copper. The chief gold coin was *nishka*. Gold and silver seem to have been used also as bullion, e.g., *gadyanas* of gold and silver weighing forty-eight *gunja-phalas*. 'Pon' was used in the sense of a *varahan*, and was also a gold coin or bullion though its value at the time is not certain. *Haga* or *paga*, *hana* or *pana* seem to be copper coins the exact values of which are difficult to determine. The Chalukya coins were not struck to the Southern scale of weights. They were curious cup-shaped pieces known as *padmatankas* or lotus-coins. The coin of Jagadekamalla published by Mr. Vincent A. Smith is concave and shallow and cup-shaped on the margin, with *Sri* written three times. They have the boar form on the obverse and the *padma* or *chakra* on the reverse. Considering the extent and long duration of the Chalukya power their coins are not numerous and one plate of Mr. Elliot contains the whole collected during twenty-five years. They are not on the whole historically so valuable as those of the Northern India.

Lands were measured by means of poles of varying lengths, such as *bherundagale*,

kachchavi, *maragundi*, etc. *Matta*, *matlar* or *gantimattar* and *kamma* denoted different lengths or areas of land. One *matta* was equal to hundred *kammus*. 'Kuli' denoted a certain measure of rice. *Kani* and *visa* were terms of weight.

We hear of looking-glasses, windows of red stone, houses with flags flying over them, houses for play (*krilagraha*), drinking-vessels (*cheshakas*), conches (*sankhas*), syringes for watering purposes (*karanthras*) and *mashi* (a liquid for writing orders, probably on paper). The mention of these domestic articles points in general to a high standard of life.

Much advance was made in mechanical skill and technical knowledge. There was a kind of pulley (*panthughatiyantira*)—an arrangement or contrivance for drawing water from wells. Toddy (*sura*) was drawn by means of pots attached to trees. The artisans could draw portraits on slabs with brushes. Looking glasses were silvered by pasting some powder. Lac was used inside gold and silver ornaments. There is mention of lenses (*suryopalas*). We hear of a slender instrument for boring pearls (*salaka*) an instrument for sharpening swords and a lapidary for cutting and polishing gems (*sanapalapattika*).

There seems to have been a large number of merchant-guilds (*srenyas*) or commercial corporations. We come across in inscriptions of grants made by the guild at Balligave. Besides the general body of the merchant-guild there seem to have existed side by side with it specialised bodies known as craft guilds. There is a record of two districts headed by the guild of *Dasas* at Balligave. A Shikarpur inscription notes that two sculptors set up an image of a god in order to clear some aspersion on their guild. Fifty cultivators headed by the *mcharis* are said to have given one ladeful of oil on the oil mills for the worship of some god. There is a reference to the guild of the *mummuri*. These instances lead us to infer that in those days there were such trade-guilds as those of sculptors, corn-dealers, oil-mongers, weavers, etc. During the days of Rashtrakuta supremacy in the 8th, 9th and 10th centuries mention is made of a guild of weavers of the Murumkeri of Puligere. Prior still, Dr. Bhandarkar has shown that very early in the Christian era

during the age of the *Satavahanas* or *Andhrabrittyas* there were such guilds in existence. These facts seem to point to a continuity of these institutions and to testify to the circumstance that India developed more or less on lines similar to the countries of Europe and that she was at one time of her history far ahead in commerce of even the most commercial countries of Europe of the same age. The foreman of a guild was in very many cases a *setti* (*sreshthin*—senior merchant). Besides the guilds which were merely commercial corporations we hear also of corporate bodies for administrative purposes—*nagaramahajanas* with a *pattamasavi* as their mayor. We hear of a grant by the five hundred *mahajanis* of Ayyavola. In another instance one Jnanasakti is said to have allotted into the hands of the four-hundred and twenty some lands the annual yield of which was to be utilised by the body for some religious purpose. Though details of their organisation are unfortunately not fully forthcoming at this distance of time yet this much seems certain that both guilds and administrative bodies received permanent deposits of money or land from private persons, paid interest on them from generation to generation and acted faithfully as their custodians and agents. The very fact that persons like Jnanasakti allotted money into their hands makes us infer that their organisation was complete and efficient and that their honesty and appropriation of the interest on the capital for the purposes for which the grant was made by the donor must have been above doubt or question. The guilds and town corporations seem to have enjoyed a large measure of autonomy or self-government in the internal administration of their own affairs without any vexatious interference on the part of the central government, for we hear of their calling upon the various sections of the people and commanding them to give on specified occasions certain specified dues on some specified articles. The mutual relations between the guilds and the town corporations are not very clear. The guilds were commercial in their aims and attended merely to the granting of fairs and markets, fixing the price of articles and examining their quality, whereas the town corporations were more concerned with the general administration of the locality. Though their functions seem separate and distinct yet

there was no hard and fast distinction between the two. We hear of *settis* (merchants) constituting the large assembly of the town and there is a reference to the guild of town citizens. We may surmise therefore that in most cases the functions of the two overlapped each other and that the same persons sat in both bodies to perform the different duties of administration and the direction of commerce, as was the case in Europe. 'Self-government by means of such bodies always formed an important factor of the political administration of the country.'

Persons engaged in trade seem to have acquired large fortunes. It is the *Settis* that built temples and constructed images. Their gifts were very costly. The wife of Hampasetti constructed an image of Tara-bhagavati. Setti Sangamvayya of Lokkigunde built another *vihara* of Taradevi. The ten *settis* of Dambal carved out a *vihara* of Buddha. The *rodha byavahari* Marosetti made another grant.

Only one inscription at Davanagere dated 1060 A.D. gives us a clue as to the general rate of interest that was prevalent in the 11th century. Therein four *gadyanas* are said to have yielded an interest of *haga per mensem*. By a look at the old mathematical tables and after a slight calculation the rate of interest *per annum* is found to be nearly 8 per cent. Apparently the rate of interest does not seem to have been so high as in modern times. 'If the rate of interest depends on the degree of security and bears an inverse ratio to the efficiency of government it would appear that the country was well-governed notwithstanding political revolutions. To this result the efficient local organisation spoken of above (the Village Twelve and the guilds and town corporations) which no changes of dynasties ever affected, must no doubt have contributed in a large measure.'

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

It is to produce that *Sakti* and to give the *Atman* the power of response to the spiritual power innate in the *Atman*, that the child is initiated in the *Mahantantira* at the age of seven, or even at the age of five in the case

of exceptionally spiritual children. The child then obtains its second birth from the Guru and it is taken to its Guru for spiritual training in the knowledge and the realisation of the sound, in which it gets its initiation from the *Sat Guru*. The little child thus initiated is known as the *Brahmachari* or the walker on the path of Brahman. The *Brahmachari* represents the first *Asrama* of the *Brahma*, the *Kshatriya* and the *Vaisya Varnas*. The *Brahmachari* with the badges of his *Asrama*, the *Danda*, the *Munji*, and the *Ajina*, doing service to the *Guru* at the *Gurukula* or the *House of the Guru*, following a rigorous and systematic life, ever under the affectionate care and the unyielding and strong-willed command of the *Guru*, strictly celibate in life and closely controlling all the senses of the body under the guidance of the *Acharya*, undergoes the long course of training, which is to prepare him for the *Dharma* of the *Grihastha* or the Householder, at the end of his *Brahmacharya Asrama*. The ideal laid down for the regulation of the *Brahmachari's* life is so grand and all-perfect that the term *Brahmacharya* is used to denote such strong-willed purity of life in all other *Asramas*, the *Grihastha*, the *Vanaprastha* and the *Sannyasa*.

The course of instruction for the *Brahmachari* extends over a period of twelve years under ordinary circumstances, but it is extended or curtailed, in accordance with the capacity of the *Sishya*, the complete course of education running over thirty-six years at the maximum. The year is divided into two terms, the first term commencing on the Pournami day in the month of *Shravana*, during which the *Vedas* are to be studied, and the second term beginning with the Pournami in the month of *Pushya*, in which the *Veda-Angas* are to be studied. These are the main divisions made in the year. The whole course of instruction to be gone through by a *Brahmachari* during his *Gurukula-Vasa* includes the fourteen *Vidyas*, (*Chatur-Dasa-Vidya*), namely, the *Four Vedas* (1 to 4), the *Ayur Veda*, the *Dhanur Veda*, the *Gandharva Veda* and the *Artha Sastra* (medicine, archery, music, and the science of wealth being included in the term "*Vedas*"); the *Six Veda-Angas* (5 to 10), called the *Shad-angas*. (*Siksha*, *Vyakarana*, *Chandas*, *Nirukta*, *Jyotisha* and *Kalpa Sutra*); (11) *Nyaya* through the *Shad-Darsana*; (12) the *Purva Mimamsa*—the logical enquiry into

the *Karma Kanda*; (13) the *Uttara Mimamsa*—similar enquiry into the *Gnana Kanda*; and (14) *Dharma Sastra* (including the eighteen *Puranas*, the *Upa-Puranas*, the eighteen *Smritis*, *Itihasas*, &c.). The daily duties of a *Brahmachari* are (1) *Sandhyavandana*, (2) *Agnikarya*, (3) *Brahma Yagna*, (4) *Bhiksha*.

When a *Brahmachari* has gone through his full course or as much of it as is given to him by his *Guru*, in accordance with his capacity and the time at his disposal, the *Brahmachari*, unless he chooses to stay away in the *Gurukula*, as *Naishthika Brahmachari*, devoting all his life to service to the *Guru* and to study, he passes through the next *Samskara*, known as *Samavartana* or the completion of his educational course and also the *Samskaras* of *Prajapatya*, *Saunhya*, *Agneya*, and *Vaisvadeva Vratas* known as the four *Veda-Vratas*, through his *Acharya*, and then, at the bidding of the *Guru* and with his blessing enters the second *asrama*, known as the *Grihastha Asrama* or the life of the Householder in popular language. Before this *Asrama* is taken up, it is open to the *Brahmachari*, if in the opinion of his *Guru* his learning of the *Vedanta* is such as to make him fit for the fourth or the highest *Asrama* or *Sannyasa*, and if his *Vairagya* is truly such as leads him naturally to that *Asrama*, he may pass straight on to the *Sannyasa Asrama*, with the full consciousness that the least failing in the *Dharma* of that *Asrama* makes him a *Patita* for ever, as he cannot thereafter give up that *Asrama* in favour of that of the *Grihastha*, for in the true following of *Varna-Asrama-Dharma*, there is only a going-forward, and a going-backward means a fall to the lowest regions.

This, the second or the *Grihastha Asrama*, is held to be the most valuable of all the *Asramas* and a sacred trust, as it were, in the hands of the followers of that *Asrama*. For it is the *Grihastha* that leads a life of his own in society and it is to his *Dharma* and to the *Dharma* of his *Dharmapatni*, that both the *Brahmachari* and the *Sannyasi* look for their very sustenance. The *Brahmachari* has to beg for his food and the *Sannyasin* has to be fed only by the *Grihastha*. If the *Grihastha* is in the least impure or leads a life opposed to *Dharma*, then he not only destroys his own *Asrama* but destroys also the other two great *Asramas*. This must be realised by a *Grihastha*, every moment of his

life, if he should deserve his place in *Varna-Asrama-Dharma*. The fire, the great god *Agni*, the protector of all humanity, the kind and ever-working intermediary between the gods and the human beings, tended and kept powerful by the *Brahmachari*, and brought into the house by him at his *Vivaha* and handed over to the keeping and tending of his consort, called his *Sahadharmacharini* or "the conductor of *dharma* with her lord" is the sole means through which the *Grihastha* has to make his life useful to this world and all the other worlds created by *Narayana*. To the girls, according to *Varna-Asrama-Dharma*, marriage at the age of seven corresponds to the *Upanayana-Samskara* for the boys at seven. Most of the social problems to-day existing and often imagined to exist will cease to exist, if our *Brahmacharya Asrama* is perfectly regulated and if marriages are performed in accordance with the injunctions of the *Shastras* and in accordance with the practices of our own elders even two or three decades back. New ideas may catch for a time, but they cannot live. To the true *Grihastha*, *Patni* is all in all. To the true *Patni*, her *Pati* is her *Guru* and service to him and the teachings in *Dharma* obtained from him are the means for her uplift and the sources of her culture and perfection in life. *Niyama* in life is the watch-word for the *Grihastha* and the *Grihini*. *Pativrata* is the only *Vrata* for the *Patni*. All the evils in our present social life and the loss of life at an early age, attributed by short-sighted people to the imagined evils of early marriage, &c., are rather more correctly to be set against the three great evils in modern life, namely, *Veda-Anadhyayana* (the non-study of the *Vedas*), *Alasya* (everlasting inertia), and *Anna-Dosha* (the enormous vices connected with the food that we take). If it is said that others do not observe these and yet lead happy social lives, as we imagine, our answer is that they have not got these *Dharmas* enjoined on them; that these *Dharmas* are enjoined only on the *Vipras* and that the non-observance of these by the *Vipras* leads to evil results in their case. That is why *Sri Krishna* says in the *Bhagavat-Gita*, that one's following one's own *Dharma* brings him fame.

(To be continued.)

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins, and Non-Brahmins)

BY G. RAMACHANDRA AIYAR B.A., B.L.

(continued.)

HINDU RELIGIOUS DHARMA, ETERNAL AND UNCHANGEABLE.

Mark your position, gentlemen, in the first place. Your Aryan Religion of the *Veda* (*Vaidikamatam*), which provides spiritual food and training for all kinds of human nature and grades of intellect, is of universal application, and obtaining for all times, past, present and future. It may be at least said that it is as old as Humanity itself, and your civilisation, which is based on that Religion, is not one of yesterday. If you have any faith in your scriptures, you find that neither your religion nor your civilisation is man-made. Neither of them therefore can be unmade by man, however presumptuous he may become. You must not forget that *no true history* (I may say by the way that Theosophical and quasi-theosophical guesses and the errors of the modern-day so-called historical researches by presumptuous novices make no history) refers, or can refer, to a period anterior to your civilisation, and that when your art, science and philosophy were in the height of their glory, never surpassed and never to be surpassed, the other so-called nations of the world, especially those that now boast of being most highly civilised, were only crowds of naked humanity roaming wild in beastful forests, sunburnt or icy according to situation. If you have your minds and eyes open, you must know, and can know, that the world-religions and civilisations, other than your own, are but later, partial, imperfect, man-made imitations of your own, imitations ever subject to change, whether for the better or for the worse according as man's whims will have it. You are not left so free to play with your *Sanatana Divine Religion* and its inseparable *Dharmic civilisation* as you will. You can effect no change in it. If you do attempt like that, you will yourselves be out of it. Your *Vaidika-Sastraic-Religion* is meant to guide you aright exercising strictest jurisdiction over you. You cannot pretend to shape

It as it may suit you, or in any manner meddle with it. You are no doubt quite free to go out of it for all appearance and take the inevitable evil consequence. Many have so gone out, and many more are ready-prepared to go out also. A part of every true Hindu's life-object now should be in particular to often approach this latter set of people, whether they like it or not, it matters little, and to remind them constantly of the heavy loss and deplorable fall which will be their lot if, by continued ignorance and perversion, they fail to profit by the real Hindu mode of training and life.

POSITION OF HINDU RELIGION AND CIVILISATION.

I do not propose to deal, in any measure, with our Grand Religion now, not even with its fundamentals. Standing, as I do, before a large educated Hindu audience presumably at least somewhat acquainted with the broad details of our Great Aryan Faith, I shall rest content with inviting your attention to only such of those main points as have a direct bearing on what I have intended to place before you this day. Your Sanatana Religion, being alone the universal and eternal one, is naturally the only world-religion which reveals the true object of life and death. [What this true object is will be dealt with in some detail, as a separate subject, on a future occasion, as I have not been able to compress that also in this paper already too long, I fear]. The other extant religions are of recent human origin, as their very names show, intended for the crude, homogeneous sort of preliminary training of baby-souls of the rising nationalities of the modern world (modern in the Hindu sense of the term). The relative position of these later man-made religions in reference to our Great Eternal Divine Religion, with all its well graded Dharmic provisions for the training of all classes of men from the lowest to the highest, is more or less analogous to the position of the unclassified schools for infants, managed by private agencies, in reference to a Government First Grade College with all its well-classed Elementary, Middle and High School and College departments and branches. The modern infant religions have in fact no word to say as to why man is born, or by way of explanation of the manifold varieties of life and experience both in and outside humanity. They

have yet to know the universal and eternal operation of your much familiar Laws of Karma and Reincarnation. A few people even among us, not properly trained in our higher Vaidika or Sastra-marga, are slow to recognise the very existence of such immutable Laws, and sometimes even shrug at their very mention. Their fall has been so great. While so in India and among ourselves, what can we expect to see outside India? When the true object of life and meaning of death are absolutely unknown there, even to those who are placed in positions to make Laws and Rules to guide their nations, it is only natural that no true code of morality and no sure and correct system of Municipal or other Law can possibly be brought into existence there. This is the reason why, notwithstanding the much-boasted advancement in material sciences, the Non-Hindu nations of the world are seen committing horrible blunders, and their man-made Codes and Laws, being often found mistaken or powerless, are made subject to unending transformations as fleeting circumstances may then and there suggest, without there being any idea whatsoever of a final goal or supreme end. Not knowing what man has come to the world for, that is to say, not knowing the true purpose of man's life on earth, their attempts, however sincere and bonafide, to regulate his life, as if to make it purposeful, are altogether meaningless, and their legislative and social measures, intended indeed to better man's life, are but blind gropings in the dark. It is bare truth and no flattery, when I say that it is left to you Hindus, and particularly to you Brahmanas, the rightful repositories of all Vedic Knowledge, the descendants of the mighty Brahma-Rishis of old (true Seers or *Uruvishas*) to hold on high the brilliant torch of Vedic enlightenment for the true spiritual uplifting, real soul-saving advancement, of all humanity. You must realise the loftiness of your position of spiritual trust, and not degrade yourselves to the mere position of animal humanity, and you must also not forget that with spiritual advancement all other kinds of progress actually necessary for the well-being of man are also incidentally secured.

(To be continued.)

Two Hindu Plays.

(By P. R. KRISHNASWAMI, M.A.)

(continued)

From Nandanar to "Padukapattabhishekam" is a long transition. The manner in which the latter play has held sway on the Indian stage for many centuries may seem a marvellous fact. And yet the characters who figure in the coronation of the sandals of the great Sri Rama have an eternal significance. From a literary point of view the story of the coronation possesses surpassing virtues. The whole is a tragedy but the tragic hero is made of stuff which renders him superior to any tragic situation in the world. Infinite goodness, infinite patience and forgiveness are in the composition of the ideal man in Rama. Rama the apple of the people's eye in Ayodhya is to be crowned and universal rejoicing attends the prospect of the event. But there is a villain in the situation, in the hunch backed gentlewoman of Queen Kaikeyi's service. The good Kaikeyi is seduced by her to ask two villainous boons of her royal husband. Manthara, the woman in Kaikeyi's service is indeed not an unfamiliar type of the villain in literature. She might have said with Richard III:

I, that am curtailed of this fair proportion,
Cheated of feature by dissembling nature,
Deform'd, unfinished, sent before my time
Into this breathing world, scarce half made up,

And that so lamely and unfashionable

That dogs bark at me as I halt by them,—

Why I, in this weak piping time of peace,

Have no delight to pass away the time.

Old Dasaratha is tricked into granting two boons to Kaikeyi, which he had vowed to give long ago. The King struggles hard before he can compose himself to fulfil his promises to his irate queen. The prospect of separation from the beloved Rama is for him too great a shock to bear and he collapses.

When the news of the cancellation of Rama's coronation is known, all Ayodhya is indignant. Within the palace itself the excitement is most intense. The hatred towards Kaikeyi and her maid, borne by every one, is so great that the princes seem near committing sacrilege. Lakshmana rebels at his father's dotage and Satrugna

would even slay Kaikeyi. But the influence of Rama, his mere presence, is peace-giving, and all passions are quelled. Even the mobs in the streets of Ayodhya who are all armed to avenge on Kaikeyi and her counsellor for having kept away from the throne their beloved Prince, are quieted by one look at Rama.

Great as Rama is, Lakshmana, the devoted younger brother, and Bharata the example of supreme selflessness are eternally unforgettable characters. There is probably no nobler example of tragic irony than when Bharata is pained at his mother's too solicitous ambition for himself. His grief at Rama's departure from Ayodhya is no less than that of any other. And at last this selfless, immortal, prince celebrates the coronation of Sri Rama's sandals, sandals that had adorned the lotus feet of the Divine Avatar.

In staging the story of any of the *Avatars* the feeling may come to the spectator that a sacrilege is being committed. Something of the Miltonic impudence in picturing the Omnipotent may seem to lurk in it offensively. But this feeling is only the result of our imagination. The very purpose of an *avatar* is to perform the Divine Mission while yet being a man among men. Another peculiarity of the Hindu conception of God is in the absence of a yawning gulf between the latent possibility of Man and Divinity.

An incident in the story of the Padukapattabhishekam which probably did not receive adequate emphasis in the staging by the Party was the share borne by Sita, the ideal wife. She must accompany her lord even if he ventured to the ends of the earth, through the dreadfulest regions on earth. When Sri Rama suggested for a moment that his spouse may spare herself the hardships of the forest and rest in peace and comfort at home, Sita is well-nigh quickened into anger. Did Rama lack the manhood in himself to think of not venturing to take his wife under his protection and in his close company? Such was the indignant question flung by Sita at her husband. The situation is worth pausing on a little, for it starts the entire action of the Ramayana epic. Without Sita in the forest, the epic would be "Hamlet" without Prince Hamlet. The story of Sita the changeling given up by Mother Earth at the point of the ploughshare, is the grandest complement to that of

The Hindu Message

THURSDAY EVENING 18, APRIL, 1918.

The Policy of Internments.

We must congratulate Government on its return to a more moderate and rational policy in regard to the internment of Indians without trial. In Bengal, especially, Government had locked up hundreds of people in an arbitrary manner under the extraordinary powers it possessed under the notorious ant-diluvian Regulation III of 1818 and under the specially-passed Defence of India Act, 1908. Several young men had been snatched away from their homes, even without the knowledge of their parents or guardians. In one case, even a student of the famous Bolpur School of Sir Rabindra Nath Tagore had been arrested and deported, and it was only his powerful intercession that saved the lad from the sad fate which would otherwise have overtaken him. The result has been that clouds of suspicion and unrest have gathered round the policy and action of the Government, and everywhere the popular discontent has manifested itself in the holding of public meetings,—more especially, in all the Provincial metropolitan cities, and leading towns.

At the meeting of the Imperial Legislative Council on the 19th ulto., the Hon'ble Babu Surendra Nath Banerjea, the Nestor of Indian politicians, moved a very moderate resolution, asking for an Advisory Board to deal with cases of internment. The object of the resolution was not to weaken the authority of Government

or to embarrass it, but only to help it in the exercise of the extraordinary powers it had assumed under the two Acts already mentioned, the old Regulation III of 1818 and the new special law of 1908 known as the Defence of India Act. If such a Committee or Board were appointed, it would help Government in arriving at a satisfactory conclusion in each case of proposed detention, and thereby justice would be done to the accused. Such a Committee had now become an absolute necessity for various reasons. In the *first* place, Government had avowedly committed a serious error of judgment in one case at least,—that which has become notorious as the Sindhubala case. In the *second* place, complaints had frequently been made that political prisoners were being confined in solitary cells. In the *third* place, in various cases reports had been spread about the breaking down of health, even to the point of insanity, among the detenus. *Lastly*, the present Governor of Bengal had declared himself in favour of such committees. Also, in 1908, Lord Morley had insisted on the need of holding a public inquiry in every case before the taking of action leading to deportation and detention.

The Hon. Babu Surendra Nath Banerjea effectively disposed of the objections to the proposed Committee or Board. An Advisory Board could only advise, and the Government was not bound by its opinion, and its power and responsibility remained the same as ever. No fear need be entertained regarding the safety of the lives of the persons appointed to the Committee, as the lives of the members of the various special tribunals which had tried and punished men accused

of political offences had been perfectly safe. Lastly, the Rowlatt Committee which had been constituted in Bengal was not meant to deal with individual cases of detention, but only investigated the allegation regarding the existence of a wide-spread conspiracy in Bengal and would advise the Government on the measures, if any, needed to deal with it.

The Government admitted how "imperative it had become to satisfy public opinion" in this matter, and would ask Local Governments to appoint Advisory Boards "consisting of one English and one Indian officer of judicial experience, one of whom must be a High Court Judge, to sift evidence and enquire into the cases." They also admitted that "a good deal depended on the personnel of the Committee," and that "it should be such as to inspire public confidence." They added:—"We would ask the Local Governments to associate an educationist with the visiting agency."

All this is well, but we would like to ask why and how this revolutionary movement in Bengal has come into existence within the last few years, and why a revolutionary unrest, though unaccompanied by violence, has spread over the whole country from the Himalayas to the Cape Comorin. We think that it is time to satisfy the aspirations of the people for "*self-determination*" regarding the constitution of the Indian Government. Long ago, the greatest figure of the Nineteenth Century in England's politics—the late W. E. Gladstone—pleaded for "a real, living representation of the people" of India in the working of the constitution of the Government here. Nearly thirty years have passed since then, and we

are still asking for the same boon. The lot of the Indian masses and multitudes is worse now than it was a generation ago, and the people feel that, if a change is to take place, it can only be when they are in a position to determine their own future in respect of industry, commerce, and, above all education. Let our Government resolutely embark upon the granting of a full and satisfactory measure of self-determination, and India will return to its usual condition of calm and contentment.

Theosophy and National Life.

Such was the title of the address recently delivered at the South Indian Theosophical Convention, Adyar, by Mrs. Besant. We do not think this a suitable occasion to discuss the general Theosophical doctrines expounded by her. We wish merely to deal with her ideas in regard to national life and her expositions of Hindu thought and culture in the course of her address.

We do not find any warrant in our holy scriptures for the view that a hierarchy divided into seven groups is carrying on the world's activities. She calls one of these groups as the governing group and then proceeds by some anxious intellectual process not realisable by us to connect the sage Narada with it. She says:—"In the Hindu Puranas and Itihasas we find one name—Narada—who went about the world and stirred up wars, for a war from the standpoint of the hierarchy is not as a war looked at from the standpoint of man. From the standpoint of the Hierarchy, war is a thing by which certain purposes are brought about quickly, which otherwise would have to be delayed for ages."

It is rather difficult to realise the divinity of war even after such apologetics by such a personage. War is due to the baser elements of man—greed and hate—and no one should praise it in the name of religion, though it may have a few beneficial social and political results produced at an enormous cost. But let that go. Why drag in the holy name of Narada—the prince of all lovers of God ever busy with the blessed mission of turning all hearts Godward—into the heat and turmoil of war and carnage? He has been described in our sacred books as going from place to place with the *Veena* in his hands and God's sweet name on his lips.

गायन्मारायणकथो सदा पापभयापहाम् ।

नारदो नाशयन्नेति नृणामज्ञानजं तमः ॥

अहो देवर्षिर्धन्योऽयं यः कीर्तिं शार्ङ्गधन्वनः ।

गायन्माद्यन्निदं तन्त्यारमयत्यातुरं जगत् ॥

Then comes the astounding declaration that one of the Hierarchy is in charge of each nation and that "at the head of India is a great Rishi who has come along the line of evolution of an Indian Rishi." This invisible sovereignty of the Rishi was probably conferred on him by the "great ruler of gods and men" and he has very likely deposed Indra and his subordinate gods who were assigned certain special functions of control and guidance of the earth and other spheres by God according to Hindu Scriptures. The control and direction of state activities being the *summum bonum* of existence according to the modern philosophy of life, *rishis* have probably transferred their allegiance from God to the *zeit-geist* and have partitioned the sovereignties of the world in an invisible way. But what is the meaning of "the line of evolu-

tion of an Indian Rishi"? Perhaps the attainment of *rishihood* is not a matter of individual spiritual striving, but is a slow accretion to the national endowment like acquisition of worldly treasures.

We are then told that "Theosophical truths put the theory forward definitely that religion must be an integral part of education." We have always thought that it was in India alone that it had been realized all along that teaching and studying should be integral portions of a worshipful life and that the highest aim of education as being the sole means of self-realisation was steadily kept in view. But perhaps what we are now told is an instance of the frequent intellectual phenomenon of the rediscovery, often in a fragmentary and mutilated form, of what had been already discovered, followed by the apotheosis of the rediscoverer which is in due proportion of the forgetfulness of the greatness of the original discoverer of the truth.

She then says that Theosophy develops national life by teaching religion. But the only question that should be asked and answered is, what is the Hindu Religion that is sought to be imparted to our youths by the new agencies? Hinduism is such a rich complex of doctrines and practical means of attainment of purity and spirituality that none but those who have been born into it and have been loyal to it from birth can guide the life of the nation in such a way as to maintain the distinctive graces of our inner life and to preserve, for sweetening and irradiating the earth, the rarest and brightest of the cultures of the world.

Notes and Comments.

The Editor of the *Indian Social Reformer* in the issue dated 7th April 1918 of that self-laudatory weekly says that the standpoint of the *Hindu Message* is "pseudo-Hinduism" and will not be recognised by orthodox Hindus as their own, and that it is not "the standpoint which naturally belongs to orthodox Hinduism but is the outcome of antagonism to Western thought." Perhaps the editor thinks that twenty-eight years of virulent and relentless attacks on the Hindu social polity is the best qualification to understand the orthodox Hindu standpoint. The *Hindu Message*, stands for the highest Indian thought in the realms of social and spiritual life, and seeks to build the highest Western thought into our national life without surrendering our soul's royal prerogative of self-determination. If the editor of the *Indian Social Reformer* discovers therein an antagonism to Western thought, we are afraid that the antagonism is not to the highest Western thought but to the editor's pseudo-Western thought which in ignorance of the highest lessons of Eastern and Western culture seeks to run amuck among our long established social institutions and overturn the fine acquisitions of traditional culture. Perhaps he regards himself as the summation of the entire Western thought. In his review of our article on "*The Hindu Maiden's Bashfulness*" wherein he refers in a tone of supercilious and patronising superiority to us as a "sapient scribe," he clearly shows the cloven foot. He is, or seems to be, unable to distinguish between that supreme charm of modesty and self-effacement which is the true source of the Hindu maiden's attractiveness to her husband whom she regards and reverences as the jewel of her soul and the seductive charm of coquetry which is the result of the institution of courtship. This supersapient scribbler seems to think that marriages which are the result of free marital choice by the persons seeking union have a special charter of happiness here and hereafter. As Mr. Gerrard well says: "In a chapter on The Impersonality of Sex, Shaw proves conclusively that the specific relation

which marriage authorises between the parties, does not of itself include all the higher human relationships. It does not necessarily imply affection, congeniality of tastes, similarity of habits, suitability of class. The most disastrous marriages are those founded exclusively on the sex relationship. The most successful, so Shaw thinks, are those in which it has been least considered. Moreover, it is beset with the wildest illusions for those who have had no experience of it." Our parents and our children and our prosperity and fame are beyond our control and are God's gifts to us in proportion to our deserts. May not our dear companions in life be equally God's gifts to us? Further, if self-control and renunciation be the true joy and glory of life, a free and uncontrolled response to the call of the senses in the matter of mating is not the best way of attaining that end. Our marital ideals have produced the highest examples of fidelity and felicity known to literature or life and we cannot leave them to follow this supersapient scribbler's call. Hence it follows that the education given to our girls should be in harmony with our marital ideals and our ideals of life here and hereafter and must be such as will not expose them too much to the bold and impure gaze of men untrained in the fine arts of self-control and purity but will make their lives heavenly gardens which are full of beauty's blossoms and love's golden fruitage sheltered alike from the burning heat of passion and the freezing cold of benumbing toil. Whatever else we may have to sacrifice before the altar of the grim godlet who presides over the *Indian Social Reformer* we cannot and will not victimise our gracious Indian womanhood there.

The Revd. Underwood finally takes for comment the Bhakti aspect of our religion, and here one can only feel astonished at his flights into the region of prejudice,—flights which are on a perfect level with the examples we have given, and shall also now give, of his descents into the region of ignorance and misconception regarding Hinduism, and its doctrines of Karma and Jnana.

Let us first see what he has to say of the *origin* of Bhakti. He says:—"I take it that it is the hopelessness of the situation created by the Karma doctrine which hung like a nightmare over millions of souls and the craving of the human heart for a personal deity and a God of grace that gave so much impetus to Bhakti religion in India. Men had had a surplus of intellectualism and yearned for a God who should be real and near." Here Mr. Underwood clearly holds the view that the conception of faith in a personal God who loves and is loved is of later date than the doctrines of Karma and Jnana. Nothing can be a greater mistake. For, according to Hindu religion, the fruit of Karma can only be bestowed by a personal God; and no Karma can be worth the name unless performed as the mandate of God, or can yield its best and highest fruit unless done purely out of the love of God and without any personal interest in it. In the *second* place, there is no form of Vedanta of which the doctrine of a Personal God is not an indispensable and essential part. Even in the Advaita-Vedanta, we have the conception of the *Saguna-Brahman* (or Personal God), and faith in him is the essential preliminary to the attainment of Mukti or realisation of the one Atman. In the *third* place, even after one has attained to such realisation here on earth, one has to make it a permanent fact (as Mukti), and till then Bhakti is inculcated as essential both to the obtaining of the divine grace which is to hasten such permanent attainment and to the preservation of the human mind and body in health for the purposes of such attainment.

What is the "surfeit of intellectualism" of which Mr. Underwood speaks as leading to the "Yearning for a God who should be real and near." We have already pointed out that in India religion in all its forms is practical, and not a mere intellectual comprehension of certain propositions through the elucidation of texts or the application of the rules of the syllogism. Of course the Veda (including the Vedanta) has to be studied with the aid of a competent teacher before the aspirant

for spiritual perfection can engage in the rituals or the processes of meditation which have to be put into practice. But in such a study there is nothing which can be appropriately termed "surfeit of intellectualism,"—nothing like the interminable discussions and speculations which have become associated with the philosophy of the West. In India, too, we have what is known as the three systems of Vedanta. But their study need not take up much time, nor is their thorough mastery indispensable for the practical attainment of the highest form of Jnana. When a disciple finds the proper Guru who can lead him from darkness to light, then alone he has found what is needed. Without a Guru's gracious and merciful leading, no amount of dialectics or speculation can bear fruit in the realisation of the soul's perfection.

The Revd. Underwood then goes on to speak of Bhakti and its fruits as follows:—"Bhakti is like Christianity in that it recognises the uplifting and redeeming power of love." But, "the bhakti movement has not produced anything like the fruits its early apostles expected, simply because of its ethical deficiencies." And why? Mr. Underwood's argument is stated as follows:—"The Hindu says, direct your passionate love and devotion to Rama or Krishna and you will be saved. The Christian says fix your love and devotion on Jesus Christ. Now if it be true that we become like what we most desire, who would hesitate between Krishna and Christ?" To this we reply as follows:—"Firstly, in Hinduism, we believe only that one can become like Isvara in purity and love, but not in power,—for Isvara alone has the function of *Jagadyapara* जगद्यापारं the creation, protection and dissolution of the universe in accordance with the Karma of all jivas (living souls). In the *second* place, Krishna is Isvara Himself, absolutely pure and perfect. Mr. Underwood asks,—“Who would hesitate between Krishna and Christ?” And again:—"Hinduism has no figure, historical or legendary, that it can place beside Jesus Christ in his moral supremacy." We

reply that Mr. Underwood must make a reverent study of our sacred books under a gracious Guru before he can understand our conception of the personality and career of Sri Krishna. When he asks, "Who would hesitate between Krishna and Christ?", he is evidently referring to Krishna's sports with the Gopis of Brindavana. Sri Sukadeva's explanation of the Gopi incident in the Bhagavata-purana is a sublime page of India's spiritual history, and only those who are pure and perfect like Sukadeva can understand it truly. Moreover, even a great Christian Missionary, the Revd. Sakes, in a work called "Christ and Krishna," has written as follows:—"Krishna's love for and by the Gopis is a pure and holy love." When Mr. Underwood acquires a like spiritual advance, he too, will, like Mr. Sakes, be able to comprehend, in full measure, the infinite love, grace, purity and power of the personality of Sri Krishna. Sri Sankaracharya says of the incarnation of Sri Krishna in his Bhashya on the Bhagavad-Gita,—“जत इव, देहवानिव. As if he was born, as if he was the possessor of a body.” The Hindus believe that Sri Krishna is the Supreme Divinity Himself, the Spiritual Perfection which is the glory of the Lord of All Creation.

The Revd. Underwood says:—"Hinduism must decrease, and Christianity must increase." That is a story with which intellectual and spiritual men have little to do. The test of numbers is always a fallacious one. Do not fools outnumber the wise everywhere in the world? A sensible and learned writer says:—"The masses in every country must be fetish-worshippers." Moreover, as regards the methods adopted for propagating Christianity, the less said the better. The Duke de Rohan said truly:—"If there is to be only one in the world believing in my religion, I would be that one." Even in the present age of India's spiritual degradation, we have had unmatched saints like Ramakrishna Paramahansa. And of the late Swami Bhaskarananda of Benares, the eminent Christian Divine, Dr. Fairbairn, who paid him a visit during a lecturing

tour he undertook in India said:—"I saw in him the power of a renunciation rare in Europe." There are still hundreds and thousands of highly spiritual men in India, the like of whom cannot be found in any other country in the world. And herein lies the undying glory of our eternal and perfect religion.

Olla Podrida.

The *New India* dated 6th April conveys to us the happy news that the Boy Scouts' display was a brave show. Imaginary fractures of bones were set right in no time and this unparalleled performance was duly noticed in a two-column appreciation. Mr. Justice Seshagiri Iyer is said to have been enraptured by the scene and to have said "that scouting was the most admirable form of education" and to have further wished "that we might soon have a troop in each village." I hope so too so that we shall all of us be scouting merrily all day long and never bear any of the burdens of life.

Do you know that on the 9th April 1918 there were two great aids to national education—a recitation by Mrs. A. B. and a Greek representation of Sarojini Devi's *Harvest Hymn* in which fourteen Indian and European ladies and gentlemen took part. There was also a "Spinning Song" danced by three Greek maidens. I suppose that the harvest dance symbolises the splendid outturn of rupees, annas, pices, jewels, etc. etc. etc. for the great cause. Indian ladies also have taken part in it and will I hope, hereafter at least, add dancing to their innumerable modern accomplishments. O happy India of the future! Blessed art thou among the nations of the earth!

The self-denial week has come and gone. There were *bhajana* parties in honour of the cause of National Education. No wonder, because we must have democratisation of everything including God. The National Education week bazaar was opened to the admiring gaze of the world. There was a motor-car procession. What

else, are motor-cars made for? The procession of these modern leviathans was like an elephant dance. The Baliwalla Parsi Theatrical company staged "Lanjure Gauher," and weary patriots had to yawn over that performance after being blessed with a vision of *Savitri* and *Malini*. The days were thus "compact of sweets" and national education was distilled from varied fruits of pleasure.

During the self-denial week there were phenomenal acts of self-denial by Mr. G. S. A. He had no tea or food or electric current (probably because his self-luminosity did not need it) or even attendance by Triveni. There are yet heroes in this world. But we sincerely sympathise with Mr. and Mrs. Jinarajadasa who could not give tea to Mr. G. S. A. during the week. Mr. G. S. A.'s heroism has cost him his tea and them the joy of giving tea to him.

Mr. C. Jinarajadasa says that the democracy is a slow self-manifestation of the Purusha. How did he find out the shakings of the body of that weary Titan whose secret actions have been thus laid bare? Perhaps even the world-war now going on is a self-manifestation of the same unknown personage.

The Hon'ble Mr. T. Rangachari protested at the N. E. W. meeting that he was not a convert but had been a national educationist all along. Methinks he protested too much. Everybody is a national educationist, but the question is if he is National Educationist (mark the capitals please) and swears by the new gods. The Hon'ble Mr. Rangachariar then made a momentous pronouncement and said that he was prepared to act himself and would announce at the meeting next day what he proposed to do in the matter. We learn that he has acted after all.

In the leading article in the *New India* dated 11th April 1918 the Hon'ble Mr. V. K. Ramanujachariar says: "Let them remember a God in a human body is a better object of service than the Image in copper and silver." Perhaps he thinks

that the human body is full of holy material and aromatic juices and that it has some special sanctity. Has it any, diviner origin than an animal body or is it from the highest point of view holier than copper and silver? Our belief is that by certain *mantras* there is a storage of divine power in particular images. Perhaps he knows some *mantras* too by which something can be stored in human bodies e.g. coffee, tea, food etc. etc. But we did not know till now that this is an end in itself.

It is announced that many gifts for N. E. are in embryo. We hope that they will not be *still-born*.

The *New India* gives us very welcome news on the 11th instant. "Last Tuesday night they (Indian women) were on the stage with their English sisters, heralding an uplift in Art, and in the audience wives sat with their husbands instead of being penned into a corner." We should like to be informed whether each husband sat on both sides of his wife and each wife sat on both sides of her husband. If our friends find a way of doing this they will be multiplying sources of enjoyment by public exhibition and by close proximity, unless husbands and wives become objects of aversion to each other in mixed assemblies.

Two friends have wagered Rs. 5 on the question as to whether the Vice-chancellorship of the Calcutta University is an honorary office or a salaried post. The winner pays the whole amount to the N. E. Fund. All roads lead to Rome now-a-days and all are duly advertised.

On the 5th April there was a woman suffrage celebration at Adyar. The day of gynarchy is drawing nigher and all must thank Adyar for it. Mrs. Rajammal and Saraswati (Mrs. Agashe) also spoke then and Indian women can henceforth vote and vote away. Mr. Jinarajadasa asked Indian women not to trust in men. We shall begin by not trusting him.

Principal Paranjpye says that National Education is a congregation of all the educational fads of the land and that it is a sort of Cave of Adullam to which everyone dissatisfied with any phase of our educational system may betake himself or herself." We cannot agree with his views in all respects but his criticism of the present scheme of N. E. (Mark the capitals again) is sound on the whole. We want a supplementary and not a supplanting scheme as we have already stated—a scheme which will increase our knowledge of the applied sciences and which will provide for the starting of industries where such knowledge can be put to use for our industrial regeneration.

SCRUTATOR.

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

During such a period known generally as the *Grihastha Asrama*, a *Grihastha* has to repay the three great debts he has contracted in the course of his several lives, namely, the debts due to the *Devas*, the *Rishis* and the *Pitris*. This is an *Asrama* based on *Niyama* or system throughout. It is on that account that a large number of *Samskaras* has been laid down for this *Asrama*, the *Asrama* on which the whole world must rely, if it is properly conducted. To this *Asrama* belong Twenty-six *Samskaras* (the 15th to the 40th). They are:—

[I] The Five Yagnas or *Pancha-Yagna*, namely, *Deva-Yagna*, *Pitri-Yagna*, *Bhuta-Yagna*, *Manushya-Yagna* and *Brahma-Yagna*. The first of these is to satisfy the *Devas*, the second to satisfy our *Pitris*, the third for the well-being of the *Bhutas* or the various creatures of God on earth—a *Yagna* which transcends all modern conceptions of charity—the fourth being for the satisfaction of human beings, by various forms of charity, and the fifth and last for the satisfaction of Self, by means of the constant study of the Vedas, the Vedangas, the *Shastras*, &c., learnt in the Gurukula, during *Brahmacharya*.

[II] The Seven Yagnas, relating to our *Smarta-Karma*, known as *Saptapaka-Yag-*

nas, namely:—(1) *Parvana* or *Sthali-paka*, performed every fortnight, on the first day of the *Sukla Paksha* and of the *Krishna Paksha* as accessory to *Aupasana*, performed daily, in the morning and in the evening; (2) *Sra-vani* or *Sarpa-Bali*, beginning on the Pournami of the month of *Shravana* and lasting up to the Pournami in the month of *Margasira*; (3) *Agrayana-Sthali-paka*, the offerings to *Agni* out of the fresh grains harvested, performed in the *Vasanta* and the *Sarat* ritus on the full moon or the new moon days; (4) *Hemanta Pratyavurhana*, a rite performed on the first night of the *Hemanta* ritu, i.e., the first night of the month of *Margasira*, or on the night of the Pournami in the month of *Margasira*, intended for the purification of our bedding, by an annual change of bedding material; (5) *Isana-Bali* or the offerings given on the Pournami of the month of *Chaitra*; (6) *Masi Sraddha* or the offerings to *Pitris* given in the various months of the year, and (7) *Ishtaka*, performed on the eighth day of the dark half of the month of *Magha*, beginning on the seventh night, or, in the *Kali Yuga*, the rite known as *Dadhyanjali Homa* performed on the morning of *Ashtami* and *Anvashtaka Sraddha*, performed on *Navami*.

[The Seven *Paka-Yagnas* are given by *Sudarsana*, the Commentator of *Apastamba* as:—*Aupasana-Homa*, *Vaisvadeva*, *Parvana*, *Ashtaka*, *Masi-Sraddha*, *Sarpa-Bali* and *Isana-Bali*].

[III] The Seven Yagnas relating to *Srauta-karma* known as *Sapta Navir Yagnas*, namely, *Agrayadheya*, *Agnihotra*, *Darsa-Purnomasa Ishti*, *Chaturmasya*, *Agrayana-Ishti*, *Nirudha-Pasubandha* and *Sautramani*.

[IV] The Seven *Somayagnas*, known as *Agnishtoma*, *Atyagnishtoma*, *Ukthya*, *Shodasi*, *Vajapeya*, *Atiratna*, and *Aptoryama*.

These twenty-six *samskaras* are enjoined on the *Grihastha*, because he alone has the facilities for performing them according to the *Shastras*, with the aid of his *Dharma-patni*, as he alone has got the means, as he alone has permission to earn and spend, and as his *Asrama* alone is mainly intended for *Niyama* and *Dharma*.

While doing these *Vishesha Dharmas* and *Samskaras*, the *Grihastha* has to do his unvarying six duties of daily life, known as *Shatkarma*, namely, (1) *Shastric bathing*; (2) *Sandhya-worship*, at the two twilights;

and at midday, (3) *Japa* or meditation, (4) *Homa* or *Aupasana* including fortnightly *Sthalipaka* on the first days of the bright and the dark halves of each month, (Pakayagna [1] above) corresponding to the *Darsa-Purna-Masa* *Ishtis* among the *Sapta Havir-Yagnas*, laid down above in relation to *Srauta Karma*, (5) *Devata-Archana* or *Puja* to God and (6) *Vaisvadeva* and *Athithi* (guest) *Puja* comprising the *Pancha Yagnas*, mentioned already, and the worship and the feeding of one or more guests every day.

Thus by leading a life of *Niyama* throughout and by leading a life of thorough-going *Dharma*, bereft of direct advantages to himself or to his own immediate surroundings, with life all-devoted to the service of humanity, the *Grihastha* transcends all considerations of self; and if then he feels that his mind is thoroughly purified and fitted for the still higher stages of life and if he feels he can work for his self-realization of *Brahman*, through *tapas* or unceasing meditation, free from all *Karmas* he can, when he has a grandson born, or when his hairs have grown grey, take his wife with him, leave his home, and repair to a forest and spend all time in meditation. This *Asrama* is called the *Vana-Prastha-Asrama* which is not however, recommended for adoption in this age of *Kali*, for various reasons. During this *Asrama*, he may live with his wife for *Susrusha* or service, but he cannot lead the life of a *Grihastha*. He may also visit his home at fixed times and he may keep a small store of things for his life. But when one rises above this stage and feels one's *Atman* going before one on its onward path, one must leave all and with full *Vairagya*, leave one's wife, home, children, property and all worldly belongings and attachments and start on one's *Mahayatra* or the great journey to the Infinite *Brahman*, with the aid only of one's *Vairagya* and constant life in and meditation upon the Infinite *Brahman*. To him the opposites have no attraction and all the world is embodiment of *Maya*. He lives by *Bhiksha*, on the food given to him by the worshipping *Grihastha*. The food that he takes is as medicine taken for the disease of the stomach, known as *Kshut-badha* and not as food taken for the satisfaction of his *Jeeva* in this material earthly frame, which is the shell, soon to burst and liberate the *Atman* and make it one with *Brahman*, whose sub-

tance and form it really is. The *Sannyasi* who has such an end in view, leads his life only for his *Atma-vidya* and for *Mukti* or realization of self. This highest stage of life in the highest *Asrama* of the highest *Varna* is the goal of *Varna-Asrama-Dharma*. Of these four *Asramas*, described above, the *Brahmacharya* and the *Grihastha Asramas* are common to the three *Varnas*—*Vaisya*, *Kshatriya* and *Brahma*—while the *Vana-Prastha-Asrama* belongs only to the *Kshatriya* and the *Brahma Varnas*, and the *Sannyasa Asrama* can be reached only by the *Brahma-Varna*. This gradation laid down in the *Varna-Asrama-Dharma* inherited by us from the very Creator of the Universe, and followed by us from the very beginning of Creation shows clearly the aims and ideals for which the life of an *Arya* in *Aryavarta* stands. The end of *Varna-Asrama-Dharma* is to prepare us to reach this ideal of *Brahmaghana*, *Brahma-sarupya* by means of *Chitta-suddhi*, through the complex code of life known as *Varna-Asrama-Dharma*. We are, as descendants of the *Rishis* in this Holy Land of *Aryavarta*, placed in the fold of *Varna-Asrama-Dharma* by the benevolent Lord of the Universe *Sri Narayana*, and it is our first and foremost duty to use our opportunities and work as best we might to realize the aims and ideals of *Varna-Asrama-Dharma*, and to liberate humanity by slow degrees from the bonds of birth and death and lead humanity to its goal of Oneness with *Brahman* in the fullness of Time.

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

BRAHMIN, THE CUSTODIAN AND TEACHER OF VEDIC KNOWLEDGE.

Whatever others may think or say in their ignorance or prejudged notions, it is only through you *Brahmanas* the world has to derive its benefit from Vedic wisdom. None can truly believe in the *Veda* without believing in the truth of its contents, which,

in clear terms, give the privilege, rather, assign the duty, exclusively to the *Brahmana* to transmit Vedic knowledge to others. His is the exclusive function to spread such knowledge abroad because of the unbroken continuity of his direct descent, physically and spiritually, as shown by his *Gotra* and *Pravara*, from one or other of the Great *Maharishis*, the original recipients and preservers of all *Vedas* and because of the purified condition of his being by reason of the several Vedic *Samskaras* (purificatory ceremonies) ever since his advent into his mother's womb, itself purified beforehand by Vedic *Samskara*. Of course, any one, in these perverse days of free thought and unbridled action, may with impunity, in open defiance of all tradition and true propriety, pretend to read or chant, understand and even expound the *Vedas*. But, the truth remains that the *Vedas* cease to be *Vedas*, and real Vedic knowledge actually vanishes, when approached by unqualified intruders, impure for the purpose, both hereditarily and in themselves. However clever and keen-intellected the Vedicly unqualified may be, he cannot approach, much less, chant and expound the *Vedas*; I repeat, they are no *Vedas* if pronounced or chanted by him. However keen and level-headed the *Vakil* may be, his pronouncements make no judgments. It is only the pronouncement by the Judge, nominated as such, however dull and crazy he may be, that passes for a judgment really enforceable in Law. You must all know also that the very chanting of the *Veda* by the duly qualified has its own immense force for the good of the chanter and all, and that its recital by others means sure trouble and ruin, particularly to the reciter. This exclusion is not based on any ground of jealousy. It is founded on the rule of right and safe preservation of mighty forces of subtle nature in pure, proper quarters for the common good of all, and of necessary prevention of certain harm, both individual and communal, resulting from an ignorant playing with such forces by unqualified, untrained, unclean hands. It must be borne in mind that even among *Brahmins* it is not all that are qualified to recite the *Vedas*, or at all times. The *Brahmin* women cannot recite nor the *Brahmin* males on occasions of pollution and other occasions when their physical bodies

are impure, contaminated either in themselves or by surroundings. Anyhow *Veda-purusha* Himself has so declared (and He certainly knows best) without leaving it to be considered and decided by us the free. Judges of everything whether known or unknown, that by birth-right you *Brahmanas* are alone qualified to be the custodians of the *Vedas* and to become the teachers of the Supreme Truth (It having been revealed only through the *Vedas*) and also, in fact, of every other truth subsidiary thereto. But, you cannot, and ought not to, teach unless you are properly taught yourselves, and unless you yourselves have strictly followed in life what you have been directed to follow.

PRESENT CONDITION AND POSITION OF BRAHMINS.

Unfortunately for you (*Brahmanas*), several causes, largely beyond your control, but not wholly, have for long conspired together to pull you forcibly down to a position from which it seems well-nigh impossible for you to ascend again to your original level of spiritual activity and absolute usefulness. Your very ideals seem to have been changed. Your time is all occupied in the pursuit of material comforts, some necessary and many unnecessary and even injurious, and in such pursuit you have had to compete, in certain quarters, with your less gifted brethren, particularly, the *Vaisyas* and the *Sudras*, and the result of it has led to a loud uproar that large sections of money-earning professions, in and outside Government Service, are monopolised by you. Your critics forget that bigger plots of the money-earning field, such as agriculture proper, trade and commerce and manufacture of all descriptions, which all are alone the true materially profitable occupations for man, are in a great measure actually monopolised, and left to be monopolised, by them. Note this please. The *Kshatriyas* as such have ceased to exist, at least are rarely found. The civil duties of state-administration under the King Emperor, that is to say, of public civil service, superior and inferior, which formerly belonged largely to the *Kshatriyas*, are, in their absence, taken up by the more competent class of the *Hindu* community, the *Brahmins*, for making their living possible under new condition, though much to the prejudice of their spiri-

tual progress, and actually for the immense good of the state and the country. It is only just and proper, though certainly not from the point of view of true Brahmanyam, that, when the Kshatriyas' places have to be filled up in the administrative organism, recruiting should be contemplated firstly from the more efficient class of the people, rather than from the less efficient ones, if the Government has really in view the efficiency of the state-administration, especially when the members of the former class are clearly available. It passes one's comprehension indeed to get at the rationale of the present day complaint of some of our Non-Brahmin friends. Has any one of the complainants been ever prevented from competing? If he finds merit somewhat wanting in him, let him by all means acquire it. The Brahmins are bound to help him, if their help is needed for the acquisition of merit. Where is the room for complaint? Is the Non-Brahmin agitator also going to complain to the Madras University authorities that they are giving more passes to the Brahmins in the Examinations? Taking alone the higher examinations we find the following results, up to the end of 1916, as the latest University calendar shows:—

Out of 14138 B.A.s 9654 are Brahmins.

Out of 322 Honours B.A.s 224 are Brahmins.

Out of 461 M.A.s 359 are Brahmins.

Out of 3384 B.L.s 2499 are Brahmins.

Out of 46 M.L.s 42 are Brahmins.

Among the M.B. and C.M.s Brahmins have contributed the largest No. namely, 61, while the number of Non-Brahmin Hindus is only 47.

Out of 14 M.D.s 6 are Brahmins. (4 alone of the rest are Non-Brahmin Hindus).

Out of 6 B.S.s 5 are Brahmins.

Out of 150 B.C.E.s 116 are Brahmins.

Out of 7 who hold titles in Oriental Learning 5 are Brahmins.

And also a very large percentage of L.T.s namely, 1023 out of 1385, are Brahmins. These University figures are abominably disproportionate and therefore unjust according to our complainant, especially considering the very small percentage (about only 3 per cent) of the whole community the Brahmins number. Allow me to say plainly that the extra energies of the complainant had better, instead of being wasted in mean-

ingless complaints of this kind, be usefully spent for the true educating of himself and all his friends. Further, my dear Non-Brahmin brethren, you do not sometimes so readily offer your services as Brahmins do. Just now, the Government wanted to give the benefit of military training to the Indians, and desired to enrol as many as possible for the "Indian Defence Force." According to Sir. P. S. Sivaswami Iyer's figures at one time, I remember that out of 1047 applicants for the Madras Presidency about 550 were Brahmins, and the remaining, less than 500, comprised Non-Brahmin Hindus, Christians, Mohomedans &c. &c. all put together. So also we find that in the first batch trained at Trichinopoly (for the Defence Force), out of the total number of 244 the Brahmins were about 125 in number and less than 120 comprised all the other classes of Indians together. Whoever prevented our Non-Brahmin enthusiast from using his fiery eloquence for the benefit of his varied community when the Government offer was openly available? The Indian Non-Brahmin communities are certainly much more fitted, physically and by their habits, for military service than the Brahmin community.

Why did they not then contribute at least their numerically proportionate number for the Defence Force? They talk loud about proportionate representation in the Legislative and other Councils of future India. They complain sorely about their numerical disproportionateness in the several departments of public and private service. When the question of voluntary offer for military service, especially at this juncture, involving some risk evidently, comes up, their sense of capacity, usefulness and honour dictates that they should keep themselves back. Why? Please don't mistake my words. I am only driving to a conclusion which is not much to the credit of the Brahmins also. All this is only proof to show that the Brahmin alone can adequately fill up the place of the original Kshatriya in all kinds of State-service by easily descending to the Kshatriya level. The ascent of the Vaisya or of the Sudra to that level is not quite so easy. This is only a general rule, and it must have its own numerous exceptions, as most general rules do. From the religious point of view it must, no doubt, be plainly under-

stood that Brahmanyam will be at a great discount if Brahmins take to military service, and that Civil service may not so far retard their spiritual progress. Hence naturally we find Public Civil Service filled in largely by Brahmin element. Again, having been all along teachers for all, and also state-advisers under their Hindu Sovereigns and latterly under foreign rulers also, the Brahmins are found in large numbers in the Educational Department and in the legal profession. Thus, the much complained of monopoly, even if actual monopoly it were, by the Brahmins of the occupations in Public Service and of the professions of teaching and advocacy, is in a way justifiable, at least as a circumstance that may be put up with in consideration of their present position as uncared for Pariahs thoroughly bereft of even the possibility of a revival of their traditional, Sastric means of livelihood at the Yagnasala or the King's Court and Sabha, or even at the paddy field in the harvest season, and actually devoid of every other kind of encouragement and patronage by the state and the people enabling them otherwise to keep their bodies and souls together and to, at the same time, continue if possible in their silent work of spiritual advancement, whether recognised or not by others. My dear Non-Brahmin friends, you have in fact to thank the Brahmins for not intruding much in your acquiring a monopoly in the vaster fields of really profitable engagements noted already, namely, agriculture, commerce by land and sea, industries of all kinds and such like. Your ostensible supporter, but real enemy, is the present-day social reformer who is more often found in the Brahmin body, and who would staunchly recommend Sea-voyage and manual industries for the Brahmins, leading thereby to a keener competition by them with you in all walks of life or fields of activity, the result of which cannot but be unfavourable to you in the end. Your true interests will be served only to the extent to which your genuine support of the orthodox Brahmins and of their ways of life extends. Excuse my candour when I say, and my duty to you requires me to say, that, laying aside once for all the crooked ideas and false notions created in your minds partly by your own mistakes and prejudices, and partly by the delusive pretensions of your so-called friends

the heterodox Reformers, you must firmly believe that the truly orthodox Brahmin is your real friend and saviour, both for the life here and for the life beyond.

(To be continued.)

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

There is a small tradition connected with the eighteenth stanza to which it may not be out of place to refer. It is said, on one occasion, when Sri Ramanuja was going his round for *Madhukara* (begging and collecting food, from door to door), reciting this poem, to which he was specially attached, he found himself in front of the house of his *Acharya*, Periya Nambigal, when chanting the said stanza. The outer door of the house remained bolted, but was abruptly opened by Attuzhai, the daughter of Peria Nambigal, who heard his voice, as the last words of the stanza, செந்தாமரைக்காயால் சீரார்வனை மொலிப்ப வந்த திரவாய் மகிழ்ச்சேனோடொம் பாகாம், "with (thy) hand of red lotus and with the jingling of beautiful bangles, come and gladly open (the door)" were being sung, and Sri Ramanuja, who was deeply immersed in the theme of the stanza at once fancied her to be Nappinnai herself and fell into a rapturous swoon. The incident was, of course, reported to Peria Nambigal, who recognised the stanza at once even before it was mentioned to him.

In the above stanza, the gopis requested Nappinnai to introduce them to the Lord and in the next two stanzas they address them alternately, the former to recommend them to her spouse and the latter to 'wake up' and manifest Himself to them. These were immersed in each other's embrace on their soft bed in the couch supported by elephant-tusks (the tusks of the elephant conquered by the Lord). The standing-lamp shed its lustre before them and the sweet smell of Nappinnai's hair, which could lend its fragrance to the very flowers that ornamented it, perfumed the air. The Lord is full of both grace and

concerned with details regarding the allotment of seats to the various Communities, and do not bestow a thought on the more important questions to be decided. The Secretary of State is sure to consider with care and sympathy the representations made by his own countrymen in India who have embarked their capital on various undertakings, and so we have to convince him that "the checks and safeguards" by which we propose to guard against "the abuse of the powers granted to us" are such as he will deem satisfactory.

The Viceroy's veto is what will occur to all at once. But we believe that our leaders have so far declared themselves in favour of *suspensory*, not an *absolute*, veto. We consider this to be the most important of all the points to be considered. The Anglo-Indian Community are creating a great panic, as they did in the days of Lord Ripon's Viceroyalty. They succeeded then, and will doubtless do all they can now to secure their own interest. It is not enough to say that, in the Native states of India, their interests are safe, and the same would be the case here. In the Native States, they are able more or less to dominate the situation, and in fact to dictate what they want done for themselves, and sometimes gain a great deal more. Our view is that, in all cases of irreconcilable conflict between the Anglo-Indian and the Indian Communities and where the decisions of our Councils are such as they cannot support or approve, the Viceroy's decision, whether he approves or vetoes them, should be absolute and final. The Indian leaders, we consider, should not at present press for a suspensory veto.

Then there is the question of res-

ponsible government, or the control of the legislative assembly over the executive. Are we to have a permanent and nominated Executive Council as at present or a Cabinet of ministers whose existence is to be made to depend on their retaining the confidence of the majority in the Legislative Council? Here, also, we are of opinion that *festina lente* should be our motto, and we may well leave matters where they are. We are of opinion that no serious evil will arise if the question of the power of purse is decided as it ought to be.

The power of the purse ought to be left entirely to the discretion, determination, and control of the Legislative Council. As representation is to be conceded to us, the powers of taxation and expenditure must go with it. If our Legislative Councils secure the power to decide both taxation and expenditure by the will of the majority, then all things will settle themselves in due course, and the will of the people must finally prevail. In England, for instance, the question of the royal veto and the constitution of the executive long remained lagging behind the true democratic conception of them, but no great harm was done as the House of Commons' control of the purse enabled it to secure all its aims and purposes. In India, too, the power of the purse must be secured, and with that we may rest content for the present.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "The Hindu Message", Srirangam.

Notes and Comments.

A valued friend writes to us,—

"I have read the Prospectus with interest. The attempt is noble—if I may humbly say so, without impertinence—and it is not at all too early. The downward course of our nation has begun in right earnest and our distinguishing characteristic of true and unselfish spirituality is not able to assert itself in the minds of men and preponderate over materialism. The contact with the West might have brought us some benefits, but it has undermined the foundations of our society. We are now more eager to snatch at and enjoy evanescent "rights" which have their ultimate basis in might, than to discharge eternal duties based on everlasting Dharma. Pravritti has taken the place of Nivritti. And it looks as if contentment, quietness, and 'Santi,' will soon be things of the past, and ever-increasing want, breathless competition and rivalry, and mutual animosity will reign in their stead.

It is highly necessary, therefore, to stem the tide and try our best to preserve the ancient ideals in their pristine glory. Reform is necessary, but the goal should not be lost sight of or blurred, if it is to be well-directed.

Your proposal to allow concession rates in favour of students is highly commendable, for the future is with them. The old Gurukula-vasam and Brahmacharyam have ceased to exist and it cannot be denied that we have been utterly neglecting the religious growth of our young men. It is no wonder at all, they have been led astray, amidst so many temptations and allurements. The irreducible minimum of our duty towards the younger generation is to acquaint them with the bedrocks of true Hindu culture and civilisation and their superiority over the sandy foundations of purely materialistic civilisations."

In the above communication, Hindu spirituality is eulogised, and the results of contact with the material civilisation of the West are condemned. There are many in these days who receive any reference to spirituality with a smile of sarcasm and

contempt. We wish to explain briefly what spirituality means to us, Hindus. The natural tendency of the human mind and senses is outgoing,—i.e., towards the objects of the outside world. The Hindu sages declare that the pleasures gained from the outside world of matter are transient and unsatisfying, and that the tendency to seek them must be counteracted by the mind and senses being turned towards the interior self—the *Antaratman* अन्तरात्मन्. A famous and oft-quoted passage of the Kathopanishad says:—

परास्मिन् खानि व्यतृणत्स्वयंभूस्तस्मात्पराद्वपश्यति नान्त-
रात्मन् । कश्चिद्द्वारः प्रत्यगात्मानमैशदावृत्तचक्षुरमृतत्व-
मिच्छन् ॥

"The eternally self-dependent (Lord of the Universe) has vexed the senses so as they tend to go outward (towards their objects) and so (the jiva) sees what is outside, and not the internal self. Some rare man of discrimination whose eyes are turned back beholds the interior self, because he desires immortality." Few are they who truly desire immortality and want to gain it even here, so that they may have the assured enjoyment of the permanent bliss of the Self. Man alone has the wonderful gift of the power to discriminate what is ephemeral from what is eternal. He can also gain the latter, if he will. But few have the courage to turn away from the allurements of the joys of sense. And to do so is to be spiritual.

When once man, perceiving the unsatisfying character of sense-indulgence of all kinds and disgusted with their coarseness, determines to gain the immortal and transcendent self and the joy (Ananda) which it is, untarnished even by a trace or shadow of contact with matter—what is he to do? The Upanishad text above quoted says,—"turn your eyes towards the interior soul." This is the process known as Yoga and prescribed later on in the same Upanishad. Indeed, the senses must all be turned inward towards the Self, but the eyes are specially mentioned in the text quoted,—for they are the most easily attracted by outward objects, and also as easily turned

power, grace which makes him anxious for the welfare of his devotees and Power by which He puts down and crushes all evil, but He remained caught in the eddies of Nappinnai, her large and beautiful eyes (கமத்தடங்கண்), her full and delicate breasts (செப்பன்னமென்முலை), her red and cheery lips (செவ்வாய்) and her slender waist (செமருக்குல்). Both the Lord of grace and Power and the Fountain of Mercy, were present, but neither would be forestalled by the other in welcoming and receiving the gopis, and thus it was that these were able to snatch a brief moment for calling to them alternately.

Lest the unwary reader fall into any misconception, it may be necessary to state that "the eddies of Nappinnai" which captivated the Lord and rivetted His attention, were, in reality, not of flesh and blood. It is heart-rending how much, Lord Krishna, our perfect Avatar and God of Love, has been misunderstood and vilified by ignorant foreigners, especially the Christian missionaries of the lower order. Of course, they have not read our books, much less, comprehended their meaning. How else is it possible to conceive that they could find fault with the doings of One whose unquestionable sanction or otherwise, constitutes the sole standard of Right and Wrong. Well has it been said :

यत्त्वत्प्रियं तदिह पुण्यमपुण्यमन्य-

त्राम्यत्तयोर्भवति लक्षणमत्र जातु ।

धूर्तायितं तव हि यत्किल रासगोष्ठा

तत्कीर्तनं परमपावनमामनन्ति ॥

"What pleases thee is Virtue, the contrary is Non-virtue. Distinguishing feature, none other, ever is, between the two. The chanting of Thy love-sportings in Raas-play, is hence, verily deemed most purifying (by the great)."

Our religion not only proclaims that the *gnanis* (wise men) are attached to the Lord beyond description, but He loves them in an equal degree, nay more प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ज्ञानी स्वात्मैव मे मतं ॥ It cannot indeed be otherwise, because Love must be bilateral to deserve its name and be efficacious. As the extent of love

borne by two persons who are inseparably attached to each other, is determined by their respective capacity and goodness, and as the Lord is so much more capable and good than ourselves, it necessarily follows that the love borne by Him towards us must be infinitely greater than what the best of us can reciprocate. So says Valmiki of Lord Rama.

कथंचिदुपकारेण कृतेनैकेन तुष्यति ।

न स्वरूपकाराणां शतमप्यात्मवत्तया ॥

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ।

उत्सवेषु च सर्वेषु पितेव परितुष्यति ॥

"He is gratified by any single act of kindness; but being large-minded, He forgets even a hundred faults." "When men grieve, His sorrow knows no bounds; when they are joyful, He verily feels paternal delight."

All incarnations of the Lord originate in His natural Love and Mercy for His children, but Krishna's incarnation was pre-eminent in that respect and due to His ardent desire to mix with the lowest of us and elevate us to perfection. And if in His quest after souls, His unfathomable kindness and condescension induced Him to play with the shepherds and shepherdesses are we to condemn such Leelas as unbecoming or immoral? Was it really not the *incipient knowledge* that he saw in the eyes of the shepherd-girls, the budding devotion that he saw in their half-developed breasts and the creeping *Vairagya* (renunciation) that he saw in their slender waists? But the *swapadesa* or inner significance of the inscrutable doings of the Lord is not understood or realised except by those who have studied our books in the proper traditional method.

Nappinnai's grace was of course, immediately bestowed on the gopis and their supplication to the Lord, in Her company, is dealt with in the next two stanzas. There are two qualifications necessary for the acceptance of an aspirant by the Lord, namely, he should be free from Abhimana or egoism and he should owe no allegiance to any other but the Lord. The gopis declare they have both these qualifications. Their egoism had been wiped out by the

superhuman deeds of the Lord and His inestimable qualities had redeemed them for himself. See the natural and eternal Father and owner of all the worlds priding Himself on his dutiful sonship and on being the owner of the cows derived by Him from His father, cows which were as innumerable as His good qualities and as noble and generous as Himself, in filling all vessels taken to them, to overflowing, with their continuous and copious shower of milk. He whose foundation lay deep and unshakeable in the highest source of knowledge (the Vedas) and whose greatness was inconceivable (beyond word and thought), had visualised Himself to the whole world! The Lord conquers no less by His good qualities than by His skill in actual warfare, as was said of Rama:

सत्येन लोकाजयति दीनान्दानेन राघवः ।

गुरुन् शुभ्रव्या वीरः भुवः पुत्रि शत्रवान् ॥

"The brave scion of the Raghu race, He conquers the worlds by truth, the poor by charity, the *gurus* or teachers by service and the enemies by His dhanus or bow, in war." Being the Universal Father, the Lord has no enemies but only His own children, and the objects of His displeasure are only those who offend His servants and devotees and even the punishment meted out in the last resort, to such intensely misguided souls, is only to purge them of their wickedness and gather them unto His sacred and ever-benevolent feet. The Lord's conquest of the gopis by His superhuman love and condescension was as complete as His conquest of the wicked by sternness and they took refuge in Him in the same submissive spirit free from all egoism and with the firm and unshakeable conviction that none else was entitled to claim their allegiance and service. Their submission was, however, more blessed, as it was voluntary and cheerful and their prayer was simply that He may cast His kindly glance, which removes all sorrow, on them.

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The Lord could not brook any delay in receiving those who seek after Him and granting their prayers. He is always in quest of souls and the slightest inclination on their part to accept His ever-ready aid and protection is sufficient to please and gratify Him and set Him to work for their redemption and salvation. When the forest hunter, Guha, met Rama on the bank of the Ganges, and merely made a rustic offer to minister to His wants, He said:

अन्विताश्चैव ह्यग्राथ भवता सर्वदा वयम् ।

पश्यामभिगमाच्चैव स्नेहसन्दर्शनेन च ॥

"By your coming on foot and by your exhibition of friendship, we have been honoured and pleased in every way," and when the Rishis of Dandakaranya prayed for His protection from the Rakshasas who were giving them trouble, He said,

नैवमर्हति मां वक्तुं आश्रयोऽहं तपस्विनाम् ।

प्रसादन्तु भवन्तो मे हारपा हि ममातुला ।

यदीदृशैरहं विप्रैः उपस्थैर्येषां स्थितः ॥

"It is not fit, that you should speak to me thus: I am to be commanded by men of *tapas* (like you). Regard me with kindness, sirs; it is extremely bashful to me, that I am resorted to by such pious men like you, who deserve to be reverently approached (by me)." Such is His nature, to blame Himself for not being the first in the field. He felt, therefore, for the gopis whom he had allowed to come all the way in quest of Him, and pacified them by His ambrosial speech even as Rama pacified Vibhishana, when the latter sought His refuge on the sea shore. And the gopis at once ask Him for a public audience to lay the purpose of their visit at His feet. This is done in the twenty-third stanza and the manner in which they want the Lord, whom they compare to the majestic lion resting in his mountain den for winter, to rouse himself up and make a dignified move to the Hall of Audience, there, to grace His throne and hear their prayer, is simply grand.

(To be continued.)

Dharma—VI:

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Before dealing with the Buddhists further, let us turn aside and see what are the dangers that threaten the Vedic Religion now. We are fully aware that we have to digress, but we are at the same time unable to resist that temptation as it has an indirect, but at the same time a practical bearing on Dharma. "The Varasrama Dharma movement in its extreme form is as much disapproved by the Home Rulers as by the Non-Brahmins and Panchamas" (New India Sept. 12. 1917.) Such is the self-satisfied, rather, self-conceited dictum of "New India" meaning thereby that those who belong to the Vedic Religion cannot be Home Rulers, as if Home Rule is their sole monopoly. The curt reply to this would be in the words of Bhagavan Badarayana who said "इत्यते तु" (Br. Mi. II. 1—6) which means "But it is seen" in reply to an objection of the Sankhyas. There are Home Rulers who are followers of the Vedic Religion and it is immaterial whether or not the followers of Mrs. Besant admit them into their fold. But we must declare that it is highly ridiculous and silly nonsense to refuse to recognise their existence when they do actually exist. The Mohammadans have been admitted as Home Rulers though they have their own religion and customs peculiar to themselves. The Christians can be recognised as Home Rulers, but not a follower of the Vedic Religion for the simple reason that they happen to hold views,—that are the outcome of dispassionate and impartial reasoning of their forefathers—which is not palatable to the then Brahmin editor of that paper. And yet Mrs. Besant talks loudly that "in social life Theosophists have rendered and are rendering service by their attitude of perfect friendliness and ignoring of race distinctions" (India a nation. page 34). Wonderful are

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "The Hindu Message", Srirangam.

the ways of the Theosophists. Instead of infusing the spirit of conciliation, they are, by their effrontery simply alienating the orthodox party from them day by day. This is due to the passive and unoffending nature of the Varnasramites. The bitter lesson has been taught and sooner or later they will have to force their passage into their fold and assert their *will* to exist as a nation.

Next Mr. P. K. Telang cites Mr. Tilak as, one who, though the leader of the orthodox party, openly dined with others with whom interdining is prohibited, and draws the conclusion that others also may do the same without any fear of offending the Sastras and so promote social amelioration. That Mr. Tilak is a great man and the premier leader of the orthodox party no one denies; but whether all his doings without any exception are unobjectionable in the eyes of the Sastras is matter which requires close examination. How the Sastras have acquired absolute authority will become clear when we finish the discussion on the relative merits of the *Pramanas*.

But assuming, for the time being, that the Sastras have been proved to be of absolute authority, we have to point out that an action condemned in the Sastras, cannot become *valid* by being observed by one for whom we have regard for his other merits. Many have strayed away from the path of the sastras in ancient days; they were truly great and nobody dared to question their greatness, but yet their actions, if they happened to be against the sastras, were not in the least set up as models to be copied. Says Brahmananda in his *Purusartha Prabodha* an authoritative treatise on Advaita, thus—

“पराशरदर्धाचेन्द्रवसिष्ठकमलोद्भवाः ।

विज्ञानेश्वरमुख्याश्च श्रुतिसंमतकारिणः ॥ १ ॥

प्रबलेन्द्राश्च श्रुतेश्चापस्मारपरिपीडिताः ।

परशरस्वतुहिन्यन्तारः काममोहिताः ॥ २ ॥

पुस्तकशिष्टा इत्यत्र सन्देहः कथं वा भवेत् ।

तथापि सत्तदाचारः प्रमाणं किं वक्तव्यं नैः ॥ ६ ॥

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(To be continued.)

away from them if one wills it. This process, however, is not, and cannot be, learned from books, but must pass from man to man, even as one light is kindled by another. It must be learned by one who becomes a disciple to a Guru, and is ready to render service and obedience to a Guru in the manner prescribed in the sacred authorities. This, again, is spirituality.

But in all ages the Guru is more easily attainable than the earnest disciple who feels inclined to seek the Guru. All the discipline of the Hindu Dharma is prescribed only in order to prepare a man to attain to that state of mind in which he will feel the irresistible need of a Guru and of the Yoga-methods taught by him. Dharma is the preliminary to the practice of Yoga. What the followers of the Veda and Vedanta call Dharma, the Yogis of the school of Patanjali call *Kriya-Yoga*; and while the Vedantins enumerate the various processes of *japa*, *mantra*, *koma*, *svadhyaya* (study of Vedas), &c., as constituting Dharma, the Yogins enumerate the processes of *Kriya-Yoga* as *tapas*, *svadhyaya*, *Ishvara-pranidhana*. Without passing through such a preliminary discipline, it is impossible to attain to that turning of the senses and the mind towards the interior self, known as Yoga or Samadhi. Hence this preliminary process of training the human mind, quite as much as its later result of Yogic meditation, is also known as spirituality.

Again, the Vaishnava saints point out that the grace of the blessed Bhagavan alone can ultimately lead us to the immortality (*amritatva*) or release from the bondage of matter already spoken of, and therefore advocate unconditional and unremitting self-surrender to Him who resides in the hearts of all as the best of all means of winning His grace. Sri Bhagavan's Mercy is infinite and flows graciously and ever towards the entire universe, but it is necessary that we solicit it and throw ourselves on it as our sole refuge, so as our soul may be caught in the irresistible tide

of its gentle and responsive influence. Avoiding all conduct which would not be acceptable to Him, with absolute and unlimited faith in His Mercy, and with a keen sense of our own littleness and unworthiness, we must offer our heart's homage of adoration to Him and earnestly supplicate his saving grace and loving protection. In this condition of humility and dependence, the mind thinks of none else but God, scorns the idle pomps and vanities of the world, and feels ever happy, strong and serene,—for the man who is a true devotee of the blessed Bhagavan has gained the support and strength of Him who is the source of all strength, happiness, and peace. The Bhagavan's true devotee and servant does his duties to his family, to his fellow-men, to his state and king, to all and every one, without stint and without a stress or strain on his mind, and is thus enabled to spread unmeasured beneficence and happiness around him. His life is a blessing to all, for he knows no self, and he sees the Bhagavan, his works and his forms, all around him. All men, all life the entire order of the universe is to him the Bhagavan's sport and manifestation, and through them all he wends his way smoothly and gladly,—for he thinks *ever* and *solely* of Him who is his sole refuge and desire, and he sees neither himself, nor others, nor aught else as separate from Him. This is spirituality, and perhaps its sweetest perfume or ripest fruit.

THE INCOME TAX BILL.

When I was a student in the B. A. class of the Presidency College, the proposal was started in 1860 to impose the Income tax. Sir Charles Trevelyan, then Governor of Madras, deprecated the tax as inquisitorial, capricious and altogether unsuited to the people of India. But the proposal was carried out, mainly to make the foreign firms and the Indian traders pay for their protection by the Government.

But lo! the income tax has been stretched to "other sources" and to inter-family loans for marriage, agriculture and debt-payments. When it is difficult for the ordinary citizens to meet this obnoxious and often arbitrary demand, the new Bill proposes to inflict penalties for not paying in time! I hope the Government of India will modify the tax and the penal clauses.

A. SANKARIAH, B.A., F.M.U.

Gnana Yoga—I.

(continued.)

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on December 18-1895.)

Do you remember the story of the great Sage to whom the King said that Asia Minor was a very happy place. And the Sage asked him "Who is the happiest man? I have not seen any one very happy." "Nonsense, I am the happiest man in the world" the king said. "Wait, Sir, till the end of your life; don't be in a hurry," and the sage went out. In the course of time that king was conquered by the Persians, and they ordered him to be burned alive, and the funeral bier was prepared; and he cried aloud "Solon". Then he told the story, and the Emperor was kind enough to forgive him.

Such is the life-story of each one of us; such is the tremendous power of nature. We are always hoping against hope; this hope, this chimera is after us; we are always hoping for something.

There was a great King in ancient India who was once asked four questions, of which one was "What is the most wonderful thing in this world?" Hope; This is the most wonderful thing; Day and night we see people around us falling down, and yet we think we will not die; we never think that we will die, and that we will suffer. Each one of us thinks that success will be his, hoping against hope, against all odds, against all mathematical reasoning. Nobody is ever really happy here. If a man is wealthy and has plenty to eat, his stomach is out of order, and he cannot eat it. If his stomach is good, as hard as iron, and he has the digestion of a cormorant, he has nothing to put into his stomach. If he is rich he has no children. If he is hungry and poor he has a whole regiment of children, and does not know what to do with them. Why is it so? Because happiness and misery are the obverse and reverse of the same coin; he who takes happiness must take misery also. We all have this foolish idea that we can have happiness without misery, and it has got

such possession of us, that we have not control of the senses.

When I was in Boston a young man came up to me and gave me a little piece of paper on which was written Mr. So-and-so, and Number So-and-so house, and it went on to say "All the wealth and all the happiness of the world are yours if you only know how to get it. If you come to me I will teach you how to get it. Charge \$5." He gave me this and said, "What do you think of this?" I said "Young man, why don't you get the money to print this; you have not even enough money to print this." He did not understand it; he was infatuated with the idea, that he could get the wealth and happiness of the world in masses without its pains. These are the two extremes into which men are running; one is extreme optimism, when everything is rosy and nice and good; the other extreme pessimism, when everything seems to be against them. The majority of men, nevertheless, have more or less undeveloped brains. One in a million we see with a well developed brain. Hither the remainder have idiosyncracies, or are monomaniacs, or maniacs, or something else. Naturally we are running into these extremes. When we are healthy and young we think that all the wealth of the world will be ours, and when later we get kicked about by society like footballs, and get older, we sit in a corner and croak and throw a bucket of cold water on others. Few men know that with pleasure there is pain, and with pain pleasure, and as pain is disgusting so is pleasure, as it is the twin brother of pain. It is equally derogatory to the glory of man that he should be going after pain, and equally derogatory that he should be going after pleasure, so both should be turned aside by men whose reason is balanced, and who have not a screw loose; we should look down upon them as fit only for children. Why will not men seek liberty from being played upon? This moment we are whipped, and when we begin to weep, nature gives us a dollar, again we are whipped and when we weep, nature gives us a piece of gingerbread, and we begin to laugh again.

The sage will want liberty; he finds that these things are all vain, that there is no end to these pleasures and these pains. How many rich people in the world want to find fresh pleasures; all pleasures are old, and they want new ones. Don't you see how many foolish things they are inventing every day, just to titillate the nerves for a moment, and that done there will come a reaction. Like a stream of sheep; what one does the others all do without thinking what they are doing. If the leading sheep fall into the ditch all the rest follow and break their necks; they do not care. When a man begins to see the foolishness of all these things, and to feel he ought not to be played upon or bound down this way by nature, that it is slavery he is in, if a man tells him a few kind words he begins to smile and stretch his mouth from ear to ear, or when a man says a few harsh words he begins to weep, he will see that he is a slave to a bit of bread, to the breath, to air, to dress, slave to patriotism, to country, to name, to fame. He is in the midst of slavery till the real man has become hidden inside his bondage. This is what you call a man. When a man realises all this then comes the desire to be free, an intense desire comes. If a piece of burning charcoal be placed on a man's head, how he stretches to throw it down; so will that man's struggles be to become free.

The next discipline is also a very difficult one—*Nityanityaviveka*: discriminating which is true and which is untrue, between the eternal and the transitory. God alone is eternal, everything else is transitory. Everyone dies; the angels die, men die, animals die, earths die, Sun, Moon and Nature all die; everything is a constant change. The mountains of to-day were the oceans of yesterday, and will be oceans to-morrow. Everything is in a state of flux; Sun, Moon, stars, body are constantly changing, the whole universe is a mass of change. But there is One who never changes, and that is God; and the nearer we get to Him the less will be the change for us; the less will Nature be able to work on us; and when we reach Him and stand with Him we will conquer

nature, we will be masters of these phenomena of nature, and they will have no effect on us. Then will the bullock's blindness fall and he will know his own way. You see, if we really have those four disciplines we really do not require anything else in this world; all knowledge is within us; all perfection is there already in the soul. But this perfection is being covered up by this nature; layer after layer of nature is covering this purity of the soul. What have we to do? Really we do not develop our souls at all? What can develop the Eternal? We simply take the veil off; so by these disciplines, the veil will come away and the soul will manifest itself in purity and its natural innate freedom.

(To be continued.)

Pencilings by the way—II.

BY S. P. THIAGARAJAN.

It is one of the many profound sayings of our eternally glorious Vivekananda that *Brahmatejas* superadded to *Kshatriyarirya* can alone elevate the Holy Land to her rightful place among the nations of the world. It was this same idea that Lala Lajput Rai echoed when he declared—though somewhat crudely—that Hindu nationalism was an essential pre-condition of Indian nationalism. *Nationalism* has a twang of horrid immoralism about it; and personally I would have preferred the word *solidarity*. But how, in heaven's name, is Hindu nationalism or solidarity possible if we are to uproot, as some amongst us fondly want to, the ancient ideal of 'a stable social order enthroned on a spiritual basis?' Rightly, therefore, do we all hold that, as the institution of caste has preserved our culture against overwhelming obstacles, it alone can make us in the future the great race that we have been in the hoary past. All conservative progressivists amongst us advocate the maintenance of caste in all its essentials, "while recasting it so as increasingly to approximate towards the realisation of the *Chaturvarnya* as laid down by Sri Krishna, to remove such of its features as may be

found unsuited to the environment and to restore what research and tradition help to establish as having belonged to it when the Hindu people and civilisation were in the plenitude of national health and achieved their lasting triumphs in that far-off, but glorious antiquity, which is still the wonder of the world and the animating influence tending to the preservation of our unfading vitality."

Unfortunately, the solution of this vexed problem is not so easy and is being daily further complicated. A multitude of historic heresies have risen in combination against the marvellous wisdom of our ancients. As is only to be expected in discussions of this kind, a good deal of nonsense has been said and written both for and against this organismal conception of society, to borrow the phraseology of a brilliant protagonist of Varnasrama Dharma. It is hardly within the scope of short discursive notes like these—nor is the writer competent to undertake the task—to enter into a philosophical disquisition on the caste system with its social and political and ethical implications. It may be, as some anonymous scribe writes to a contemporary, a diabolical institution whose evils are so tersely summarised for the benefit of Hindu readers by the Christian Literature Society, who have enumerated and catalogued those evils under the authority of the name of Pandit Sivanath Sastri of the Church of the New Dispensation, and tacked on to their publications. It may be, as the ultra-orthodox contend and the mass of our people believe, coeval with creation itself. Both may be right, both may be wrong. I offer no opinion for the present. It would be easy to argue, for example, that caste ought to be maintained as, according to a renowned European philosopher, no practice can have greater authority for being firmly adhered to than that which "God gave and ancestors obeyed." It would be equally easy to shatter caste in half a minute—in words—by flinging against it some of those catchwords of a spurious and blink-eyed democracy. Elaborate treatises could be written—and indeed have been written—for and against caste. The question

has rarely been approached in the true historic spirit.

Reserving for a more leisurely occasion the development of our ideas of the origin and the sociological and ethical import of the caste system, we would on this occasion hint at the historic aspect of the problem. It will hardly be contended seriously that no national life could be perfect without the *chaturvarnya*. No modern or ancient nation with claims to greatness was without it. Difference there undoubtedly is, but that is due to national temperament and genius in each case. But the central fact is there that no nation can be great or perfect without the *chaturvarnya* any more than you can expect a seed to sprout forth without providing air, soil, water and a good deal of sunshine for it. I refrain from historical illustrations for fear of cumbering a short article with elaborate and long-winded arguments. But the history of our own country speaks with no uncertain voice on this question. Spite of various attempts, the last of which was under the spirited Maharashtra hero and nation-builder, Sivaji, the Kshatriya disappeared from our society—the Kshatriya as we have known him and our literature has portrayed him. The advent of the British led to the dwindling and the final decay of the Vaisyas—as there is ample authority to show. The result was that the Brahmin and the Sudra were left. As is inevitable under such circumstances, the tendency is for the Brahmin to gravitate towards Sudrahood while preserving all outward signs of the Brahmin. Nor is this an unnatural phenomenon; we see, that the earth attracts purer but less vigorous bodies to itself. Hence the result is what our sages have predicted as happening in this age of Kali—*Varnasankara*. When the great national types disappear and the mould of society gets broken, the result is such utter depravity and degeneracy as we see in modern India. The problem therefore which confronts all of us is to bring back "the old stalwart Marathonian capacity of body and soul" of the Holy People—in other words we must work for the Satyayuga to return. This can only be done by revi-

ving the *Brahmatejas*, or the lost spiritual force of the nation. For, it cannot be too often repeated in our degenerate days, that when spirituality is lost all is lost. This then is the problem before us.

The Brahmin stands for spirituality, for the things of the intellect as opposed to sordid material desires. He is the spiritual preceptor and father of the race, firm, loving, gentle and kind. The Kshatriya stands for military prowess and all the higher virtues that flow from it. He is the defender of the spirituality of the race, distributing justice and performing his royal functions with even-handed impartiality. The Vaisya is there and ranks next to these two classes as the producer and distributor of wealth. The fruits of his labour are assured to him by the strength and justice of his king; while the patient preceptor of the race was there to put him in the way of obtaining knowledge and thereby salvation. Last come the Sudras who perform lowly but very necessary functions to the body politic. That was the ancient Hindu Sociological system—Brahminical, as some prefer to call it. A modern European philosopher contends that the division will be quite logical if the third and fourth were merged in one large class which he would call the mediocre base of the social pyramids. But then the lowest caste in the Hindu society corresponds to what is generally termed the proletariat in modern European society—a very necessary but also a ruin-bearing element of society. It is surely folly to confound them with the large mass of capitalists and other merchant princes of the West, functions analogous to whose were under the Hindu polity performed by the Vaisyas. The pages of Indian History bear an eloquent testimony to the fact that the appalling moral, intellectual and physical torpidity of the race is due to this ancient mould of society having grown rusty and broken in certain places. This is not the place to inquire into the causes of this unfortunate calamity. It is none the less historical fact. A consideration of all the circumstances of the case concurs therefore in pointing to the rejuvenation of caste as the only solution of our complex

problems. As a preliminary, the "Hindu Message" aims at the unification of sub-castes. But the task, supremest in importance and of immediate moment, is the bringing back of the *Brahmatejas*. Spiritual force can always raise up material force to defend it. Owing to a number of historical causes, fatal in their cumulative effect, the Brahmin fell from his lofty pedestal; and in these degenerate days has shown in increasing measure a tendency to gravitate towards the lowest caste, as already said. Exceptions there have always been, but who can deny that the vast majority of Brahmins are actuated by an ignoble desire to serve, to eke out a miserable living by hanging on to the coat tails of men in authority and influence? To return to the central point whence we started, a revival of the ancient *chaturvarnya* can alone lead us on to our destined future.

The tolerant reader will pardon a detached observation. The fashion is to calumniate the Brahmin and to hold up the deathless ideals of the race to contempt. Infinitely greater souls than these latter-day pseudo-reformers had in the past exercised all their ingenuity and wisdom in an attempt to batter our society. Of what avail their efforts had been, tradition says in its own luminous way. The brilliant gentleman who till lately led the pseudo-reformers of this Presidency but has now been called upon to the discharge of the highest public function open to an Indian, which we are sure he will perform to his credit and to the honour of his country—once declared to an audience of his friends and admirers that the dominance of Brahmin ideals was the bane of public life in India. Enthusiasm carries us off our feet and at such moments we utter brilliant nonsense which tend to aggravate the evil we all deplore; and thus generate a psychic force fruitful of evil to the community. The country has a right to expect that the foremost men of the community should not run off the rails in such a despicable manner. Is it true or would it bear demonstration to maintain that any large body of our itinerant throng of statesmen and patriots are actuated by Brahmin ideals as the

phrase is understood by the lovers of our ancient lore? Is it not the fact on the contrary that not Brahman ideals but the narrow huckstering and bargaining, the elbowing and pushing of Western commercialism have rendered our public life miserable, petty and non-moral? As has been observed by a far-shining soul of our epoch, the fact is that methods of political agitation imported into this land from the West have made almost a wreck of our society—methods whereby on the same platform appear together a motely and ill-assorted throng, members of which differ from each other, as the poles asunder, in their moral senses, mental outlook and environments. The result is an unctuous smoothness of exterior which is made to do duty for all true moral excellences, a hypocrisy in speech and action such as has been pictured by Mr. Lajpat Rai in a memorable letter of his nearly a decade ago. Except on the familiar argument that whoso drives fat oxen must himself be fat also, we cannot understand where Brahmin ideals come in in our public life. Verily it seems as if Swift were right when he said that mankind were just as fit for flying as for thinking. Were it the fact really that Brahmin ideals dominated our public life, were the *motif* underlying the activities of our public men, we would have no reason to deplore, as we now have to do, the competitive selfishness and greed among our public men which is a shameful sign of the times. The fact is that both leaders and followers require a deeper *sadhana*, an inward uplifting, a more impetuous force behind thought and deed. It has been brought home to us by experience after experience that—to use the word of an austere Indian—not in this strength of a raw, unmoralised Europe shall we conquer. It is the soul that must conquer in India's uprising. To uproot ancient traditions and the chosen instruments of preserving our deathless ideals is certainly the last and clumsiest way of restoring India to her pristine grandeur.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

I have thus dwelt at length on the Hindu conception of *Dharma* as that is the basic truth on which rest the golden doctrines of the *Gita* about the attainment of beatitude. We have to rise from the unregulated activity of *Kama* or desire which in conjunction with intellect leads us to depths far below the level of the brutes. From *Kama* to *Dharmaviruddha Kama*, from the latter to *Nishkama Karma* from the latter to *Dhyana* and *Gnana*, and from them to *Moksha*—such is, the golden ladder of the spiritual life.

For the attainment of this *Sraddha* (faith) is necessary. *Sraddha* is the माता (mother) who will show to us our Divine Father. Who but the mother can show us our father

अज्ञात्वा ध्यानं संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

This divine virtue of *Sraddha* will eventually lead to the attainment of *abhyasa* and *vairagya* and eventually to the raptures of God-love and God-knowledge and to the final attainment of union with God.

स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशते ।

I shall now deal with a few questions raised at the outset by many inquiring modern minds. The first of these is, whether Sri Krishna is God. In regard to this matter we must at the beginning proceed on faith and await the bliss of realising His divinity as a fact of consciousness. Concurrent and uniform testimony of holy people for ages vouched for the truth of the fact that concentration of mind and purity of heart can help us to achieve the vision of Godhead. If we can accept such testimony in mundane matters—we are doing that every day—we may without violation of our logical faculty do the same in spiritual matters. The declarations of the *Gita* and of holy sages, when taken on trust and acted up to with sincerity and devotion, will become self-

evident and blissful facts of consciousness. When the mind is made calm and serene by purity and dispassion and devotion, the glory of God will shine there as the full moon shines reflected on the bright surface of a tranquil lake. The divinity of Sri Krishna is a truth and has been proclaimed even in the Upanishads. The Gopala Purva Tapani Upanishad describes Him thus :

सत्पुण्यीकनयनं मेघाभं वैद्युतां वरम् ।

दिभुजं ज्ञानसुद्राक्षं वनमालिनमौश्रमम् ॥

The Lord's divinity is supported by the clearest and most credible and unequivocal testimony, by the words of the holy and perfected men of all ages, of those who had not the two defects of incompleteness of knowledge and absence of disinterestedness. The inner realisation of the divinity of the Lord will come after we become worthy of it by service and love and wisdom. बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते—says the Lord in the Gita.

The next question raised is, whether the words of the *Gita* are Sri Krishna's own words or not? There is nothing inherently absurd in the view that Sri Krishna actually spoke the words of the *Gita* on the battlefield. Even in the case of human beings utterance becomes rhythmical under the stress of emotion. The metre of the *Gita* is so simple that until very recently there were scholars who could discourse in it offhand on the most abstruse subjects. Is it wonderful that the Lord discoursed in the *anushtup* metre to Arjuna on the problems of life and death and the means to the attainment of immortality? There is however an orthodox school of interpreters that thinks that Vyasa has given the discourse of the Lord in words as near the Lord's words as possible, preserving most faithfully the spirit of the Lord's teachings. Vyasa was according to us an incarnation of the Lord. व्यासाय विष्णुरूपाय says a well-known verse. The Lord says in Chapter X of the *Gita*: सुदीनामप्यहं व्यासः Hence even in this view there is no limitation set on the value of the *Gita*.

Again, some people say that the path to salvation as stated in the *Gita* is easy and others say that it is difficult. The path

described in the *Gita* should be trod with the utmost care, discrimination, and loyalty. In fact, it is simply trying to set the current back and carry the stream to its source. It requires immense energy and concentration of will to stem the river of desire and to undo all that we have done in the past. The easiness of the path lies in the possibility of our having access to the central fountain of power and wisdom, in our identification of ourselves with the Lord, or rather in our complete surrender of our too aggressive limited self unto Him in a passion of love.

Some ask, is the ethical system of the *Gita* practical? Arjuna felt it to be so in the face of one of the most trying situations in life and said

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

What better proof can there be to show that the ethical system of the *Gita* is eminently practical and is not a mere matter of speculation unrelated to life?

(To be continued.)

TO THE GLORY OF TRICHINOPOLY.

- I. Monument of Historic fame!
The heir of a mighty name!
Thy Rock—the marvel of nature,
Chiselled in its fine stature,
Now doth brood in solemn peace,
When soulless strife doth cease.
- II. By the holy Cauvery watered,
By Lord Sriranga fostered,
By the famous fane conspicuous,
Thou appeal'st to races promiscuous,
The Cauvery doth wash my land,
And sacred is its very sand.
- III. And are shrines of lore lacking,
To aid spirit unflagging?
Labour thou for the National Cause,
Let nothing make you pause,
Till Schools into Colleges bloom,
To dispel the ignorant gloom.
- IV. Hail! Thou glorious city, live on,
Let others sing of thee anon,
Firm as thy Rock remain,
Let storms rage in vain,
Eternal, sacred and old,
Be thou fresh with forces untold.

S. Ambravaneswar, M.A. B.L.,

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Van Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY NOVEMBER 15, 1917.

[No. 4.]

The Hindu Message stands for

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

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Single copy As. 2 only.

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O loftiest range of hills that shines afar
And holds sweet speech with yonder bending
skies
That whisper secrets of the paradise!
The orbs of night and day's far-flaming star
Each seems to rest awhile his heavenly car
Upon thy glittering tops before he hies
On his pre-destined path. Fair India lies
Beneath thee safe from woes of wind and
war,
with mighty arm Thou stem'st the north-
wind's chills
And wandering hordes that prey on peaceful
climes.
From thy high slopes arise three shining
streams
And sweep along with magic touch that fills
Our lands with corn, our hearts with love,
with rhymes,
Our lips, our souls with God-love's rapturous
dreams.

The Hindu Message

THURSDAY EVENING 15, NOV. 1917.

Post-War Reform and Hindu Society.

Even under the existing legislative regulations several attempts have been made to destroy, or greatly transform, those special features of Hindu society which it has retained from time immemorial. Many of our modern men think that, at any cost, our society must be brought into line with Western civilisation, for otherwise it is impossible (according to them) to have in India a state with Western methods and ideals of government. When once self-government is granted to India, all these men will become abnormally active and will try to pass all those measures which already they have brought in and failed to pass. If Mr. Basu's Civil Marriage Bill and if the various bills brought into the local legislature by different men for legalising post-puberty marriages have failed, it is because the various sections of the Hindu community, and especially the Brahmins, have been able to appeal to the Government for protection and obtained it. Under Queen Victoria's gracious proclamation of 1858, the country was assured that no interference with any one's practice of religion will be allowed or tolerated in India by any authority holding or exercising any kind of power under the British Crown. It is this gracious promise that has been the sheet-anchor of all stable government in India during well-nigh 60 years past. In fact, the Queen's gracious proclamation

has been considered, and rightly, the Magna Charta of the Indian people.

We have now reached a critical time,—a time when the privilege of self-government is to be granted to the Indian people. This reform cannot, and ought not to, be delayed. Our position as a dependency has been to us one of galling humiliation, and is also unjust to us as a nation which not only once stood at the forefront of the powers of antiquity—heroic or mediæval—but has then and since played a marvellous part in the history of the human spirit and cultivated the treasures of thought and art which still remain the wonder of civilised mankind. That such a people, descended as they may be from their proud eminence, should be treated as a community of dependent coolies and that such a state of things should have been tolerated so long is one of the strangest phenomena of history. It is still more strange that, in spite of the work done by our Congress leaders during the last 30 years and the work of preparation done before them by their less ambitious predecessors, there should be any section of the population—whether non-Brahmin, Brahmin, land holder, zemindar, or aristocrat,—so dead to all sense of self-respect that, taking their stand on the purely local, temporary, or special ground that certain Brahmins of South India hold large number of posts in Government Service, they should oppose the proposed grant of self-government now when at last the time is ripe and the way has been clearly prepared for it.

So far we are at one with the current of Indian opinion. But we have adverted above to the mischievous activity of a misguided section of self-styled "advanced" politicians and

reformers whose aim is to destroy all that is special to Hindu civilisation on the plea of reform. They want to bring about an indiscriminate crossing and commingling of castes. They want to bring about adult marriages, and this will be the most effective means of introducing all the known evils of courtship, late maternity, and license which are recognised evils of Western society, as also the competition of women with men in various walks of life as in the West. There are many sensible and even scientific Europeans who think that the rules and customs obtaining in Hindu society are more consistent with common sense, true morality, and advanced culture than many of the present habits and institutions of Western civilisation. We are altogether opposed to the social reform programme of the so-called advanced school of Indian reformers, and hence we are anxious that the coming visit of Mr. Montagu should be utilised to insure a continuance of the gracious promises and safeguards of Queen Victoria's famous Proclamation.

It may, indeed, be said that the post-war reforms will not render the great Queen's Proclamation null and void. But we cannot be blind to the fact that already our position is somewhat risky. At the time of the Ilbert Bill agitation, the late eminent lawyer, Sir Fitzjames Stephen, questioned the legal validity of that great document, even while admitting its sentimental and ceremonial value. When, however, power passes into the hands of the leaders of the Indian people, it will be easy for them, especially for those who claim to be advanced, to say that Queen Victoria's proclamation has become antiquated and refers to a state of

things which we have left far behind, and that the new system of representative or responsible government is inconsistent with the maintenance of the Hindu institutions of caste and marriage. Hence, on the eve of this new period of Indian history, we desire that the old gracious promises of religious neutrality and religious toleration should be again secured to us as *fundamental laws and principles* with which the new legislatures, imperial or provincial, should not be allowed to meddle on any grounds whatsoever. Moreover, we are anxious that, if any proposal should be brought before the Indian legislatures having as its object any reform of existing Hindu society, we consider that no such proposal should be entertained, if any section of Hindu society, important or unimportant, advanced or conservative, should express itself in opposition to the innovation. Our reason is that Hindu ideals, social and spiritual, should not be tampered with by the legislature. Let those who are not satisfied with Hindu ideals leave Hindu society rather than tamper with Hindu ideals. There are so many non-Hindu sections of Indian society which will be glad to receive them with open arms. The practices of other lands in regard of social behaviour, marriage, dining, &c., however suited to the hereditary instincts of their people, are objectionable and obnoxious to us, and, in our view, quite unsuited to the advanced culture and cherished traditions of our own people,—to those Varnasrama Dharmas which have been in existence here during unnumbered ages and which are based not only on sound economical, ethical, and sanitary principles well-adapted to the country, but are inseparably intertwined and mixed

up with "the most sublime philosophy and the most satisfying religion" of the Vedanta.

It has been pointed out to us that the governor's veto will remain and that we can make use of all the various devices for preventing hasty legislation which are well-known to other lands and often adopted there. But our point is that these will not be satisfactory and adequate for the purpose we have in view. That purpose is to prevent *all and every* meddling, whether hasty or not, with the world-old ideals and institutions of Hindu society,—to place them equally above the changing gusts of individual caprice or the shifting sands of popular favour. Hindus consider that their Dharmas and sishtacharas are all eternal and ought not to be changed. They are not man-made, but the laws of the spirit, discovered by the Rishis and communicated to us for unquestioning belief and observance. We cannot therefore admit the validity of any kind of attempt to alter them, and so they must be placed altogether outside the scope of modern legislative assemblies. Modern legislatures are incompetent to deal with them, for our Dharmas and Acharas are the divine injunctions revealed to the divine sages of old in the supersensuous and superconscious condition of Yoga-samadhi, and assuredly such as they have not the ghost of a chance of appreciation or comprehension by our modern legislatures and legislators.

A Plea for Hindu Unity.

Much is said in these days of the cleavage between Brahmins and non-Brahmins. But we are convinced that there is much unreality in the utteran-

ces on this topic of the men who figure conspicuously in the press and the platform. For, even at the present day, among both Brahmins and non-Brahmins there are large—even untold—numbers of men who care as much as ever for the ancient ideals of Dharma and whose daily routine of Dharmic life remains the same. To all of them, whether non-Brahmins or Brahmins, those who violate the Dharma and condemn its precepts or have become insensible to its import and value form the common enemy; and so they ought to unite on a common platform of allegiance to Dharma. If we consider the past carefully it is the Dharma which has ever been the bond of union among the masses of the people, Brahmin and non-Brahmin. All have worked equally for Dharma, and all the highest gains of Dharma have been shared by all. Let a living historian of India, writing so recently as 1916, speak for us:—"The conquerors of India have come in hordes again and again, but they have scarcely touched the soul of the people. The Indian is still, in general, what he always was, in spite of them all; and however forcible the new and unprecedented influences now at work upon an instructed minority, one can with difficulty imagine a serious change in the rooted character and time-honoured instincts of the mass of the people; *nor is it at all certain that such a change would be for the better.*" Where is the need of a change,—and a change, too, which would surely be for the worse? When we consider what a frightful welter of barbarism and savagery we find in Europe to-day, we would fain hope that, by Isvara's grace and the efforts of all good men and true Hindus—Brahmins and non-

Brahmins—will remain untouched by it. Our social revolutionists are trying every nerve to spread the idea that the fundamental feature in the composition or constitution of Hindu society, *viz.*, its co-ordination of communities based on the principle of differentiation of function and structure through Varna and Asrama, is consistent with the ideal of self-government. Nothing can be more absurd. The still recent and forgotten empire of the Mahrattas long maintained its power and unity against great odds, and surely Mahratta society was one built on the basis and principle of Varna and Asrama. Nor is it to be supposed that the Indian institution is artificially imposed on us by shastraic regulations, and opposed to the natural course of social evolution. It is well to meditate on what Professor Giddings has to say regarding the tendencies of modern life in America and other Western societies—tendencies having their sources in selfish racial likes and dislikes and neither based on the divine authority of the Vedas nor justified by antiquity or by services rendered to the cause of spiritual development and spiritual peace. Professor Giddings says:—"Men of like speech and similar racial characteristics draw together within definite territories. Segregations due to vocation become definite class distinctions. The ruling, the priestly, the literary, the mercantile, the artisan, and the labouring classes do not become blended as societies grow older. They become more sharply defined. Any social reform that hopes for the interblending of classes is foredoomed to failure." It will be well for educated Indians to ponder deeply over these tendencies of modern civilisation and to pause awhile before taking to courses which, how-

ever seemingly attractive to a thoughtless and "diseased" sentimentalism, can only bring about social dislocation and needless suffering or moral deterioration for the individual without offering any counterbalancing advantages, present or future.

Some say that modern society must be built on a democratic basis, while Hindu society is a top-heavy oligarchy. Against this view, we maintain that Hindu society is built on a truer and nobler democratic basis than the societies of the West, for its ideas of liberty, equality and fraternity are more rational and consistent with the requirements of human nature than those of the revolutionary epoch in Europe. In the ideal Indian scheme of Varna and Asrama which is based on Svadharma or separation and distribution of function,—knowledge, power, authority, wealth, industrial organisation and labour belong to different social groups or sections. To this is added the idea that every individual and every group is bound to utilise every characteristic advantage or attainment it may own not for selfish ends, but for *loka-sangraha*, the solidarity of human society, and in accordance with the dictates of the Sastras so as to gain divine grace. This social solidarity which is consciously aimed at by the divine founders of our race and religion is based on co-operation among all the Varnas and Asramas and can only be accomplished thereby. In truth, a society organised like ours can only get on by harmonious and systematised co-operation. No rivalry or discord is possible where men obey the injunctions of the sacred authorities and allow themselves to be led by men who ever consciously strive to offer in

themselves conspicuous examples to the world of the practical observance of the Vedic ideals of Viveka and Vairagya.

Modern civilisation, on the other hand, is based on the ideals of competition within the limits of each society, and of competition outside with other societies. No doubt it has achieved progress in certain directions. But its dangers and evils are now manifest to the world. We are not simply referring to the savageries of the ferocious and unrelenting war now in progress, but to the evils which undermine the inner life of the society. We will again let the great sociologist, Professor Giddings, speak for us. In his *Principles of Sociology* he says:—"From such indications as a few societies have already afforded, and from such further indications as are now thrusting themselves upon our observation in parts of Europe and America, it may be inferred that in a community whose life is a tireless pursuit of materialistic ends—in which money-getting is the sum of success—there will be a sharp separation of the successful from the unsuccessful classes and an exploitation of the poor by the rich as wanton and as merciless as was any exploitation of the weak by the strong in societies of the military character. In such a society the tools of the wealthy will command office and power. Even the laws will favour the prosperous and will weigh heavily on those whose struggle is against hope. The mercenary spirit will corrupt judgment and religion alike. The Magistrates of the nation will judge for a consideration, the priests thereof will teach for hire, the prophets thereof will divine for money, the princes thereof will be companions

of thieves, every one loving gifts and following after rewards."

Will not our non-Brahmin brethren, when they peruse this passage and the other extract previously quoted from one who is perhaps the greatest living authority on the science of sociology, see how different has been the character and the aims of our own society, and the principles which our sages had in view when they laid its foundations broad and deep and built it up so as it may last for untold ages, indeed for all time? Shall we not strive to preserve the unity and friendly co-operation which has so long been a prominent feature of society? Surely, we can remove the paltry causes of discontent that are now bolstered up by a few thoughtless men. All the legitimate ambitions of our non-Brahmin brethren can be satisfied, if the leaders of both communities come together and resolve on the steps which require to be taken to suit our new needs and to advance the interests of all sections of the Hindu Community. What is wanted is to preserve the union of hearts that has long subsisted between them all. The idea that interdining or intermarriage can alone bring about such a union of hearts is opposed to the teaching of all historical and social science. Even in the West, Professor Giddings teaches us that "the ruling, the priestly, the literary, the merchant, the artisan and the labouring classes do not become blended as societies grow older. They become more sharply defined. Any social reform that hopes for the interblending of classes is foredoomed to failure." Let us unite together and work together so that all conflict of interests may cease, and that we shall ever co-

operate not only to preserve all the spiritual gains and glories of the past but also restore our community to its rightful place in the future evolution of the Indian Nation.

Panchama Betterment.

We have read with much pleasure the proceedings of the first Andhra Panchama Conference at Bezwada on the 4th November and feel that it is a great advantage to have the views of the Panchama leaders themselves regarding the needs of their community. The resolutions passed at the meeting are characterised by common sense, and we trust that practical efforts will be made to carry them out in a manner consistent with the spirit of moderation underlying them. It is already high time, and not a moment should be lost without making an earnest attempt to deal properly with at least the more pressing points in the programme which has been sketched.

Our first proposal is that the village co-operative banks now existing, or in course of formation, must be enabled to give loans to all well-conducted Panchamas or to groups of them—consisting, say, of 5 or 6 of them in each group—to become tenant-farmers, so as to enable them to rise above the position of mere labourers cultivating the fields and left without any hope or prospect of saving anything to live upon when the harvest is over and no work is available on the land. The Registrar of Co-operative societies should be applied to in order to secure to the rural co-operative banks enlarged powers of borrowing capital so as to enable them to apply this remedy for the starvation due to want of work on land in the intervals between the

harvesting and cultivating seasons. The Panchamas will no doubt, require a fairly large number of years to repay the loans granted to them, and hence the period for which loans are granted to them must be left to the discretion of those who are responsible for the management of the banks. They know the men about them,—which man or group of men can be relied on, and which not. They alone can deal with each man or group of men, as the need arises. So, if the present law is defective in any respect and stands in any one's way of doing his duty, no time should be lost in mending it.

Where the rural co-operative bank now existing is disabled, for any reason, from taking this first step to prevent starvation, the leading caste villagers must lose no time in forming loan societies in each village to collect the funds needed from themselves or others,—we mean, from the enlightened people who can find in themselves the spirit of brotherhood and service needed for this purpose. The money required will not be large; and, as the village will be immensely benefited by the measure, any sacrifice arising from the smaller rates of interest on which money must be made available to Panchamas or from the need to wait for repayment for a number of years, must be undergone in view of the benefits which the retention of the Panchamas as an integral part of the rural population will confer on the village.

Secondly, workshops or factories must be started where carpenter's, smith's or weaver's work, the manufacture of tiles, or indeed any other industry that be found possible, or suitable to the locality, may be taken up by the Panchamas throughout the

year. As this work is additional to their work in the fields, they will gladly take it up for somewhat lesser wages than are paid elsewhere for such work; and so not only would the Panchamas be benefited on account of its serving as such an additional source of remuneration, but also the owners or organisers of the workshops will gain, as the profits of their undertakings would be enough to ensure their perfect safety.

Lastly, there has to be done also such pressing work as the founding of free elementary schools and the construction of temples for worship by the Panchamas. Without these accessories, it will be impossible in these days to induce the Panchamas to remain within the limits of the village or contented with their accustomed mode of living and its limited and monotonous purview.

In an article on "The Panchama Question" in the "Commonweal" of the 12th October last, the writer of "The Outlook" (of which it forms a part)—apparently the editor of the paper—says that "Brahmanas are responsible for a certain measure of evils that have afflicted Panchama society." There is as much justice in this charge as there will be in blaming the editor of the "Commonweal" for the atheism of the National Secular Society of which she was once a distinguished leader. Each age brings its own ideals standards, and duties; no age can be blamed for not rising to the measure of the ideals, standards, and duties of the age or ages coming after it.

The same writer also speaks with pride of the fact that "certain Brahmins who are Theosophists and Home Rulers take a leading part in the campaign of emancipation" of Pancha-

mas. But the work they do is not of the kind which will be of use in contributing to the prosperity of the Indian village as an economic unit. It does not even confer the economic benefits which the Christian missionary confers on his converts by his agricultural settlements and industrial works. Its chief effect is to enable the Panchamas to aspire after what the writer calls "equality with other castes" or "attaining to their pristine glory" in this same article. It is this kind of work which has always been dear to the heart of the social radical or revolutionist. The revolutionary gospel of universal equality and brotherhood has ever had a fascination for all radicals, freethinkers, and socialists in all countries since it was proclaimed in France at the close of the eighteenth century. When the editor of the "Commonweal" speaks of the "benevolent sunshine of a free India", she is only thinking of a free nation in India formed on the democratic ideal of post-revolutionary Europe. She often, in her perorations, seeks to touch the imagination of her Indian audiences by telling them that she is "Indian in heart and feeling". How, then, can she ignore the special mission of India in the world as the messenger of the spirit? Our reply is, —to use the noble language of the eternally glorious Swami Vivekananda—"India will never be Europe until she dies."

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

Moral and Spiritual Discipline in Schools—II.

"Schools do no good. Tuition is not education"—such was the pregnant utterance of Wordsworth. This is a lesson which we have not yet begun to learn in modern India, though we have already reaped an abundant harvest of individual, domestic, and social unhappiness as a consequence of our carelessness in this respect for some generations past. We have already referred to the imperativeness of proper moral and spiritual discipline in schools and we desire to state in the succeeding article what is the proper programme of work to be taken up for setting right the educational errors of the last few generations.

In this article we desire to point out the nature of faltering and flickering efforts made in a few modern educational institutions in India to give moral and spiritual discipline. In schools under the management of the Theosophical Society or of the Theosophical Educational Trust or of agencies started and worked under Theosophical inspiration, we have some measure of moral and spiritual instruction given. But the moral and spiritual instruction given in them is not satisfactory. It suffers in power of emotional and spiritual appeal by the very process of dilution on which it prides itself. It does not lay sufficient stress upon the importance of daily discipline of our inner and outer life, upon our fruitful traditional modes of worship and *japas* and *samsharas*, and upon the long-established and excellent rules as to personal and social purity. Above all the presence of a dominating foreign agency and its subtle leavening of all the methods of religious instruction adopted in such schools neutralise the very few good points about the moral and spiritual instruction given in such schools. The books published as the *Sanatana Dharma* text books are good so far as they go but they are not in vital relation to our sacred books and our immemorial methods of attainment of spiritual enlightenment and rapture.

The Gurukula at Hardwar and other institutions managed by the Arya Samaj are another feature of the times. Though the Arya Samaj takes its stand on the Veda—especially the Rig Veda—it is outside the current of our national religious life as it has no place in its scheme for the fulness of revelation by God to the Hindu Race and has crippled its power for good by not accepting the rich store of *sadhana*s and the scheme of life known as *Sanatana Dharma*. The great schools and colleges of the India of the future must adopt the principles and methods of these institutions with the improvement of relating school life and college life to the fulness of Hindu thought and religion and to all our unique and distinctive social and religious institutions and ideals.

Sir Rabindranath Tagore's school at Bolpur is an excellent institution where moral and spiritual discipline is given on lines acceptable to the Brahmo Samaj. The remarks above made in regard to the Gurukula schools apply with the same force to the Bolpur school also. We, who yearn to bring into existence the great educational institutions of the happier and greater India that is to be, have many valuable lessons to learn from Tagore's school and its methods and ideals. The influence of personality, the encouragement of an atmosphere of peace, serenity, and meditation instead of dry formulae which dwell on the lips but do not kindle the fire of devotion on the altar of the heart, and the relation of the old methods and ideals to the demands and needs of life in the strenuous modern era must be learnt by us from Tagore's school and built into the great seminaries of the future in our beloved motherland. In his letter to Mr. Frederic Rose Tagore says: "To give spiritual culture to our boys was my principal object in starting my school in Bolpur. Fortunately, in India, we have the model before us in the tradition of our ancient forest schools.....Having this ideal of a school in my mind, which should be a home and a temple in one, where teaching should be a part of a worshipful life, I selected this spot away from all distractions of town, hallowed with the memory of a

pious life whose days were passed here in communion with God. The first help that our boys get here on this path is from the cultivation of love of nature and sympathy with all living creatures. Music is of very great assistance to them, the song being not of the ordinary hymn type, dry and didactic, but as full of lyric joy as the author could put in them.....Mornings and evenings, fifteen minutes' time is given to them to sit in an open space, composing their minds for worship. We never watch them and ask questions about what they think in those times, but leave it entirely to themselves, to the spirit of the place and the time, and the suggestion of the practice itself. We rely more upon the subconscious influence of Nature, of the associations of the place, and the daily life of worship that we live than on any conscious effort to teach them."

The Rishikula at Hardwar is an attempt to revive Brahmacharya on the old lines. There is not one similar institution in South India. We want such institutions also though the bulk of our schools must necessarily be places where the old learning and the new learning have to be harmonised and taught together. We must have throughout India a certain number of families living the traditional life devoted to piety and ancient learning and to whom life will be made convenient by the other sections of community racing along the path of modern progress. For bringing about such a consummation educational institutions of the type of *asrama* schools are required.

In some of the schools and colleges managed by private agency in India some attempt is made to give a spasmodic measure of religious instruction. But the managers and teachers being themselves men brought up under a godless and loveless system of education do not take to it enthusiastically. This defect coupled with the defect of want of suitable text-books and the existence of an over-weighted curriculum and the innumerable distractions that agitate the minds of students at a time when composure and application are the things needed most have been responsible for the present spectacle of tens of thousands of youths sent into the great world without

love of God, love of racial ideals, and love of motherland.

In this state of our educational effort, we see an element of hope in the Hindu University. "There is a budding morrow in midnight". But even here there is every danger of the process of dilution and temporising and compromise reducing the original scheme into a mere shadow of that scheme. Shall we be wise in time and serve our dear motherland with a wise and fruitful love, or shall we strangle her with the cords of agnosticism and pseudo-liberalism? Let us treasure in our hearts the precious words uttered by our beloved Viceroy Lord Hardinge when laying the foundation stone of the Hindu University: "Indeed the whole Indian idea of education is wrapped up in the conception of a group of pupils surrounding their Guru in loving reverence, and not only imbibing the words of wisdom that fall from his lips, but also looking up to him for guidance in religion and morality and moulding their characters in accordance with his precept and example.The object of an educational system must be to draw out from every man and woman the very best that is in them, so that their talent may be developed to their fullest capacity, not only for their individual fulfilment of themselves, but also for the benefit of the society of which they find themselves members.....Though something may be done by mental and moral discipline, and something by the precept and example of professors, these are but shifting sands upon which to build character without the foundation of religious teaching and the steadying influence of a religious atmosphere".

The Varnasrama Creed.

(By Mr. N. SUBRAHMANYA AIYAR, M. A.)

1. The goal of rational man is universal happiness in this life and, as its sequence in the next.

2. What prompts this goal is the present state of misery and pain throughout the Universe in greater or less degree. It is this that forces the goal of universal happiness into prominence by way of contrast and relief.

3. Nature assists in the attainment of the goal by demonstrating to the observer wherever he turns his eyes (a) that everything has a separate name, a separate place, a separate form or structure and a separate function (b) that it is this separateness that prevents mutual trespass and conflict (c) that this separateness again of form and function, that makes interdependence possible and thus enables and maintains a spirit of co-operation and harmony, as is evidenced by the relation between one organ and another in an organism.

4. To benefit by the assistance we must recognise the need in human society for a similar separateness.

5. In this endeavour the experiences and tendencies of the world of to-day greatly assist (a) by showing up the present state of misery and pain in the Universe in greater or less degree and the disunion among classes and among nations, which no amount of commensality or communalism has yet cured (b) by rejecting, after careful consideration, all the socio-economic systems such as capitalism, communism, collectivism, socialism, syndicalism and last of all the new guild socialists which seeks to prevent mutual exploitation by granting monopoly of labour to the various functional guilds through State Charter, and (c) by suggesting in the place of the modern policy of free competitive separatism a reverse policy *viz.*, of mutually co-operating, organismal action.

6. The theory and practice in India also assist us (a) By declaring through her religion that the whole Universe was created as Virat, a gigantic organism, everything in it having a purpose or function to fulfil in that organism and that human society is not only an organ in that organism, but an organism in itself with each component nation and class serving as an organ and sub-organ to it, each with its own separate name, form, place and function. (b) By the Kings and other wardens of society realising and being enjoined to realise, that their function of protection consists in the jealous preservation of this ideal.

7. The way to benefit by all this assistance is to repair and restore Varnasrama Dharma which is none else than the organismal disposition of society, now in various stages of disintegration.

8. The keystone of socio-economic policy for all countries viewed in the light of the above is the supporting by free and generous patronage, of the productive, distributive and religious functionaries of the country such as they may be, irrespective of race or religious creed and without paying over-much heed to the quality or cost of their supplies and services at any particular period, but with the responsibility at the same time of making those supplies and services alright in due course, so that each class may be kept strong and through it each nation, and every nation thereby enabled to serve all the other nations in the organism of humanity, and not act as a drag on them.

9. The arch to that keystone is (a) the non-encroaching on each other's place and function with as much self-restraint as we feel bound to do in regard to each other's house or property, which are but the products of their respective functionings and (b) the avoidance of such acts, be they interlining, intermarriage or foreign travel which latter except under great safe-guards is a clear case of encroachment on place one of the four organismal conditions we have indicated and the avoidance in fact, of all items of social heterodoxy that would tempt or help any trespassers or disorganizers, directly or indirectly.

10. The domestic policy for all countries is the securing of the married state for every woman and also man.

11. The necessary aid to that policy is the marrying away of a woman before the natural, physiological barrier known as puberty is reached, which, in addition to securing universality of wedded life for every woman, has the further advantages of keeping the selection of the husband in the hands of her responsible parent or guardian and of saving her the struggle and possible humiliation involved in seeking a partner herself.

12. The crown and the fulfilment of Varnasrama Dharma religio-economic policy

is the securing in permanent fixity of the sense of oneness of interest between sexes, families, classes and nations—a consummation which, with the utmost freedom in the matter of eating, marriage, travelling etc., the West has not achieved, either among the nations themselves, or among classes in each nation, or consummation again, which in spite of the greater freedom in eating etc., enjoyed by the Hindus of to-day, as compared with his ancestors, and by non-Hindus in India ever since they left the Hindu field, none of them, either Hindu or non-Hindu has yet attained in any proportionate measure.

Provincial Autonomy— What it means?

At a time when the whole country stands to a man by the side of the reform proposals submitted by the 19 non-official members of the imperial legislative council, the pencil note of Gokhale respecting the changes in the Indian constitution drafted at his last moment is now given wide publicity and blessings of a semi-official character are ever poured upon the same.

In the light of telling facts revealed by the war even the man in the street realises that unless India is able to provide herself, in future, with articles manufactured locally, she must continue to be the abode of famine and pestilence.

Briefly put, India's economic situation is this.

While the average annual income per head even in Russia stands as high as £10, the corresponding figure for this country hardly goes above a fifth of the amount.

The annual rate of increase of population in Europe from the commencement of the Industrial Era is 1%; here it ordinarily is less than a half of it. In his report on the "Rise in Prices" Mr. Datta points out that during the 20 years ending in 1912, this rate has gone down even to ½ % or less.

The average expectation of life for Europe is forty and that of India is twenty-three. How is this to be ex-

plained? Foreign competition has deprived millions of people of their occupation and they are made to depend upon the only source—agriculture. It is upon the produce of an acre or less that each individual is compelled to be supported.

Of this 75 % is dry. The irrigation commission have emphatically recorded the fact that scope for irrigational facilities is exceedingly limited although 87 % of the available water runs into waste. In this predicament, the industrial crops are usurped in the place of food-grains. Mr. Datta's figures show that the cultivation of food-grains is unable to keep pace even with the low rate of increase of population. During the 20 years covered by his inquiries there were six famines to which millions of men and cattle succumbed, and they have cost the Government more than 40 crores of Rupees. In a word our resourcelessness has sapped our vitality.

The only point from which we ought to consider any reform proposals should be whether it is going to rescue the teeming millions of this country from their present woeful situation. The reform proposal of the 19 members in a way is expected to bring economic salvation in the long run; in that the fiscal policy of the Government of India according to the scheme, will be controlled by the elected representatives in the legislative council. Whether our expectations will be realised or not time alone can tell. For, the forces of antagonism will be all the more organised and spare no pains to defeat the end of reform.

What our situation will be under provincial autonomy contemplated in Gokhale's note referred to can be easily understood by the perusal of the presidential address of Sir A. Cardew at the end of the agricultural conference held on July last at Coimbatore. His tone was fully pessimistic. He found that the Indian agriculture remains to-day what it was some two thousand years ago. He compared the wheat land of England with that of this country and showed the yield here is only a third of the former and he admitted that in spite of the endeavours of Government of the last twenty years, no improvement in agriculture has been effected; nor was he hopeful of

the future. Of the causes that have, in his opinion led to this state of things he mentions as the chief cause the illiteracy of the peasantry. To remove the same, he requires, in the light of the experience of European countries, enormous funds. England with a population similar to that of the Madras Presidency, he points out, is spending annually £18 millions sterling on primary education alone while France with a less population is able to spare for a similar purpose more than £20 millions, (including buildings). Sir A. Cardew said that the entire resources at the disposal of this local Government hardly exceeds £5 millions. The question is how England and France are able to find such a large sum for one single item, whereas the Government he represents is struggling with this slender resource to meet all expenditures. It is the industrial policy of the European states that has made them what they are. Will the advocates of provincial autonomy entrust each local Government with economic freedom? Otherwise provincial autonomy will be a sham and a delusion. With fiscal autonomy for each province, the industrial forces of each province will be brought into play; non-official resources will multiply by leaps and bounds and each province will find enormous resources to conduct its state on progressive lines so that famine and pestilence will be no more heard of.

The following table will explain the financial situation of India when compared with Europe:—

(“Mulhall's History of Prices”.)

	Income, Millions Sterling.			Percentage of agricultural to total income.
	Agricultural.	Non-agricultural.	Total.	
United Kingdom.	£ 263	£ 984	£ 1247	21
France ...	435	530	965	44
Russia ...	482	366	848	57
Italy ...	174	171	345	52
Spain ...	133	85	218	60
Europe ...	2476	3102	5578	44
India ...	360	180	540	67

France, with a population, one-eighth of that of India has incomes (non-agricultural and agricultural) amounting to twice that of India. Proper economic policy ought to bring to India nine times the present figure.

It is regrettable that at this juncture the diverse communities here should lose sight of this fundamental fact affecting our very existence and give undue prominence to class representation. This ugly warfare, it must be remembered, will be taken due advantage of, by the “Round Table Politicians”, who are already making vast preparations for reducing Indians to the position of hewers of wood and drawers of water to the white colonists. *Beware.*

Notes on Current Topics.

(By R. GANAPATHY AIYAR—MADURA.)

In the First Head Masters' Conference held on 20th October 1917, Rev. D. G. M. Leith delivered a lecture on “The Plan of Secondary Education in the scheme of National Life.” In the course of his address, in that assembly “gathered as a band of nation builders,” he is reported to have stated thus:—“The contribution of Secondary education to National life ought therefore to be (a) the production in those committed to our care of a good-will, a will that is strongly and constantly set in certain definite directions etc. What is this will which we are striving to create in our pupils? It is first a will that is absolutely devoted to truth and honour, and honesty, so that it becomes a moral impossibility for the boy to desire that which is contrary to truth.....Secondly, this good will is also the will to obedience and instant obedience.....The third characteristic of this good will is a will to concentrate upon work. Sentiment and tradition seem to work mightily against us. I am well persuaded that if we could arrange for all preparation of lessons to be done in school either morning or evening so that practically no study was done at home, we should be able to secure a much greater mental concentration than for the most part now exists. That would be an

important contribution to the national life of India. Fourthly this good will must be strong in initiative. The true citizen must *escape from the tyranny of custom, intellectual, social and moral*. This is essential for the maintenance of that freshness of mind, that ability to see life from a new point of view so requisite for national progress. I confess that only in part have we succeeded. I do want the broader life that initiative gives. Boys must be obedient but they must be free and quick to form new standards of judgment from all they read and see, so as to develop that initiative which is the first step in self-realization leading in turn to national world-realization. It is astonishing and gratifying to see the emphasis that is being laid in Indian Educational thought to-day on self-realization as a dominating need of an educational institution. Is self-realization possible in our schools? Or are we fettered by custom, by tradition, by lifeless routine or worst of all by an utter disbelief in the real educational value of the work we are doing and the subjects we are teaching our boys? I have stated as our first contribution to national life the development of the wills of our boys towards that which is of highest value for the life of the country. *This we may call the training in social membership. The actual knowledge that we impart is in a sense less important.*

The above expressed in vague and veiled generalities are the requirements of our Secondary schools according to our Missionary gentleman. This kind of "training in Social Membership" will certainly make the work of the Christian Missionary in India much easier if the boys in our Secondary schools are kept away from home, morning and evening, and are helped "to escape from the tyranny of custom, intellectual, social and moral." If obedience to custom is a tyranny, what is the kind of "obedience and instant obedience" that the Rev. gentleman has in his mind. Is it obedience to the state? If so, how is the obedience to custom or communal laws, which form part of the laws of state, tyrannical? Is it obedience to what is conceived as public good? If so, who is

to settle what is for the public good and what is not? If a community conceives a custom as public good, how is obedience to it tyrannical? If the idea of public good is made to depend upon the dictates of one's own opinion, "the ability to see life from a new point of view," there may be "freedom to form new standards of judgment from all they read and see," but how will it promote public good: how will it ensure a country which is not "a land at war with itself, without chaos and defeat," The Reverend lecturer wants the will of our boys to be "strongly, and constantly set in certain definite directions." In what directions? Evidently, the lecturer means in the direction of "the new point of view," "new standards of judgment." New from what? New from "the customs and manners, sentiment and tradition" of the Hindu boys? Evidently something was sticking in the throat which could not be got out more plainly before the Hindu hearers. It may be hoped that the Head Masters will be wary of the sneaky ways and try, not to erase from the pupil's mind all the special cultures of their forefathers, leaving their mind a clean slate, for foreign persons to write foreign ideas and cultures thereon, but *impart to them such knowledge of their own good culture, customs and manners as can protect them from becoming an easy prey to foreign cultures and enable them to resist the foreign onslaughts*. Let them follow the wholesome advice of that eminent scholar who acted as the Chief Justice of Bengal, Sir John Woodroffe, who is anxious "to stem those movements which work for the *Cultural Conquest* of this country", and fears that those movements "in the *absence of right resistance* might acquire greater vigour after the war" and welcomes the Home-rule efforts as it will help us in combating the march of cultural conquest against the Hindus. Without a successful cultural defence, we may have Home-rule but not a home to rule. We can only be poor servile imitators of the West without any independent culture and initiative of our own.

(To be continued).

Pencillings by the Way—III.

By S. P. THIAGARAJAN.

For rhetorical excellence, it will be hard to match Lord Pentland's speech at the Cheruthurithi Ayurvedic Hospital. We must however protest against the tendency of his speech and those of others to turn into an apotheosis of Western medicine and its professors. His Lordship says, "In the West we too have our secret remedies, our patent medicines, our herbalists, our bone-setters and similar claimants to the possession of powers of healing. Such exclusive claims the scientist will not admit. To him science and knowledge in these matters are the rightful possession of all mankind and to him the man who claims to have a wisdom which he is not prepared to share with others is either a charlatan or unworthy to worship at the shrine of science." And so on through three columns of closely printed matter, which contain also a laboured defence of the Government's position in refusing to spend a part of the revenues of the country in support of the indigenous system of medicine. The implications in this wearisome tirade are obvious. For reasons which lie on the surface, the Ayurveda of our ancients has languished and would well-nigh have perished but for the self-sacrificing and strenuous endeavours of a cultured few amongst us to rehabilitate it; thanks also to the unerring instinct of the vast majority of our suffering countrymen. We are not going to deny the patent fact that owing rather to lack of encouragement and to the false glamour about the Western system of medicine, the ancient medical lore of the Holy People has fallen on evil times. The persistent refusal of the Government of the country to lend its support to the indigenous system has no doubt been dictated by the selfish Faculty who are their medical advisers. But when his Lordship goes on to state, in effect, that our medical science is empirical and unscientific, and alleges it as a reason for the withdrawal from it of state patronage, his Lordship shows an amazing ignorance of medical history and practice in the West.

The only colourable pretext for indulging in these pæans of praise is that there is in

Western countries an ascertained body of medical knowledge which is drawn upon by the physician who prescribes and the druggist who compounds. As for the scientific testing, sifting and analysis of remedies and methods of which so much capital is made, it is only a pitiful self-delusion. The Faculty has got this dinned into its ears so often and so persistently that it is no wonder that it has come to believe it. Any impartial student of Western medicine will be struck at the charlatanism and empiricism of the Faculty and will wonder how they have "cheek" enough to speak of charlatanism and empiricism in connection with the Ayurveda. A violent spirit of trade unionism pervades the medical Faculty in the West and yet they talk disparagingly of the "exclusive claims" of the indigenous practitioner. Verily, they see the beam in their brother's eyes, but are not conscious of the mote in their own. We can well understand how a system of medicine which has entrenched itself behind the powerful patronage of the state comes to look upon other systems as interlopers. But when it arrogates to itself all scientific superiority, it cannot be allowed to go unquestioned.

It shall be shown from time to time in these notes, how the Faculty approach a new treatment with no scientific idea as to what constitutes proof and how little capable they are of forming a correct estimate of the value of much advertised prophylactics. But, lest the reader should think all this a tall statement dictated by prejudice, here goes a quotation from an article in the *Lancet* of 30-6-17 from the pen of Dr. Robert J. Rowlett of Dublin. The *Lancet*, by the way, is a respectable orthodox medical journal. Says this Dublin Doctor:

"A new method is introduced, it wins a certain amount of favour, it may become the fashion, and unless it is accompanied by some obtrusive disadvantages or dangers, many of us are convinced that the treatment is, if not "the last word", at least "a distinct advance"; and we go on with it until a new fashion takes the place of the old. *Our reasoning on these matters is never logical and rarely individual. We are governed by laws—if they be laws—of herd-psychology. Our conclusions are instinctive, not conscious.*" The Italics are mine. How much there is in all this of the much-vaunted scientific method, I leave it to my readers to judge. The practical illustration of all this will come by and by.

The Indian Post-War Reform Scheme.

In a letter authorised by him to be published, Mr. M. D. DEVADOSS B. A., B. L., Bar-at-Law writes to Mr. N. K. RAMASWAMY AIYAR B. A., B. L., as follows:—

"I am glad that you as Secretary of the Orthodox Hindu Mission appreciate what I said in my speech on the 1st instant regarding legislation as to social and religious matters. In the state of society as it now is in India it will be highly injudicious to invest Legislative Councils having an elected majority with powers to frame Laws and Regulations regarding social and religious matters. It is unnecessary to dilate upon this topic.

As regards the social and religious matters the Christian community has its own laws and regulations. As you know the great Christian community is composed, broadly speaking, of two divisions, the Catholics and Protestants.

The Catholics are governed by the Canon Law and by the rules and regulations of their Church. They strongly resent any interference with their religious and social matters by the legislatures of the country.

Of the Protestants the Anglicans or those who belong to the Established Church in England are also governed by their Canon Law. Subject to the authority of the Crown in England the Canon Law is supreme in the Church. The Dissenting bodies have their own rules and regulations. In India the law of Succession is regulated by the Indian Succession Act of 1865 and the Law of Marriage and Divorce, by the Indian Christian Marriage Act and by the Indian Divorce Act. As an instance of the tenacity of the Church to cling to the Canon Law you may remember the recent enactment in England validating the marriage with the "Deceased Wife's Sister" left it to Church of England clergyman's option to celebrate such marriage or not.

In the case of Hindus unless the whole body is in favour of a particular reform it would be improper to force it upon the majority of the people. One of the ways of adjusting the differences I can think of, is by calling a representative assembly of Pandits and heads of religious institutions, mutts etc., and asking the assembly to lay down rules and regulations in respect of matters about which all are not agreed. Such a procedure will bring out the different points of view and will have the authority of a body which by the suffrages of the people will have power to legislate for them. It will no doubt savour of democracy but in the present state of affairs that seems to be the only way of solving the knotty questions that agitate the Hindu public. This representative assembly need not be one for the whole of the Presidency embracing the three great sects. The Vishnavas, Madhvas and Smarthas or Sivites can have three distinct assemblies if they like with regard to purely religious matters. But with regard to purely social matters the assembly must be one in order to secure uniformity.

Any student of history will know that in Europe religious and social questions were settled by representatives from the various countries who met and decided questions of dogma, observance etc. These assemblies were known as Councils such as the Council of Trent, Council of Nice etc. Such a procedure could very well be adopted for the whole of India as well as for each Province.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vanis Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 1.]

THURSDAY NOVEMBER 22, 1917.

[No. 5.]

The Hindu Message stands for

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

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For bona fide students Rs. 3 only.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.



Upon thy heights untouched by solar heat,
Companioned by the shy and large-eyed deer,
By verdant margins of the Manas mere,
Through many a cave and grove and cool retreat,
Fair Uma wandered with her lotus feet—
A sylvan Power unknowing guile or fear,
Receiving homage where she might appear
By right of royal birth and beauty sweet,
She grew in beauty as the waxing moon
A crescent wonder shines in cloudless skies
Upon the world entranced in deep amaze
And thankfulness for God's benignant boon
Of revelation of His Paradise
Of Light supernal where we may not gaze.



The Hindu Message

THURSDAY EVENING 22, NOV. 1917.

Post-War Reform and Hindu Society—II.

The Hindu Community which places implicit faith in the Dharma of the Rishis is no mere minority for whose protection against the tyranny of majorities the Indian Constitution has to provide, but the most numerous of all Indian communities,—the *real* Hindu Community. In fact, it is the base which supports the great edifice of Indian society. Even among the Mohammedans there are large numbers of men and women who, originally drawn from the Hindu Community, still remain not only in instinct and practice, but even in faith essentially Hindu,—believing in the Hindu doctrines of Karma and Rebirth. The devotional lyrics of Mastan Sahib are well known in South India, and go to prove that there are large numbers of men who live in the Hindu Pantheon and conceive the Supreme Deity almost exactly as the Hindus in general do. In North India, too, the Sikhs, the Kabir-panthis and numerous others are still essentially Hindu in their ideals of faith and articles of conduct. The spirit of heresy has indeed been abroad, but yet the fabric of Hindu society remains unshaken like some towering giant of the forest sending forth countless shoots from its ramifying branches and spreading over a vast space of ground.

In all the unnumbered ramifications of Hindu society, the main principles of the Dharma still continue to be faithfully observed,—especially, its

main regulations in regard to marriage, and its conventions in regard to the taking of food. It is these regulations and conventions that have been the supports of the still unshaken fabric of Hindu society. The fissiparous tendencies of the Hindu social system during ages are due to the need felt by the Hindu people for preserving their racial and social purity,—especially during the centuries in which they had lost their ancient political cohesion owing to the downfall of the ancient Kshatriya power. The later non-Kshatriya or half-Kshatriya Hindu rulers have, indeed, been faithful to the traditions of their ancestors, and it is to their constancy to the ideals and the mission of our race that we owe the fact that we retain such remnants of the race-consciousness and the Wisdom-Culture as enable the Holy People still to recognise and retain their place in the Holy Land. But few or none of them succeeded in establishing a universal Empire in Bharata-khanda or even in Bharatavarsha,—and therefore the history of the Hindu people for 2000 years and more has been one of steady decline and disunion. The fissiparous social tendencies which account for the numerous so-called sub-castes existing to-day and provoke so much ridicule or hostility, are the barriers erected by a people faithful to their race-ideals in order to guard their eternal Dharma. If these tendencies are to be effectively curbed and if the unity of each of the four natural divisions only of the race is to be restored, our leaders must convince our people that they believe in the Dharma and will provide for its careful preservation and faithful observance in the future. But the work of the reformers—whether they call them-

selves Samajas of various denominations or still wish to pass as members of the existing sections of the Hindu Community,—has been of a destructive kind, and has not only created further division and dissension, but has produced everywhere something like a convulsion of the entire fabric and a feeling of unrest regarding the future and what it has in store for the Dharma and its appointed custodians of the Four Varnas.

That the Dharmic Community still clings to its standard-bearer and his eternal message is brought about unmistakeably by the firm opposition which has always been offered to attempts made in the Indian legislatures, Imperial and Provincial, to introduce foreign ideals of marriage among its people. The Age of Consent Bill, the Civil Marriage Bill, and the Post-Puberty Marriage Bills met with almost universal disapprobation and with sustained and even violent opposition. The first measure was passed by Government in the teeth of all opposition, but it has never ventured since during a quarter of a century and more on any similar social change. The two other attempts to revolutionise Hindu society have failed owing to the almost universal opposition and disapproval of the Dharmic Community,—even though numerous meetings of the very vocal minority of reformers raised a loud clamour in favour of the proposed changes.

We invite the attention of Mr. Montagu to the history of these so-called reform proposals in order to convince himself that he should, before formulating his proposals for self-government, carefully consider the need there is for providing that no interference of any kind with our

Dharma or the constitution of Hindu society should be permitted unless it is supported by the *entire* Hindu community. We have shown above that the heart of the Hindu community still beats strongly and passionately for the maintenance of the Dharma and so the revolutionary social reformers form only a mere froth or foam which bubbles to the surface and does not disturb the serene depths of the ocean of faith in the Vedic Dharma. Where the entire Hindu community *unanimously* demands or supports a change, the Government may indeed allow it to pass, but *not*, if *any* section of it, however small, opposes a proposed measure. In matters of Dharma, no majorities can have the right to impose its will on a minority. A great writer says even of the present state of law and the machinery for effecting change of law in Europe,—“The ignorant majority raises its will to the dignity of law.” Dharma is not law. The aim of our Dharma is not to secure material aims and advantages to nations or individuals but to raise the living soul of man to the lotus feet of the *Paramesvara* (the Supreme Being) who is the world's sustainer and its one refuge and desire. No human authority,—whether autocracy, aristocracy, or *kakistoeracy* (to use Mr. Lilly's phrase for Modern Democracy)—can discover those eternally-appointed methods, the practice of which is to enable the soul of man to realise its destined goal of freedom from bondage to the life of the material world. Hence, for the Indian legislatures to interpose and to tell the Holy People that they shall modify or abandon their eternal Dharma or any part of it is to arrogate to itself a claim which is altogether intolerable and inexpedient. Hence

all subjects on which the Hindu system of Dharma—except the *Raja Dharma* which of course is displaced on account of the fact that His Gracious Majesty is not a Hindu—has proclaimed its ruling must be kept out of the purview of the Indian legislatures,—at least so long as there is no unanimous and universal demand for change.

The Hindu people are one and entire,—a living organism. This is the real import of our system of Varnasrama, and no earthly power can claim to set aside or modify the eternal laws of Dharma in such a manner as to injure the structural and functional co-ordination of its parts. If the society has strayed away from its original and fundamental constitution in any respect, the present secular power cannot interfere. It therefore logically follows that, under any scheme of self-government—whether it is called Home Rule or not—set up under the auspices of the British nation, the Hindu community has the right to claim that the existing policy of complete religious neutrality and non-intervention shall be preserved, so that the people of India shall be left to determine its own *cultural fate and fortune* entirely for itself and by itself as one of the self-respecting and respected communities of the British Empire.

Mr. Theagaroya Chettiar at Bezwada.

We have read several *parts* of Mr. Chettiar's speech as President of the Bezwada Conference with genuine pleasure. We quite agree that the rise of India to greatness in the future will depend mainly on the growth of her commerce and industries, and not

at all on the system of University education and examination now in vogue. Mr. Chettiar is entitled to our gratitude for pointing to his countrymen in South India the enterprise and prosperity of the great industrial capitals of Bombay and Calcutta as the examples for us to follow. He then goes on to say,—“Our want of education, our want of enterprise and our want of co-operation led to stagnation, while the whole Western world was making rapid progress.” “The education we have is a splendid machine to make us clerks, schoolmasters, and lawyers, and nothing else.” “We want mechanics, we want men that will work with steam-engines and electricity; we want men that will handle any kind of machinery, and the education we want is of the kind to produce such men.” These three sentences in Mr. Chettiar's speech are worth their weight in gold, and point to all the most prominent and the most essential needs of to-day; and he himself has the conspicuous merit of setting a splendid example to those who have at heart the true welfare of the motherland. In Madras he has started and maintained for years several works and mills where he gives employment to hundreds of workmen. Such a man is decidedly an exemplar to educated men.

We confess, however, we cannot agree with him when he goes on to attack those Indian leaders who are trying to better the political conditions at present prevailing in India or attack the Brahmins as the prime cause of the present condition of India, its helplessness, its poverty, and its dependence. We will first take up his views on the latter topic.

Why should the Brahmins be at-

tacked as if they are the cause of the present backwardness of Indian industry and enterprise? They did not devise or introduce the present system of education which Mr. Chettiar rightly condemns as “making us clerks, schoolmasters, lawyers, and nothing else.” The Brahmins do not defend that system either, so that they may monopolise all the available posts of “clerks, schoolmasters, and lawyers.” The Brahmins have always condemned the present system of education with all its pernicious tendencies and effects, and they have also suffered most from them. For, within a generation, the evil effects of the system have fully developed themselves in regard to the physical stamina and the numerical strength of the Brahmin community. Only recently it has been discovered, on taking a census of the height of the Brahmin lads entering one of our principal colleges in South India, that two inches have been lost in a generation and thus the present generation has become stunted in growth. This loss of stature could not be due to early marriage,—for that has been in existence for thousands of years, and the Brahmin community must long ago have disappeared at the same rate of decline or anything at all approaching to it. *Secondly*, the Census figures show that not only the Brahmins have not had the natural increase of numbers arising from normal conditions of social life, but have even undergone a slight diminution. If the present state of things goes on, there can be no doubt that the Brahmins will, within a century at the most,—in fact very much earlier than that,—disappear from the land where they have played their part in history for at least ten thousand years. We

cannot, therefore, understand how Mr. Chettiar can make out that the Brahmins have profited by the present system of education. If Mr. Chettiar can use his great talents and influence to knock at the head of our present educational system, the Brahmins will, as they ought to, regard him as their greatest benefactor. He says,—“We have no intention of injuring them (*i.e.*, the Brahmins).” It is the present system of education,—not the Non-Brahmin agitation—which is injurious to the Brahmins as a community. The entire country at large and the Brahmin community, in particular, will feel grateful to him if he will commence a great agitation against that system. We shall heartily support any measures he may devise for substituting a more rational system,—one which will combine the cultivation of the mind and the promotion of industry and art.

Again, what chance is there that the agitation for industrial improvement will succeed so long as the present free-trade policy rules? And how can we secure protection for our industry and enterprise if we have no political power? Mr. H. D. Gill said in the course of his evidence before the Industries Commission at Bombay the other day:—“Capital, especially Indian capital, is naturally shy of new ventures, and there may be difficulty in inducing firms of repute to interest themselves in floating undertakings in new or nascent industries.” And his remedy for this state of things is:—“In my opinion the introduction of moderately protective import duties would generally speaking be simpler and more effective than any methods of direct financial assistance (by Government).” Is there any chance of

a protective policy being adopted, so long as India is ruled on the principle that being a dependency, its political and economical interests are to be subordinated to those of the ruling race in their Western home? The British Colonial Dominions have all protected themselves against foreign competition by raising a strong barrier wall of tariffs. India alone lags behind and so has reached a condition of economic impotence without parallel in the history of mankind. Let Mr. Chettiar and others who act with him contemplate the evil they are doing to the country by their opposition to its political progress towards the acquisition of a large measure of self-government.

His reason for opposing the introduction of self-government is that all power would pass into the hands of the Brahmins. Mr. Chettiar says:—"The whole administration will be in the hands of this exclusive class." Mere moonshine. Under a system of communal representation, the Brahmins will have only a small and even minute representation in the legislatures. Even if we make the impossible supposition that they will at first gain a majority of the entire body of representatives, they can retain their influence only if they initiate or support measures for the advancement of the public welfare at large, and not for their own purely sectional well-being. For, the electors will soon see for themselves who are their real friends and who are not, and will act accordingly. Moreover, even under the present system of fancy franchises and fancy electorates, we would ask Mr. Chettiar to enumerate the measures that our Brahmin Councillors have proposed or carried out for their own

personal advancement. That Brahmins hold a disproportionately large number of public posts is a state of things due to other causes, as Mr. Chettiar knows,—and it is a state of things which cannot be permanent and which will improve when the non-Brahmins qualify themselves by education for a larger share of those posts. We have also already several times pointed out, that the present system of conferring appointments on those who pass examinations is not only faulty, but ruinous to the permanent interests of the Brahmins themselves. So, the remedy is for both Brahmins and non-Brahmins first to unite to get rid of the present system of education and examination and devise a more rational method of settling the qualifications for appointments in Government service.

Mr. Chettiar says:—"It is not the political greatness that we are hankering after which has made Bombay so great. It is the enterprise of a small community of settlers, the Parsees." The enterprise of Bombay would have borne still greater fruit, if Bombay had enjoyed the benefit of protection for the products of her mill-industries. And it is our loss of self-government that has forced Bombay to submit to the evils of a ruinous free-trade policy. Again, how does Mr. Chettiar account for the fact that the Parsees themselves are "hankering after political greatness" and want self-government. Dadabhai Naoroji, Mehta, Wacha, are all famous and gifted Parsee leaders of the Congress movement. The Parsees, as a body, have always kept themselves in line with other Indian communities in making the present demand for a large measure of self-government. If the enterprise of the

Parsees is likely to be ruined by "political greatness," they would not be in the van of the present movement for political emancipation.

Mr. Chettiar says:—"Our caste system which led to our living under foreign rule for centuries together has made us lose confidence in one another." We have also, while the caste flourished, lived under *native rule*. The Maurya, the Gupta, the Vijayanagar, and the Mahratta Empires flourished while yet the caste system remained. So it cannot be proved that "the caste system led to our living under foreign rule." It is not the caste system but "living under foreign rule for centuries" that "has made us lose confidence in one another and also lose self-confidence. If self confidence and mutual confidence are to be restored, we must have a large and liberal measure of self-government given to us. Self-government is a necessity for nations as for individuals, the very breath of life itself for all communities. Without it, nations and individuals must suffer degradation and decay from sloth, selfishness, self-conceit, and irresponsibility. These are the qualities which breed mutual hatred and the spirit of faction which paves the way for the ruin and downfall of nations without hope of recovery. Self-government is the mother of all honourable emulation and great achievement, and it is above all the cement which binds together individuals and communities in work which will raise the motherland once more to her rightful place among the nations of the Empire and of the World.

A Happy Life.

(By M. K. VENKATESWARA AIYAR.)

1. To imagine that a happy worldly life is inconsistent with an earnest attempt to realise the self is a mis-apprehension which very often leads to a neglect of the latter. The majority of men think that it is imprudent to sacrifice the pleasures of a life in the vain hope that we shall be able to achieve a perfect blissful state which is supposed to be more or less imaginary and attainable, if at all, only after an indefinitely long period. But as a matter of fact the Vedas say that a happy life forms part of *Paramananda* and that the way to lead a happy life is sure to lead to supreme bliss. This idea is expressed by the following Sloka:—

एषोऽस्य परमानन्दो योऽखण्डोऽकरमात्मकः ।

अन्यानि भूतान्येतस्य मात्रामेवोपभुजते ॥

His is the supreme bliss which is eternal and unsurpassable. Other beings enjoy only a fraction of the same. Hence either from a temporal or a spiritual point of view our aim is to find out the means to make our life as happy as possible and to habituate ourselves to live in accordance with them.

2. It is a knowledge of this which is technically called Gnana. And Gnana can be achieved only by deep thought, study and recapitulation. As it is the mind which is the medium of either enjoyment or suffering we must study its nature more than any other. The states of the mind can be divided into three viz. 1. *Mudha*—Dull or inactive. 2. *Ghora*—Active but uncontrolled. 3. *Santa*—Calm and peaceful. A careful observation of these states of our mind will show that there is no happiness in the *Mudha* and the *Ghora* dull and uncontrolled active states, and that we enjoy happiness only in the *Santa* or peaceful state.

3. In the dull or *Mudha* state of mind we have no clear idea of happiness and the anxiety of fear from others and the ignorance of a remedy will make us uneasy and so there is no happiness in that state. In the *Ghora* state, ambition, anger, jea-

lousy, pride &c. rule our minds and they become so very troublesome that the mind is restless and so we feel unhappy. A close observation will show that we had only a vain hope of enjoying happiness then. Whereas in the *santa* state the mind is perfectly calm and peaceful and so our self is able to reflect itself very well and hence we enjoy supreme happiness.

4. We always find that we love only such objects as will make us happy and love that most which can give us the greatest happiness. And as there is nothing which is dearer to us than our self, it must be full of bliss. Hence it is that we feel most happy when the self is fully reflected in a *santa* state of mind.

5. It may be asked why the self does not reflect itself in the *ghora* and *mudha* states. As a matter of fact it reflects itself there also. But only the *Sat* and *Chit* aspects are manifested. The difference in the reflected images is something like the different images of the moon reflected in different kinds of coloured waters and clear water kept in different pots in an open ground in a moonlight. Or another illustration will serve the case better. The fire in hot water is reflected only partially by manifesting only the heat and not the light. But in a burning torch we find both light and heat are manifested. Exactly in the same way we find only the *Sat* and *Chit* aspects are manifested in *ghora* and *mudha* states, and the bliss also in the *santa* state of mind.

6. So we must attempt to bring our mind to a *santa* state. If we analyse the three states of the mind mentioned above we shall find that each aspect of a *mudha*

state is developed into a *ghora* state which again develops into a *santa* state. The following illustrations will make the matter clearer. We give below a list of *mudha* aspects of the mind with the corresponding aspects in the *ghora* and *santa* states and our duty is to develop all the aspects of the *mudha* and *ghora* states into those of *santa* state.

MUDHA OR TAMASIC.	GHORA OR RAJASIC.	SANTA OR SAIVIC.
1. Ignorance	Misunderstanding	Knowledge
2. Fear	Rashness	Courage and self-confidence
3. Confusion	Superstitious differences	Proper discrimination
4. Evasion	Meddlesomeness	Help and charity
5. Inertia	Speculation	Duty
6. Idleness	Passionate activity	Duty
7. Selfishness	Self-love	Love
8. Fatalism	Atheism	Devotion

You will find it will be possible to bring all the aspects in the last column under the headings of love, duty and charity. Although these words are only three in number, we shall have to study and analyse innumerable vibrations of the mind, understand their nature and work and calmly control them one by one before we attain these three virtues in an ideal form.

7. As a matter of fact it is to understand these subtle vibrations in their true character the world has been created where you will find all the counterparts of these vibrations in gross concrete forms. It is when these correspondences are found that we begin to enjoy nature and realise that the spirit of nature is the supreme self of which our self is only a partial manifestation.

(To be continued).

Gnana Yoga—I.

(continued.)

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on December 18-1895.)

Now begins the inquiry, why is this discipline so necessary? Because religion is not to be understood through the ears or through the eyes, nor yet through the brain. No scriptures can make us religious; we may study all the books that are in the world, yet we would not understand a word of religion or of God. We may talk all our lives and will be no better; we may be the most intellectual people the world ever saw, and yet we will not come to God at all. On the other hand, have you not seen what diabolical men have been produced out of the most intellectual? It is one of the evils of your Western civilisation that you are after intellectual education alone, and there is no safeguard with it. There is one mistake made; you give this education, but you take no care of the heart. It only makes men ten times more selfish, and that will be your destruction. It is intellect every time. When there is conflict between the heart and the brain let the heart be followed, because intellect has only one state, reason, and within that intellect works, and cannot get beyond it. The intellect is most wonderful and strong. The heart is a lower plane; it generally makes mistakes, but it is soft and gentle. It is the heart alone which takes another plane, which makes another stand which no intellect can reach; it goes beyond the intellect, to what is called "inspiration". No intellect can become inspired, only the heart when it is enlightened. Never did you see a dried up old intellectual man become an inspired man. It is every time the heart that speaks, the man of love, the soft man; it discovers a greater instrument than intellect can give you, the instrument of inspiration. Just as the intellect is the instrument of knowledge, so is the heart the instrument of inspiration; but in its lower state, it is a much weaker instrument than the intellect. An ignorant man knows nothing, but he is a little emotional by

nature; place side by side with him, a great professor, what wonderful powers he possesses! But the professor is bound by his intellect and he can be a devil and an intellectual man at the same time; but the man of the heart can never be a devil; no man with emotion was ever a devil. Properly cultivated the heart can be changed, and will go beyond intellect; it will be changed into inspiration; and the intellectual man will have to go beyond intellect, in the end. Men of heart have attained to "butter" and the "buttermilk" is left for these intellectual fools. The knowledge of man, his powers of perception, of reasoning, and intellect, and heart, all are busy churning this milk of the world; out of long churning comes butter, and this butter is God. The man of the heart gets that; and the fools who are churning all their lives with only intellect, never reach true understanding.

These are all preparations for the heart, for that love, for that intense sympathy appertaining to the heart. It is not at all necessary to be educated or learned to get to God. A sage once told me that to commit suicide, a penknife is sufficient, but to kill others swords and guns and bucklers are necessary, so, if you want to teach others, knowledge is necessary, but for your own salvation, not at all. Simply, are you pure? If you are pure, you will reach God. "Blessed are the pure in heart, for they shall see God." That is true any day. If you are not pure, and you know all the sciences in the universe, it will not help you at all; you may be buried in all the books you read, but it will not help you. It is the heart that reaches the goal, follow the heart. A pure heart sees beyond; it is inspired; it knows things that no reason can ever know, and wherever there is conflict between pure heart and intellect, always side with the pure heart, even if you think what your heart is doing is unreasonable. Reasoning will come later even though it may be every instant desiring to do good to the poor, and your brain may tell you, that it is not politic to help these poor men, yet follow your heart, and you will find that you make less error than by following your intellect. The pure

heart is the best mirror for the reflection of truth, so all these disciplines are purifying the heart, and as soon as it is pure all truths flash upon it in a minute; all truth in the universe will be there in your own heart if you are sufficiently pure.

These great truths about these atoms, and the finer elements, and the fine perceptions of men, have been discovered ages ago by men who never saw a telescope, or a microscope, or a laboratory. How did they know all these things? It was the heart; they purified the heart. It is open to us to do the same to-day; it is the culture of the heart, really, that will lessen the misery of the world, and not that of the intellect. Intellect has been cultured; result—hundreds of sciences have been discovered, hundreds of thousands of machines have been invented, and their effect has been that the few have made slaves of the many—that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not, desires to have these wants satisfied, and when he cannot, he struggles and dies in the struggle. This is the result; through the intellect, is *not* the way to solve the problem of misery, but through the heart. If all this vast amount of effort had been spent in making men purer, gentler, more forbearing, this world would have a thousandfold more happiness than it has to-day. Always cultivate the heart; through the heart the Lord speaks, and through the intellect you yourself speak.

You remember in the Old Testament where Moses was told "Take off thy shoes from off thy feet, for the place whereon thou treadest is holy ground." We must always approach the study of religion with that reverent attitude; he who comes with a pure heart and a reverent attitude, his heart will be opened; the doors will open for him, and he will see the truth. If you come with crude sort of intellect you can have a little intellectual gymnastics, and when I have time enough I will be very glad to give you a little exercise in that line. You can have intellectual theories but not truth. Truth has such a face that any one who sees that face becomes convinced. The sun does not require any

torch to show itself; the sun is self-effulgent. If truth requires any evidence, who will evidence that evidence? If something also is witness for truth, where is the witness for that witness? Truth is its own witness; we must approach with reverence and with love, and our own heart will stand up and say this is truth, and this is untruth.

The field of religion is beyond our senses, beyond even our consciousness. We cannot "sense" God. Nobody has seen God with his eyes or ever will see; nobody has God in his consciousness. I am not conscious of God, nor you, nor anybody. Where is God? Where is the field of religion? It is beyond the senses, beyond consciousness. Consciousness is only one of the many planes in which we work, and you will have to transcend the field of consciousness, to go beyond the senses, approach nearer and nearer to your own centre, and as you do that you will approach nearer and nearer to God. What is the proof of God? Direct perception, *pratyaksham*, just as there is proof of this wall; I perceive it. God has been perceived that way by thousands before, and will be perceived by all who want to perceive Him. But this perception is no sense-perception at all; it is super-sensuous, super-conscious, and all these trainings are to take us off from the senses. This body, as it were, by means of all sorts of past work and bondages, is being dragged downwards; these preparations and purity will make it pure and light. Bondages will fall off by themselves, and we will be buoyed up beyond this plane of sense-perception to which we are tied down, and then we will see, and hear, and feel things which men in their ordinary state neither feel, nor see, nor hear. Then we will speak the language, as it were, of madmen, and the world will not understand, because they do not know anything but the senses. This religion is entirely transcendental, but it is not particular. Every being that is in the universe has the potentiality of transcending the senses, even the little worm will one day transcend the senses and reach unto God. No life will be a failure; there is no such thing as failure in the universe. A hundred times

man will hit his foot, thousand times he will tumble, but in the end, man will realise that he is God. We know there is no progress in a straight line; you throw a stone into the air, and if you could stand long enough, it will come back exactly to your hand. Every soul is in a circle, and will have to complete it, and no soul can go so low but that there will come a time when it will have to go upwards. It may start straight down, but it must also have to take the upward curve, in order to complete the circuit. No one will be lost. We are all projected from one common circle which is God. We are like little bits of stone projected from you; some go a little lower or higher, but each one will have to complete the circuit, and come back to the centre from which they started. The highest intelligence, and the lowest intelligence God ever projected, will come back to the Father of all lives. From whom all beings are projected, in Whom they all live, and unto Whom they all return, that is God.

Notes on Current Topics.

(By R. GANAPATHY AIYAR—MADURA.)
(continued.)

Writing on "the situation in India" in the "Sunday Times," Lord Sydenham is reported to have stated thus:—"India's most pressing need is the abolition of the caste system and here lies a magnificent field of work for real Indian patriots. Such patriots exist but not in the small body of political agitators which is demanding power for its own ends". Even the "*Hindu*" which makes a special announcement that "it is not any more enamoured of the caste system than Lord Sydenham," has to admit that the statement is a dishonest suggestion. Such a statement is not only dishonest, intended to create internal feuds among the various component parts of the Hindu people and thus lend a handle to the most selfish and interested persons amongst the Anglo-Indians for pleading the postponement of all reforms in India, but is highly injurious to the true progress of India. Further, it illustrates the attitude of some of those persons to

whom is entrusted the task of scrupulously carrying out the mandate of neutrality contained in the Proclamations of the Gracious Queen and her illustrious successors whereon depends the allegiance of their Indian subjects. Lord Sydenham was once the ruler of a great province in India and with such a pronounced antagonism to the prevailing social system of the country, safe-guarded by Royal Proclamations, how could he have discharged his trust without taking every opportunity to destroy that system. There are undoubtedly a lot of Anglo-Indian officers in the service of His Majesty the King Emperor entertaining similar antagonism to the Institutions of this country and how can they be expected to scrupulously discharge the duties of their trust on behalf of their Sovereign. Officers with such pronounced hostility to the existing cultures and religious institutions in India are unfit to carry out the mandate of their Sovereign and must therefore be first weeded out for the healthy and independent growth of Indian civilization. In spite of the kind intentions and best declarations of policy by the King Emperor and his Government, we find in India the disheartening spectacle of the indigenous cultures and institutions being gradually swept away and much of that destruction is largely due to the attitude of Anglo-Indian Officers like Lord Sydenham. Fortunately for the country, there are others holding a different opinion. Even Sir Valentine Chirol has a good word to say about the Indian caste system. In a letter commenting on the Second Provincial Varnasrama Dharma Conference at Madura, Sir Valentine Chirol writes as follows:—"I have read them with great interest as an instructive exposition of a social system which deserves equal attention on historical and sociological grounds and not least from those who are not prepared to accept it as the final or ideal system..... Please do not think I underrate the importance of the part which the caste system has played in Indian History. I doubt whether any other system would have enabled Hindu Society to maintain its vitality and cohesion through long centuries of internal

commotion and repeated foreign invasions and migrations." That shows clearly the strength and solidarity fostered by the caste system and perhaps that is just the reason why Lord Sydenham advocates its abolition.

India's Eternal Music: A Poem.

(By S. NATESA PILLAI, B.A.)

"Illusions, vanish! Oh ye tricks of the mind!
The Pageant shall cease,—and the dance,
and the noise."
Wondrous this music that resounds from behind
The ages of India, and is her voice.

Wondrous this music that we hear in the air,
That rings in the ear, and streams in the mind,
And overflows our hearts, sweeping all care,
And floods us with Joy, which others never find.

The music that rises in the stillness of calm,
Breathless and deathless rapture of the soul,
Our sages have heard, and have echoed the Psalm
Whose rhythm is chaunted by the ages that roll.

Aye, as the ages do roll, this music of life
Shall hold all nations by the charm of its spell,
And there shall be Joy, and Love, and
freedom from strife,
And Heaven on the Earth, and redemption
of Hell.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

Some others ask, does the *Gita* point as the goal *Karma yoga*, *Bhakti yoga* or *Gnana yoga*? A great deal of bewildering and acrimonious controversy has grown about this discussion. Let us take the three verses:

संन्यासः कर्मयोगश्च निश्चयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ १ ॥
तपास्त्वभ्योऽधिको योगी ज्ञानभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगो तस्माद्योगो भवानुन ।
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ॥

Each seems to praise one of the paths as the highest. But the Lord's synthesis is to be gathered from a few verses to which sufficient prominence has not been given and which give us a clue to His real teaching which can be best summed up by saying that the golden ladder of the higher life is to rise from unregulated desire to a state of regulated desire, thence to a state of action in a spirit of detachment and renunciation of fruits to the Lord, thence to limitless devotion and meditation in which the mind is laid at His lotus feet in a passion of limitless and ceaseless adoration and becomes full of illumination as to the truth of things and attains to cosmic consciousness, and thence to the eternal rapture of God-realisation. I am giving the verses in a sequence of my own to bring out my meaning fully and forcibly.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
संन्यासस्तु महाबाहो दुःखमाप्नुमस्यो मतः ।
योगयुक्तो मुनिर्मेघ न विरेणाधिगच्छति ॥ २ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पश्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
संनियम्येन्द्रियप्राप्तं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःख देहवद्विरबाप्यते ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव हि योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धृता मृत्युसंसारसागरात् ।
भवामि न विराट्पथं मयाविशितचेतसाम् ॥
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥
तेषां संततयुक्तानां भजतां प्रीतिपूर्वकम् ।
दशमि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुक्त्वाप्यहमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानरूपेण भास्वता ॥
उदाराः सर्व एवैते शार्त्तात्यात्मैव मे मतम् ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।
बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यन्ते ॥

I shall develop these ideas later on but what I wish to emphasise here is that the *Gita* gives us a synthetic vision of life in which these means of uplift wait us at fixed stages and lead us eventually to the attainment of the bliss of Moksha. I shall refer here to two stanzas in the *Bhagavata* that bear on this point.

अतः पुंभिर्दिग्जश्रेष्ठाः वर्णाश्रमविभागशः ।
स्वभूतितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥
वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं च यदहं तुकम् ॥

The real fact is that there are some persons who while pursuing the path of karma attain to the bliss of enlightenment as a result of devotion and knowledge in past births and in the present birth and yet continue to do action having regard to their station in life. Even in their case liberation presupposes love and realisation of God which alone can give salvation. तत्कुर्वन् मदर्पणं How is this possible without knowing and loving Him? There are others whose *vasanas* take them from the completed life of action into the life of devotion where the mind is so centred in the love of the Lord that the appointed time for doing *karmas* passes often without their being aware of even the passing of time. There are yet others whose *vasanas* take them from the completed life of action into the life of meditation and of inquiry as to the verities of life and whose mind is so centred in this task as to be oblivious of the march of time. These souls must necessarily be few and are the very salt of the earth. If others

unfit for such tasks take up such tasks they merely mislead the world and ruin themselves. The Lord says:

कर्मैन्द्रियाणि संन्यस्य य आर्हन् मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

I have seen no discussion more futile than this. Each of these paths being purity itself and the Lord being the Eternal Pure One, can we not trust it to lead us to Him somehow, directly or indirectly? The only test is, the attainment of God-realisation (आत्मदर्शन). Each love must attain to the state of Infinite Love and Wisdom to attain to such आत्मदर्शन. The measure of action which the Lord lays upon it for the sake of लोकसंग्रह is determined by the time and place and environment of the birth and existence of the body. What has this accident to do with the bliss of God-realisation which is the common factor of all real liberation? It is the privilege and duty of every one to work up to this Mount Kailasa in the Himalaya of higher life, whatever be the particular path by which he climbs up to that dazzling and dizzy height. Every one must realise that only knowledge which exists as enjoyment or bliss—the bliss of *Sacchidananda* or the bliss of supreme love—that can be the truest liberation. The bondage of the trammels of matter which enmesh us by reason of innumerable attachments formed in innumerable births must go. Such attachments being the result of ignorance, the effects will not disappear unless the cause disappears. Hence knowledge is the one condition of true and effective and eternal liberation. This knowledge is not mere intellectual assent but realisation. We can easily see that it can never be really distinct from love. If in respect of the higher among the transient phenomena of the world knowledge and love go together, they are necessarily one in the case of the highest, the non-memon. They are like the light and the warmth of the sun,—inseparable and one. A life of selfless action combined with devotion and meditation is the one means of attaining to this stage. There may be some who had gone through this stage in previous births or in a portion of this life.

time. To them as pointed out already the measure of action is determined by their station in life and it is done only for लोकसंग्रह. When shall our empty discussions about the superiority of one path or another cease and when shall we resolutely, never halting, never resting, tread the path that leads unto Him आदित्यवर्ण तमसः परस्तात् ?

Pencilings by the Way—IV.

BY S. P. THIAGARAJAN.

A sympathetic observer has remarked of the Egyptian Nationalists—I am quoting from memory—that busied forever with diplomatic and constitutional questions, they do not look beyond the immediate present. They do not love the Past; and consequently it opens to them no new paths of inspiration or of fruitful endeavour. With what force do these remarks apply to our modern Indian leaders !

All around us cry for "Freedom" and the air reverberates with the echoes of "Liberty, Equality and Fraternity" and underneath all its pompous trivialities and the occasional parade of learning, the thoughtful Hindu will detect the false note of the French Revolution. Mazzini all his days thundered against the idea of the French Initiative and he mercilessly exposed the shortcomings and the errors of the revolutionary ideal. That the leaders of the land, some of them men of note also, should parrot-like repeat these cries is a sign of that degeneracy that has come upon us, of "the mighty evil in our souls" of which lovers of the race like Dr. Ananda Coomaraswamy so bitterly complain. Nor is this to be wondered at, seeing that most of our political leaders, be they foreigners or Indians, are products of the mid-nineteenth century European culture which owed its inspiration in a large measure to the French Revolution. If there had been any sane political thinker amidst us, accustomed to see through superficialities and detect sophistries, the country would not witness these shameful yearnings after a meaningless ideal.

A thoughtful and cultured French

writer, whose only defect is his exaggerated idea of the French Initiative, has observed that the great French Revolution was a grand human re-affirmation. Others there are even in this enlightened age who maintain that it was a disgraceful epoch in history. Without committing ourselves to either statement, we have only to trace the growth of the idea of freedom in the West and to put it side by side with the immemorial Hindu ideal of freedom to see wherein the French Revolution failed and the error of the doctrines it gave birth to and which still in one form or another sustain modern European democratic movements. It is only such a comparative view of the Hindu and Western conceptions of Freedom that could lead our national movement into paths of fruitful endeavour. It is beyond the scope of these notes to go into an elaborate discussion of this topic. The broad outlines alone can be touched upon; and it would not be difficult to follow up the argument if we read aright the history of our race and the deathless ideals that are our proud heritage.

The Pagan world had but little freedom, scholars tell us. This seems to be a statement of doubtful authority, but we shall pass over. Under Paganism, scholars tell us, man had neither spiritual, nor political nor social freedom. Christianity was essentially a protest against Paganism and was the first step towards freedom. The seed thus planted grew; and it became speedily evident that this freedom was only illusory, the Church taking the place of the old chief or tribal organisation. Then came the Lutheran movement of protest. It was not a synthesis, but only a negative movement. It marks however the second great step towards freedom. The Lutheran protest was in fact an affirmation of the right of private judgment. The logical implications of this doctrine are obvious; and with other contributory causes, brought about the great French Revolution with its maddening gospel of "Liberty, Equality and Fraternity."

Grand and alluring as are these watch-words, the reader will be good enough to note that, in their ensemble, they are only negative precepts; and, in the absence of

a fixed purpose animating men, are directly anarchical in their tendency and aim. The fanaticism and brutality that followed this burst of "egalitarisme" in France have passed into history. But it is noteworthy that the revolutionary ideals were a distinct advance over the Lutheran movement—an advance marred however, by an infidel lack of purpose. Readers who go through that amazing production of Grant Allen—"The Woman who did"—will see therein the logic of the French Revolution exhibited in all its severity. Of this novel and of its significance, I shall have something to say one of these days. It will be enough to point out here that in societies so ordered we cannot have that luminous equipoise so essential for orderly progress. One has only to look at the constant flux and reflux of society in the West, to realise that no progress is possible in a society whose highest principle is each man for himself. It is this exalted conception of individual freedom that is at the root of that restless change, and the feverish pursuit from failure to failure and from experiment to experiment which the Westerners almost deify as Progress and of which a section of our countrymen are so highly enamoured.

Freedom is simply absence of restraint; and it has been said that the liberty of an individual ends where the liberty of another begins. It requires a good deal of diplomacy, and force behind it too, to fix up these scientific frontiers. It will be noticed that this doctrine has the individual as the centre. Certainly the individual has his rights. As we shall show on a future occasion, the present has its excusable quantum of selfishness, and though the individual has his rights, the fluid condition of values in Western society renders these rights an ever-varying quantity. The individual has his rights in and through society; and any exaggerated idea of the importance of the individual is likely to lead to violent social and political transformations such as we see in the West. Some of those perplexing problems which stare Western thinkers in the face take their root from this anarchical ideal of Freedom.

The Hindu ideal of Freedom, on the other hand is the grandest human conception of all. The Hindu Sannyasin is the highest type of individual freedom ever yet known to the world. It is also the truest type. The Sannyasin is a law unto himself. This ideal, however is not the result of a mental aberration, nor is it subversive of social or political order. They are not fit to command who know not how to obey. The imperfect ideal of Freedom which the Revolution gave birth to broke to pieces and was only productive of evil, because it was essentially anarchical; and people everywhere are not fit instruments for liberation. The Sannyasin on the other hand is the product and fruit of a long discipline. He is free not because he longs for the material and anarchical pleasures of irresponsibility, but because it is his nature to be free. He is above desire or aversion. That is why in our classical epochs, we always find them to the fore as lawgivers or as honoured councillors of state. It is a common and mistaken view held in these degenerate days that sannyasa means inaction and lonely life in a forest. Our ancients certainly did not understand it in this wise. The whole tendency of our *asrama dharma* has been, in the past, the evolution of the highest individual freedom—"not the horrid escape of a floundering modernism," which makes nonsense of this principle.

The past history of this land is eloquent with testimony to the indisputable fact that once our *Varna dharmas* and *asrama dharmas* are allowed to decline, that way leads to national disintegration. Were there a little more of historic insight and less of flunkysim in our leaders, they would not let go this invaluable lesson of the past. But unfortunately, a study of the past, except as carping critics, is not their speciality. A wholesale recasting of our present-day educational system on the principles of our matchless Brahmacharya discipline is the first step needed, if we are again to attain the summit of individual and consequently also national freedom.

Indian Post-War Reform Scheme.

JOINT MEMORANDUM OF
the Kumbakonam Advaita & Astika Sabhas
and the Orthodox Hindu Mission.

1. That in view of the forthcoming revision of the powers of executive and legislative authority in India to be initiated by Government we feel it necessary to place certain aspects of the matter before the Right Honourable the Secretary of State for India as they are absolutely indispensable for maintaining the great social and spiritual ideals of the Hindus.

2. That under British rule the civil rights of all sections of the Indian population are fully safeguarded and equal opportunities are granted to all of them for securing secular progress in the state, and that the interests of different communities should be similarly safe-guarded in the scheme of reforms to be inaugurated.

3. That the policy of religious neutrality and toleration laid down in Queen Victoria's gracious proclamation should be strictly adhered to as heretofore and definitely declared to be binding on the re-constituted legislative and executive authorities, as even under the legislatures with limited powers as now existing in British India, strenuous attempts have been made to pass legislative measures inconsistent with Hindu scriptures and traditions *e. g.* the Civil Marriage Bill and the Post-puberty Marriage Bill, and as the Hindu social system is the integral part of the Hindu religion according to Hindu scriptures, customs and traditions.

4. That it is hence necessary to provide that, if in respect of any proposal for legislation affecting the Hindu social and religious polity, there is objection from any section of the Hindu community such legislation should be altogether excluded from the jurisdiction of executive and legislative authority in India.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Sir,

I require the use of your columns to tell my countrymen a few facts. It is no good wasting time over Mr. Montagu's visit and the hatching of constitutions may safely be left to the specialists. What India has got to realise and waste no time over it, is this. The whole world is now in the melting pot. The future is crowded with possibilities of a kind that no sensible man can ignore.

The Politicians that tell us that we are going to be respected and treated well in the Colonies if we get Home Rule and the ability to retaliate in kind are sincere idiots. The only thing that is going to give us our place in the world's life is our worth and our work. India has got to organise herself for work. She has got to put her best brains into the task of beating the rest of the world in Commerce, Industry and Science.

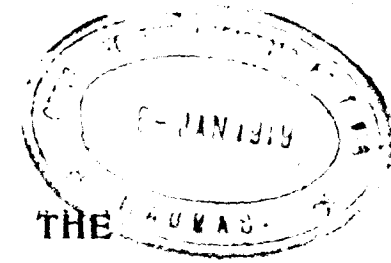
If this war has taught us anything it has taught us that the forms of the constitutions are no indication of the contents. If India does not wake up to the realities of the situation, she will indeed be lost.

I have no objection to the leisured moneyed classes whose productive capacity is nil, amusing themselves with conundrums as to official or non-official majorities in legislative councils. But I strongly protest against the taint in our schools and colleges and in our workshops and factories, and in our fields and gardens, where, with all respect, is really worked out the future destiny of the country. Here we want discipline, and a proper appreciation of first principles, and we want neither the examples nor the amusements of our patrons that, under the guise of patronage, are perhaps unwittingly undermining all possibilities of good work.

Mayavaram.

S. A. Srinivasa Sarma.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.]

THURSDAY NOVEMBER 29, 1917.

[No. 6.]

The Hindu Message stands for

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

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Since Sathi's wifehood pure and true had shown
To all the world what perfect love should be.
When fired by righteous wrath's deep ecstasy

She had as her love-offering gladly thrown
Her frame in love's pure fire that bright had grown
In her with flame of watchful dignity
And incense-smoke of fragrant purity.

The Lord of all the worlds did live alone
Entranced in meditation's raptures sweet.
With tiger-skin and moon-crown'd matted hair,
With palms that lay like blossomed lotus flower

Upon his thighs, and unperturbed by heat
Or cold, upon thy slopes so bleak and bare,
Above the pain-chased joys of Time's brief hour.

The Hindu Message

THURSDAY EVENING 29, NOV. 1917.

Post-War Reform and Hindu Society—III.

We now take up the important question of separate representation in the Indian legislatures for the so-called "Orthodox" Hindu Community. We object to the word orthodox, simply because the radical revolutionaries who apply it intend thereby to express or imply a deal of contempt and arrogant depreciation. The voluble party of revolutionary radicals, who rely much on the encouragement and support of certain foreign allies, are inclined to pose as if they constitute the only section of the Hindu Community—or even the whole Hindu Community—worth taking note of, and that its views and wishes must override those of the conservative progressivists in the land. We have already pointed out that the latter still form the vast majority of the people, and that the revolutionists or reformers form only a small, though very vocal, minority even of the men who have received a modern education. The majority of the latter still retain their love of the ancient Dharma and of the established conventions and rules of Achara (practical discipline) and hence the noisy reform faction who have abandoned them cannot claim to represent them. This is our *first* reason for claiming separate representation for ourselves in the new legislatures.

Our *second* reason is that our temples have for their chief object to carry on Vedic worship and ritual throughout the year for the prosperity of the sovereign and his people (राजराष्ट्र-भित्तुर्थम् is the actual formula used). Not only are our deities worshipped daily several times, but there are also periodical festivals called *Brahmotsavams*, held for the glorification of the Supreme Being and having the same object in view. Our gracious Emperor has now fixed a day of prayer throughout the Empire to supplicate God in humility and reverence to grant victory to our army and navy now fighting heroically against the enemies of humanity. In India the Hindu Dharma has provided for the regular performance of this function throughout the year. In ancient and mediæval times, the Hindu and even Mohammedan kings, made strict arrangements for the carrying out of this particular ordinance of the Shastras in our temples, and did not neglect them,—and even now it is faithfully carried out as in the old days. The temples have thus a direct and intimate connection with the welfare and preservation of the Modern British State and Empire, and so the Hindu Community of conservative progressivists have a claim for representation in the legislature.

Our wise rulers have ever consistently maintained an attitude of strict neutrality in regard to the religious beliefs, observances, and institutions of the Indian people, and have also pledged themselves to maintain the vast and rich endowments provided by pious donors for their maintenance and, through them, for the promotion of Hindu religion and culture. We

have in view not only the temples to which we have adverted above, but also our Mutts and Choultries. By far the largest portion of the incomes from these three kinds of endowments is specifically set apart for the maintenance of Vaidik Brahmins on whom the Sastras (or the authoritative sources of the Hindu religion) have laid the injunction of preserving the sacred lore and the sacred observances which are characteristic of our religion. The learning and teaching of the Sastras and the carrying out of their injunctions so as to maintain the continuity of the religious life of the land is the main occupation of the Brahmin beneficiaries of these endowments.

The Religious Endowments Act now in force has been found to be entirely defective and unsatisfactory, and the Government of India have only recently promised to undertake legislation in the matter at the conclusion of the war. When the amendment of the existing law comes up for discussion in the Legislative Council, it is necessary that there should be a representative who will be the spokesman of the interests of the beneficiaries concerned in the proper administration of these public trusts.

The properties dedicated towards the maintenance of Hindu temples and learning form, in our view, a secular interest as important as the landed, or the trading, or the planting, interest, for the representation of which due provision has been made in the regulations laid down under the India Council's Act of 1909. The annual income of these religious endowments in this Presidency has been roughly calculated at about seventy-five lakhs of rupees,—a sum higher than the income of all the local boards and Municipali-

ties in this Presidency put together. When the planters, the commercial interest, and the University in this Presidency have been given the privilege of representation in the legislature, it would not be improper to allow representation to this important interest which has so large a pecuniary stake in the land, apart from its connection, direct or indirect with public welfare as already shown.

Moreover, there is always the recurrent risk of attempts being made by the unresting social radicals to sweep off one by one the great landmarks and cherished peculiarities of Hindu Dharma so that it may conform in appearance at least, if not also in essence, to the ideals and institutions of the West. We have witnessed, even in recent years, two such attempts,—the Civil Marriage Bill and the Post-Puberty Marriage Bill. The Hindu public at large which remains now as ever faithful to the teachings of the Rishis and the immemorial practice or ideals of the past must be granted the opportunity of having representatives specially chosen to warn the responsible officials of the state against violating, consciously or unconsciously, its declared policy of religious neutrality and toleration. This is an additional and most important reason why the conservative masses of the Hindu people must approach Mr. Montagu with a memorial asking for separate representation for the great interests, secular and social as well as religious, which they regard as valuable and wish particularly to safeguard and transmit unimpaired to posterity.

The Convocation Address.—I.

We are indebted to His Excellency Lord Pentland for the departure from time-honoured routine which has given us this informing address from His Excellency M. Martineau, the Governor of French India. M. Martineau began by saying that he realised the "danger" of his position quite as much as its "honour" and that "it is sometimes less stirring to fight a battle than to deliver a speech." The Tamil proverb says,—“Speech-making marks as great a crisis as dying.” This proverbial wisdom of his usually silent and amiable Dravidian fellow-citizens and neighbours seems to have unconsciously influenced M. Martineau. Otherwise we cannot understand why he should have attempted to leave behind him so memorable a testament when he disappeared from the University platform. His interpretation of the prolonged drama of rivalry between France and England appears to us to be sane and sound in the light of the events happening to-day in Europe and the future which they seem to foreshadow or indicate. The three earlier acts of this wonderful drama are successively summed up by M. Martineau as “a mutual attempt to restore the original unity of the nations,” “an aspiration after closer union,” and “thwarted love.” After all the great peace-maker appeared in our late gracious king and emperor, the seventh Edward. Then “the word or rather a gesture of one of your kings”—as M. Martineau picturesquely puts it—has brought on in rapid succession the fourth and fifth acts of this protracted and wonderful comedy of love and union between France and England which the Convo-

cation orator characterises respectively as “a marriage of prudence” and “a marriage of affection.” The former has now developed into the latter, exactly as happens with our Hindu marriages. We remember reading somewhere that, owing to the conditions and requirements of war, France, including even the villages is swarming with English visitors, residents, and perhaps even settlers of a more or less permanent kind. The rapprochement of the two peoples, present and prospective is sure to be of advantage, especially to the French. For, it will effectively arrest their already decaying race-vitality,—a decay which the enormous losses which French manhood is incurring on the battle-fields of Europe to-day are threatening to convert into a deadly tornado of destruction. M. Martineau’s vivid imagination goes further and even points hopefully to the prospective joys of a time when “France and England, without abdicating any of their national prerogatives, were to form a sort of political union of both Britains.” Such a union exists among both Canadas,—the French and the English. Why not “both Britains” also?

M. Martineau then attempts to interpret to his audience what he calls “the philosophy of the history of India, your own country.” He makes the following rather unguarded statement:—“Looking at such few *precise* indications as there are in the Vedas and the Mahabharata, national stability of any long duration is nowhere to be found. States are formed and overthrown with equal rapidity.” Some *precise* indications at least point the other way. King Trasadasyu and his successors for several generations are mentioned both in the Rig-Veda and

the Mahabharata. The Purus, also called Kurus, are known both to the Vedic age and the Mahabharata period. Kosala is a state not only known to the age of the Ramayana, but remaining even to Buddhist times. Such indications are precise enough to show that, even if there might have been changes of dynasties, there were states and nations of long duration. M. Martineau says this himself of a later period of Hindu Civilisation:—“Brahmanic India seems to have withstood better than any nation in the world the convulsions caused by those ambitions. It is marvellous that some kingdoms were able to last for twelve to fifteen centuries.” In this last statement, M. Martineau refers chiefly to the Pandya, Chola and Chera kingdoms of the South. But it seems to be as true of Vedic India as of the Brahmanic India.

M. Martineau accounts for Indian political stability in Brahmanic India as follows:—“The Hindu of those days like the Hindu of to-day was mild, far from quarrelsome, combining a great delicacy of manners with a certain indifference to political controversies. He was ready to obey without being compelled to it by force. A system of law, beyond the comprehension of our Western customs, allowed every man to rise in his own sphere up to the highest steps of fortune without however, making it possible for him to overstep the bounds of a social order where covetousness and rivalries are the first results of liberty. The long political peace of the Peninsula is doubtless due to that system of law.” We trust that our present rulers will appreciate this tribute to the qualities of the Indian people and will show their due appre-

ciation of them by making concessions so as to anticipate or avoid the rise and growth of needless “political controversies.”

We agree in the main with M. Martineau’s characterisation of Mohammedan rule. He says:—“With few exceptions they did not act in a sectarian spirit, neither did they impose their religion by force, but adapted themselves to the institutions of India in the same way as the Romans yielded to the attractions of the charms and seductions of Hellenic civilisation.” Even such repression and suffering as our ancestors underwent at times under Moslem rule was of value to them, for it was our patience, endurance, and perseverance in doing good that enabled us not only to “take captive,” our Moslem rulers, but even to overthrow them in the end everywhere. The Vijayanagar Empire of South India was the Hindu empire to rise; and, though it was eventually overthrown, the South Indian people set an example which did not fail to influence the Rajputs, the Jats, and the Mahrattas.

M. Martineau remarks truly:—“Had time been allowed to them, it is impossible to conjecture what would have been the result of the contact of these two religious and of these two political systems. But before it was even possible to recover from the great shocks by the fall of kingdoms so powerful and apparently everlasting, Europeans introduced into India new methods which were destined at once to check the development of Islam and to deflect the course of Brahmanic aspirations.” The history of the world is the history of the preventing of the might-have-beens of the world. Man always stops man from

going forward to his own self-appointed goal. Aggression has been the bane of human life and human activity. It is to prevent the ruin caused by the aggression of man against man that the Hindu sages enunciated and laid stress on the doctrine of *Svadharmā*. *Svadharmā* alone can prevent the competitive aggression which is still the determining force in shaping human destiny. Not only individuals, but communities, and nations must find their *Svadharmā* so as not to interfere with each other's natural development towards the perfection of wisdom which is the divinely appointed goal. All communal and national organisations are only means to the end of enabling each individual to realise the perfection which resides in him and which is the goal of all intelligent activity.

Moral and Spiritual Discipline in Schools—III.

We have thus shown the magnitude and imperativeness of the task. We have shown also the unsatisfactory character of the moral and spiritual discipline now given in the few schools where an effort in that direction is being made. We shall now indicate briefly what are the proper and fruitful lines of work to be taken up by us to train our youths in the higher arts of life and to usher in the greater and nobler and happier era of piety and prosperity that is to be born in our beloved motherland.

The first duty is to publish proper manuals of Hinduism which will furnish a graduated course of study in our schools and colleges. A syndicate of capable men dowered with purity of life and loftiness of purpose should take up this task at once. These books should combine philosophical and emotional treatment, correlate social and spiritual ideals, and must be faithful to the past and loyal to the future. Pic-

tures of Indian life, and lives of Indian heroes and heroines and saints and sages should be written in a vital and original and passionate manner. The rapidly dying folk-songs and folk-legends and folk-lore should be collected and preserved. Indeed in this respect the field is vast but the labourers are few.

The next pressing need is the bringing into existence of a new type of teachers. The India of the future cannot and will not allow the existence of the present type of education and the present type of the majority of the teachers. Most of the teachers of to-day have but little of the saving grace of idealism which is the truest and brightest ornament of their calling and which the teachers who bore the lamp of learning in ancient India had in an abundant measure. They should regard teaching as an act of worship and should feel the gravity of the awful issues that depend upon their training of those who are the future hope of India. They must be pious men and "wear the white flower of a blameless life." They must combine love with dignity in their relations with their students. To use the words of Sir Rabindranath Tagore: "One thing is truly needed to be a teacher of children, it is to be like children; to forget that you are wise or have come to the end of knowledge. In order to be truly the guide of children, you must never be conscious of age, or of superiority, or anything of that kind. You must be their elder brother, ready to travel with them in the same path of higher wisdom and aspiration. This is the only advice I can offer to you on this occasion,—to cultivate the spirit of the eternal child, if you must take up the task of training the children of Man."

Another aspect to be remembered is the need of starting a Hindu Educational Trust. The entire movement must be under one supreme control. Otherwise our activities will be sporadic and will be unrelated to one another. Every school worked by such a body will have at its back the strength and moral support of all the schools managed by the Trust. The national control of education and the nationalisation of the entire scheme of culture

are even more urgent and important than all the other schemes now noisily announced and discussed for the betterment of our social condition and our political situation. The Hindu Educational Trust should insist on the boarding system being of a better and nobler type than that now in vogue. It must insist on a disciplining of the daily life of the boys and girls. It must be a real and efficient means of bringing about in individual and national life a harmonious combination of the graces and glories of our immemorial social and spiritual life and the powers and energies of modern life.

One branch of the work that is likely to be neglected in the stress and hurry of the modern era is the opening of Gurukula schools where the old learning will be taught with the old and fruitful methods of study. This must go on side by side with the task of combining proper religious and moral discipline with modern courses of study in English schools. The *Asrama* schools will carry forward a great tradition and a great source of inspiration, because they stand in Tagore's precious and beautiful words for "the ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe, and consciousness of the infinite personality in all creation."

There must also be ceaseless and widespread agitation for the lightening of the curriculum throughout the course in modern schools. The present curriculum is terribly overweighted and if it is to continue, there will be no possibility of time being found in a suitable measure for sound and proper moral and spiritual training and instruction in schools and colleges. The present wasteful drain on the health, strength, energy, and happiness of our youths must not continue. The prevalence of early mortality among educated Indians, the curse of sterility that seems to have overtaken Indian intellect, and the general lowering of the previous standards of energy and endurance are all due to this cause of causes.

We must plead also on our literatures, our languages, our history, our ideals, and our culture being given the primary place

in the courses of study that are to be. Mr. Havell says about the present educational system: "The fault of the Anglo-Indian educational system—the heinous and completely damning fault is that instead of harmonising with and supplementing national culture, it is completely antagonistic to it and destructive of it." Sir George Birdwood says of it—"The system has destroyed in Indians the love of their own literature, the quickening soul of a people, and their delight in their own arts and worst of all their repose in their own traditional and national religion, has disgusted them with their own homes, their parents, and their sisters, their very wives, and brought discontent into every family so far as its baneful influences have reached." To remove these dreadful and denationalising evils we must remove the root-cause in the manner set forth above.

Finally, we must effect the reorganisation of university culture. Universities do not exist merely to impart knowledge. They must be temples of culture, and must lay stress on the discipline of the body and of the mind; the refinement of the emotions, and the realisation in an intimate manner of the preciousness of life and of the moral governance of the world by an All-wise, All-loving, and All-merciful Power. They must give a real and vital place in them to scientific and industrial education and thus be an effective means of bringing India into the forefront of progressive nations while at the same time they preserve the great elements of our racial genius and our scheme and type of culture and generate in our hearts an abiding love for "the fruits of hope, the fruits of imagination, those invisible things of the spirit which are the only things upon which we can sustain ourselves through this wearing world without fainting." This scheme may be regarded by some as ideal and unpracticable. But in Emerson's words "what the tender and poetic youth dreams to-day and conjures up with inarticulate speech is to-morrow the vociferated result of public opinion and the day after is the character of nations." We hope that the youth of India will realise the urgency of this work

and bring these proposals and suggestions to quick fruition and by such means lift up our holy and beloved land to her predestined seat of glory among the nations of the world.

A Happy Life.

(By M. K. VENKATESWARA AIYAR.)

(continued.)

8. Deep thought is essential for understanding the above. नोत्यते विना ज्ञानं विचारेणान्यसाधनैः. It is impossible to gain knowledge by anything other than deep thought. But what are we to think about? This question has been answered in the following sloka by Sree Sankaracharya.

कोऽहं कथमिदं जातं को वै कर्तास्य विद्यते ।

Who am I? How was this created? Who created this and with what did he create? It is thoughts like these which will bring about knowledge. As regards the 1st question "Who am I" if we pay a little attention to the use of the word 'I' in our daily conversation, we shall be able to understand its nature very well. When we say "'I' came to this Hall," by 'I' we understand the physical body, life energy, mind, intelligence and the ego with the substratum *chit*. But when we say 'My mind' we give up two of the coatings Annamaya and the Pranamaya. When we say my ego we give two more of the coatings Manomaya and Vignanamaya. We are not able to get a clearer conception of the substratum behind the ego by thinking. But if we understand these different uses of the word 'I' we shall find that the differences between us is in the coatings and not in the owner, the self. When once this is realised we shall begin to feel that we are only different parts of one supreme being, the self, who is the owner of all and that each of us can be compared to the different organs of an individual who is like a miniature God. This feeling will begin to create mutual love and sympathy and will lead to an earnest attempt to help each other so much so that we shall find that our only duty is to be as helpful to others as possible and

that there is nothing to be gained for ourselves alone. As we shall see that it is only when we cultivate love, charity and this kind of duty in us that we have a peaceful mind wherein blissful self is reflected giving rise to supreme happiness, we shall begin to forget our little self and attempt to identify ourselves with the Higher self. When we know that this Higher self is the only true entity and that what we called "the little self" is only the self imagined to be circumscribed and coated by our ego and the Kosas, we shall attempt to draw back our mind from these unreal appearances and begin to concentrate it on the real. At first we shall be able to control only the external senses, then gradually the internal aspect also will be controlled when we get a glimpse of the inner self.

Gradually we shall cultivate toleration as we shall see that wrong appearances and actions are only temporary. Then we shall take more pleasure in the inner observations and pay attention to the study of the inner nature alone. Hence mind will be concentrated completely. The first differentiation of the Higher Self and we call in Sanskrit *Viveka*, the next six qualifications mentioned above *Samadishatka*. But when we find that we are not able to extricate ourselves from the worldly attractions, our earnest attempt for freedom will be called *Mumukshuta* and our drawings away our mind from the worldly attractions we call *Vairagya*. When these four qualifications are attained, the lessons in Vedanta Philosophy will be more intelligible than before. It is when we have gained these four qualifications but have not completely realised all Vedantic teachings we can be said to be enjoying a perfect worldly happy life which will lead to the realisation of the supreme bliss. It is then we are said to have a *Santa* state of mind. So to summarise the whole thing we must attempt to develop our capacities by earnest work as far as we can and then control and harmonise our actions in order that we may lead a happy life when living and become one with God when we are said to die. It is this earnest action that has been preached in the Gita and not the

inactive dull state which is sometimes mistaken for *Samadhi* giving rise to subsequent repentance. Therefore we should never forget that our duty is to work earnestly and calmly and that for the sake of enhancing the happiness of all our fellow beings. It is then and then alone that we really enjoy happiness in self-satisfaction arising from altruistic duty and that happiness will be eternal and unsurpassable called *Nitya Nirutisaya Brahmanandam*.

Statutory Law of the land and Personal or Communal Laws.

(BY R. GANAPATHY AIYAR B.A., B.L.)

The relation existing between the law framed by a Legislative body in the State known as statutory law and the rules and principles observed as binding upon themselves by different communities in the State, either by virtue of their sacredness as a religious sanction or on account of the length of their practices, known as personal or communal laws and enforced by their own tribunals, has been very often misunderstood. It is seen that even some members of the Legislative Council have no clear conception about the relation of the two systems of law from the fact of their having made strenuous attempts to enact the Basu's Civil Marriage Bill and the Post Puberty Marriage Bill, for example. It is necessary to bear in mind the scope and limitations of the two systems of law, especially in a country like India, inhabited by various communities, each venerating different communal laws as a sacred part of their religion.

Every man is free to act as he pleases, unless he is restrained by any law of the land under an external threat of punishment by a sovereign body of legislature as in the crude English Jurisprudence as developed by Austin or by long-observed custom based on the inner individual consciousness, educated as a routine, as in the continental Jurisprudence as developed by Savigny. In India, under modern conditions, we find a co-ordination of both, each having its own recognised limits and sphere of operation. The general statutory law of the

land has recognised the personal law of the Hindus, Muhammadans etc. as applicable to them, in the matter of "succession, inheritance, marriage, or caste or any religious usage or institution and the legislature cannot abrogate a portion of the personal law and free certain persons from obedience to that portion and obligations thereof. When once the operation of the personal law is recognised, the obligation of the general Legislature is to recognise it and enforce it in its entirety.

For, you cannot have one law (personal law)—restraining people from doing a thing and the law (General law)—enabling them to revolt against it, freeing them from the injunctions and allowing them to act as they please. That will be an anomaly. The absurdity of this situation was lost sight of by several persons in the recent controversies relating to the attempted inroads on Hindu law, when they tried to support them as optional legislation.

Since the Acts of Parliament and the charters of the High Courts expressly recognise the personal law of the Hindus, Muhammadans etc., in the matter of "succession, inheritance, marriage or caste or any religious usage or institution," a local Legislature and not even the Imperial Legislature, will have any right to interfere with it. Any interference will be *ultra vires* and high-handed. As for Imperial Crown and Parliament, the condition of transfer of the Indian Government after the mutiny is based upon the Imperial Proclamation of Religious Neutrality and the willing allegiance of the Indian people is depending thereon, it would appear that any disregard of the solemn Proclamation of Religious Neutrality will render it a "scrap of paper." Of course, such a disregard is very far from the minds of any of our rulers as will be clear from the following statement of the great Jurist Sir Fitz-James Stephen on behalf of the Government of India in the course of the debate on the Special Marriage Act:—

"There is a distinction between Hindu law as a law binding only on those who submit to it of their own free will, and treating it as a law binding on those who submit to it only in so far as they choose

to do so. It is surely one thing to say to Hindus "You are at liberty to change your law and religion if you think proper, and you shall suffer no loss by so doing" and quite another thing to say to them "you are at liberty to play fast and loose with your law and religion; you shall, if you please, be at one and the same time a Hindu and not a Hindu." By recognising the existence of the Hindu Religion as a Personal law on this matter of marriage, I think that we have contracted an obligation to enforce its provisions in their entirety upon those who choose to live under them, just as we have, by establishing the general principles of religious freedom, contracted a further obligation to protect any one who chooses to leave the Hindu religion against injury for having done so, and to provide him with institutions recognised by law and suitable to his peculiar position. I think that it is hardly possible to hold other language on the subject than this, "Be a Hindu or not as you please; but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and Non-Hinduism, which will enable you to evade the necessity of knowing your own mind."

Again during the discussion of Basu's Civil Marriage Bill the Hon'ble Mr. Jenkins, on behalf of the Government of India, reiterated the obligation and policy of the Indian Government as enunciated above and further declared:—

"After all, the people who decide these matters are the orthodox parties. It is not for the dissidents who break away from a religion or community to say whether they should still retain the name or whether they are still the same people. It is those who remain and those who hold to the old rites and the old customs who decide whether the dissidents are true members of the Community or not.....It is a fixed principle of the Government of India not to interfere in any way whatever with the personal laws and customs of the different people of India unless they have strong conclusive evidence that the change is desired by the people who are affected, and that is the policy to which, I hope we shall

continue to adhere."

It may be hoped that such forcible and weighty remarks of the Imperial Government with respect to their obligations and policy regarding the scope of the personal law of the Hindus will not be ignored or lost sight of, in the future reforms of Self-Government. So long as the British Crown and Parliament remain the paramount power in the Indian Empire, (which may be hoped to remain long), keeping order therein and protecting the people and country from aggressions and invasions thereby entitling them to the allegiance of the people, so long shall the Indian Legislatures be made to scrupulously recognise the *Personal Law of the Hindus in their entirety* in the matter of their "succession, inheritance, marriage or caste or any religious usage or institution," as heretofore, without the least interference with them, whatever may be the form of the Indian Government or Legislatures into which they may be ultimately shaped.

The principle of neutrality has conduced as much to the preservation of our law and religion, as it has freed the Imperial Government from the obligations of directly enforcing the law and religion of the country in very many respects. If once the principle of neutrality is violated, the Government will have to face the contingency of being asked by a vast majority to pass enactments enforcing the various portions of our law and religion and convert the Personal law into General Law of the land in other respects. In the Indian Nation composed of several races and communities, such a position will lead only to frequent strifes and heart-burnings and the only policy that will be the wisest and the safest will be to recognise the *Personal laws in their absolute entirety* in certain matters and to exclude them absolutely from the scope and sphere of the future Indian Legislatures. It may be hoped that the Right Hon'ble Mr. Montagu will specially provide for this exclusion of Personal laws in his scheme of Reforms for granting Self-Government to India.

Notes and Comments.

We have already stated in commenting on Mr. Theagaraya Chettiar's speech at the Non-Brahmin conference at Bezwada, that we are perfectly at one with him in holding that India's future greatness and prosperity largely depends on her success in the work of recovering her ancient industrial and commercial prosperity. But it is strange that he should speak with contempt of the Brahmins as "this class which had for centuries together lived upon the sweat of others' brows, which had spent time upon study and meditation having no other work to do." The late Thomas Carlyle once called himself not only a "writer of books," but also a "working-man." Those who devote themselves to "study and meditation" are as much "working-men" as those who do manual or mechanical work, and labour as much for the good of mankind as others. Let not Mr. Chettiar regard with contempt those who devote themselves to "study and meditation." Let him remember that men as great as himself, or greater, have thought differently. For instance, Lord Macdonnel, a very great man indeed, addressed a body of Benares Pandits as follows:— "Living in retirement and studious abstraction, you maintain the practice and traditions of learning and reflection, which have so enriched the literature of your country and preserved its religious ideals." Those who "spend time upon study and meditation" also live on the sweat of their own brows as others. Let Mr. Chettiar revile the Brahmins, if that pleases him. But it is certainly wrong to hold that "study and meditation" are not hard and laborious tasks and that those who engage in them "toil not, neither do they spin," like the "lilies of the field." A country which can produce no toilers in the work of "study and meditation" is surely not a civilised one, and cannot be in a prosperous state even in regard to her industry and commerce. For those too, depend for their prosperity on "study and meditation" devoted to those branches of knowledge. Man, however, does not live by bread alone. He is,

among the animal creation the only being who is capable of thinking and study, and cannot fail to discover that he is in reality an immortal soul, and can attain to the condition of immortality which is his birthright. In India, it is not only the Brahmins who have devoted themselves to "study and meditation." Others have done the same, too; and Sri Krishna has pointed out (Gita IX 32, 33) that not only Brahmins and Kshatriyas, but also Vaisyas and Sudras and women reach the bliss of liberation of Samsara. They, too, must reach it only by resorting to "study and meditation." Wealth is certainly a great aim of life,—one of the four kinds of Purusharthas. But, as the Upanishads have pointed out,— 'न वि तेन तर्पणायो मनुष्यः' "Not by (great) wealth alone is man made contented and happy." The burden of thought is ever on men, and it will continue to vex us till we reach our appointed goal of immortality. The same Upanishad (the *Katha*) says:— 'न ह्यधुवः प्राप्यते हि ध्रुवं तत्' "The eternal (bliss) is not to be gained by merely ephemeral means or possessions." Let not Mr. Chettiar despise those— Brahmins or others—who devote themselves to "study and meditation."

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Sir Subramania Iyer said at the meeting held in the Gokhale Hall, Madras, on behalf of the Muslim Interned:— "Being a Theosophist, I am a cosmopolitan in matters of religion. I may claim to be as much a Mohammedan as a Hindu, etc." In the *first* place, what has religion to do with a meeting at which men of all creeds are assembled on the common ground of Indian citizenship and to claim the right of personal freedom and its protection for all. In the *second* place, if he spoke as a Theosophist and cosmopolitan, being as much a Mohammedan as any Mohammedan himself, why did he, in the same speech claim the Hindus only as "my co-religionists" and not the Mohammedans. The Theosophists claim that "occultism" is the common basis of all religions. They have never yet been able to define what is occultism. They vaguely speak of Senzar

Scriptures, Akasic Records, the Thibetan or Himalayan Brothers, Rents in the veil of Isis, etc. But so many splits have occurred in the past in the Theosophical society over this question of occultism and its methods that it were best that Theosophists keep them all hidden from public view as they have now for some time done and devote themselves to the practical problems of life. *Thirdly*, Sir Subramania Iyer has now for some time presented himself to the world as the apostle of a new dispensation—the creed of Suddha Dharma Mandala. What is the relation of this new creed to the occultism of Theosophy? “Cosmopolitanism in religion” must be something strange, indeed, if it can land one into all sorts of bewildering sensations, uncertainties, allurements, and ambitions.

..
Dewan Bahadur P. Rajagopalachariar has very recently expressed his opinion that “the old pial school teachers were an ignorant set of people.” Their knowledge, indeed, might not have been such as to meet modern conditions and requirements. But a statesman so wise and discriminating as the Dewan Bahadur ought not to forget that the knowledge they possessed suited very well the India we have left behind. They taught not only the three Rs efficiently—far more efficiently, perhaps, than now—but all the virtues on which the Hindus have hitherto set a value, though some despise them now—viz., love of God, reverence for parents and elders, humility, contentment, chastity, patience etc. All the great Hindu saints, teachers, scholars, writers, rulers and statesmen of the past—men whom, in many respects, our best men to-day cannot excel had their early training in these pial schools only. Any one could learn, in six months and at the cost of 4 annas a month or less, from the old pial school teacher what he cannot learn in half as many years from the teachers and schools in the elementary schools system of to-day. The precepts of *Attisudi* and *Nitisara* are unrivalled by anything to be found in our new elementary readers, and many even of our graduates could not fail even now to find them useful, instruc-

tive, and elevating. The “grit” which the Dewan Bahadur finds wanting in the young men produced under the present system of education was certainly given by the older system. It certainly made men steady and sober,—qualities which are not produced now by the existing system. For centuries it supplied the elementary training on which all the Hindus of the past, especially the higher men among them, were enabled to build their acquisitions of subsequent years and so were helped to maintain their ancient racial culture and civilisation.

..
The Editor of “The Social Reform Adocate,” in his “Notes” of the issue of the 10th inst. writes regarding a speech delivered by His Holiness Sri Sankaracharya of the Kamakoti Peetha of Kumbakonam:—“One may ask why His Holiness does not insist upon the excommunication of all fallen Brahmins, who have abandoned mendicancy and the rigid discipline. The question then will be, who will remain in the caste? Why should the excommunicated ones not form a non-Brahmin caste?” We will attempt to answer all these three questions. *First*, His Holiness never takes it on himself to excommunicate any one. This duty falls on the community itself—at least among the Smartha Brahmins. *Secondly*, all whom the community does not cast out and regards as not “fallen” will remain in the caste. The rest go out. *Thirdly*, the excommunicated people do not choose to form a non-Brahmin caste. If they choose to do so, there is none to object. They try to remain in more or less touch with their caste—with such individuals and families as are not exacting in their demands for conformity. The truth is that there is a general belief that this is the Kali-Yuga, the age of sin, sensualism, and strife and that men are generally weak in their ethical nature or convictions. There is also an idea that Dharma is eternal and will not be altogether lost, and that the Supreme Being will in time incarnate himself to set matters right. Meanwhile, however, great Pandits and teachers are everywhere at work lecturing and teaching and new

institutions are being started for the purpose of preserving the Hindu Dharmic society. Let us hope for the best.

..

In the midst of a chorus of praise and appreciation, we have had a homily read to us by the editor of *United India and Native States* in the issue of that self-laudatory organ dated 15th inst. The homily runs in the strain of the outpourings of a fire-eater. His view that the Varnashrama movement has been engineered by a few Tanjore Brahmins and represents the last gasp of a tottering orthodoxy is ridiculous in the extreme and is a distant cousin of the absurd view that the Hindu system of Dharma was the creation of designing priestcraft. The writer of the editorial note seems to be a waverer and a man of unsettled views and calls the advanced wing of the social reform party as “overhasty in its condemnation of traditions and advocacy of modernism.” He objects to the advocates of the policy of *The Hindu Message* calling themselves as “conservative progressivists” because he thinks that phrase is the monopoly of those whom he has called the National class of social reformers “who take their stand on the Sastras and extend their hands to gather and assimilate those aspects of modernism that are easily grafted on.” We beg leave to enter our emphatic protest against such a usurpation of the name, as the description so admirable as that above stated fits us exactly. We thank our friend for his felicitous description of us and our aims.

..
Our friend thinks that the system of caste by birth, the Hindu system of marriages and the Hindu system of religious regulation of individual and social life are “accidents of history and not consecrated by the sanctions of true Hinduism.” We do not know what books on History our friend has had the good fortune of studying. But we are afraid that they cannot be found in any sublunary libraries. As for “true Hinduism” we have not yet had the happiness of knowing our friend’s “true Hinduism.” We are content with the Hinduism of our Vedas, our Smritis and our Gita, and make a present of the so-

called “true Hinduism” to our friend and his friends.

Our friend speaks of our “chauvinism.” Here is yet another “ism.” Our contemporary seems to revel in “isms.” There is one “ism” that is quite necessary in regard to him and that is *erorcism*. We hope that his regular study of *The Hindu Message* will exorcise his erroneous notions out of his head.

Our contemporary calls our attitude as “a leech-like clinging to a sense-divorced tradition.” Even if this were true, it is much better than hugging God-divorced guesses. But it is as untrue to say that we insist on “the theory that all the existing social institutions have their sanction in the Vedas themselves.” We want thorough reformation but we want it to be in the direction of a fuller and more loyal obedience to Dharma.

The one seemingly rationalistic ground advanced by our contemporary is that revival is impossible in nature. But what we want is not revival for there has been no death and hence there is no need for revival. There have been a few diseases, some of them due to carelessness and others due to contagion. We only make a humble and penitent supplication to the Eternal Physician, our Vaidyeshvara, to cure us and save us.

Our contemporary then says that our advocacy has no place because we are coming into the era of cosmopolitanism and because our ideals will destroy national harmony and unity. The growing cosmopolitanism of the world is amply demonstrated by the world-war now going on and we need not deal with it further. The only possible cosmopolitanism is not that which can be brought about by each race approximating to every other race but that which will result from all of them obeying the will of God and preferring service and love to conquest and hate. The social and spiritual ideals which we cherish and advocate will not hinder but will help National harmony and unity. Indeed the miserable hatreds and schisms of to-day are the result of the crude and untrue opinions of editors and humbler mortals who belong to the same group of servants and savi-

ours of India as our contemporary and who are pleased to call themselves "reasoning people". We laugh at the parting shot by him that we are acting "in a manner suicidal to the permanent interests of Hindus, of India, and of humanity." We leave our work and its results in the hands of God who knows these permanent interests at least as well as our omniscient contemporary.

The Bhagavad Gita

With an English Exposition

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

(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

Another question asked is, whether the teachings of the Lord in the Gita are suitable to all ages? The nectar of salvation will confer immortality not on men of one age or one land alone but on all. Arjuna stood before the Lord as the typical man *नर* and has been the means of enlightenment of the whole universe for all time.

सर्वोपनिषदो गावो देग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

I may refer here also to a beautiful verse in the *Bhagavata* which says:

एष हि लोकानां शिवः पन्थाः सनातनः ।

यं पूर्वं चानुसन्तस्युः यत्प्रमाणं जनार्दनः ॥

It is again asked, why did the Lord impart his gracious teachings on the battlefield and with restrictions imposed by the difficulties of the time and place chosen for the imparting of the instruction (*Upadesa*)? But all that is required for the imparting of instruction is *प्रसङ्गानुकूल्य*, *श्रोत्रानुकूल्य*, and *वक्त्रानुकूल्य* (suitableness of opportunity, of the pupil, and of the teacher.) This combination was perfect in the present case. The propriety of the Lord's choosing the battlefield as the scene of his discourse is oblivious. The travail of Arjuna's soul made his enlightenment and uplift absolutely necessary. Of course Sri Krishna could have by his divine will compelled Arjuna to fight. But it would have been an act of cruel kindness to Arjuna. The *Bhagavad Gita* describes the compassion and love of a real teacher thus:

ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ।

Other inquirers ask, why does the Gita begin with metaphysics and not with the problems of conduct directly? The first reason is that Arjuna's special inner difficulty arose by reason of his erroneous notions about the nature of the soul. His *Soka* (grief) was due to *Moha* (illusion) about the nature of the soul and about the nature of duty. Secondly, to solve a problem of conduct a right idea of duty is necessary. Dharma is not rightly understood with wrong conceptions about the soul, about God, and about the true aim of life which is the attainment of union with God. Therefore the Lord goes to the root of things at the very outset of the discourse. The body and the soul are not identical—that is the basic statement on which the fair fabric of God-ward leading truths is raised. *Moksha* is *स्वरूपप्राप्ति*. The recovery of our true nature alone can give us permanent happiness, for, all things acquired must go away. The scripture is *ज्ञापक* and not *कारक*. It reminds us of true and divine nature and does not ask to acquire, as salvation something which is outside of ourselves. It shows to us the glorious ornament about our neck (*कण्ठाभरण*) which we did not see and which we regarded as best and which brings us joy and elation when discovered to be with us. It is the acquitting by the higher court of God-realisation the soul that was held in bondage by the lower court of desire. Such release from bondage is not the acquisition of a new element of joy but the attainment of our own bright freedom and joy.

The teachings of the Gita are in perfect harmony with the teachings contained in all the other portions of the *Mahabharata*. The view that the Gita is an interpolation in the epic is thus absurd. The interpolation theory is always trotted when a man wants to condemn a thing or to make a show of scholarship or undermine the faith of others. I may refer here to the closing verses of the *Bharata* which show how there is perfect harmony between the teachings of the Gita and those of *Mahabharata* generally.

‘मातापितृसहस्राणि पुत्रदारशतानि च ।
संसारं धनुभूतानि यान्ति यास्यन्ति चापरे ॥
हर्षस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥
उर्ध्वबाहुर्विरौम्येप न च कश्चिच्छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥
न जानु कामान् भयान्न लोभान्
धर्मं त्यजेज्जीवितस्यापि हेतोः ।
नित्यो धर्मः सुखदुःखे त्वनित्ये
जीवो नित्यो हंतुरस्य त्वनित्यः ॥

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The New Cult of Dis-obedience?

A REPLY

(By S. A. VANESWAR, M.A., B.L.)

My attention has been drawn to the article under the above title in the *Hindu Message* of 8th November, in which I am accused of indulging "in violent denunciation" of the cult of obedience in India in the pages of the *Commonweal* of October 19th. I may at the outset disown any intention, past or present, to employ denunciation, much less of the violent brand. The purpose of my article was to depict the transformation of Modern India which has been brought about by the influence of Western thought and ideals diffused through English History and Literature and which is clearly revealed in all aspects of Indian life to-day, social, political and religious. In matters social and spiritual, I have pointed out that the spirit of reform and progress, of critical search and enquiry has asserted itself with the result that institutions and observances have to justify their present existence by their useful or essential functions and are not allowed to rest merely on their antiquity, however hoary. I must confess my failure to perceive how this view in any way militates against compliance with the directions of Dharma. Nor is it in the least suggested by me that Dharma possesses no higher sanction than law and that like the latter it should be brought into accord with the changing needs and conditions that mark social advancement. It is easily and readily recognized that Dharma, as laying down rules of conduct leading to salvation, is liberal, elastic and comprehensive enough to suit individuals of varied capacity and temperament and to be true and immutable for all time. It has been the basic ideal of Hindus from time immemorial and will continue to be so, unless indeed they make a *tabula rosa* of their spirituality. Not from Parliamentary legislation or Royal fiat, but by reason of abiding truth and revelation found in it does Dharma derive its force and significance. So long as Hindu, nay human, ideal of spirituality is God-realisation, the path of Dharma will not be neglected. In this respect, it is certainly above the plane of doubt or controversy.

Turning to the intellectual criterion set up by the modern mind, it may be pointed out that critical

spirit is not necessarily destructive and intolerant. On the other hand, critical appreciation and intellectual accord are far more genuine, lasting and valuable than unreasoning acquiescence and conventional worship. Dharma in its broad and uplifting sense can well stand and satisfy the test of modern thought. Its sublime verities will be enriched in their power and appeal when they are realised by the intellect to be helpful and comprehensive and by the soul to be supremely satisfying. I am convinced that the basis of Dharma is too sacred and stable to crumble at the touch of the critical spirit. Truth is not so nebulous and shifting that it can be seen only in glimpses of dreamy vision or hypnotic suggestion.—Rather, it is so precious and appealing that in the open air of free thought and light of reason it can be well recognized as an intellectual reality and sublime rule of conduct. In so far then as Dharma embodies and consecrates Truth, it will and must command intellectual veneration. Judged even by the modern standard, Dharma only acquires greater worth and more compelling influence.

Thus rational investigation into Religion is not to be deemed irreverent or infructuous. I am reminded in this connection of the noble words of Swami Vivekananda that are as true to-day as when they were uttered:—"Believing certain things because an organized body of priests tell him to believe, believing because it is written in certain books, or because his people like him to believe, the modern man knows to be impossible for him..... If a Religion is destroyed by rationalistic investigations, it was then all the time useless, unworthy superstition and the sooner it goes out, the better." And the Hindu under modern influences necessarily imbibes this spirit of discrimination and, discarding unessential trappings, learns to value aright the rich spiritual inheritance that has descended to him through the centuries.

Apart from the innate mandate of truth that Dharma conveys, critical enquiry is clearly helpful in demonstrating its practical value and importance in satisfying the inward and incessant yearnings of the soul towards God-realisation. Again, where texts of Rishis are many and perplexing and commentaries on them prove obscure and bewildering it is Reason that comes to our rescue and enables to explain or harmonize, discard or follow the rules of Dharma attuned to our age and avocation. Dharma is prized and pursued *all the more* because it satisfies the needs of mind and soul. The need and utility of critical sifting is emphasized by the fact that today we find Social Reformers taking their stand on *shastraic* authority and yet urging on the same basis the adoption or abolition of ideas and institutions in a manner that will rejoice the heart of a perfectly Westernized Indian. Controversies as to the significance of Caste and the marriageable age of Hindu girls are freely fed with materials avowedly taken from Dharmasastras. Here again critical choice of path becomes necessary. Illustrations can be multiplied to show that intellectual conviction will only deepen, and not uproot, spiritual fervour. To say that "impeachment" can only proceed from "ignorance of the meaning and value of Dharma" is at the least suggestive of a nervous apprehension of an adverse verdict even before the trial has commenced. It may end as well in putting on it the imprimatur of truth and authority.

My statement that "Priest-craft in Religion and repression in Politics belong to the irrevocable past" has been somehow construed as suggesting that Dharma had its origin in priestcraft. It can only mean that despotism, theocratic and monarchical alike, is out of date in the present age of critical scrutiny and free thought. I do not represent Dharma to be the handiwork of Hindu priesthood. Moreover it is undeniable that there are certain acts and observances enjoined by Priests which cannot be justified and cannot be regarded otherwise than as meaningless, antiquated, superstitious or undesirable if not pernicious. Some of them keep up mere forms and know not that their spirit has fled. Some again even deviate from Dharma and are paraded as *achara* or *Apath-Dharma*. The same may be said of certain customs and institutions that are incompatible with progress itself under present conditions. To recognise this fact is not to belittle priestly function and the part it plays in the life of a Hindu householder.

Without disputing or imperilling the role of the priest in religious life, it may well be desired that he should fulfil his functions in consonance, not in conflict, with modern spirit and requirements. I need not elaborate here what is found in common experience. There is much of overdoing and adherence to the letter of texts on the part of Hindu priests and pundits today. With some illustrious exceptions, they do not answer to the description of their prototype in ancient times. The reasons for this unsatisfactory position are many and obvious. Chief among them must be mentioned the neglect of Sanskrit culture and literature involving the loss to us of our precious religious heritage and the lack of proper support and appreciation for learned pandits and purohitas. The working of Hindu Social polity has also been markedly altered. Old conditions have passed away. Under the stress of competition and other modern forces, Brahmins as a class can no longer have the privilege and duty of offering counsel and ministrations as in the past; Vaishyas do not now find themselves enjoying the prosperous monopoly of being the mercantile and industrial community and Sudras are not to be deemed to supply labor-force alone. It is inevitable, therefore, that the priestly class of today should be unable to step up to the pedestal of their forerunners. Their failings are not pointed out in the spirit of condemnation but in the fervent hope of improvement alike in their status and function, thereby rendering them better equipped for their sacred and indispensable mission in our land.

In the *Commonweal* I have not written a word nor would I ever mean to discredit the Hindu priest on the score of the poor remuneration accorded to him. I believe this sad condition should evoke pity, rather than ridicule. But the critic in your journal remarks in an apologetic tone.—"Our priests have very humble duties to perform and hence receive only a very poor remuneration". I would put it contrariwise and say that "poor remuneration" has really depressed the priest and clouded the dignity and value of his ministrations. We are not however concerned here with the economic question of the relation between the nature of work and its emolument and the efficiency of a "marginal" priest. Such a calculation of his services, moreover, would be sordid and mercenary. *Humble but none the less meritorious and invaluable are the true priest's*

services in showing our way to salvation and deliverance from the bondage of Karma. What are earthly possessions in comparison with the divine and eternal inheritance for which the Soul in man has been yearning in all ages and countries?

My purpose in this reply has been to show that in our care for external forms and ceremonials, we should not lose sight of their inner appeal and significance. The Time-spirit is real and irresistible. Verily, "men's minds enlarge with the process of the suns." What satisfied a previous generation is spurned by its successor. The fetish of one age becomes the mockery of the next. This fact is specially illustrated by the fate of social observances and organizations. Crust has to be separated from kernel, chaff winnowed away from grain. And this is the work of the critical spirit which is alive to prevalent influences. Such a spirit is not rank scepticism or blatant agnosticism; it does not stir up any mutiny against social ideals. It stands for discrimination, for belief mellowed by Reason. We feel ourselves to be thinking entities, not helpless automata. No longer need we grope through the abyss of doubt and dismay. We have the bright ray of intellect, the sidelight of the world's experience, to illumine the path before us.

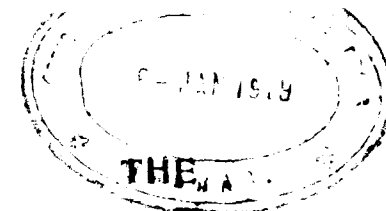
There are no darker pages in the history of human civilization than those recording religious wars and persecutions. What is it but enlightened outlook, critical insight and clam reasoning that has to-day enabled the followers of all the Religions to stand on the common fundamental basis of the Fatherhood of God and the Brotherhood of Man? Such a concord is a striking result of rational comparative study free from pet prejudice and *doctrinaire* rigidity. Do we not prize and treasure up all the more reverently because of this new-born consciousness and harmony the great truth crystalised in the divine language of the Bhagavad Gita:—

ये यथा मां प्रपद्यन्ते तास्तथैव भजाम्यहम् ।

मम वर्त्मनिवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

"However men approach Me, even so do I welcome them, for the path men take from every side is mine, O, Partha" and in that familiar hymn which says, "As streams taking their rise in different places all mingle their water in the same sea, so, O Lord, the different paths that men take through different tendencies, various as they appear, crooked or straight, all lead unto thee." Critical enquiry is thus a necessary help to genuine, intelligent appreciation of texts and teachings; it also affords deliverance from fungoid custom, superstition and intellectual servitude.

[Mr. S. A. Vanesvar, whose views we criticised without even giving his name in order that our own views may have for him no association of a personal kind, has sent the above very long reply. We cannot ordinarily find space for such lengthy communications from correspondents. Still we do not want to disoblige the gentleman who addresses us now for the first time. Hence we have printed his reply in full and shall add a rejoinder in our next issue and close the controversy—Ed.]



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY DECEMBER 6, 1917. [No. 7.

The Hindu Message stands for

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

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Induced by Indra's words bright Kama came
To move the Lord from meditation sweet.
Before him came Spring's god with light and heat
And touched the tips of trees with fragrant flame.
New thrills did run through Nature's ancient frame:
Life's pulses moved with new and passionate beat,
And lit the eyes and quickened pace of feet.
And dowered with joy and power hearts joyless, tame.
And at this feast of fragrance, love, and light,
When scents and splendours new made heaven of earth,
There came as its presiding goddess fair
Uma to win God's love with beauty bright
And get the fruit of her sweet birthless birth
And shine with Him the world's Parental Pair.



The Hindu Message

THURSDAY EVENING 6, DEC. 1917.

Post-War Reform and Hindu Society—IV.

In our issue of the 15th November last, we published a remarkable pronouncement on "The Indian Post-War Reform Scheme" by our distinguished Christian countryman Mr. M. D. Devadoss, B.A., B.L., Barrister-at-law. One sentence in his communication states the position in India admirably:—"In the state of society as it is now in India, it will be highly injudicious to invest legislative councils having an elected majority with powers to frame laws and regulations regarding social and religious matters." This is exactly our view, and we are very glad to see that so eminent and learned an Indian Christian as Mr. Devadoss supports us. Mr. Devadoss adds:—"It is unnecessary to dilate on this topic." We think it *necessary* not only to dilate on this topic, but to dwell and dilate on it *persistently* till it is burned into the hearts of all responsible men. For, we have positive evidence to show that impatient and impetuous Hindu reformers, especially Brahmins, are only waiting to see the new reformed legislative councils set up, and they have resolved to set about their chosen task of removing from Hindu society every landmark and every institution which stands in the way of assimilating it to Western societies. If Mr. Devadoss is tolerant and sympathetic, he owes it entirely

to the fact that he combines happily the conservative instincts of all good and sensible men with the broad-minded sympathies of a mind stored with a knowledge of the history of the traditions and struggles of his own religion in the past. Such men are rare among the go-a-head Indian revolutionists who are still youthful and idealistic in spirit, because they care neither to acquaint themselves with the spiritual significance of our holy and eternal Dharma nor for the lessons of history in Europe. They have trained themselves to regard Hindu society as a festering pile of corruption and degradation, and resolved to end it by any and every means at their disposal. Instead of learning that its settled conservatism is a source of strength to it and has enabled it to absorb new ideas slowly while retaining what is of permanent value or suited to its changing needs and conditions, they are content to adopt what the late Mr. Justice Ranade called the *method of rebellion*.

Mr. Devadoss points out that "the Catholics are governed by the Canon Law and by the rules and regulations of their Church; they strongly resent any interference with their religious and social matters by the legislatures of the country." As regards Protestants, he says:—"The Anglicans or those who belong to the Established Church in England are also governed by their Canon Law. Subject to the authority of the Crown in England the Canon Law is supreme in the Church. The dissenting bodies have their own rules and regulations." Here in India we, Hindus, have our Dharma. But it stands on a much higher level of authority than the Canon Law. The Canon Law in

Europe consists of the formal decrees on religious and social questions passed at councils, oecumenical, general, and local, and at diocesan and national synods, and also of patriarchal decisions regarding questions of doctrine and discipline. Here in India, we have no doubt decisions given at Parishads or assemblies of Pandits in the past, but we mainly rely on the Dharma which we regard, not as man-made social regulations, but as eternal laws of the spirit revealed to us by the Rishis who saw them by their spiritual vision in the supersensuous state of Yoga-Samadhi for our unquestioned faith and practical observance.

Mr. Devadoss' advice to the Hindus is one which requires to be carefully weighed and pondered over:—"In the case of Hindus unless the whole body is in favour of a particular reform it would be improper to force it upon the majority of the people." We have already expressed our opinion in similar terms. Either the new legislatures should not be allowed to meddle with our spiritual law and ecclesiastical regulations, or at least it must be laid down that no proposal for change should be entertained in any Indian legislature if *any section* of Hindu Society should oppose it. We want no tempering with our social and spiritual laws and conventions by the legislature. Let Hindu society go on as it has done in the past, changing by the slow process of absorption or assimilation. The late Mr. Justice Ranade said:—"We inherit a civilisation and a religious and social polity which has been allowed to work their own free development on the big theatre of time. There has been no revolution, and yet the old condition of thing has been tending to reform itself

by the slow process of assimilation." The revolutionary radicals of to-day should not be allowed to seek the help of the present law-making authority to change the constitution of a society which has had a peculiar history and whose supra-rational sanctions and aims are different from those of the civilisation of the West which our new men seek to initiate on purely secular or rational grounds.

Mr. Devadoss makes a suggestion for arriving at a decision when changes are proposed or brought up before the legislative authorities:—"One of the ways of adjusting the differences I can think of is by calling a representative assembly of Pandits and heads of religious institutions, mutts, etc., and asking the assembly to lay down rules and regulations in respect of matters about which all are not agreed. Such a procedure will bring out the different points of view and will have the authority of a body which by the suffrages of the people will have power to legislate for them." This may no doubt be a working plan for getting out of a difficulty, but we, Hindus, will strongly resent such a method of changing Dharma in the present condition of Indian society. We fear that, on every occasion, the dissentients will break out into open discontent, and a storm of agitation will commence of which the violence and passion can be more imagined than described. Let us recall what has only recently happened in connection with Mr. Basu's Civil Marriage Bill and the several Post-Puberty Marriage Bills in the local legislature. We think that the reformer of to-day must be content to deal with Hindu society as reformers have done in the past. Mr. Ranade has said:—"The

society to which we belong has shown wonderful elasticity in the past and there is no reason for apprehending that it has ceased to be tractable and patient and persistent in action." Hence, no legislative reform is needed or ought to be forced on Hindu society even by the proposed method of adjusting differences by the will of majorities. We are altogether opposed to the settlement of questions of Dharma by the method of appealing to majorities at meetings of Pandits. We know what failures they are likely to prove by our experience of them, even in recent years. Let our people be left to decide for themselves what to do in all social and religious matters. Mr. Devadoss himself says of the procedure he suggests:—"It will no doubt savour of democracy, but in the present state of affairs that seems to be the only way of solving the knotty questions that agitate the Hindu public." This no doubt, *appears* a sound working solution. But it can only result in discontent of a dangerous kind, and it can only be of use if a unanimous decision can be arrived at and the public mind is everywhere previously prepared to accept it.

The Convocation Address—II.

We shall now follow M. Martineau in his interpretation of the history of European enterprise in India. The Portuguese settlement in the West Coast was completed "after a series of exploits which, though celebrated, by the author of the *Lusiad*, were none the less acts of great and useless cruelty." The Portuguese did not attempt to found an empire and only cared to secure a commercial monopoly "which for a century gave them a

temporary wealth." Then the Dutch, the French and the English came in "to share in the profits to be derived from commercial operations in India." The Portuguese were also sinking into degradation from the effects of their own corruption; the coming of the Dutch only weakened them further. But their conquerors failed to take the place of those whom they ruined. For, the English East India Company whom the Dutch expelled from the Spice Islands, at once fell back on the Mainland (of India). The Dutch, the English, and the French were "supported in their undertakings in India by the country's own princes." M. Martineau overthrows the general belief "that, like the Portuguese, other nations of Europe settled down in India by right of conquest or by a more or less display of formidable force." He explains that "until the arrival of the Europeans the rich products of India were only exported on a small scale, and the princes of the country were often at their wit's end to balance their budget which depended on local taxes not properly defined and still harder to recover." They found it profitable to allow to Europeans "the right to export Indian products in return for the payment of export duties." At the same time, "the Europeans impressed by Indian pomp and deluded as to the real power of the Nabobs and Rajahs, took every opportunity to assert their intention to be and to remain mere traders; they inspired no distrust and were granted sufficient privileges to enable each of them to pose as his own master in his settlement." "Hindu princes were respected and perhaps feared equally by French and English."

The illusion of power in Indian princes was broken—as M. Martineau tells us—at "the battle of St. Thomas' Mount, where the little army of Paradis defeated the much stronger forces of Mafouz Khan, son of the Nabob of Arcot." But the old policy was continued for some time longer. For, when Lawrence took possession of Devicotta in 1749, he had "no idea of conquering the kingdom of Tanjore." Even when Dupleix boldly sided with two of the competitors for the succession of the titles of the Soubha of the Deccan and the Nabob of Arcot, "it is not proved that he was actuated by a desire to extend French territory." The cheap successes of the French in India "led them to think that what was so easy to confer would be equally easy to hold." But it is not known that they had or had not, any settled programme or policy. At least Dupleix never divulged to his masters in France what his policy was. It was only when the optimistic accounts he had transmitted of his position in South India were belied by the capitulation of Trichinopoly, did they feel that he must vindicate his policy of conquering and occupying Indian territory. Dupleix did send such a vindication, but too late,—for his recall had already been decided upon. His aim was to have in India itself a safe income "free from the dangers of the sea, and also independent of the remittances expected from Europe"—an income with which he could easily pay off the native dealers in advance for the Indian products which had to be exported to Europe to be sold there in order to secure the Company's profits and to pay the annual dividends to its shareholders. Hitherto they had been paid for by

bullion despatched from Europe by the Company. "If for any reason, bullion did not arrive or arrived in insufficient quantity, then the business of the year was jeopardised or lost." Hence Dupleix's policy of Indian territorial occupation or conquest, "the sole object of which was to sacrifice everything to the welfare of my country, the glory of the king and the honour of the nation." "*Sacrifice everything*," indeed!—truth, righteousness, conscience and all for the sake of plunder. M. Martineau says that Dupleix should not be blamed for not understanding his position and needs earlier than he did. He makes the sage general observation:—"Man is before all the creature of events." But European man almost always thinks, *until he fails*, that "events are before all the creature of man," and "Plays such fantastic tricks before high heaven As make even angels weep."

M. Martineau mentions Bonaparte as his example; but our own observation of European man, as above enunciated, is as true of Bonaparte as it is to-day of the witless Kaiser William and all other aggressionists and exploitationists, past and present, who have discarded all considerations of justice or even expediency in their unstinted and unabashed prosecution of the savagery of Mammon-worship.

M. Martineau accuses "Indian Rajahs and Nabobs" of "causing the ruin of their subjects by repeated extortions and wars more personal than national," and of thereby violating the precept of Confucius which he quotes as follows:—"Govern others so that those near you may live happy and those at a distance may come and submit themselves to your laws."

Was their misgovernment of their subjects the cause of their downfall? M. Martineau has himself, as above explained, stated the reason why Dupliex began his "policy" of overthrowing the Indian Rajahs and Nabobs. In plain words, it was the policy of the freebooter,—of the house-breaker who gets in as an honoured guest and plunders and kills the Indian host who, chivalrously welcomes and entertains him, in obedience to the precept of his divinely-revealed Vedic religion which enjoins him to regard as god-incarnate the stranger who comes in search of food and shelter.

We cannot consent altogether to the description which M. Martineau has given of the condition of government in the Indian states of the past. We have had even *recently* in existence in the Native States of India systems of government identical in all their essential features with those which prevailed therein at the time of which M. Martineau has been discoursing in this part of the Convocation address. Though there undoubtedly was a certain amount of dilatoriness and perhaps also a certain amount of disregard of straightforward dealing in minor details of administration, the ideals of our ruling princes never deviated in any considerable degree from those rigorous precepts of our Dharma-Sastras which have from time immemorial commanded the unquestioning allegiance of all Hindus. This, surely, is the reason why M. Martineau himself says that the Hindu princes of the age with which he is dealing were "*respected* equally by the French and English." They would never have commanded the *respect* of these foreigners, if their governments had been so corrupt or tyrannical as they

are represented to have been.

M. Martineau says that, but for Mir Jaffir's interested desertion, "the fate of India might have been altered." To speculate on the might-have-beens of history is always an exciting pastime, but one which serves only to display human emotions as interesting as they are impotent for the gaining of any practical benefit. Our readers do not certainly require to be told to what emotions of M. Martineau's heart we are referring. They are clear as day.

The New Cult of Dis-obedience.

A REJOINDER.

1. Our correspondent's main contention is that "rational investigation into religion is not to be deemed irreverent or infructuous." We deny this altogether in the case of our Hindu Dharma, which occupies a unique position in the world as based on the Veda. Manu says,—(II. 10, 11)—

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्वर्तौ ॥
योऽवमन्येत ते मूले हेतुशास्त्राभ्याद्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥

"By *Śruti* is meant the Veda and by *Smṛiti* the branch of learning which treats of Dharma (sacred morals): they must not be investigated into by relying on methods of reasoning. A Brahmin who, relying on the methods of the science of reasoning, thinks slightly of them, must be cast out by good people, as deniers of truth and scorers of the Veda."

The Hindu maintains that Veda and Dharma are *anadi* (beginningless) and *apauruṣeya* (not produced by a human author). They must be obeyed for the very reason that they are of "a hoary antiquity." Our correspondent says:—"Institutions and observances, social or political, are not deemed to be time-honoured and therefore unimpeachable." Hindu institutions and observances must be obeyed

because they are time-honoured. Sri Krishna also teaches us in the Gita (IV 15) "कुरु कर्मैव तस्मात्त्वं पूर्वः पूर्वतरं कृतम् ।" "Therefore do you perform Karma which was done by your forefathers in the early age of antiquity." Why should Hindu observances be called on "to justify their existence" and according to the methods of "critical search and inquiry?" They have always been laid down, recognised and followed as the path to the ultimate and supreme goal of human life (*Moksha*). "Ours is to do and die, ours is not to reason why" says a great modern authority. Their authority only increases with their antiquity.

Our correspondent says:—"The basis of Dharma is too sacred and stable to crumble at the touch of the critical spirit." Do we not see that even Hindus of high position in social life and leaders of various sections of the community are openly discarding the Dharma. For instance, Sir Subramania Aiyer in his articles on *New Hinduism* is openly advising people in Madras and elsewhere to abandon all our *Samskaras* and *Varnadharma*s. Many are daily abandoning our Dharmas and openly setting them at naught. Hence it is best to refrain from following the time-spirit which wants us to test all things by the critical and rational methods which are resorted to by scientific investigators. In practice it is best to follow the precept of Bhagavan Sri Krishna and our great progenitor, Manu. When we want to develop the body, do we not simply obey the precepts of our physical instructors? Similarly, we must simply put into practice the exercises for the development of the spirit, viz., the precepts and rules of Dharma. We want in full measure the very "cult of obedience" which our correspondent has spoken slightly of in his original contribution to the "Commonweal" which we subjected to some criticism with the result that it has evoked his present reply.

Swami Vivekananda—whom our correspondent has quoted in his support—is one whom we have ever admired as the most glorious and gifted of our modern teachers and promulgators of the Vedanta. At the same time he had what has been appropri-

ately styled as "moods." So, quotations can be made from his writings sometimes to support two different or even irreconcilable views on certain matters. In each mood, he looked at a question from a different point of view and for a different purpose of his own.

2. We have ourselves pointed out (in the article to which our correspondent is replying in his present communication) what is the exact place and value of the application of reasoning in matters of Dharma:—"What reasoning can do is to reconcile any seeming conflict between the rules of Dharma proclaimed by different Rishis or texts of the Veda, and declare their exact import in their application to the exigencies of life." Our correspondent expresses the same views in a portion of his present communication. To the extent that he agrees with us, we do not think that we need make any further remarks except to say that this coincidence of views is certainly pleasant and valuable. The process of applying the methods of reasoning for reconciliation of seemingly conflicting rules of Dharma is a very different thing, however, from calling on those rules to "justify their present existence" according to the methods of "critical search and inquiry." We cannot agree to this latter process, for the reasons already stated.

3. Our correspondent says that "intellectual conviction will only deepen, and not uproot, spiritual fervour. To say that impeachment can only proceed from 'ignorance of the value of Dharma' is at the least suggestive of a nervous apprehension of an adverse verdict even before the trial has commenced." When the trial has to take place before the huckstering and cavilling tribunal of modern mercantilists and '*profiters*,' we may be quite certain that an adverse verdict only will be given against Dharma. We confess we have the unalterable conviction—not a mere "nervous apprehension," but a conviction gained from a life-long experience,—that modern methods of reasoning about Dharma almost always land men in more or less abounding and bounding scepticism regarding their authority and value. On the contrary.

those who place implicit faith in the authority of the Holy Rishis and put them into practice end by reaping the spiritual benefits of their humility, foresight and wisdom. We are thankful to our correspondent for his fuller explanation of what he meant by his reference to priestcraft. As he wanted that our "institutions and observances" should be made to stand the test of "critical search and inquiry" and in the very next breath made the statement that "priestcraft in religion belongs to the irrevocable past," we naturally concluded that his opinion was that those institutions and observances had their origin in priestcraft. We may add that we agree with our correspondent in what he says regarding the need of improving the status and qualifications of our priests (*purohitas*). But we cannot at all agree to his statement that our priests "show the way to salvation and deliverance from the bondage of Karma." It is only the *Jnani*—not the priest or *purohit*—that can confer this greatest of all blessings. We feel sure that our correspondent does not fully appreciate what we, Hindus, mean by *Jnanamarga*, and its relation to Karma.

As regards the remainder of our correspondent's reply in which he explains "the purpose of his paper" published last week, we are glad to express our concurrence with its general tenor. But we must demur to his too wide statement that "the Time-spirit is real and irresistible." The Time-spirit has often to be challenged and resisted especially if we want the higher life and the lasting gains of the spirit. We will conclude by respectfully inviting our correspondent to ponder over Mr. T. J. Gerrard's characterisation of the time-spirit of our age (in his recent work called *A Challenge to the Time-spirit*) as "exaggerated subjectivism, extreme individualism, passion for revolution and lust after new sensation."

Notes and Comments.

Some time back we happened to read a speech delivered at a Social Service League meeting at Kumbakonam by the Hon'ble Mr. Justice Sadasivier, in which the

learned judge pressed into his service and that of his cause what he called "the straightening of the hunchback prostitute, Kubja" by Sri Krishna. This incident in the career of the blessed Bhagavan's Incarnation is a typical one,—as it best serves to illustrate the difficult statement in the Gita (IV 9)—

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

"Whoever truly knows thus my divine incarnation and actions, having cast off his body, is not born again, and attains to me, O Arjuna."

According to this gracious teaching of Sri Krishna, he who knows truly the import and aim of his actions is not born again,—i.e., obtains deliverance from the bondage of rebirth. So great is the difficulty of truly knowing the inner significance and purpose of the various acts of his marvellous and unmatched life on earth; so supreme, also, is its reward. And no wonder. For the blessed Bhagavan's relations with the "hunchback prostitute" after he had made her *physically* straight are so astonishingly strange that they cannot be narrated as described in the sacred record without shocking what passes as the moral sense of a "modern" audience, and its prurient delicacy of perception. God gave India from contracting a moral sense, however "modern," which will be shocked to hear of the divine actions of the Supreme Being himself,—albeit they are of impenetrably mysterious import and graciously revealed to us by the glorious Rishis of old. It is unquestionable, however, that the event cannot be justified from the *modern* point of view, and so it cannot be utilised to serve the cause to which the learned judge was lending his undeniably great name and powerful support.

Homer nods,—even the Indian Homer of to-day, our nonpareil Bengalee poet, Sir Rabindranath Tagore. In his speech at Calcutta recently on the Indian demand for self-government, he had the astonishing cocksureness to say that no mention is made in the Upanishads of the Hindu

institution of caste-division by birth. None but a very superficial reader of the Upanishads can venture on a statement so unguarded and untenable. Various references can be given, but one will suffice for the present. Take, for instance, the account given in the Brihad-Aranyaka-Upanishad of the conversation between Balaki and Ajatasatru. The former does not know the absolute reality (*Atman*) while the latter does. Yet the former is called a Brahmana in the Upanishad, and the latter a Kshatriya. Again when the former is convinced that he had not the knowledge of the Atman, he wants to become a disciple of the latter, according to the formal rules regulating the relation between a Guru and a Sishya. In reply, Ajatasatru says that it is improper that a Brahmana should become a formal sishya of a Kshatriya and so he would teach him all about the Atman without insisting on the formalities needed and established by the Sastras. If, as some modern reformers contend, only a man who knows the Atman is to be called a Brahmana, it is the king Ajatasatru who should be so called. But the Upanishad calls him only a Kshatriya, and it knows only Balaki—*Dripta-Balaki*, as it calls him, i.e., Balaki with the false pride of possessing a knowledge of the Atman when in truth he had it not—as the Brahmana. The truth is that in Sanskrit the same word has often both a primary or principal meaning (*शक्ति*) and a secondary or subsidiary meaning (*लक्षणा*). The word '*Brahmana*' denotes the *Brahmana by birth* in its principal meaning, and only secondarily denotes the man with the knowledge of the Atman.

We are of opinion that our women in all truly Hindu families have every grace and every charm that can make women the delight and the light of the home. Neither modern education nor public appearance on a platform can add anything to their present attractiveness, utility, or influence in the home. Lady Willingdon is reported to have said that, when she married her illustrious husband, she took a vow that she would never speak on a public platform.

Nothing can be more truly woman-like and wife-like than this noble resolve. Our women have all taken a similar vow, and by instinct; and we see no reason why they should imitate the few Western women who pursue a different course. A very few Hindu women have in these days taken to public speaking and to appearance at public meetings and platforms. The vast majority still rest content to follow the ancient ideal of self-abnegation by which they leave all public affairs and functions to their husbands and take upon themselves the important duties allotted to them in the Hindu home by the Rishis. A few modern rich men, especially Brahmins, are impelled by the irresistible tendency to imitate Western ways and example in all matters. We confess we can neither approve of this policy, nor envy our new men or women the exaltation to which they think they have thereby attained.

We often see that modern Indians quote the examples of Maitreyi and Gargi from the Upanishads to press on the public the need of high education for women and the importance of their appearing at public meetings and functions. We propose to bring out the truth regarding Maitreyi and Gargi. It is in the Brihad-Aranyaka-Upanishad that the names of these females—historical or not, we need not inquire—appear. Maitreyi is said to have been a Brahmadinee, but it is not necessary for a Brahmadinee to have been either learned in secular science or given to platform oratory or appearances at public functions. Nor does the Upanishad say that she was familiar with either secular culture or the ways of the platform. Moreover, it cannot be said that there are not even to-day among the members of truly Hindu families exemplary and demure women who are Brahmadinees of the Maitreyi type. Their names, indeed, are not blazoned forth in the newspapers, but the Hindu public knows well some of them, and has the highest respect for them. Others there are, also, who are unknown, but are nevertheless the shining lights of their home and command the love and

reverence of their husbands, sons, and daughters.

As for Gargi, she also was evidently a Brahmadinee. She appeared, indeed, before a public assembly of learned men convened by King Janaka of Videha. But we do not believe that she can be held up as an exemplar for Hindu women in all respects. In the first place, she seems to have possessed not a little of egotism or even vanity from which all who claim to a knowledge of Brahman ought to be, and are expected to be, free. For, when putting her first question to Yajnavalkya, she exceeded all proper limits and began to put questions on topics which were not fit to be reasoned about publicly, but only fit to be put by a disciple to a teacher and taught secretly with the aid of the Sruti. Then Yajnavalkya was compelled to administer a well-merited public rebuke by saying,—“Do not exceed the established limits of argumentative debate and question me regarding matters which are above the methods of ratiocination. Your head will clearly break to pieces if you do that.” Then she was seized with fear, and desisted from all further questioning. When she was later on allowed to put a second question, she neglected the previous warning and began to question the Sage on the very topic which he had already forbidden her to enter upon. She also indulged in a good deal of self-conceit and bravado comparing her questions to two arrows inflicting insufferable torture on the enemy, and thereby implying that it would be impossible for Yajnavalkya to hope to be able to answer them. When we consider these circumstances together, we do not think that Gargi's is a character which, in spite of her possession of Brahman, it is worth our women's while to cultivate. We may point out here that in making these remarks regarding Gargi, we have taken hints from the great Vedantic teacher, Srimad Appaya Dikshita.

Gnana Yoga—II.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 8-1896.)

We have talked of *nityanityaviveka* discriminating that which is real from the unreal. According to the Advaitist Philosophy there is only one thing which is real in the Universe, and the advaitist philosophy calls it Brahman, and everything else is unreal, manifested and manufactured out of this Brahman by the power of maya. To reach back to that Brahman is our goal. We are each one of us that Brahman, that reality, plus this maya. If we can get rid of this maya, or ignorance, then we become what we really are. Now, according to this philosophy, each man consists of three parts—Body, then comes the internal organ, or the mind, and behind that is what is called the Atman, the self. This body is only the external coating, and the mind is only the finer part of this body, but the Atman is the real perceiver, the real enjoyer, the being in this body, who is working this body by means of the internal organ and the mind. This Atman is without beginning and without end, and it is the only existence in the human body which is immaterial. Because it is immaterial it naturally follows that it cannot be a compound, and because it is not a compound therefore it does not obey the laws of cause and effect, and so it is immortal. That which is immortal must have no beginning, because everything with a beginning must have an end. It also follows that it must be formless; there cannot be any form without matter, and everything that has form must have a beginning and an end. We have none of us seen a form which had not a beginning and will not have an end, because the form comes out of a combination of force and matter. This chair has a peculiar form, that is to say a certain amount of matter is acted upon by a certain amount of force, and made to assume a particular position, and that position is therefore the result of a combination of matter and force, and no combination can be eternal; there must come to every combination a time when it will dissolve. So all forms have a

beginning and an end, and are perishing, just as we see with our own bodies; we know our body will perish; it had a beginning and it will have an end. So with everything that we can conceive of as having a form; it must have a beginning and an end, birth and death. But the Self, having no form, cannot be bound by the laws of beginning and end. It is existing from infinite time; just as time is infinite and space is infinite, so is the Self an infinite. Next, being infinite, it must be all-pervading. It is only form that makes any condition and limit to a certain amount of space; that which is formless cannot be confined in space. So, according to Vedanta, your, and my, and every one's self, the Atman, is omnipresent. You are as much in the Sun now as in this earth, as much in England as in America. The action takes place where the body is; the Self acts through the mind, and the mind is limited. So is the body, and where the mind and body exist, there the Self acts. Death means the dissolution of this mind and body; this body and mind will be broken to pieces, dissolved. What will alone remain, is the Samskara the sum-total of the actions. Each work we do, each thought we think, is producing a samskara, an impression upon the mind, and the sum-total of these impressions becomes the tremendous force which is called “character.” The character of a man is what he has created himself; it is the result of the sum-total of the mental and physical actions that he has done in his life, and this samskara is the force which gives the next direction to us after our death. A man dies; what becomes of his body? It falls down and goes back to the elements, and so the mind, which is also finer material, breaks into pieces, his brain goes, his nervous system, and everything goes, and only the samskara remains, the sum-total of the forces that have been acting upon him. Why does not this mind dissolve? Because the finer the material the more persistent it is. This will dissolve in the long run, and that is what we are struggling for, but it does not dissolve as easily as the body; being very fine it is more persistent. For instance, the best illustration that comes to

my mind is that of the whirlwind. Different currents of air coming from different directions meet, and at the meeting point they become united, and the forces being united, go on circulating, and as they circulate they create a body and raise the dust and bits of paper, and everything in the road, and go on gyrating, and frequently they drop these bits at one place, only to go on to another, and go on circulating, raising the material which is before them. So these forces called pranas in Sanskrit come together and form this gyrating motion, and when the body falls down, the little bit of dust is gathered up and made into a new body and moves forward, and when this falls another rises, and so on. It goes on from one spot to another, until when it goes down most of the dust drops, only a little remains. Force cannot travel without matter. So when this body falls down a little of the mind-stuff remains, adheres to the samskara, and then it goes on to another point, and raises up another whirl from fresh material, with these little bits of material combined in it, and they begin this gyrating motion again, and so it travels from place to place until the force is all spent, and then it falls down, ended.

(To be continued.)

Pencillings by the Way—V.

By S. P. THIAGARAJAN.

The report on vaccination in our Presidency during the past official year has been issued. We read that vaccine operations showed a decrease of over five and a half per cent and cases of re-vaccination about 19 per cent. Whether this decline is due to any declared antipathy to vaccination on account of its certainly injurious and dangerous effects, we have no means of ascertaining. The Sanitary Commissioner suggests that the protective value of vaccination would become better appreciated should primary vaccination be made compulsory throughout the Presidency and re-vaccination at least in tracts immediately threatened with small-pox epidemics. The question of conferring on Presidents of District Boards the power to extend the compulsory

provision of vaccination to re-vaccination in areas where small-pox assumes epidemic proportions is suggested as worthy of consideration in connection with the proposed amendment of the Local Boards' Act. The accomplished doctor who edits *Justice*, true to his professional instincts, trusts that the Government will take note of the suggestion. At present, primary vaccination is compulsory only in municipal towns and in a few selected areas within District Board limits. Re-vaccination is optional throughout the Presidency. Certainly if both primary vaccination and re-vaccination were made compulsory throughout this country, the Faculty would come in for a good deal of emoluments. The people are like to have no corresponding advantages; on the other hand there is the certainty of the subjects of vaccination falling victims to numerous dreadful diseases. If the statistics relating to the health of the Presidency be carefully scrutinised, as I hope to do one of these days, it could easily be shown that vaccination is a hindrance rather than a help to public health. It is bad enough that there should be a vested interest to maintain the excellence of vaccine: it is bad enough that the hard-earned money of a people should be squandered in maintaining an army of vaccinators and deputies. But it is worse still and it is extremely reprehensible that members of the Faculty, whose interest is bound up with this evanescent bubble, should lecture to us on the prophylactic virtues of vaccination and seek to draw the net tighter. A more astounding example of professional cupidity and hypocrisy it will be hard to find than the attempts to bolster up vaccination. The student of the vaccination theory, its history and the history of that medical mountebank, Jenner, will wonder how a learned body of men could have so taken leave of their senses. Such a study will bear out the charges of empiricism and charlatanism levelled against the Faculty in an earlier note of this series. It is not a difficult matter to lay bare this vaccination delusion. It is not however my present purpose. Among many valuable authorities on this subject, I may for the present

refer the curious to the luminous pages of Dr. Creighton's *Jenner and Vaccination*, wherein the subject is treated in quite a scholarly manner.

Among the many exploded prophylactic virtues of vaccination, that one still does duty in India whereby vaccination is supposed to be a sure preventive of small-pox. The tangled skein of this ugly delusion cannot be unravelled now. The report of the health of Leicester for 1916, issued by its medical officer, Dr. Millard, lies before me in the shape of an extract from a "home" paper. For a town of some 230,000 inhabitants, we see that vaccination is declining; and yet, in the section of the report, entitled 'small-pox,' we read, "No case of small-pox occurred in Leicester in 1916." Pro-vaccinists have always been gnashing their teeth whenever Leicester is mentioned. We see from the report—we are indebted to the *Vaccination Enquirer*—that while the average yearly number of vaccinations since 1835 has been 10 per cent of births, the number for 1916 was only 4.7 per cent. With the single exception of an imported case in 1913, there has been no small-pox in Leicester since 1906, and no deaths from small-pox since 1904. Dr. Millard says: "The fact that the whole country has been so free from small-pox during the last 12 years in spite of the steadily increasing neglect of infant vaccination, indicates, certainly, that other factors rather than infantile vaccination are controlling the incidence of the disease." The whole method whereby not only small-pox but various other zymotic diseases have been forced to quit unvaccinated Leicester is described at length by Mr. J. T. Bigg in his "*Leicester: sanitation versus vaccination*," which would give the reader an idea of the right perspective from which questions of public health ought to be viewed.

I quoted in these pages recently an extract from Dr. Rowlette's article in the *Lancet*. That article dealt with the "Limitations of Vaccine Treatment." The Sanitary Commissioner to the Government of Madras and Dr. Nair would apparently stand aghast to hear the title of the article. Yet in that article among various

ingenious explanations of the failure of the vaccine treatment, wearisomely familiar to all antivaccinists, Dr. Rowlette reminds his readers that "vaccine is only specific at second-hand, i.e., it works by stimulating the natural resistance of the body, and therefore when the body is exhausted, it is "useless as a trumpet-call in a deserted barrack-square." According to this learned Doctor, vaccine, in short, is useless when most wanted and perhaps superfluous in other cases, for if the body is in full possession of its natural powers of resistance, might it not have triumphed over diseases without the assistance of vaccines? Apparently, as a contemporary observes, vaccine, like Talleyrand, "only goes to the assistance of the stronger party." Dr. Rowlette is a firm supporter of vaccination. But he gives up his case when he admits that "one rarely gets the best results from vaccine treatment unless one makes full use of whatever concomitant measures his own experience or that of others may suggest." The reader, I believe, is as much tired of the Doctor's tergiversations as I am and but for the importance of the subject I would not drag him through all this miasma. The fact outstanding in the Doctor's article is that vaccination is not good enough for the public, though it may be good enough for the doctors and for the firms who manufacture vaccine at a goodly profit. The fact is as remarked by a distinguished American doctor it (i.e. to be a good doctor) requires honesty of the pure brand, honesty with oneself, honesty in thinking. How many, many physicians, he asks, keep still about vaccination though they know of its wrong, excusing their attitude by thinking they can be of more use by securing certificates of exemption for a few if silent, than by asserting their convictions in the face of organised medicine. The Doctor observes—I am quoting from his brilliant volume on "Food Fundamentals"—"That physician who fully grasps the truth that disease is largely the product of wrong habits of living, and undertakes to teach his following this truth, is met not only with listless hearers, but with the opposition of a thoroughly entrenched medi-

cal profession who thoroughly understand how to make use of the associated press; and with the daily remarks of ministers and editors who unwittingly enforce and reinforce error. He builds character by losing good friends, good patients, good money and refusing to teach tuncombe instead of truth." The truth of the matter is that, as is remarked in the first part of the work, the mass of physicians of all schools are ignorant of the fundamentals put forth by the great physicians of all ages on how to cure and prevent diseases by right living and eating. Not even the best schools of this or any country offer such information to their medical students. They are crazy about germs and serums and turn out doctors who are crazy on these same things.

One more extract the kindly reader will pardon. In a special chapter on "Germs," we read:—

"There is no greater obstacle to right teaching about health and disease to-day than the erroneous teaching about germs. The ordinary conception and teaching is that the multiplying of poisonous germs cause the disease, and every effort is put forth to kill the germs. Accumulation of poisons do the damage, not the accumulation of germs, and every effort should be put forth to prevent the accumulation of the poisons. It is taught that before a germ can cause disease there must be a lowered resistance of the body. The lowered resistance is disease and is present before the poison germ makes its appearance. The thing that brought about the lowered resistance is the cause of the disease.

From this point of view how absurd it is to inject poisons into the system by vaccination, the worst of all being that for smallpox.

Malarial fever has not been banished by killing the mosquito. Draining and drugging the marshes may have done away with the mosquito, but it also purifies the air from decomposition products, and here is the explanation of the results. Breathe the air from decaying vegetation, eat enough to have the food decay in the intestines, wear enough clothing to close the pores of the skin, and with a suitable atmospheric temperature and humidity you will have malarial fever where there is never a mosquito."

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A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

THURSDAY EVENING, OCTOBER 25, 1917.

The Hindu Message stands for

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

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TO INDIA.

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

Thy outward beauty is the same,
Thy rice-fields not less brightly smile
Than when thy sweet refulgent frame
Was lit by inner light awhile.

A little wealth, some petty power,
Suffice to please the sons of those
Who heedful of the passing hour
Sought Truth 'mid Life's vain fleeting shows.

Bewildered 'midst the old and new
Their inward balance overthrown
Before our scared, distorted view
The hut we groan in seems a throne.

We have the sacred names as yet
But where is their old virtue gone?
To save like God-given amulet
From spells that cloud the inner dawn.

Let us reseat our holy land
In her bright throne of gracious might,
Receiving from her blessed hand
The gifts of life, and love and light.



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The Hindu Message

N17.1

THURSDAY EVENING 25, OCT. 1917.

The Genius of Hindu Culture.

One of the great outstanding facts of the world's life is the contribution by each great and gifted race to the sum of universal enlightenment. Just as in a carefully nurtured garden different flowers blossom with diverse splendours of form and tint and spread their fragrance far and wide without leaving the spot whereon they shine, so do the great and gifted races of men retain their glories of inner and outer life, of vision and achievement, of self-realisation and service of others while spreading the fragrance of their ideals far and wide for the increasing happiness of man and his increasing realisation of the sweetness of the love of God.

The Hindu race has had a unique place in the life of the universe. Its culture has had a tranquillising and uplifting and purifying power everywhere without in any way impairing manliness and efficiency and power. It has long been recognised by great thinkers in and outside India that India has been a cultural unit in the history of human enlightenment. Vincent Smith says: "India, encircled as she is by seas and mountains, is indisputably a geographical unit, and as such is rightly designated by one name. Her type of civilisation, too, has many features which differentiate it from that of all other regions of the world, while they are common to the whole country or rather continent, in a degree sufficient to justify its treat-

ment as a unit in the history of human, social, and intellectual development." Sir John Woodroffe has said well—"India is not a mere geographical expression, nor a mere congeries of people who happen to be on this particular part of the Earth's surface, but who might as well have been elsewhere. It is a particular *sakti*, the *Bharatasakti*, distinguished from all others by her own particular nature and qualities."

What are the peculiar characteristics of Hindu culture which differentiate it from other culture-elements in the world and the preservation of which is necessary for the unfading vitality of our race and its fulness of fruitful service to the cause of human enlightenment and happiness? We can well sum them up in a single phrase—the *energy of peace*.

"Not Peace that grows by Lethe,
scentless flower,
There in white languors to decline
and ease,
But Peace whose names are also
rapture, power,
Clear sight, and love, for these are
parts of Peace."

The *energy of peace* implies and explains all the great traits of our race—its power of imagination, its emotional refinement, its sense of the sanctity of life and its passion of sympathy for every living thing, its spiritual insight and rapture, and its message of the unity and divine purpose of life, of divine immanence, of the sovereignty of love, of the spiritual kinship of all, of *ahimsa*, of *sânti*, of universal toleration, and of the love of God being the crowning glory of life. It has blossomed in personal and domestic life in the combined self-respect and self-restraint of our people

and in the charities and sanctities of our home life. In the realm of civic and political life it has blossomed into a harmonious combination of strong central executive authority and perfect freedom of local self-government, both under the sovereign control of Dharma. In the realm of social life it has blossomed into the caste system based on a conception of non-competitive social order where the entire efficiency of society as against disruptive forces within and attacks from without is maintained unimpaired. In the realm of art and literature, it has blossomed into our great fine arts which have as their distinguishing traits serenity and sanity, idealism and spirituality, full and practical application to life in combination with insight and vision. In the realm of religion it has blossomed into the glorious and gracious Hindu religion which is unequalled for its message of hope to all, its limitless store of *sadhana*s for the attainment of the fruit of life, and its lofty conception of final beatitude.

The genius of our culture is thus a wonderful unity which has diverse manifestations. Unless we take care of it and guard its flame with a jealous love from the passing gusts of our own desires and of adverse from without, it cannot be preserved as it deserves to be preserved. It has to be related to our present life wisely and well. Mr. H. S. Chamberlain says well, "Race has a meaning only when it relates to the experiences of the past and the events of the present". A falling off from the great and long established standards of personal and social life, the slightest disloyalty in respect of our allegiance to Dharma, and the introduction of subtle social poisons will lead to the decay and dis-

appearance of our culture. It is hence necessary that our individual lives, our home life, our social efforts, our industrial reorganisations, and our political endeavours should be directed so as to preserve the glories and graces of the Indian mind, which Mr. H. G. Wells described recently as "a mind of singular richness and wonderful delicacy and gentleness." Let us remember the wise words of Sir John Woodroffe.—"If Indian political efforts can rightly secure Home Rule, it is only a successful cultural defence which will provide a Home to Rule"

Our place in the World's order.

India has always had a mission to fulfil in the order of the world, and it has always been conscious of that mission. Our mission is put for us in terms, equally emphatic and brief, by the great Swami Vivekananda:—"India's gift to the world is the light spiritual." The attempts made in the past to extinguish India's light of the spirit have failed, and deservedly; the unremitting labours of her saints and sages have preserved it for her. We rejoice that in these labours holy men of all castes and sections of society shared in full measure, and in this fact lay the hope, abundantly fulfilled, of her unfading vitality and her assured place among the communities of men. It is not, however, necessary to recur to the past to convince ourselves that the present to us is one full of hope, and that both high endeavour and an abundant harvest of fruit shall be ours in the future. Various new organisations, religious and semi-religious, from abroad have been unsparing in the endeavour to dislocate and shatter

the Hindu social fabric, and have also to some extent succeeded in their endeavours. But there can be no doubt of the substantial accuracy of the statement recently made by a very able Christian Missionary that "the fact remains that the organism which we can trace almost three thousands of years is still living." Hence, we are justified in holding that the adverse designs and measures of our enemies have largely failed. Similarly also, it has been shown by the invincible logic of facts that the various *so-called* social reform movements which have been started in India and by Indians under the inspiration of foreign agencies or ideas have proved failures, in more or less degree. They have failed, because, as Swami Vivekananda has pointed out, "they were entirely destructive not constructive,"—because they have struck at the vital centres of the Hindu Social System, at the spiritual and economic bases, so intimately intertwined, on which Hinduism depends for its strength and vitality. The whole world is being tossed about in the deadly waters of aggressive and merciless strife. For us, too, here the weather prospects are far from cheering. They are even at times unendurably threatening and distracting. But the national ship which has safely sailed clear of many a raging tempest and fierce whirlwind may be expected to steer through the present crisis and reach a haven of peace. We indulge the confident hope that the Hindu Community will again be enabled to start forward on its appointed career of beneficence and to carry again its message of love and light to a world wallowing in the deadly mire of lust, hatred, malice and unrighteousness.

The Non-Brahmin Agitation.

Some have taken fright or even taken leave of their senses, at the rise of the Non-Brahmin Movement. We have not one, but two such movements, each trying to expose the other to ridicule, and the result is to discredit the Hindu community at large. Irritation is naturally caused when neighbours use offensive language and offer insult. It is, however, well to remember that hard words break no bones and, more often than not, do harm only to those who resort to them. Moreover, it is always good in such cases to seek to know where the shoe pinches, and apply a remedy. To feel resentment and to return insult for insult is easy and human. But it is the part of reason and wisdom to deal with the agitation in the proper spirit, to approach the question with a desire to remedy existing evils, to foster union and harmony, and to put an end to the disturbances which have arisen among the various sections of the Hindu community.

The question has to be considered in various aspects. In the first place, the present educational system has to be reformed. We do think that, in that system, the vernaculars should be the media of instruction to a larger extent than now; and we think also that the curricula of studies and the programme of examinations are too stiff and also ruinous to the healthiness in mind and body of those who have to submit to the imperious necessity of going through them successfully in order to qualify themselves to enter the service of the State. For every Hindu youth who succeeds, there are one hundred who are ruined for life, and irretrievably. Thousands

of Brahmin families have become impoverished, and many have in the endeavour to meet the demands of this ruinous educational system, become extinct, and know their places no more on the planet. The Brahmins have done themselves infinite harm; the injury caused so far is such as to imperil their very existence as a community, and its results will have fully manifested themselves within the next few generations. Already within a generation, the Brahmin lads who enter our colleges have become stunted in growth, and the numerical strength of the community as a whole has fallen to an alarming extent. We think that, if the present system of education is persisted in, these evils will become intensified, and soon the community will have done itself incalculable and irremediable harm. We think that it is no discredit to our Non-Brahman Communities that they have not adjusted themselves to the evils and dangers of this exacting, ruinous, man-eating educational system.

We also think that it is the worst system that can be devised for finding a suitable body of public servants. Reforms must be introduced into the present curricula of studies, in the system of conducting examinations now in vogue, and in the agency for conferring degrees. On all these points, we shall in future state what improvements are needed in order to remove the present tremendous strain on the intellectual and physical resources of our youths—improvements which, if introduced will be of advantage to all sections and castes of the Hindu community and to our Mahamedan brethren as well, and which will enable larger numbers of our non-Brahman youths to come out successful in our examinations and qualify for entering the public service in numbers proportionate to their numerical strength and to their importance as an integral part of the population of this Presidency.

Even as our educational system is constituted as at present, we do not see why the results of the examinations should be relied on as the sole or sufficient test for appointments to office. Those who fail at our University examinations are not necessarily inferior to those who get through them. We often find that those who fail to get a degree do acquit themselves satisfactorily and even creditably in the various walks of non-official life, and also, in important offices of the State. At least they do almost quite as well as those who have been hall-marked with the University stamp of graduation. We are of opinion that those who have to dispense official or private patronage should, with the help of the heads of Colleges and schools, be able to choose young men—especially non-Brahmins—who, with a little training, will turn out efficient officials. We believe this course—or something not very far from it—is now being adopted to some extent; and it ought to be more largely adopted, and on right principles, so that not only non-Brahman official aspirations may be satisfied, but the claims to office recognised of those who,—non-Brahmins or Brahmins—are unable, for want of the University hall-mark of graduation, to enter the service of the State or occupy the offices which, without loss of efficiency, they can fill.

We are of opinion that the employment of non-Brahmins or Brahmins merely on the ground of their having

passed an examination or taken a degree, and without the needed intellectual and moral qualities or without training, is rightly open to objection, while at the same time we cannot approve of any agitation for a numerically proportionate representation of every group and sub-group of the population of the Presidency in every department of State service. The State must secure efficient and trained men to fill all posts in its gift; but, where these qualifications are assured, it is within its entire discretion to choose whom it will. We certainly consider that the present system of recruiting State officials faulty, mischievous, and even ruinous to the welfare of the Indian people at large, and to the Brahmins themselves who are *supposed erroneously* to have most benefited by it—and that is why we think it must be ended or mended, and that as expeditiously as possible and before it has caused further havoc. At the same time, all sane Indian citizens, whether agitators or not, ought to be aware that no part of the Indian community enjoys any special protection, prestige, or preference under British rule, and so there is not the least justification on the part of any of our castes or sub-castes to regard the Brahmins as its enemies, open or veiled, simply because the present system has produced certain results which, on a merely superficial view of the facts, seem to favour, for the time being the preponderance of that community in certain departments of State service.

Our Students.—Their Ideals, Conduct, & Training at College.

Much agitation and excitement has been caused everywhere by the recent orders of the Madras Government that students should not be allowed to take part in political meetings. So far as we are aware, the students have on the whole obeyed the orders. There has been trouble and friction in Palghat and some other places but such disturbance has been only sporadic and exceptional. It cannot be said that, though the disturbance has been confined to but a few localities, and even there to a minute section of the student class, much discontent has not been caused everywhere by the restrictions placed on their freedom of movement and thought. At least this is what one gathers from what has appeared in all the ordinary channels of information.

Our students, like their compeers all over the world, have young and ardent minds, and are full of enthusiasm for those with whose words and deeds the press and the platform are kept perpetually singing and whom they are accustomed to regard as patriots and leaders of their fellow-men and countrymen. In ordinary times, no doubt, and in countries where the national life is flowing along its normal and accustomed courses, the students will not be induced to leave the elevation and calm of the lecture-room or the library. But, in the India of to-day, we are fated to live in stirring times, and in an atmosphere surcharged with electricity. Abnormal conditions prevail, and men's minds are quick with high-wrought expectations of great events and stirring achievements. At such a time, we think, they may be

allowed the opportunity of coming into contact with the contemporary leaders of thought and action and of receiving from them the stimulus to noble ideals of life and conduct. Our College students moreover should not be entirely ignorant of the world and its doings during the years in which they are engaged in study. Our students can learn what is most worth knowing of the world by contact with, and from the lips of, those who are trusted by it and who have charge of its interests and ideals. We think the Professors and Principals of Colleges ought to help and guide students in their attempts to know the affairs of the world outside and of their own country in particular, its leaders and its dealings with them, and the successes or failures of the attempts made by both to leave an improved heritage to posterity. We think that neither the government nor the college authorities will be right if they attempt to keep students, in the most impressionable part of their life, in ignorance of the affairs and events taking place around them and of the nature and dispositions of men and prevent them from knowing and studying the best examples before them among those who are engaged in making the history of their time and country and working for human welfare.

At the same time we hold that the chief aim of student life at College should be not to lose or neglect the opportunities of acquiring knowledge afforded to those within its walls. We do not refer here chiefly or solely, to their opportunities for study, to the care with which they should follow their professors, and to their devotion to, and mastery of the subjects and books prescribed for their examination.

In a country like India in which success in examinations is so largely the passport to success in life, we think that students should not neglect this part of their life and work during the years of their stay and study at College. But what we have chiefly in view is that they should not neglect the opportunities for acquiring a character for self-discipline and self-reliance. Young men often allow themselves to fall a prey to egotism, or, more frequently, they are inveigled into dependence,—which is the worse of all evils. Both these evil habits strike at the root of the virtues which are valuable for young men in their passage through life.

The faults most characteristic of young men in India—and this is chiefly due to the present unfruitful curricula of studies—is that their minds are empty of any definite conception as to what profession they are to adopt or any purpose for which they are to live. All they know is that they should strive to earn the bread which is to enable themselves and the members of their household to keep body and soul together. But certainly this is not enough, nor is it worthy of the time, energy and resources spent in the work of educating them. Times have changed, and we have reached a critical stage in our country's modern history when every educated young man should go out into the world with some idea of the place of India among the nations and the general trend of her destiny and history in the past. Mostly they are unaware how they can and ought to help forward our coming evolution, to contribute what they can to the shaping of the nation's prosperity and the fulfilment of her great aims and destiny.

among the communities of men. And why? Because the training of their intellect, emotions and will is entrusted to people who, whether in Missionary or Government Colleges, are the products of civilisation and culture which has nothing at all in common with ours.

So far, however, no serious evils or insurmountable dangers have arisen. For the old Hindu home with its enrapturing ideals of holiness and purity, its picturesque ceremonials and festivals, and its unique and lovely type of womanhood, had survived from the past and was able to ward off the destructive inroads of the new and alien civilisation introduced into our midst when the Indian Universities were instituted. Within the last generation, however, and especially within the last decade, our home life and its ideals have in numerous instances, died a natural death along with the men and women who had maintained its continuity with the past. With the enthronisation of the men of the new culture as the heads of their homes, a change has come over them. The old culture is dying rapidly. For, the Hindu woman has always, in our history, been what her powerful male partner has made of her. In the West, it is quite true that "the hand that rocks the cradle rules the world." We have heard this repeated *ad nauseam* here, regardless of the fact that Hindu traditions and practice are entirely different. Here the most ancient and authoritative of our lawgivers, Manu, had enjoined life-long dependence for woman,—first on the father, then on the husband, and lastly on the son. The singular self-effacement, the simple sweetness, and the saintly serenity of

our women make them to us the adorable goddesses and the guardian angels of our homes. But they have not the slightest iota or atom of self-assertion in their nature or nurture; and hence our social revolutionists are enabled to over-rule or overcome their own natural inclinations and easily and successfully insist on their adopting the foreign fashions and modes of life which they have chosen to favour.

A Western writer inculcates "Manliness of mind" as the highest virtue of all which young men need to cultivate, and defines it as "the strength which resists evil, the insight which discerns falsehood, the resolution which carries out a purpose, the patience which endures not for a moment only, but in the great trials of life." The *sthita-prajna* (स्थितप्रज्ञ) of the Vedantin is the ideal which in India comprehends within its scope all these noble virtues, and others too, far higher which raise the men who possess them almost to the level of divinity. Sri Krishna enjoins *indriya-nigraha* (इन्द्रियनिग्रह), the control of the senses according to the methods prescribed in the *Yogasastra*,—as the means to the gaining of the status of the man of steadfast understanding. But the trend of modern life, here as elsewhere, makes not for sense-control, but for sense-indulgence, and for self-assertion. When will the Hindu mind shake off its present torpor of emotion and once more recognise its eternal standard-bearer?

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "The Hindu Message", Srirangam.

Notes and Comments.

It is with great pleasure that we announce to our readers that "The Hindu Message" has been able to secure four hitherto unpublished lectures of the great Swami Vivekananda on Gnana Yoga delivered in America to a number of young students during the months of December 1895 and January 1896. These lectures which are as usual lucid and simple will be commenced to be published from the next issue of the "The Hindu Message." So register your order at once for a copy of the Message and lose not this unique opportunity of being benefited by these wonderful lectures.

The Association referred to in our prospectus is *The Hindu Message Syndicate* which consists of those persons who sympathise with the aims and objects set out in the prospectus printed in the wrapper and who give a donation of not less than Rupees One Hundred for the purpose of carrying out such aims and objects. To them a copy of "The Hindu Message" and other publications of the Syndicate will be sent *gratis*.

A valued friend writes to us:—

"Our sympathisers do not realise the gravity of the situation, and think that things will right themselves somehow. My sincere view is that, unless our time-honoured methods now in existence are vitalised by new methods, they will generate a desire on each man's part to look after himself and to let the devil take hold of all the others. The modern orthodox man's energy of assent is of the most negligible description. Everywhere the energy of dissent will be more than the energy of assent. But when an acute stage is reached, the energy of assent will gather volume and power and express itself in unmistakeable terms. Among us very few have this courage, though showing—and perhaps in some cases *feeling*—love for our great social and spiritual ideals. Some of them are afraid of certain men in power. Some are afraid of ridicule. Some are afraid of the daylight of active life and

prefer to remain in the night of individual contemplation. It is a hopeless job to move them into corporate action so as to have real भूतदया (passion for the welfare of all beings). If there is real भूतदया would not one sleeplessly work for the common good? No. Those days are gone, and we do not know if they will return at all. We will try our best to work for the return of such days."

We know well the methods of our Shastraic reformers; and we wish to illustrate from time to time some of them, so that our Hindu countrymen who are too busy to attend to them minutely may be forewarned. Mr. A. Mahadeva Sastri, B.A.,—formerly the Curator of the Government Oriental Library, Mysore, and now Curator of the Theosophical Library, Adyar—is one of the leading Shastraic reformers of the day. In his book on "Vedic Religion and Caste," p. 45, he says:—When undivided the people called themselves—as distinguished from the savage hordes,—*Varna*, the illumined *Arya*, the cultured, and *Brahmana*, the aspirants after the great one." One of Mr. Sastri's authorities is a Mantra of the Rig-Veda which is as follows:—*'इत्वा दस्युः प्रार्यं वर्णमावत्'* Mr. Sastri himself translates the Mantra as follows:—"Having slain the Dasyus, he protected the Arya, the Varna." Here *Arya* and *Varna* are placed in apposition to each other in the second case, and considered *synonymous*. This will not suit the following Mantra of the same Veda which occurs in the 2nd Mandala. यो दासं वर्णमधरं गुहाकः Here, if the same principle of interpretation is followed, we see that *Varna*, and *Dasa* (i.e. Dasyu) are also synonymous,...for here, too, these two words are in apposition and placed in the second case. But the expression, *dasam Varnam* will make no sense, as it will mean,—according to the meaning assigned to the words by Mr. Sastri—the *Unilluminated Illumined*." *Varna* is a word which is and can be combined with both *Arya* and *Dasa* (or Dasyu), and must have a meaning different from that assigned by

rendered it necessary for those to whom the administration of the Madras War Fund has been entrusted to consider seriously how to make provision for the further maintenance of the Hospital Ship 'Madras,' the River Hospital Ship 'Sikkim,' the Madras Gardeners' Corps now working in Mesopotamia, and the other beneficent agencies of the Fund, which it has already supported for a period far exceeding the original calculations. It is evident that this can only be secured by special efforts on behalf of the Fund which, as can be seen from recently published report of the Transactions up to 31st March 1917, has been maintained partly by donations and partly by monthly subscriptions. The monthly subscriptions to the Fund have never equalled its normal monthly expenditure, of which they now fall short by half a lakh, this deficiency being met out of the capital resources, which—built up by donations—must thus in time become exhausted. Looking to the present conditions of the tremendous conflict which calls for our utmost efforts, it is now imperatively necessary to replenish the capital resources of the Fund and so to maintain, as hitherto has been done, its normal expenditure.

As compared with other provinces the Madras Presidency and some other portions of Southern India have until now been relatively free from the burden and drain of Military recruitment. The repeated endorsement by the highest authorities of the work of the Madras War Fund, and of the Hospital Ship 'Madras' in particular has added to the pride of the Presidency in these symbols of its loyalty and gratitude. Moreover the contributors who have throughout supported the Fund as a practical and beneficent instrument of their generosity, and incidentally a visible token of their grateful recognition of their immunity from other burdens borne elsewhere in larger measure by others, would view any reduction or restriction of its work with feelings of deepest regret and mortification.

This appeal for further donations is now issued, in the confident belief that it is only necessary to publish the urgent need

of further assistance to elicit an immediate response and place beyond doubt the continuity of this good work for a further substantial period of time; and in the hope that it will specially commend itself individually and collectively to all those to whose liberal support the great and continuing success of the Fund hitherto has been due.

PENTLAND,

Governor of Madras and
President of the Madras War Fund.

Donations should be sent to—

THE MILITARY SECRETARY,

GOVERNMENT HOUSE, MADRAS.

The following is the first list of donations received to the above appeal:—

His Excellency the Governor Rs. 1,500

His Highness the Maharaja of

Travancore, G.C.S.I., G. C. I. E. 1,00,000

The Raja of Venkatagiri 50,000

The Raja of Pithapuram 50,000

His Highness the Raja of Cochin 20,000

and increase of monthly sub-

scription from Rs. 750 to Rs. 1,000

Zamindar of Paralakimedi 10,000

The Rani Sahiba of Wadhwan 10,000

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C.I.E. 200

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Indian Self-Government Scheme and Hindu Social Reform.

Sir,

In the penultimate paragraph of your editorial note on 'Post-war Reform and Hindu Society' in the Hindu Message of the 22nd November, the following occurs:—"Where the entire Hindu community unanimously demands or supports a change, the Government may indeed allow it to pass, but not if any section of it, however small opposes a proposed measure." This is verily a halting position for the Sanathana Dharmic Hindus to take. The real view of the matter is forcibly and with precise truth expressed in the succeeding last para, "that no earthly power can claim to set aside or modify the eternal laws of Dharma in such a manner as to injure the structural and functional co-ordination of its parts. If the society has strayed away from its original and fundamental constitution in any respect, the present secular power cannot interfere." This and this alone ought to be the sole and firm bed-rock on which an undaunted stand must ever be stoutly made. No question of majority or minority, of a small section or big section shall ever be allowed to enter into the consideration of the Hindu social problem which is purely of a religious basis and character. Social and religious institutions must be distinctly and absolutely placed beyond the scope and purview of the secular legislatures. This fact must be brought out clearly in the joint memorandum of the Advaita and Asthika and Orthodox Hindu Sabhas for particular attention of the final arbiters of the Indian Political re-constitution, so that social and religious problems might be placed above all secular law of the land by a clear statutory provision to that effect. The Hindu society, unlike the social institutions of other nations in the world, is unique and has never been made by any body of secular and irreligious laymen, but was created by God-inspired sages and seers, nay, by the Almighty Lord Himself—चतुर्वर्ण्यं मया सृष्टं गुण-

कर्मविभागशः Bhagavad Gita-- without any reference to unanimity, majority or minority among the members of the Hindu Aryan Society. It stands to reason, therefore, that those who have never had any hand or voice in the build of the Hindu Society cannot have any manner of right to unmake and mar it. Even the Hindu kings, in their days, could not interfere with social institutions in any manner, except for maintaining them in strict conformity with the scriptures and Dharma Sastras. The kings could make no laws inconsistent with the Dharma. Laws were made alike by sages for both kings and coolies to obey, each order being strictly enjoined to observe its Dharma, on pain of penalties in default, to be severally suffered either here or in worlds yonder. That being so, who is now this puny man with egotistic flush, to unmake and mar, mend or end the society of the Lord's creation? This basic vital principle of the Divine origin of Hindu society must now and ever hold good, so far as the Hindus are concerned, whoever be the Sovereign for the time being or whatever be the scheme and form of political government set up under his command. If H. H. The Gaekwar of Baroda were but true to his ancient Kshatriya ancestry, to the immemorial glorious Hindu ideals and traditions, had he but remembered the mental agony which tormented the Master-mind Arjuna on the prospect of Varna-sankara and the untold diabolical evils in its wake, to the family, the society and the nation, and which he so patriotically and religiously displayed during his discourse with Lord Sri Krishna on the battlefield of Kurukshetra more than five thousand years ago, had H. H. but cared to do credit to the little of Aryan blood that surely yet runs in his veins, he would certainly not have ushered into an astonished Hindu world, his Caste-usages Bill—a downright negation of the vital principles of the Aryan Hindu society.

But there is one thing. Our Social Reform friends are not to blame for their views. They admire and adore the eternally glorious Swami Vivekananda as much as and no less than anybody else. They have safely treasured up his observation, 'India will never be Europe until she dies'. Europe stands for an all-round national advance and progress. If India is to progress so, she cannot but

assimilate herself to Europe. This assimilation is not possible with her present life. She must die an unnatural death, to be born and live again on European model. It is this death of hers, they, *Our Social Deformers and Defamers*, are striving their utmost to hasten and accelerate. India's death means, death of her Social constitution indissolubly intertwined with her Eternal Religion. Ha, ha! what a glorious goal indeed! All glory to them! We can only offer pity for their colossal ignorance, or contempt for their studied perversity, whichever be their attitude due to. These so-called friends of India's welfare do not evidently recognise and realise the underlying principle of the Divine Scheme of Universe. Let them read for this once, these notable words of Dr. Ananda Coomaraswamy.— "Each race must contribute something essential to the world's civilisation in the course of its own self-expression and self-realisation. The character built up in solving its own problems, in the experience of its own happiness and of its own misfortunes is itself a gift which each race offers to the world. The essential contribution of India, then, is her *Indianness*; her greatest humiliation would be to substitute or to have substituted for this own character (*Sva-bhava*) a cosmopolitan veneer, for then she must come before the world empty-handed." The attempt of the Social Reform leagues in the country can therefore be characterised, to put it mildly, as but wild-goose chase, an attempt on the part of the tiny egotistic man to rule out the will of the Lord who has chosen, in His Supreme Wisdom, to give the Hindu a social constitution for all time which it is not for man to mend.

One's wonder is—Are these self-elected Social Reformers really blind to the ultimate issues and perilous consequences involved in the absurd pursuit of their mad suicidal programme? Do they really shut their eyes to the tremendous volume of unbiased and ever-increasing opinion of the many noble and fair-minded savants and scholars of the West on the unique splendour and grandeur of the Hindu society? Do these Reformers ever care to look beyond their crude ken, petty perspective? Do they really feel they are Aryans, descendants of the Aryan sages and seers of yore and really constitute an Aryan brotherhood, while all the time they

think, speak, strive and act in quite an un-Aryan fashion? Here is what a Frenchman no less than His Excellency M. Martineau, Governor of the French settlements in India, has observed in the course of his Convocation Address to the Graduates of the Madras University on the 23rd November 1917, on an aspect of the Hindu social laws and otherwise as a piece of general advice:—"Brahminic India, however, seems to have withstood better than any nation in the world the convulsions caused by those ambitions. It is marvellous that some kingdoms were able to last for twelve to fifteen centuries The Hindu of those days, like the Hindu of to-day, was mild, far from quarrelsome, combining a great delicacy of manners with a certain indifference to political controversies. He was ready to obey without being compelled to it by force. A system of law beyond the comprehension of our Western customs, allowed every man to rise in his own sphere up to the highest steps of fortune, without however making it possible for him to overstep the bounds of a social order where covetousness and rivalries are the first results of liberty. The long political peace of the Peninsula is doubtless due to that system of law. Stability in institutions brought forth to a certain extent the stability in arts and literature..... Happy are the people wise enough to remain faithful to themselves, to their past and to their traditions." This is the latest testimony from a European source. Will our social reform friends ponder over these words and divert their energy to a better cause, to the securing of a sort of self-government which, while not lending itself to any mischievous scheme of disintegrating and demoralizing and destroying the eternal Hindu society will prove a machinery of political administration worthy of a glorious and holy India?

Eternal of the Lord,

Point Pedro.

J. S. R. SARMA.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY DECEMBER 13, 1917.

[No. 8.]

The Hindu Message stands for

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

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All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.



But Kama's shining shafts of fragrant flowers
Nor spring's new world of light and warmth
and bloom
Nor even Uma's face which did illumine
With radiance new Love's gloom-enshrouded
powers
And set the world a-dreaming through the
hours
Of regnant beauty conquering inner gloom,
Could save Love from the dire resistless
doom
Awaiting him in Himalayan bowers.
The Lord One moment turned His three bright
eyes
Upon the maiden's bashful lotus face
And from th'incarnate goddess turned his
heart
All saw from his third eye far-flashing rise
A world-consuming fire whose flaming rays
Burnt Love to death for his presumptuous
part.

The Hindu Message

THURSDAY EVENING 13, DEC. 1917.

The One Basis for an Agreement.

We have heard within the last few days of an attempt at settling the question of constitutional reform by agreement between certain leaders of the Indian and European Communities in Calcutta. Our Madras leaders have made a "prompt protest," and rightly, *not* because they object to the principle of settling by an agreement, but because the published scheme of the Indo-European Conference stated to have been held at Darjeeling and Calcutta is "clumsy and unworkable." They also state that "leading Congressmen have not participated" in the proceedings of the Conference. Had they been invited and taken part in them, the result would not have proved so abortive and unsatisfactory. We are of opinion that, if the Congress leaders and those of the non-official European Community can be induced to sit round a table, it will prove a capital method of settling the existing differences and facilitating the fulfilment of Mr. Montagu's present mission to India.

In order, however, to assure the success of such a Conference, all parties must recognise, that India must be guaranteed a constitution of which the two fundamental features are,—(1) a legislative council representative of all interests and sections within the Indian Community and possessing the power to deliberate on all affairs, purely and specifically Indian; (2)

unrestricted power of the purse, within the limits laid down by the Constitution. All other matters such as the Viceregal Veto, the composition of the Executive Council, &c. are mere details on which adjustments are possible. No tinkering is possible regarding these fundamental and central points. For, in the *first* place, India is growing daily poorer and feebler, and the longer these reforms are postponed the more difficult it will be for her to regain her lost or lessening power of recovery in industry and commerce. In the *second* place, she ought not to consent again to be the mark for supercilious contempt or insolence at the hands of the other self-governing communities of the Empire. We know, also, that she is henceforth to be admitted to every future Imperial Conference and to exercise the principle of reciprocity of treatment in her relations with all British Overseas Dominions. It would be inconsistent with this high status now secured to her that she alone should be regarded or treated as a *dependency* of the Empire. As our distinguished Bengalee countrymen, Sir S. P. Sinha said the other day at Delhi in the presence of the Viceroy himself and of the ruling chiefs of India assembled there:—"This step brings India as nearly as possible to the same position as the self-governing dominions with reference to the mother-country." Moreover, the British Cabinet have since made the memorable announcement of the 20th August last that India is to be helped to attain the goal of self-government. The *first* steps towards that goal—steps the taking of which cannot any longer be postponed—are the two to which we have just adverted above.

At the same time we quite admit that we cannot ask for what Sir S. P. Sinha described as "an ordinance making India a *completely* self-governing country at one bound." We do not seek to control our relations with foreigners, our frontiers, or our army and navy, &c. But we claim the right to decide our own economic and industrial position and our arrangements for education, taxation, sanitation, justice, police, local administration, etc.—to determine for ourselves all matters, *purely and specifically Indian*. The proposal that we should be given control over some selected department or departments at first and that others may be assigned when we have demonstrated our capacity for administering them is altogether inadmissible. For, we claim that we have already had the probation of half-a-century under our bureaucratic rulers, and a successful one too. If the present opportunity passes, we may not have another chance for another century. Mr. Bernard Houghton—once an Indian bureaucrat, a member of the Indian Civil Service—has rightly declared the present position of the Indian people:—"If the people of India are at school, it is a perpetual school, where greybeards will ever sit at the feet of youthful foreigners, where the syllabus never alters, and where the pupils will pass out at the Greek Kalends," (*Bureaucratic Government*, p. 57) The Indian Nationality ought not to consent to remain under further tutelage, to sacrifice any longer their self-respect or their power of growth for the benefit and the glorification of the bureaucratic machine or the feasting of the dragon of race-pride. Lastly, the only way to prepare us for self-govern-

ment on Colonial lines is to enable us to control and apply the resources of India for the speedy development of our people in all matters of industry, commerce, and sanitation and to make our administration of justice and revenue less costly and more efficient. Why "governments of two types must co-exist" we cannot understand. We know which of them will really rule, and so the probationary "type" of self-government will only serve the purpose of being mockingly pointed at as a monument of Indian inefficiency, and of postponing the grant of plenary self-government for ever. "The pupils will only pass out at the Greek Kalends," The only way to insure efficiency in self-government is to possess the control of the purse, so that speedy adjustments may be made as necessities arise, and there will be no need for the experimental self-governing section of the executive to go a-begging for money or to burden the people with fresh taxation. The former course must be degrading to the self-respect of the newly-created popular executive, while the latter will simply result in branding it with the stigma of inefficiency and unpopularity.

We fully concede that we, Indians, have to get on harmoniously with the non-official European Community in India, quite as much as they have to get on with us. Nothing will promote future harmony better than that the leaders of both communities are helped to come to an agreement. An attempt should, if possible, be made towards such a happy consummation. His Excellency the Viceroy commands universal confidence at the present moment. He can, if he chooses, bring about, a Conference and help it to

arrive at an adjustment agreeable to all. The leaders of the National Congress and the Muslim League will not reject the offer of a compromise or agreement, if the two fundamental conditions to which we have adverted above are conceded. If they are not conceded, no basis for a *concordat* can exist. For all the objects for which the Indian people and leaders have made their patient endeavours and persistent sacrifices for over a generation past will thereby have been frustrated. The present abject condition of humiliation and suffering will be perpetuated for the Indian people, and the present favourable opportunity will also have passed never to return.

The Convocation Address—III.

M. Martineau passes on last to the subject of "historical studies in Southern India and their value and importance for the inhabitants of this country." Till 1860, we have mainly British writers of the nineteenth century writing on India and its past,—Duff, Wilks, Thornton, James Mill, Gleig, &c. Since then, original researches and publications have begun to appear in India itself,—not only historical works like those of Talboys Wheeler, Love, and others, but the publication of archives, and records of various kinds interpreted "by the light of archaeology, epigraphy, numismatics, and even anthropology." So far, however, no one has undertaken "the stupendous task" of writing "a full and rational history of the Peninsula, the object of which should be to discover the hidden causes of events and follow their essential development." But we have histories of special periods, such as those of Vijayanagar, Travan-

core, the Pallavas, &c., and monographs on particular men and towns. Lord Curzon, during his Viceroyalty gave a fresh impetus to the study of Indian history and sent a requisition to local governments to promote it. Since then the publication of old records has been taken up in earnest by the Madras Government, and several volumes or pamphlets have been issued. Also, the publication of a translation of Ananda Ranga Pillay's Diary has been undertaken and is going forward rapidly. The Government of Pondicherry has undertaken similar work, as also the Mysore State, where the labour of the Mythic Society has borne valuable fruit. In Mysore, also, the wonderful work on Artha-Sastra by Kautilya has been published,—a work which, according to M. Martineau, shows that "the art of governing people remains similar at all times, even under conditions so different in appearance."

Besides all this work of Governments, Societies, and individuals in history proper, considerable results have been achieved in the sciences auxiliary or complementary to it, such as archaeology, epigraphy, numismatics, and anthropology. The four archaeological services of the Madras Presidency, the Nizam, Mysore and Travancore have turned out a large quantity of work, and the store of knowledge is daily accumulating. M. Martineau suggests to the Madras University to have a meeting once in five years to review the work done in the interval, as that would be an encouragement to many writers and enable the public to take an interest in this "privileged part of the national patrimony."

M. Martineau replies to one question

which might be asked,—Is it right to shake one's self free from present anxieties, especially in this time of universal convulsion, and live in the past? His answer is,—things go wrong because "statesmen are led too exclusively by considerations of the day or aspirations of the future, without realising sufficiently that the hour they live in is conditioned by the experience of yesterday and by the teachings of the past; and thus often the mistakes which we observe are the result of ignorance as much as of want of judgment." We cannot agree to this judgment regarding the effects of the study of history. Nowhere has history been more studied than in the West of Europe and especially by the Germans, and yet their leaders—statesmen, authors, professors—have precipitated this horrible world-convulsion which is filling the world with incalculable misery and crime. The study of history cannot alone prove adequate to remove the ignorance and want of judgment which lead to the crimes and blunders of nations and of the statesmen, so-called, who are responsible for their guidance.

M. Martineau is of opinion that "the errors"—the *crimes*, we should rather say—of nations prevent human life from becoming monotonous and tedious. He says,—*"Interest in life would vanish if regularity governed all things,"* and hence the rivalries and wars among men. "Let us bow before these eternal laws, which anyhow must be true, since they outlive all periods, all philosophies, all utopia." No doubt this is also to some extent confirmed and illustrated by the fact that the true and perfect incarnation of God himself amongst us and His gracious mission of peace failed to

prevent the great Indian War of *Mahabharata*,—and so the "eternal law" of battle seems to have had to work itself out. But He has re-proclaimed the long-lost law of love and the ineffable spiritual illumination to which its observance in daily life is to lift mankind. There is henceforth no excuse for us if we live the life of darkness and devilry, and spread desolation and death in God's paradise of this earth. It is certainly worth our while to learn that there is as much "interest" in living the life of love ordained for men by infinite and divine intelligence as in acting out the behests of the "hymn of hate" so dear to the devil lying deep down in the heart of the re-born savage of the twentieth century.

Of history "as it is wrote" in these days at least, we know well that it consists in what a high authority has rightly termed "systematic misrepresentation." M. Martineau is more merciful and qualifies the stern judgment when he says,—*"The facts most widely known are sometimes the most distorted."* But herein, in his view, lies also the interest of history—"for man is ever a searcher of riddles, and mysteries speak to his heart as well as to his imagination." In reply we say, "Happy is the nation which has no history,"—history written as well as history acted. We are all mere weary pilgrims who stay here a while in our path to the home from which we have wandered, and all we want and wait for is to know again truly the loving message and the glad tidings which the eternal messenger has proclaimed of Himself and of His Heaven. It is better for both nations and individuals to be weak and wise than to be wealthy and wicked.

Mr. Sastri. We have no hesitation in declaring that he is altogether on the wrong track in his interpretation of the Veda. We shall give further illustrations of his methods later.

An Indian writer in the Press has said:—"The very fact that there are different Smrities (codified laws) for different epochs in Hinduism shows that the great seers who have given them to us have recognised that no set of social laws can hold good permanently." This, however, does not mean that *Dharma* (virtue) can become *Adharma* (vice) and *vice-versa*, simply because we leave one epoch behind, and arrive at another. Certain Dharmas are kept in abeyance in this epoch *Kali*, only to be resumed in the next age. Some Dharmas are common to all ages, and they certainly "hold good permanently." Some are considered too difficult for men of this age and so they are not enforced. *Dharma* advances, or recedes, in the estimation of men, but never becomes *Adharma*. It is *Daivi-sampat*, or the higher nature in man, that induces in men the desire for the observance of *Dharma*, while the presence of the lower nature *Asura-sampat* forces them to abandon *Dharma*. There are times which are unfavourable for the observances of *Dharma*, and others which are favourable. But at all times there are men who are true to the allegiance of *Dharma*, and they are the salt of the earth; and as the numbers of such men are on the increase or decrease, we say that there is a difference of *Yugas*. But the difference of times and seasons makes no difference in the nature of what is the divine mandate or will regarding right and wrong. *Dharma* is intended for all jivas, and will assuredly help all,—each in his own good time.

Personality is of at least as great importance as principle in the organisation of public movements or the acceptance of workers to serve good causes. We must not accept, as desirable workers or chiefs, men who are apt to play fast and loose with the eternal verities, ethical or spiritual, which are entitled to our unflinching allegi-

ance in the conduct of life. History abounds with instances of unmentionable men like Alcibiades or Kaiser William who have wrought abundant mischief when their fellow-men, blinded by the mysterious influence of personality, have enthroned and submitted to them merely as promising heralds of some eagerly desired goal of endeavour. Mere renunciation or self-sacrifice is not rare in the world, and is a rude and wrong test, though a popular one, to apply in the selection or acceptance of workers to advance the principles or causes which interest us. Disinterestedness in the heart and the enlightenment of the spirit can alone enable men to lead us to the right sort of goal, even though it may have to be reached at a distance of time, and with an amount of patient endeavour, which may seem beyond the limits of what is endurable or satisfactory to people who are in a hurry.

There is no greater proof of the essential dissimilarity of peoples than that, when they are brought into contact, the sexes do not feel a strong attraction for each other. It has been said that "men are charmed by the women of a different race, and women are not less strongly drawn towards alien men." This phenomenon has been so rare in India that it may be said to be practically non-existent; and it may be ascribed to the world-old prevalence of caste-barriers of a kind absolutely impassable and unknown anywhere else. No doubt there is a mixed race here, due chiefly to the mingling of Western men with Eastern women. But every one knows that this is not due to sex-attraction of the kind we have spoken, but to other causes. Moreover, this mixed race is not noted for its fecundity, but for its decline. Even if this is not quite accurate, there is at least no doubt that there has been here no such process as the fecundating of India's races by the immigrant or resident European population. This is chiefly due to the phenomenon above noted,—viz., that neither among Europeans in India, nor among the Indians themselves, is there, to any extent at all appreciable, the well known feeling of "the charm of sexual

novelty." Meadows Taylor's 'Seeta' is a type of Indian womanhood which has never yet passed the stage of pious aspiration,—except among the "untouchables,"—chiefly in the West Coast. The late Eurasian leader, Mr. D. S. White, once told us in conversation that he looked forward to a time when the whole, or at least the large majority, of the people of India shall have in their veins the mingled blood of East and West. But we are no nearer to the fulfilment of his prophecy after an interval of 30 years than when he spoke; there is no chance at all of a new race being formed in India by such a commingling as we have just referred to. And this is to us proof positive that the Indian races have a vitality and virility which are inextinguishable and which, under favourable conditions, will have a recovery of the extent of which no conjecture can yet be formed. We can, however, safely foresee that India will soon become one of the most powerful and respected among the component nationalities of the Empire.

We are glad to learn that a Hindu Educational Trust has been formed at Trichinopoly with the object of (a) taking up the management of Hindu Educational institutions in the province. (b) starting new educational institutions particularly a National College at Trichinopoly (c) bringing about a federation of these institutions for efficient management and (d) providing religious education therein. Three classes of membership are instituted, viz, (1) Patrons paying Rs. 500 and upwards (2) Fellows paying Rs. 200 and upwards and (3) Ordinary members paying Rs. 100 and upwards, while those who pay an annual subscription of Rs. 6 are termed Associates without any voice in the management of the Trust. It is particularly gratifying to note that His Holiness Sri Jagadguru Sri Sankaracharya of Kumbakonam, who always evinces a keen desire for the welfare of the people, has been requested to become the Patron of the Trust. A provisional committee of five efficient workers has been formed to work up the Scheme. We wish the Trust all success.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.,
(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

The *Bhagavad Gita* has long been recognised and loved and worshipped as one of the greatest scriptures of the world. My attempt in the succeeding pages will be to enter into the spirit of the Lord's teaching with the help of the great Acharyas but without surrendering my individuality and independence of judgment. The peculiar features of my effort will be to show the harmony among the paths of Karma, Bhakti, and Jnana and to state the elements of harmony among the three great schools of thought that have sought to interpret the Gita, to prove how many of the alleged differences among them are unreal, to state what are the irreducible elements of difference among them, and to show at the same time in what comprehensive scheme of thought even such differences fall into their proper places and by what method we can attain to a full and unitive vision of the highest Hindu thought as embodied in the golden declarations by Incarnate Godhead in the Gita. The three schools of thought are like the eyes and the mind—which form a trinity that must work together to have a full vision of things. I know that the task that I set before myself is both difficult and liable to misconstruction at the hands of devoted followers of each of the three schools. But the attempt to get at the truth of things is the privilege and duty of man and I shall make it with a due sense of the greatness of the leaders of thought who have expounded the Gita till now and of my own personal limitations.

Dharma is Eternal. To modern ears this seems an outrageous statement. But let us examine the time-myth for a moment. The division of Time into ages, centuries, decades, years, months, weeks, days, hours, minutes, and seconds is merely a creation of the mind, just as we draw imaginary longitudes and latitudes over the surface

M. Martineau preaches that "because the dream of life lasts such a little while," we must care for "our own country," and let alone "the kingdom of Heaven." He also thinks that the Greeks "died suffocated by the scent of flowers on which they lived to lie." We are firmly convinced that they died because they only loved to gaze from the distance at the beauty of the flowers in God's garden, instead of gaining access to the Divine Gardener himself and then enjoying to the heart's full content the spreading fragrance and the entrancing loveliness of the works in his garden.

M. Martineau, in one place, counsels his audience to study history with the intention of seeking for what leads to the good and not to the perfect, to enlightenment and not to illusion." In another place, however, he wants them "to seek the continuous improvement which will lead us to the ideal of our dreams." The reconciliation of course, can be easily effected, if we regard dreams as facts, not as illusions. In one sense, at least, dreams are also facts.

We conclude, however, by expressing our hearty concurrence with the following sentences and sentiments of M. Martineau's and commending them heartily to our Hindu-readers:—"Happy are the people wise enough to remain faithful to themselves, to their past and to their tradition; happy above all are those who know how to reconcile without a break those traditions with the necessities of improvement. Fortune smiles on them and the future is in their hands."

The Present System of Education.

We invite the attention of our readers to an interesting communication from an experienced graduate and teacher on the present system of education,—which appears in this issue. The growth of national sentiment during the last quarter of a century has led intelligent and thoughtful men more and more to turn their attention to the evils of that system, and to gain a larger appreciation of the significance of the past traditions and of the mission of India in the world. Hence there is rising everywhere in a swelling tide the consciousness of the need of a more rational system of education and one more adapted to our present needs and the character and genius of our people. We have already in previous issues indicated the great evils of the existing system of education, and especially of the immeasurable evil of the present system of examinations. No doubt, when seventy years back our rulers felt the need of a supply of trained subordinates who could interpret their measures and their motives to the masses of the Indian people, a system like the present one was suited to supply that need effectively, rapidly, and with a continuity which could be relied on. But the rise of national sentiment and the consciousness of citizenship have simultaneously given birth to the feeling that the system has only too successfully injected a deadly poison into a healthy system of life and society, and that the gangrene now formed must not be allowed any longer to corrupt the national life and destroy the national vitality.

In the first place, we have always been of opinion that Indian youths

should not be handed over to the care and influence of foreign teachers belonging to an alien civilisation before they have had a good grounding in our own national ideals and literatures. It is owing to the want of such previous grounding that many valuable and thoughtful men who would have been ornaments of Hindu society have been exploited by foreign societies and agencies, and also some millions of the masses of Hindu people have been converted to alien faiths. We do not at all object to the study of foreign languages or literatures, especially when the object is to arrive at a healthy comparative estimate by our young men of the worth of our own literature and of its basic ideas and their ulterior purposes. But this is only possible to minds well impregnated with the ideas of Indian literature and the ideals of the sages and scholars who have inspired the energies of the Hindu Community and its leaders in the past and enabled them to maintain the solidarity of our social organism during unnumbered ages. Our correspondent rightly says that the study of foreign literatures ought to come in only as "a post-graduate course" after graduating in our own national literature. If India had not a rich national literature of its own, the present policy which has ruled for nearly three quarters of a century might have been justified. Our Sanskrit and Tamil literatures abound in immortal gems which can defy all comparison from any quarter of the civilised world. These literatures are the most suitable for our boys and youths, their natural environment and peculiar traditions and are therefore best fitted to develop their minds and form their character. When the in-

dividuality of Indian boys is thus moulded and developed in a natural way, they can easily afterwards add to their knowledge by the study of other literatures and assimilate it so as to develop further all healthy tendencies and aspirations for further improvement.

What we want from the West is science and industry. Our college course, even as matters are, may be devoted to a practical training in science and industry. Even in England, the latest Universities of the type of Birmingham devote their attention *mainly* to the acquisition of such knowledge, and pure literature is neglected or relegated to a very subordinate position.

Like a true Indian, instinct with the spirituality of his community and nation, our correspondent wants only such scientific training as can be applied to "labour-saving—hence leisure-conferring—industries." His ideal for Indian humanity is that wants should be reduced to a minimum, and leisure should be raised to a maximum. We are in thorough agreement with him when he says:—"If there is one thing more than another which is enough to damn this age, it is its unhealthy hurry, its feverish work, and its making a fetish of such work." Our correspondent's quotation from Charles Lamb,—whom he calls "the unsophisticated Rishyasringa, the child-sage of English letters,"—is a very interesting passage which is well worth marking. But, in our view, we must, while not forgetting the high ideal of our correspondent, take care to remember that the world is not ripe for it, at present, and India must not adopt it as the ideal for all, but only for those rare

and few souls who are *Yoga-bhrashtas* such as the blessed Bhagavan refers to in the Gita (VI 41-43) and who are without worldly taints or wants and care only for Yogic meditation and its fruits. The nations of the West have for centuries been solely and steadily bent on destroying the economic and political organisation of the rest of the world in order to exploit their resources and develop their own strength. The Indians—the great majority of them, we mean—must first meet them on their own ground and with their own industrial weapons, so as to make a great self-reliant industrial community supplying all its material wants and preventing, by a rational system of trade-protection, the foreign producer from intruding his wares on us. We want, and urgently too, a determined and discriminating policy of protection; and we can have it only if we secure self-government early. When we have secured the industries and agencies of production to supply what is needed for what our correspondent insists on, viz, “keeping body and soul together,” we may and can, as we ought to, secure for all the “simplicity of life and manners” which are now, as he says, not taught and therefore “at a discount.”

The *second* defect which our correspondent points out is that “neither teachers nor parents have any effective voice in shaping the course of studies.” The reason is that very few parents and teachers know the value of our national literature or care for the making of true *men*. Our University is a mere helpless appendage of Government, not a national institution. We had hoped that the Madura Tamil Sangam might be developed into a great National University with its

cultural and industrial sides working side by side and influencing the future destiny of the Dravidian people. But men of ideas are wanting among us, and their imagination is more or less grovelling and servile. The time-spirit must be fought against. Men like our correspondent must make their voices heard. We, for our part, shall ever be glad to help forward all movements started to nationalise our educational institutions.

Thirdly, our correspondent justly condemns the present system of examinations. It is this Satan of our examination-system that now dominates the minds equally of our teachers and of the parents of our youth. Had we the power, we would gladly see that system hurled wholly and quickly into the bottomless perdition it deserves to go into. In India hitherto, a man's merits for a situation or the training needed for holding it have been usually judged at first according to the estimate which the world has formed of his Guru. As is the Guru, so is the *sishya* (disciple). Our colleges and schools need only to send forth their alumni hall-marked with their certificate, and from them employers of all kinds may choose their men, and Government select and train its officials. Our University systems of examinations must be knocked on the head. It is a thousand pities that the Hindu University of Benares has not thought fit to turn a new page of India's educational history.

We will now pass rapidly over the rest of our correspondent's letter. His *fourth* point is that “individual attention” must be paid to our boys, so that each may develop according to his aptitudes. But this cannot be

done, so long as the requirements of the examination dominate the situation. His *fifth* point is that every one gets demoralised by the system. As he puts it,—“The Brahmin is made a non-Brahmin by this education; the carpenter becomes a non-carpenter; the barber becomes a non-barber; the farmer loses his farming instinct; his smithhood is taken away from the smith; men and women lose their manhood and womanhood. There is a distinct alienation of sympathy between the English-educated few, and the not-so-educated many.” His last points are that the education is too costly, and that it shortens the average duration and expectation of life.

The whole letter is admirable from start to finish. The Hindu Community must, in our view, resolve not to rest till this miserable and wicked system of education is ended or mended. How long are we to allow its de-nationalising and de-humanising work and existence to pollute the atmosphere and ruin the Holy Land and People?

Notes and Comments.

We are indebted to a valued friend for a copy of the Hon'ble Mr. V. K. Ramanujachariar's printed address at a Theosophical Conference held at Anantapur. Its object is to prove the superiority of Theosophy over Hinduism. We wish to show that the attempt, while it cannot but appear droll or drivelling to the followers of the Sanatana Dharma which has been called “the most sublime philosophy and the most satisfying religion,” proves a lamentable failure. The author, as we go on to show, labours under strange hallucinations and misapprehensions and falls into blunders which are as amusing as they are serious and inexcusable.

First, “Theosophy has come to emphasise the correct view that God is unlimited. He is described as being Unconditioned and Absolute.” But what about Hinduism? Our Hon'ble Councillor says:—“One who meditates on the *mantra* (i.e., the Gayatri) is advised to think of a body with four arms, seated on a lotus in the orb of the Sun, and adorned with various ornaments. The idea that God abides in a particular place known as *Sri Vaikuntha* and that he comes down in Avatara and goes back to it when his purpose is done has taken deep root. Image-worship is widely prevalent. Though it has its use in raising the minds of the ignorant towards the Deity, it also produces an injurious effect. It localises God in the minds of most people, and makes it difficult to realise his presence everywhere.” Truly, if Theosophy makes a man put forward such objections to Hinduism, it is difficult to see how its working and effects are different from those of Christianity. We have hitherto been of opinion that such objections are the special property of Christian Missionaries. Moreover Theosophy has always claimed the credit that it confirms every one in, and never unsettles, one's faith in one's own religion. Mrs. Besant says:—“Theosophy is everywhere the defender and helper of religions, pointing out to each man the sufficiency of his own faith, and urging him to deepen and spiritualise than to attack the forms preferred by others.” Here is our Hon'ble Councillor and Theosophist who not only fails to understand Hinduism, as we shall show, but grossly misrepresents some of its essential and peculiar and practical features. Let us hope that our Hindu brethren will be warned by his example.

We now proceed to answer the Hon'ble Mr. V. K. Ramanujachariar's objections, one after another. The *three* points above criticised by him are not at all inconsistent with the doctrine—one which has always been proclaimed by Hinduism and which we have certainly no need to learn from Theosophy—that God is unconditioned and absolute. *First*, the Hon'ble Mr. V. K. Ramanujachariar objects to the meditation on Vishnu seated in the Sun while reciting

our Gayatri and condemns it as it will prevent us from realising the presence of God everywhere. The meditation on *Aditya-Purusha* is prescribed in the Veda itself and is meant to be an aid to the spiritual development which is to lead to the realisation of God everywhere. The Yoga-Sutras of Patanjali allows us to meditate on any object we like—"अभिध्यानाद्" "By meditating on what one has a predilection for." The Sruti prescribes the particular meditation on the Purusha seated in the Sun simply as effective for the purpose of rapidly progressing towards God-realisation and Self-realisation. It is because men do not follow this method that their progress is not rapid or sure. To blame it or subject it to ridicule is to blame and ridicule the Veda itself, and also to deny the spiritual value and aim of meditation. In the second place, we shall explain to the Hon'ble gentleman that *Sri Vaikuntha*—to which he objects as limiting God's absoluteness—is the spiritual (or *aparakrita*) world where those who worship Vishnu as the Supreme Being go when they attain liberation from samsara. This, too, is not inconsistent with the idea that God is everywhere. It does not mean as he assumes, that, 'God abides in a particular place.' God is there only in his "Para" form. But he is also *Antaryami*—immanent and omnipresent, and he can be realised by all in their own hearts also. But when the time comes for the cessation of samsara, they must go to *Sri Vaikuntha*. Thirdly, the worship of god in images is also meant as an aid to concentration, and there is nothing wrong or foolish in it. This method is prescribed in our sacred books mainly for such as are in the early stages of meditation to aid their spiritual progress. But others are not precluded from resorting to it, and it is not at all just to call them "ignorant," as the Hon'ble Mr. Ramanujachariar does. The greatest teachers and saints of India—the unapproachable Alvars themselves—have worshipped *Archavatara*s in our temples. The best of us now can do nothing wrong in following their example. The passage from Mr. Jinarajadasa which the Hon'ble gentleman quotes is itself a justification

of image-worship. It is as follows:—"Wherever there is matter there is force, and with both is life, and through all the consciousness of the Logos is flashing." Wherever, following the injunctions of the Sastras, we offer God (or the Logos) our worship or meditate on his form, we shall finally realise and reach the ineffable bliss of His supreme glory and grace.

Secondly, we think that the Hon'ble Mr. Ramanujachariar is quite in error in holding that, because people "think there is no salvation for the human spirit without the grace of God," this notion "injuriously affects us and makes us incapable of making the necessary efforts to improve." Those who hold this view hold that they have to earn "the grace of God" by *Prapatti* and by other methods. It is because we know that there is a gracious and merciful helper that we make our efforts with confidence of success. If we do not believe in God and his grace, most of us will become despairing, and misanthropic. The Hon'ble gentleman says that, according to Theosophy, "we are pure, we are serene, we are strong in our own nature." The Vaishnavas and Vedantists of the school of Sankaracharya are also of the same opinion, and so they have no need to become Theosophists to learn this doctrine. But they also hold that, by committing acts which are opposed to Dharma, we have become associated and intermingled with this impurity of *rajasic* and *tamasic* body, and that, by worshipping God according to the Sastras, by relying on his grace as his *dasas* or dependents, and by gaining thereby his grace, we can again become pure and sinless and fit to take our abode in *Sri Vaikuntha*, so as to enjoy divine bliss and rapture. If Theosophy says that no one need believe in God or act so as to deserve his grace, because "we are pure, we are serene, we are strong in our own nature," the earlier we discard Theosophy, the better. Whatever man may be in his inmost spiritual nature, he is conscious of his fall from his high estate. When man knows he is ill, he must seek the help of the doctor. God is the great physician whose grace we have to seek and deserve if we are to be

freed from the disease which leads to the cycle of birth and rebirth.

Thirdly, the Hon'ble Mr. V. K. Ramanujachariar is again wrong in saying that, because there are sectarian squabbles between Vadagalais and Thengalais, &c., Hinduism does not condemn the act of "identifying ourselves with our physical bodies." He says:—"The first step in spiritual progress is to remove this *ahamkara*, and Theosophy insists on this with no uncertain voice." This is in fact, the first lesson taught by the blessed Bhagavan in the Gita, and with an emphasis which will echo throughout the ages which are coming as it has done in all the ages that are past. We cannot understand how there is any need to go to Theosophy for this fundamental Hindu doctrine.

Again, Mr. V. K. Ramanujachariar finds fault with Hinduism for teaching that *karma* is *anadi* (beginningless) and prefers Theosophy for "according to the theosophist, *karma* has a beginning." If this is true, we ought to get rid of Theosophy without a moment's further delay. For it is against the scientific law of universal causation. There is, and can be, no absolute beginning. There are also other objections. How can there be *karma* without a body to perform it, and so *janma* must precede *karma*; and, again, the body is attained as the result of previous *karma*. This is known as *bijankura-nyaya* (बीजाङ्कुरन्याय). The Hindus explain that there is a never-ending succession or cycle of *janma* and *karma* till *mukti* or release from the bondage of samsara is attained. This is what Hinduism means by saying that *karma* is *anadi*.

The lecture we have criticised abounds in several other errors and misapprehensions, and we feel tempted to continue our comments further. But what we have said is, we believe, enough to convince our readers of the spiritual havoc due to the failure to make in time the attempt to learn the truth regarding the eternal truths of the Rishis and Vedas, and to the looking to foreign sources for light concerning the spirit of man and the means by which he is to attain God-realisation and self-realisation.

The Bhagavad Gita

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

INTRODUCTORY.

(continued)

This wonderful work, is absolutely perfect even from the point of view of poetic beauty and merit. Its predominant emotion is भक्ति (devotion) and it leads all from the plane of worldliness up the golden ladder of *Nishkama karma*, *Bakthi* and *Jnana* to Eternal Bliss. Its symmetry and loveliness are as remarkable as its purity and holiness. It has also been classed with, and described as, an *Upanishad*, a *Sastra* and *Brahmaridya*. (भगवद्गीता उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रं). The word "Gita" imports only भगवद्गीता though there are innumerable Gitas now existing, mostly written with it as their model and giving to us its great teachings in other forms. The Gita is in perfect harmony with the *sruthis* and *smrithis*. It harmonises all aspects of life, shows the concord between theism and monism, reveals to us the proper place of *karma*, *bhakthi*, *jnana*, conveys to us the quintessence of all truth, and fits us for the attainment of God-love and God-realisation.

I do not go here into the question of the new Gita given to the world by the Shuddha Dharma Mandalam, because it has no credentials and is opposed to the testimony of all our teachers and saints and because such a discussion will unduly swell the size of this introduction. Nor do I propose to go into the question of the date of the Gita, because there is no use in discussing all the contradictory dates now assigned and such an attempt is sure to make this introduction longer than it should be. No valid reasons have been shown to reject the traditional date and we should hence accept it as correct. I shall deal with this question and other questions in the appendix.

Sri Sankaracharya prefaces his holy *bhashya* to the Gita by saying that the Lord had taught the *Pravritti marga* and

the *Nivritti marga* and that as the Dharma consisting of these two paths became less potent and widespread owing to the energy of *adharma* consequent on lessening discrimination and unselfishness which themselves were caused by selfishness and desire, the Lord incarnated as Sri Krishna to establish Dharma and preserve the brahminhood of the Brahmins, because if these were taught to tread the right path they would see to the Dharma being observed by others. This incarnation of the Lord was due to His Infinite Love and Compassion. He taught the two aspects of Dharma to Arjuna to enable him to reach the shore of grief and illusion and chose Arjuna as the recipient of His gracious doctrine and message because what a great man learns and does in the world will be followed by all. Sri Sankara says further that the holy goal of the Gita is the highest bliss which is consequent on outsoaring the cycle of *samsara* and which is attained by *nishkama karma*, *bhakti* and *jnana*. अन्त्यु-

दयार्थोऽपि यः प्रवृत्तिलक्षणो धर्मो वर्णाश्रमाधोदित्य विहितः स देवादिस्थानप्राप्तिहेतुरपि सन्निधिरप्यनुग्रहयमानः सत्त्वशुद्धये भवति फलामिसंधिवर्धितः । शुद्धसत्त्वस्य च ज्ञाननिष्ठायोग्यताप्राप्तिसद्वारेण ज्ञानोत्पत्तिहेतुत्वेन च निःश्रेयसहेतुत्वमपि प्रतिपद्यते ।

Sri Ramana, prefaces his holy *bhashya* by saying that the Supreme Lord who is beyond all words and thoughts incarnates in the various worlds to enable the souls to look up to His lotus feet and attain the fruit of life and incarnated as Krishna to show His Infinite beauty and grace to the world of men, the ostensible object being to remove the sorrows of the earth. मूमार and taught, for showing to all the means of true salvation, the Bhaktiyoga with *jnana* and *karma* as *angas*, under the guise of inducing Arjuna to do his duty.

पाण्डुतनययुद्धप्रोत्साहनव्याजेन परमपुरुषार्थलक्षणमोक्षसाधनतया वेदान्तोदितं स्वविषयं ज्ञानकर्मनुगृहीतं भक्तियोगमवतारयामास ।

Sri Madhwacharya prefaces his holy *bhashya* by saying that Vyasa, an incarnation of the Lord, composed the Bharata to convey the Vedic truths to all and that the Gita is the essence of the Bharata. तत्र च सर्व-

भारतार्थसंग्रहो वासुदेवाज्ञानसंवादाद्व्या भारतपाणिनः मधुभूतो गीतामुपनिबबन्ध ।

I do not think that it is necessary to deal *in extenso* with the ideas of others as these are only amplifications of the above views. We can well realise how all of the above views are noble and true and enable us to have a free access into the heaven of Sri Krishna's gracious message.

Nilakantha well says :—

भारते सर्ववेदार्थो भारतार्थश्च कृत्स्नः ।

गीतायामस्ति तेनेयं सर्वशास्त्रमयी मता ॥

(To be continued)

Pencilings by the Way—VI.

BY S. P. THIAGARAJAN.

The Varnasrama Dharmi seems to have fallen on evil days. There are many in this land at the present day who look forward to a democratic form of government as a happy and lasting state towards which the moderns are being impelled by the ideas and manners of the time. We trust that these men are sincerely desirous to prepare men to be free. When these men want to overturn the Dharma, and march on its ruins to Democracy, they obey their passions to the lasting detriment of their true interests. As a man of genius has said, despotism may govern without faith, liberty cannot. There are others in this land who look upon democratic institutions "as a temporary means of power, of wealth and distinction; men who are the *condottieri* of liberty, and who fight for their own advantage, whatever be the colours they wear." It is natural that such men should attack the Dharma with relentlessness. Both these sets of men, starting from opposite points of view, converge at the point where they attack the immemorial Dharma and abuse the religionists as the enemies of liberty. Into the broad question of the attitude of Varnasrama Dharmis towards the democratic movement in modern India, I cannot enter here and now. For reasons, which are conclusive and shall be dealt with next week, the Varnasrama Dharmi ranges himself alongside the democratic move-

ment. He has no quarrel with the message, though, as I shall show, he has a deadly quarrel with the messengers for the method of the deliverance thereof.

I wish briefly to refer to those who base their opposition to the grant of self-government at the present day,—whatever that may mean—on the argument that it will "take India and its people back to the dead past," and "reproduce the ancient and exploded inequalities, perhaps in a more aggravated form." I do not know if going "back to the dead (?) past" is in itself so formidable a thing. I may tell the critic, however, that there is nothing either in nations or in individual like simply going back or going forward—mere retrogression or mere progress. The expressions, themselves, are absurd and contrary to all nature. Epochs sometimes occur, in the course of the life of a nation or a community, when the only way of going forward will be going back. Whether the present be such an epoch may well be a matter of opinion. But when the critic goes on to charge the Past, in effect, as having perpetuated inequalities he has in our opinion laid down a proposition alike contrary to truth, justice and experience. We maintain—and we have the authority of eminent political thinkers in the West—that inequality is the very condition of society and contributes to the well-being of the state. This passion for equality is a low vice of modern democracies. As a brilliant writer of the last century has observed, democratic institutions awaken and foster a passion for equality which they can never entirely satisfy. This complete equality, says he, eludes the grasp of the people at the very moment at which it thinks to hold it fast, and "flies," as Pascal says, "with eternal flight." The people is excited in the pursuit of an advantage, which is more precious because it is not sufficiently remote to be unknown, or sufficiently near to be enjoyed. The result is :—The lower orders are agitated by the chances of success, they are irritated by its uncertainty; and they pass from the enthusiasm of pursuit to the exhaustion of ill success, and lastly to the acrimony of disappoint-

ment. Whatever transcends their own limits appears to be an obstacle to their desires, and there is no kind of superiority, however legitimate it may be, which is not irksome in their sight." Students of modern European democratic movements, not even the latest excepted, will admit the truth of the above delineation of the horrid effects of the revolutionary doctrine of equality, and will be thankful to our ancients for the wisdom which has handed down to us a stable social order.

In that admirable volume on which his claim to be ranked as a genius so justly rests. Dr. Tocqueville says: "No political form has hitherto been discovered which is equally favourable to the prosperity and the development of all the classes into which society is divided. These classes continue to form, as it were, a certain number of distinct nations in the same nation; and experience has shown that it is no less dangerous to place the fate of these classes exclusively in the hands of any one of them than it is to make one people the arbiter of the other. When the rich alone govern, the interest of the poor is always endangered; and when the poor make the laws that of the rich incurs very serious risks. The advantage of democracy does not consist, therefore, as has sometimes been asserted, in favouring the prosperity of all, but simply in contributing to the well-being of the greatest possible number," and a little further on, he says:—"If a legislative power would be so constituted as to represent the majority without necessarily being the slave of its passions; an executive, so as to retain a certain degree of uncontrolled authority; and a judiciary, so as to remain independent of the two other powers, a government would be formed which would still be democratic without incurring any risk of tyrannical abuse." Judged by these tests, it will not be difficult to demonstrate that the ancient Hindu polity, in its classical days, was the best example we have so far had of a perfect democracy free alike from the horrors of democracy and the still greater horrors of that kind of tyranny to which democracies are most liable, free from the muta-

bility of the laws, an evil inherent in modern democracies and free also from those violent convulsions of society which are the accidents of such mutability of the laws. These notes, as they proceed, will elaborate this theme.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The Present System of Education.

An experienced graduate and teacher writes to us from Mayavaram on the 18th November 1917:—

I hope you will allow me the liberty to inflict this rather lengthy, digressive, and hastily and crudely cast letter on your precious time and patience.

For some years past the problem of giving suitable cultural education to the children of this land, especially to those destined to be the leaders of their generation in years to come, has been exercising my mind, the more so now that my boy has attained the school-going age. For truly it is only when the head is turned (not absolutely, but) in the right direction that the feet can take the right direction.

All my objections to sending him to a modern English School may be briefly summed up under 2 main heads:—

1. The absence of any real sympathy between the teachers and the taught in such schools.

2. The wastefully and woefully false nature of the ideals placed before him there—ideals unsuited to our country's history and traditions, unsuited especially to Aryan youths.

In the first place our boys begin to study English Literature without learning to appreciate our own national and vernacular literatures. I admit that a study of Literature to be fruitful must take the form of a comparative study of at least two thoroughly different literatures. But the first place in any such scheme should be given to your own national Literature; Other things can

come in only "as" a post-graduate course." Not understanding ourselves is no qualification for better understanding others. How can Satan's address to the Sun got by heart help our boys when they find neither time nor opportunity to go even cursorily through Aditya Hridayam. (आदित्यहृदयम्). There is no dearth of splendid Literature in this land. India need not go a-borrowing to the West in the line of Literature. What she wants from the West is only a knowledge and training in the methods of modern science especially as applied to labour-saving—hence leisure-conferring—industries. Mark the word labour-saving; not industries tending to multiply the wants of men in the name of satisfying them, creating wants where there was none before, persuading men that they want this and that, and thus keeping them always in want of one thing or another, because of the absence of any limit to the numbers of things wanted—but industries so applied and adapted that man need pay less attention to and spend less time over the economic aspect of life, that man may command more leisure, may be his own master for a greater part of the day. I verily believe with Charles Lamb, the unsophisticated Rishyasringa, the child-sage of English letters, that "man is out of his element so long as he is operative. I am altogether for the life contemplative. I am Retired Leisure. I would christen my son Nothing-to-do." Industry's crown of industry will be when it eliminates itself. The number of hours of leisure out of 24 hours which the age confers on the average individual is a decisive and unerring index of the civilization of that age. If there is one thing more than another which is enough to damn this age absolutely and irrevocably, it is its unhealthy hurry, its feverish work and its making a fetish of such work. Nothing is work, in its definition, which is not directed towards keeping body and soul together, and, when that end is achieved, keeping the mind drifting, gently and pleasantly tossed, in a sea of vacuity or inanity. And leisure, in my definition, is time *not spent in such work*. Multiplication of the means of life is not synonymous with enrichment of the contents of life. Life is an end in itself. Everything which is an end, is, by that very nature, unlimited and can afford to be viewed and treated

as such. But the means to that end must always remain limited—limited by that very end—and cannot afford to be viewed or treated otherwise with impunity. The teaching given in our modern schools puts simplicity of life and manners at a discount. The boy learns to spend Rs. 20 per month before he has learnt to earn Rs. 10 per month.

Secondly, neither teachers nor parents have any effective voice in shaping the course of studies. I am to compel my son to learn something, not because I wish him to learn it nor that he has the aptitude for it, but simply because somebody is available for teaching it or somebody is interested in making him learn it. Verily, there is a woman ready to bring forth a child, because dried ginger is immediately available.

Thirdly, I do not want my son to grow under the shadow of examinations, whose tyranny has assumed such proportions in this country that they are made a fetish of and credited with the virtue to make or mar the whole life of a student.

Fourthly your school takes away your children from under your guidance and control and is not competent to bring them under the control or guidance of the so called teachers to any good purpose, all because of the teacher's inability, for various reasons, to pay that individual attention to each pupil which is undoubtedly his due.

Fifthly, a boy who has gone through this mill of Western Education in this country is, for some occult reason, generally found to be unfit for the ordinary duties pertaining to his station in life, and is unable and unwilling to mix or converse freely with his non-educated friends and relations or even to look them squarely in the face. The Brahmin is made a non-brahmin by this education; the carpenter becomes a non-carpenter; the barber becomes a non-barber; the farmer loses his farming instinct; his smithhood is taken away from the smith; men and women lose their manhood and womanhood. There is a distinct alienation of sympathy between the English educated few and the not-so-educated many. Any apparent mutual regard or social intercourse between the two classes is only apparent. Each is ready to laugh at the other in its sleeve—the advantageously-placed party often dispensing with the sleeve.

Sixthly, look at the costliness of it—this education is decidedly *not* for the poor, in whose number I count myself.

Seventhly, this education is getting, and is bound to get, more and more into disrepute so long as it persists in not yielding place to anything better. Witness the recent strikes, assaults, Court scenes and other choice bits of sensationalism, and the generally false and overstrained relations between the teachers and the taught all over the land.

Lastly, the average duration and expectation of life among the educated classes seem to be shorter (does it matter quoting statistics?) than among the un-educated masses, their ignorance of the laws of health and life notwithstanding. Where ignorance is bliss, it is of course folly to be wise. The present education can rightly be termed a short-lived education in more senses than one.

A reformer is the last sort of animal I should like to resemble. I wish to act purely in a selfish sense, merely in self-defence. Let others do as they think best. I view the problem only as it affects me and my children. In the absence of anything better I am teaching my boy at home what little I know. I earnestly solicit your kind and expert help in tackling the problem.

Indian Post-War Reform Scheme and Orthodox Hinduism.

I. We believe that Hinduism is the most perfect Synthesis of Science, Philosophy, Religion, Sociology and Politics.

II. Hinduism is consistent with Modern Thought, as its Keynote is Federalism which it applies alike to Religion, Sociology and Politics, while the West is just applying it to Politics alone.

III. The Soul of Hinduism is Varnashrama Dharma i. e., the hereditary fourfold Varna or caste system with its spiritual fourfold Ashrama discipline.

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IV. Varnashrama Dharma is the logical corollary of the Law of Karma and Reincarnation, a fundamental doctrine of Hinduism.

V. Western education with its peculiar culture and the absence of Hindu Religious Instruction in Schools and Colleges have combined to upset the faith of many an English-educated Hindu, in the Varnashrama Dharma.

VI. Hence the attack of Varnashrama Dharma by English-educated Brahmins and Non-Brahmins, as well as Panchamas and by Social Reformers, Theosophists and the so-called liberal Brahmins.

VII. Of late there has been a rational revival of Orthodox Hinduism and Varnashrama Dharma.

VIII. Communal representation in the Indian Post-War Reform Scheme is bad on principle and especially so, when it is to be given to Non-Brahmins, who form the majority of Hindus.

IX. It is no doubt proper that the interests of different communities should be safeguarded in the Indian Post-War Reform Scheme.

X. Religious Toleration and Neutrality have been, till now, the safeguards of Orthodox Hindu interests which would have suffered otherwise, to wit, the Civil and Post-Puberty Marriage Bills and the Baroda Caste Usages Bill, which would have been passed into law but for the Government's policy of Religious Neutrality.

XI. We are anxious that in the coming Reform Scheme, religious toleration should be maintained as heretofore i. e. that none should suffer any secular disabilities by reason of his religion.

XII. No doubt, religious neutrality may be the policy of a foreign Government, but with the gradual transfer of Government to the people, it is but proper that religious and social legislation should be also vested in their hands.

XIII. It is but natural to fear that religious and social interests would suffer at the hands of those who do not believe in that religion or who believe in no religion at all.

XIV. The Hindu social system is but an integral part of their religion and religion and society are not divorced in Hinduism as in other religions.

XV. We believe that orthodox Hinduism with its pre-puberty and single marriage ideal, especially for Brahmin Girls, hereditary caste system, prohibition of inter-dinner and intermarriage between the different castes of the Hindus and between the Hindus and the non-Hindus and of foreign travel, especially for Brahmins and of conversion from other religions as well as reconversion of Hindu converts to other religions and insistence on Samakaras, is quite consistent, nay, alone consistent with true national progress.

XVI. Owing to the heterodox majority of English educated Hindus, the Orthodox majority of Hindus in general fear that Orthodox Hinduism would suffer if it is not specially safeguarded in the reform scheme.

XVII. We believe therefore that separate Orthodox Hindu representation is necessary in social and religious matters.

XVIII. The same principle applies to other religions also, as will be evident from the demand of the Indian Christians that the Legislature should not be allowed to legislate in social and religious matters.

XIX. Provision must be made for legislation affecting Hindu religion and caste customs, that if there is any objection from the communities concerned, the matter should be dealt with by a special body in which the large majority are members of those special communities.

XX. What we now insist on in the coming Reform scheme are:—

(1) Religious toleration i. e. that an Orthodox Hindu should not suffer in secular matters by reason of his Orthodoxy.

(2) Religious and social legislation affecting Orthodox Hindus must be left to a separate Orthodox Hindu legislative body and not to the ordinary mixed legislative councils and

if (2) is not feasible,

the present policy of Religious neutrality should be maintained by excluding religious and social legislation from the Indian Home Rule Legislature.

N. K. RAMASWAMI.

THE ORTHODOX HINDU CREED.

I. Hinduism is the most perfect and Universal Religion and its tripod are the Unity of Nature Solidarity of Man and the Immanence of God.

II. Varnashrama Dharma is the Soul of Hinduism and the Synthesis of Science, Philosophy, Religion, Sociology and Politics.

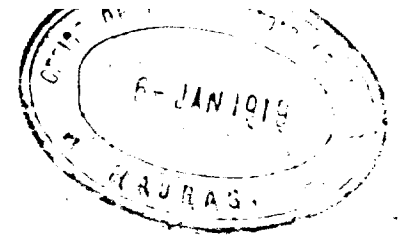
III. Federalism, which is now being recognized by the West in Politics alone and which is the Rationale of the New Spirit of Indian Nationalist and Home Rule Movement is the Keynote of Hinduism, which applies that Universal Law of Nature alike to Science, Religion and Sociology.

IV. Bhagavad Gita—the Gospel of Hinduism and the Synthesis of Science, Religion and Sociology, deals with the Margadwaya or the Twofold Path of Salvation, Tatva Traya or God, Man and Universe and Bandha-Moksha or Bondage and Liberation.

V. Sandhyavandana—the Brahmin Daily prayer—is the Synthesis of the Physical, Super-Physical, Mental, Moral and Spiritual and of the Gnana, Bhakti and Karma and the Hata and Raja Yogas.

N. K. RAMASWAMI.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.] THURSDAY DECEMBER 20, 1917.

[No. 9.]

The Hindu Message stands for

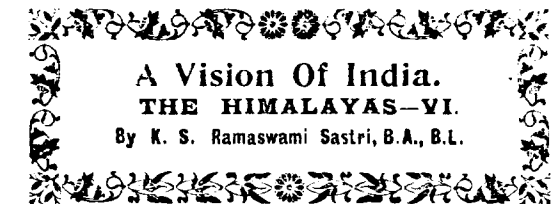
- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis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

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With trembling limbs and full of deep despair
Sweet Uma hastened from that flaming spot
Where Love with Godhead great had vainly fought

And lost his life though he did nobly dare.
She threw aside her silken garments fair
And gems with which His grace could not be bought
She knew that He the Free could yet be caught

By service pure, by penance, and by prayer,
She fixed her mind on Him forgetting time
In contemplation of His heavenly grace
And held Him prisoner in devotion's chains
As poets captive hold in chains of rhyme
The Muse by pure and dedicated days
Of love outsoaring worldly joys and pains.

The Hindu Message

THURSDAY EVENING 20, DEC. 1917.

Post-War Reform and Hindu Society—V.

The question we have now to consider is, what measures or means are Government to adopt in order to determine the value or expediency of changes affecting Hindu society which may at different times be put forward by Indian legislators or reformers. Clearly a mixed assembly consisting of the members of our legislative councils cannot be accepted as suitable for such a purpose. Nor can even the Hindu members of such an assembly be so accepted, for they cannot be qualified to appreciate the true significance and aim of our Dharma. Most of them are likely to be drawn from the class of modern denationalised and de-Hinduised men calling themselves by the name *Hindus*,—a term which they usually regard as only differentiating them from Mohammedans or Christians—and which has no other definite or permanent positive significance,—a term which any one is entitled to for the simple reason that he chooses to apply it to himself. Men whose education and culture are no guarantee that they appreciate the aims and methods of Hindu civilisation,—men who are simply the creatures of impulses which they have contracted from Western associations or sympathies,—men whose one ambition or mission in life is to act as if Heaven's one aim in creating the world is to afford an arena for the free exercise of their energies and the

display of their new enthusiasms are certainly not the men who can appreciate the import or importance of our Dharma. The Rishis who have proclaimed our Dharma have assigned the task of determining rules of conduct not specially enjoined and laid down by them (अनाम्नातेषु धर्मेषु) to a class of persons known as (शिष्टाः) *Sishtas*:—

धर्मेणाधिगतो यैस्तु वेदः सपरिवृद्धः ।

ते शिष्टा ब्राह्मणा द्वेयाः श्रुतिप्रत्यक्षदेवः ॥

“Those Brahmanas must be considered as *sishtas* who by the practice of (Brahmacharya and other) Dharmas, have understood the Vedas together with the subsidiary studies which help in discovering their true import and who possess the revealed proofs of the (purport of the) texts.”

Such *sishtas* are sure to expound with unanimity what should be done in all cases of doubt and difficulty. Where many or any such men are not available, Manu lays down that assemblies (*Parishads*) must be assembled to declare the Dharma. Slokas 110-115 of Manu Chap. XII lay down the rules for constituting such an assembly. Yajuavalkya, who is among the foremost of the Indian Rishis, also states:—(I. 9)—

चत्वारो वेदधर्मज्ञाः पर्वत्रैविध्यमेव वा ।

सा ब्रूते यं स धर्मः स्यादेको वाऽध्यात्मवित्तमः ॥

“Four (Brahmins) knowing the Dharma declared in the Veda, or versed in the three Vedas form a *Parishad*. That which they declare, or that which one who is foremost among those who know the science of the Atman declares, constitutes Dharma.”

Such *Parishads* of *Sishtas* are not now easy to constitute, as *sishtas* are rare, and great *Brahma-jnanis* are either

not found at all, or there is no means known of discovering who they are at the present day. Before the establishment of British rule, Hindu sovereigns who observed the rules of Dharma placed such of the Brahmins as were recognised *sishtas* above the anxieties of earning a livelihood. They lived away from all contact with worldly taints and troubles, and lived the life of the spirit, and were indeed the world's highest and noblest,—saints whose word was law and whose gracious will was no other than Heaven's Command. In the absence of such men the modern Indian state cannot, and ought not to, rely on the unauthorised and un-authoritative views (or fancies, rather) expressed by others. The Dharma—its observance, neglect, or transformation, or disfiguration, or aught else—must be left entirely to the will of the people themselves, so long at least as the people's morals do not violate all self-evident rules or maxims of right and wrong, and then the existing law is ready to take cognisance of them in the future, as it has done in the past. No modern government, whether it claims to be Home Rule or foreign rule, can have any right to interfere with Hindu Dharma so long as the people remain Hindus in religion. Any one who is dissatisfied with the existing constitution and working of Hindu society has, under British rule, unmolested freedom to choose his own religion, leaving us to go our own way. There is none to compel him to conform to its customs and regulations. Here we may refer our readers to Mr. J. S. R. Sarma's letter published in our seventh issue under the heading, “Indian Self-Government Scheme and Hindu Social Reform.” Mr. Sarma

is a dramatist, a graduate, and the head of a big educational institution, and his views are expressed as follows:—“No question of majority or minority, of a small section or big section shall ever be allowed to enter into the consideration of the Hindu social problem which is purely of a religious basis and character. Social and religious institutions must be distinctly and absolutely placed beyond the scope and purview of the secular legislatures.” And again:—“The Hindu society, unlike the social institutions of other nations in the world, is unique and has never been made by any body of secular and irreligious laymen, but was created by God-inspired sages and seers, nay by the Almighty Lord Himself—चतुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । Bhagavad Gita—without any reference to unanimity, majority or minority among the members of the Hindu Aryan Society. It stands to reason, therefore, that those who have never had any hand or voice in the build of the Hindu society cannot have any manner of right to unmake and mar it, &c.”

If, however, our British rulers resolve to allow, in any special case, even the slightest interference with the existing Hindu law and the custom founded on it, no legal force should be given to a proposal unless it has been submitted to, and approved by, a specially-constituted assembly of learned and pious Brahmins who represent the ancient Hindu wisdom and its ideals of Dharma. Such an assembly, we maintain, should be composed of Brahmins, for to them have ever been assigned, in the social codes of the divine founders of our society, the function of being the custodians of our Dharma. Now, the difficult

practical problem arises,—How to constitute such an assembly?

We have already referred to the Brahmin functionaries of temples, and the beneficiaries of our various trusts created in connection therewith. Then we have the heads of various Mutts, who still preserve to a large extent the traditions of the genuine priesthood of the past ages and have a numerous following of disciples of all castes. There are still also Brahman pundits of learning and virtue whom the Government have recognised by conferring on them the title of Mahamahopadhyaya. All these may be invited to send delegates to an assembly or college of Pandits which is to be specially constituted for the purpose of giving a final and unanimous decision. We do not by any means feel satisfied that such an assembly will give a decision which will be satisfactory from the Dharmic standpoint. In an age of commercialism and communal and factious strife, in an age when the moral and divine laws of love and faith and good will among men have been replaced everywhere by the fierce passions and brutal savagery of animalism and in a land where everything Western is glorified and everything indigenous and Indian is *ipso facto* condemned by new men, we confess that we cannot be certain what debasing influences will be brought to bear on the election of the members of such an assembly and on their proceedings and decisions, and hence we have serious doubts whether we shall have in it a body thoroughly reliable or competent for the fulfilling of the function allotted to it. But we can think of no other satisfactory means of arriving at a satisfactory solution of this difficult and moment-

ous problem. We trust Government will not in any case entrust the new legislatures with any power to deal with the social usages of the Hindus, for that would be to embark on the unholy and heinous errand of destroying or transforming a society which has had a unique origin and constitution during all the unnumbered ages of its ageless past.

Dewan Bahadur P. Rajagopalachariar on Depressed Classes.

All unbiassed men will be thankful to our esteemed and high-placed countryman, Dewan Bahadur Rajagopalachariar, for the help he has rendered to the cause of social progress and social peace by the manner in which he spoke at the recent celebration of the anniversary of the Depressed Classes Mission Society. Hindus who usually come forward to express their views on this question are generally only anxious to show off their own wonderful glory in attaining to a position of absolute freedom from all prejudice, assume an intolerable air of superiority, and proclaim how they have risen above the grovelling and despicable crowd of men who still conform to old habits and ideals of living. The ego is always prominent in these men, and they are always more or less disposed to burst forth into autobiographical reminiscences calculated to titillate their own willing ears or others. Dewan Bahadur Rajagopalachariar is cast in a different mould. His head is ever on his shoulders and does *not* get hidden or absorbed within the recesses of a heart which knows itself well even while beating in response to the demands of the time-spirit and to the well-known

and hackneyed tunes of universal brotherhood and benevolence. Hence he is able to throw a flood of light, and not only the classes concerned but the entire people of this Presidency are grateful to him for treating the subject from a practical point of view and rendering substantial help to all who are interested in the problem.

In the *first* place, the Dewan Bahadur points out that there are "several sections of the community who with great advantage may be classified as depressed, ignorant, backward, and so on." The whole Indian nation, in our view, is, and has been in a growing condition of depression. The so-called depressed classes are only those sections of the community which stand lowest of all in the scale of depression. We think that no truly discerning Indian would attempt to raise any one at the expense of another,—for that would leave us no better than we were or are, or it might render us worse still. Our endeavour must be to help all, and it must not be to enable one to rise while others go down or sink into the ocean.

A *second* fruitful idea of the Dewan Bahadur's is that "they (the depressed classes) should be kept out of politics." For, "their condition is the result of a system for which all sections are responsible." From this the Dewan Bahadur's fruitful conclusion is that "all should co-operate in trying to work out a better state of affairs for them; it is as well that nothing should be done to embitter the feelings of other sections towards them or their feelings towards other sections." He explains that he means this as "a matter of warning to those who are interested in this question." In these days, many champions of depressed

classes, real and imaginary, hope to be able to advance their cause by the causing of unnecessary embitterment and alienation between different communities in the land. We consider that this will only bring on mischief all round, and already it has put the cause of Indian progress back by half a century at least.

Then the Dewan Bahadur goes on to remark that the members of the community itself should be helped to come forward and take up the work of improvement. This sage counsel will not be to the taste of the men who wish to play a great and imperishable role in human affairs as philanthropic helpers whose universal benevolence enables them to stand forth as the sure harbingers of national progress and glory. But the Dewan Bahadur knows the world, and can appreciate a situation. He truly observes regarding outside helpers.—"Their efforts will be comparatively barren, unless they could get the whole thing done through the agency of the classes they seek to benefit." Heaven helps those who help themselves. At the same time, the Dewan Bahadur did not fail to tell his audience:—"Do your level best to fit them up and then co-operate with them." "In all associations, people of other communities may co-operate, give money, and help in a thousand and one ways to advance the cause of the depressed classes."

The Dewan Bahadur spoke very excellent and sensible words about equality. He said that, in spite of his travels and the "intellectual discipline" he had subjected himself to, "on some occasions at once the revulsion comes off"; that, whenever he sits by the side of a Pulaya, "clean and pure"

as he may be, "I would take him for a man of a higher class,—when I sit with him I feel as if something had taken place to me"; "getting that feeling of equality is a very much more difficult thing than saying it." We are of opinion that these observations of the Dewan Bahadur are very valuable, and they should place us on our guard against the attempt to go contrary to the instincts implanted by nature in man. The Hindus have built up the fabric of their society on the foundations furnished by nature, and so they have lasted so long without very great change, and still have in them the elements and prospects of lasting stability. It is the attempt to overthrow nature's barriers that has brought troubles and revolutions.

In the concluding portion of the Dewan Bahadur's speech, he asked his audience to "concentrate, attention" on the fact that "these people, are like ourselves, human beings only, and for inscrutable reasons of which we are not aware, they have not the chance of getting good food, good clothing, good education, etc., like ourselves." Evidently he referred to this fact in order to introduce his later exhortation to the audience:—"This is a matter in which every one of you should try good service. Much of the future of this country depends on your ability to live down this terrible evil." We have already given expression to similar views in our own columns and also pointed out various means and measures for bringing about the betterment of the material condition of the Panchamas, and also of their spiritual condition.

The Dewan Bahadur said also,—
"I do not want to cover other grounds,"—evidently referring to the

communal representation of the depressed classes &c. But he had already said at the beginning,—
"A public servant is not supposed to talk of politics, and I am a public servant."

Notes and Comments.

We are very glad that Government have resolved "to commit to heads of colleges" the discretion to deal with the question of the attendance of students at political meetings and their participation in politics. We have always held that students should not be allowed to "participate in politics," but should be free—subject to the direction and guidance of heads of colleges—to attend meetings and make themselves acquainted with the position of public affairs. Indian students are docile and devoted to their teachers, if only the latter have brains and *bonhomie*. Teachers and heads of colleges, whether Englishmen or Indians, get on very well on the whole with their students. Occasionally we come across with men who have strange ideas as regards discipline and behaviour of students, and in fact look on students as so many bombs in the making. But ordinarily the relations between teachers and students are cordial and even intimate and friendly, and the latter do not at all disobey orders. If heads of institutions exercise a wise care and proper discrimination and if they state sound reasons when they resolve to prohibit them from attending a meeting, students will, we feel sure, not at all be disposed to disregard their teachers' counsel and orders. It is absolutely necessary that, as matters stand, Principals should discriminate between meetings and meetings. For raw youths loafing about and reckless or uncultured women with little training and less responsibility are sometimes found addressing meetings and crowds of all kinds, and often students flock together out of pure curiosity. Of late years the evil has grown, and will become intolerable when the country swarms with bands of speakers sent out to keep up a constant popular agitation. Our students ought certainly

to have the opportunity of listening to all really capable and responsible public men who are accepted (or acceptable) leaders in the land. But they should not be allowed to roam about and to have access to every place of public resort where they can gaze at objects of curiosity capable of affording a pleasant passing sensation by simply repeating certain set formulas taught to them or by vomiting sensational and sentimental rubbish.

While we certainly sympathise with Government's anxiety that our students' relations to politics and politicians should be such as can be approved by all right-thinking men and that heads of colleges should guide them aright, we do not understand why Government is not equally anxious about the proper conduct of their studies. For instance, there have been so many failures in English year after year. The strain put on our boys in order that they may acquire a superior knowledge of English is great and long-continued, and yet that object has not been gained. Reform is urgently needed, and ought not to be delayed. The standard now aimed is too high. There is a mistake widely prevalent,—and it consists in supposing that Indians acquire their command of the English language during the time they spend in schools and colleges. Every educated Indian knows that his English studies continue for years afterwards and that he only slowly acquires his power of expression. During his stay at school and college a multitude of subjects claims his attention, and the time and opportunity for the practice of English composition is limited. We find that our opportunities for studying and writing English grow with years, and that our command of the language grows until it becomes almost our second nature. Whenever the late lamented Professor M. Rangacharya spoke at public meetings or amid the inner circle of his intimate friends all admired the skill which he displayed in the construction of his sentences and the easy and natural flow of his thought in an English style racy, elegant, and dignified. The same was also true of the late Hon'ble V. Krishnaswami

Aiyar. In an earlier generation we had such men as Sir T. Madhava Rau, Sir A. Seshiah Sastri, V. Ramiengar, Gopala Rao, and Ranganadha Mudaliar, who had a reputation as English writers and speakers to which perhaps none to-day can aspire. We therefore think that it is nothing but folly to require a high standard of knowledge or writing in English while the boys are still studying in colleges. The strain which it puts on young men prematurely causes ruin,—in fact many ruined for life. Our present-day English teachers and examiners must realise that we learn English even after we leave college, and that we unfailingly acquire a superior command of English in due time. It is nothing short of harebrained and senseless frivolity to suppose that our students should be made to acquire all their command of English while they are still studying at college.

What is chiefly^{***} required from our college professors and teachers is that they should help students to cultivate a taste for study and research. Herein we have ample reason to think that most of our teachers whether they hail from the West or the East, have proved conspicuous failures. They do their work with the burden of the thought of the requirements of the University Examination constantly pressing on their minds. The curricula of studies prescribed by the University are unwholesomely burdensome, and heaven alone knows why. This was not so till quite recently and the change is a good deal for the worse. All the time at the students' disposal is devoted to the getting up of prescribed books and subjects and they have none to devote to the learning or cultivation of methods of research and a taste for study and meditation. The one faculty cultivated is memory, and even this attempt more often fails than not owing to the enormous strain on the mind. If the examination test is made easy and fewer subjects and books are set, there will surely be more time for study and thought, and for search of facts and the finding of them by the students themselves. The present hot-house system of producing

Anglicised Indians is a snare and a crime which ought not longer to encumber the Indian soil. The method above suggested is not only best fitted to cultivate the intellect, but also to promote manliness. It is only when the young Indian works for himself or discovers facts himself that he can really feel himself a man,—not when he is a passive tool in other men's hands or a passive receptacle for other men's thoughts. The Indian of to-day does not feel himself a man, and herein lies the condemnation of the present system.

We think all the defects and difficulties of to-day will pass only when the Vernacular becomes the medium of instruction, and English is relegated to the position of a second language. The time has come for it, and our rulers ought seriously to turn their attention to this matter. In Japan where the modern epoch commenced later than here, this stage was reached long ago, and in fact it was never lost sight of. In this Presidency the attempt has always been to concentrate the energy on the attempt to Anglicise the Indian's power of thought and expression, and the result has been pure devastation and barrenness in a soil once rich and productive. The South Indian mind is more docile and more easily subject to control than the Bengalee mind and Bengalee human nature; and so we find that while Bengal has produced a succession of great men in every branch of knowledge and activity, we have here a dead level of uniformity, and the thoughts, ambitions, and activities of men have on the whole a lower bent and aim here than in Bengal.

What is the remedy? To start national institutions where the energies of the students are to be concentrated on the Vernacular languages, and on science and industry. The Tata Institute and the Hindu University of Benares raised high expectations, but so far they have not been fulfilled. These two institutions ought for the present to be enough,—one for North India, and the other for South India—to render Indian education at once more practical and more fruitful. But, if they are

not available for the gaining of the objects in view, another attempt can, and ought to be, made by the community of this Presidency. We want at least one institution where the training given is such that it will produce men fit to develop into genuine masters of art and captains of industry who will restore to us the "wealth of Ind" sung by the poet in a former age and which now remains but a tradition and a memory, if it does not also seem a fable or a dream.

Wanted a Board of Charitable Endowments.

(By R. GANAPATHY AIYAR B.A., B.L.)

In the year 1817, the Madras Government passed a regulation for the due appropriation of the incomes of lands etc., granted (1) for the support of Mosques, Hindu Temples and Mutts and other public purposes; (2) for the maintenance and repair of bridges, choultries and chattrams, and other public buildings, stating in the preamble, that "considerable endowments have been granted in money, or by assignments of land, and of the produce of land" for the above purposes. Under this Regulation, the general superintendence of all such endowments was vested in the Board of Revenue, who carried into effect the duties entrusted to them, through local agents, who were the Collectors of the District ex-officio, with or without any other public officer appointed by the Governor-in-Council to act in conjunction with him. To remove any misunderstanding, it was expressly stated in that Regulation that the object was "solely to provide for the due appropriation of lands or endowments granted for public purposes agreeably to the intent of the grantor and not to resume any part of them or of their produce for the benefit of Government." Then, in the year 1863, the Religious Endowments Act was passed by the Government of India, whereby the Board of Revenue and the Local agents were relieved from the duties imposed on them by the previous Regulation of 1817 so far as those duties embraced the superintend-

ence of Endowments granted for the support of Mosques or Hindu temples and for other Religious uses, and special provisions were made for them by transferring them to Trustees (mostly heads of Mutts) or Devasthanam Committees. The mismanagement of these Religious Endowments has been so scandalous that attempts after attempts were successively made to rectify the Act, but to no purpose hitherto; only recently some faint hope has been given. If these Endowments, exceeding in their income all the Local Boards and Municipalities in the Presidency taken together, had some trusted representatives of their own in the Legislative Councils, matters would have been far different.

Till about the year 1869, the Accountant General, was a Trustee, as maintaining a separate account of the incomes and surpluses of several of these large Endowments, (both Temples and Chattrams), for the maintenance of which the Government has granted a Dastick allowance. The annual surpluses of these Endowments accumulated to such a considerable extent in lakhs in the course of several years, that their usurpation was very tempting. Evidently the Endowments must have been starved. About the year 1869, the Accountant-General set the ball in motion by bringing to the notice of the Government the inconvenience of keeping two separate accounts, one on behalf of the Government and another on behalf of the Endowments as Trustee and proposed the amalgamation of the two accounts—a very nice way of simplifying, indeed! In spite of the express provision of the Regulation of 1817 "not to resume any part of them for the benefit of Government," the scandal was perpetrated; but, at the same time, it must be mentioned to the credit of some of the Collectors of that period that they made a manly and vigorous protest against the proposal returning the inconvenient reply to Government that it will amount to an indirect usurpation of trust funds—With what result?—only to provoke a censure. (I once published in the South Indian Mail the manly and scrupulous reply, dated 20-3-1870 of the then Collector

of Madura which is the only redeeming feature in this melancholy episode). Even now, these religious and charitable Institutions are annually granted only a small amount as dastick allowance out of all proportion to the incomes derived and taken by the Government from the endowed properties. When these wrongs caused by the Government to our Religious and Charitable Endowments were brought to the notice of His Excellency Sir Arthur Lawley, the Governor of Madras, in the Address presented by the Madura District Peoples' Association (when I was its Secretary) he quietly passed over the subject in his reply by making the observation that "it has become a matter of ancient history." A subsequent Governor of Madras also, gave no better reply when the matter was brought to his notice in another address. But, the public interested in these Endowments, may well ask, what is the arrangement made by the Government to remind them of their trusts and prevent the recurring of similar "history." When all the papers were placed before the late Mr. V. Krishnasawmy Aiyar for his consultation, he strongly advised that the matter may be taken up by the whole Presidency and placed before the Secretary of State for rectification.

Though the Revenue Board was relieved in 1863, with regard to the Religious Endowments, the duties and powers vested in it in respect of Charitable Endowments under the Regulation of 1817 still continue. Under the Madras Local Boards Act (S. 51) power is given to the Revenue Board to transfer to the Local Board concerned the management and superintendence of any such Endowment; similarly, under the District Municipalities Act, (S. 26) power is given to transfer such management to the Municipalities concerned. So far as the maintenance and repair of bridges is concerned, the transfer of Endowments relating to them to the District Boards and Municipalities is quite appropriate. But, let us see presently what happens when the transfer is made of Choultries or Chattrams and other Charitable Endowments to them. Besides the above Legislative Enactments,

of the globe for purposes of easy communication of ideas about the locations of things. The stream of time is eternal; it is beginningless and endless. Dharma is the eternal system of laws governing the Universe. There is no inherent illogicality in saying that it is eternal. It is like the enveloping atmosphere in the bosom of which the flux of things goes on. At the moment of the manifestation of the world it also becomes manifest, like the fundamental existence of space which is necessary for the rhythmic dances of the stars and suns. It is in right relations to all ages or rather to each age as we imagine it to arrive.

The soul of man is eternal and hence the laws governing the activities of the embodied soul must be eternal also. The fact that in particular human groups there was not sufficient general purity and individual illumination to attain to a vision of such laws through Divine grace does not disprove the existence of such laws or the possibility of the revelation of such laws duly given and duly transmitted in specific human groups and through the agency of specially inspired men.

If the soul of man is not different from the body, the senses, and the mind, it will be nothing astonishing to say that the laws governing it must be in a state of flux just as the body, the senses, and the mind constituting the universe of phenomena are in a state of ceaseless flux and change. But if the soul is separate from them and is eternal happiness and bliss in its essence, it is clear that the laws in regard to it must also partake of the same eternal character. Hence such acts and omissions as affect the embodied soul's future must be governed by eternal laws and cannot be subject to mutations of time and place or the variations of human desires which belong to the region of the mind.

Hence it is that Dharma is said to be *Atindriya* i.e. not verifiable by the senses. It is akin to the soul and to God in this respect. It is like them also in that it is intensely realisable. Dharma is the bridge leading to immortality. अमृतस्यैव सेतुः. It is the auspicious means of realising God-union. If the soul and God are not

verifiable by the senses it does not seem unreasonable to say that the means of passage from soul to God should be unverifiable by the senses or by the worldly and impure mind. Tread the path itself, and the identity of the sign-posts can be easily recognised.

Indeed Dharma is like the surrounding sheath of air which is as necessary as the pervasive warmth of the central sun of God for life. While जगत् is derived from a root meaning "to go" and hence implies a ceaseless continuum of change we must remember that धर्म is derived from a root meaning "to sustain".

While the West cries "Follow Reason" India says: "Follow Dharma and accept Reason when it is in harmony with Dharma and in furtherance of Dharma". It is an illusion to suppose that in respect of cultural and spiritual matters progression of time means attainment of a higher altitude of realisation. Mr. J.M. Kennedy says: "But even those among us who do not profess to be very ardent students of the classics will be the first to admit that we have not developed in a cultural or philosophical sense beyond where the ancient Greeks left off; We have, it is true, made great strides in purley material things, but in spiritual affairs we are little wiser than Plato, Heraclitus and Pythagoras". Indeed if the Western intellect is not shocked by the view that the ethical code proclaimed in the Sermon on the Mount is not outworn there is no inherent acceptability in our notions about Dharma. (To be continued)

Varnashrama Dharma and Home Rule.

We invite the attention of all Hindus to the following extract from Justice Sir John Woodroffe's Bharata Shakti:—

"I shall be glad if it be the fact that any words of mine help, in however small a degree, to stem those movements which work for cultural conquest of this country, and which unfortunately having done much in past years are likely under certain circumstances and in the absence of right resistance, to acquire greater vigour after the War. This cultural question is of

equal importance with the purely political one, now receiving so much public attention. I cannot discuss this last, but it is open to me to say that if *Indian political efforts can rightly secure Home Rule, it is only a successful cultural defence which will provide a Home to rule.* India is not a mere geographical expression nor a mere congeries of people, who happen to be on this particular part of the Earth's surface, but who might as well have been elsewhere. India is an idea. It is a particular Shakti, the Bharata Shakti, distinguished from all others by Her own particular nature and qualities. No Home is a truly Indian Home, which is not Her expression. *The basis of all culture and the maker of all nationality is Religion.* This is the root and trunk of the great Tree of Life with many branches, amongst which the chief are those of Philosophy and Art, of Knowledge and Beauty. *May the great and wonderful antique life of India be reborn in the forms of to-day.*

Hence the importance of combining Varnashrama Dharma and Home Rule.

N. K. Ramasami.

Pencillings by the way—I.

By S. P. THIAGARAJAN.

Discordant as are the various movements and currents of opinion now convulsing Indian society, all of them are at one in their endeavours to subvert the ancient foundations and the immemorial usages of our society. Attempts have been made in the Press to show that all Beasantine Home Rulers subscribe to the Varnashrama Dharma movement. That is a woeful mis-statement of the facts. The difference in views and in outlook on Indian problems between a Home Ruler and a Varnashrama Dharmite was recently exemplified by the refusal of the "Hindu" to publish a manifesto of the Kumbakonam Asthika Sabha. To say that all Home Rulers are Varnashrama Dharmis is a libel on this latter body. While Varnashrama Dharmis are loyal to the traditions of the race and would preserve the great racial type, the Home Rulers do not care for the lofty ideals that have made for the undying

vitality of the race all through the centuries. There is however, a difference between the Home Rulers and the neo-Dravidians who form the most vocal section of the non-Brahmana party. The neo-Dravidians maintain that the Aryan sociological system has been imposed on the ancient, passive Dravidians by Brahmin mendacity, treachery and duplicity and it is righteous for them to discard it altogether. The followers of Mrs. Beasant on the other hand contend that the system is worn out, is not in accord with the times and hence must be thrown overboard. We do not know which to condemn most—the invidious history-making of the neo-Dravidians or the lack of historic insight of the Home Rulers.

The vast majority of our countrymen are, however, not affected by these heresies. They hold that it is only a firm and loving adherence to our traditions that will make this holy land free and prosperous. They foresee a spiritual revolution in this land, as near an approximation as is possible, to ancient conditions; and the material is only its shadow and reflex. They point with pride to the undoubted historic fact that India was materially great in those days when she was spiritually great also. In their view, the real national movement in modern India was born when the flower of our youth, a product too of Western culture, bowed low before the ignorant, yet self-illuminated, ecstatic and mystic at Dakshinesvar and rose from his prostrate position a giant clothed in the shining armour of old with ringing messages to the world on Vedanta as the key to the perplexing problems the nations are called upon to solve. They point backwards to our mighty history of the past, forwards to the grandiose future which that history points to. Great as is the number of our countrymen who hold the views—indeed they are the majority—they have not been so far able to exercise that influence which is their undoubted prerogative on the course of events in India. Their ranks contain also some of the choice spirits of of this age. Yet, so great is the power of organised clamour, this great party has been so long merely nebulous. Their

we have another, known as the "Charitable Endowments Act" (No. VI of 1890), in which a "Charitable purpose" is defined to "include relief of the poor, education, medical relief, and the advancement of any other object of general public utility, but does not include a purpose which relates exclusively to religious teaching or worship." Under this Act, the Governor-General-in-Council may appoint an officer of the Government by the name of his office to be "*Treasurer of Charitable Endowments*" for the territories subject to any Local Government. The person or persons acting in the administration of the trust, (if the property is already held in trust for a charitable purpose), or by the person or persons proposing to endow some property in trust for such a purpose, may vest the property by notification in the "*Treasurer of Charitable Endowments*" and settle a scheme for the administration thereof. In addition to the above provision of law, the Advocate General and Official Trustee possess certain powers with respect to any charity.

These are the arrangements made so far by the Government for the proper administration of the vast properties endowed to charity in this land specially organized for Dharma. Let us now see how far they are efficient or sufficient for the purpose in view. The failure of the 'Religious Endowments' Act became so scandalous that even the Government of India has been made to recognize the failure and the necessity for a modification. With regard to other Hindu Charitable Endowments, they are mostly administered by District Boards and Municipalities (besides several large Endowments under private management of the founders). What are these District Boards and Municipalities? Are they fit by their constitution or composition to scrupulously discharge the duties of the charitable trust? Their constitution has been framed to suit entirely different purposes—material purposes, common not only to the Hindus, but also to the Mahomedans and Christians—in short, common to all the residents of a locality

in their material welfare irrespective of religion. The result of this arrangement is very anomalous. Christian Missionaries, actively working for breaking down Hinduism and for the disruption of our Religious and Charitable Endowments, as a vital means thereof, find themselves entrusted with a voice in the agreeable task of controlling our Charitable Endowments, through the District Boards and Municipalities—Who will miss such an excellent opportunity? Ordinary Christian and Mahomedan members, interested in seeing their collapse or, at all events, indifferent as to their fate or efficient management, sit round the table for discussion and vote on our Charity. That portion of the educated Hindus, (whether Brahmana or not), alien in their spirit, unable to think except in terms of the Western thought, materialistic or almost atheistical in their tendencies, blind to the value of the Institutions reared up by their ancestors for their benefit, patriotic to the extent of wishing a decent burial of their past as something to be ashamed of, but still vociferous in proclaiming their solicitude for the welfare of the Indian nation, look upon these Endowments as relics of some barbarous period of mediæval India and, getting into the Managing Boards, assist in the so-called administration of these charities. These Westernised Hindus, who will think it a shame and a dishonour to peep into the premises of our temples or Chatrams, who are not willing to add even a pie to the grand Endowments of their more far-seeing ancestors; whose wise heads nod at the ignorance and folly of the present-day endowers and worshippers, and go to the length of even dissuading them from their actions supposed to be ignorant and prejudicial to the progress of modern Society, are yet the first to stand up as their champion and to claim a voice in their management, feeling no scruples to advocate a diversion of the funds to purposes far remote from the intention of their founders. No doubt their ranks are few, but, their materialistic push is such that at the momentum takes them into the source of power and prestige. In their view, the non-English-knowing orthodox,

treated as a stranger in his own sacred Mother-land, must be disposed of only with a handful of rice without being unnecessarily burdened with wordly cares and troubles. Still, it frequently happens that when this motely assembly sitting round the Council table, (whether of the Devasthanam, the District Board, Municipality or Legislative) think with wondering gaze how best to deal with these lingering remnants of the past, some educated Hindu with some knowledge of their underlying thought and value, rises up to set them right—all to no purpose—for, what use is the dreamy philosophy of the ante-diluvian Vyasa or Sankara in this busy present day India! Such are their thoughts and, in this atmosphere of hazy notions, who is there that can be bold enough to pierce through?

Under these circumstances, it is no wonder that our religious and charitable foundations are dwindling day by day, gradually losing much of their efficacy and efficiency. Already a distant Privy Council has decided that a gift or bequest to "Dharmam" is void on account of its vagueness and uncertainty; and the word of the Privy Council is the Veda for all the Indian Courts. Already the Law of Limitation has made havoc upon our Endowments, encouraging unscrupulous Trustees as well as their purchasers. If a few feet of ground be lost, the Government can recover them back in 60 years; but if a whole village be lost by the winking of the managing Trustee no hope of recovery after 12 years. How long are these evils to be allowed to grow! Are they to continue even after His Imperial Majesty the King Emperor has earned the goodwill of the crowning at Hastinapura? Are they not to be rectified even after His Minister, the Secretary of State for India, has set his foot on the sacred soil of the Indian shores?

But, how are they to be rectified? They can be rectified only by relieving the overworked Revenue Board, the District Boards and the Municipalities of their superfluous burden and entrusting all Endowments (including those of the Court of Wards now managed by I. C. S. Agency as in Sivaganga) to a Central Board of Charity

to manage through Agency Boards in each District, with well-defined duties and powers; to constitute these Central and Local Charity Boards in such a way that they consist only of those god-fearing persons of all classes of Hindus, who are deeply interested in the preservation and furtherance of the original objects of these Endowments; to remedy the evils growing out of the present enactments and pass suitable measures; and to keep out the bug-bear of limitation at least to the period of a life-time of 60 years.

These are not too much to ask of an Imperial Parliament which has enacted the "*Charitable Trusts Act of 1853*" for affording in their own country, "great additional facilities for detecting and remedying breaches of trust in charity matters" by appointing a separate *Board of Charity Commissioners*. The Viceroy and the Secretary of State for India need not shirk the responsibility which they owe to the Hindu Religious and Charitable Endowments, especially when they are managing and spending large sums of Indian money every year for the maintenance of a wide Christian Ecclesiastical department in India as a part of the State machinery. The rectification has been too long delayed and, before it becomes too late to mend, all persons interested in the proper preservation of the Hindu Endowments shall make the necessary and successful effort to place them on a better footing.

Pencilings by the Way—VII.

By S. P. THIAGARAJAN.

Readers of European history know that in the West the spirit of freedom and the spirit of religion have been pursuing courses diametrically opposed to each other. The astonishing spectacle is there seen—to the Hindu at least it is paradoxical—where "the religionists are the enemies of liberty and the friends of liberty attack religion; the high-minded and the noble advocate subjection, and the meanest and most servile minds preach independence; honest and enlightened

citizens are opposed to all progress, whilst men without patriotism and without principles are the apostles of civilisation and intelligence." The coming of Protestantism only accelerated this antagonism; for it must be remembered that though Catholicism exhorted men to be obedient, it certainly did not prepare them for inequality. Indeed by their obedience to the precepts of the Church, all true Catholics were rendered equal. The tendency of Protestantism is in the contrary direction. It "generally tends to make men independent, more than to render them equal." Thus onwards to the French Revolution, when the exponents of liberty began by demolishing religion. It will be admitted that one very powerful reason which contributed to this antagonism between the spirit of religion and the spirit of liberty in the West is the alliance of religion with the temporalities of the State. As a brilliant French writer has said, the Church cannot share the temporal power of the State without being the object of a portion of that animosity which the latter excites. Not so, under our ancient Hindu polity. One is simply lost in raptures as he contemplates the wisdom of the seers of old. Religion amongst us, our matchless Dharma transcends everything and interpenetrates all forms of society and all human action. Rightly understood and rationally interpreted, the Dharma is the only compelling force in modern days in favour of a genuine democracy. Amongst us therefore the question has never risen and can never arise of the incompatibility of Dharma and Democracy. The opinions of this journal, from time to time, on current Indian and world-problems will illustrate this position. It is because of the foreign inspiration of our leaders, as I pointed out in an earlier issue, that there is sought to bolster up an antagonism between Varnasrama Dharma and the forces of democracy in our land.

The great austerity and the grace of our manners have often been objects of admiration to many sympathetic foreigners. This is in the first instance due to religious faith. It is perhaps true that religion is often unable to restrain man from the numberless temptations of fortune; nor can it check

that passion for gain which every incident of his life contributes to arouse." But the influence of religion over the mind of woman is incontestably supreme and women everywhere are the protectors of morals. This is not the occasion to contest some of the current heresies about Hindu Women. Angels have been described, but have rarely been seen. The Hindu woman is an angel—thus wrote that austere son of India, Sriji Shishir Kumar Ghosh. There is certainly no country in the world where the tie of marriage is so much respected or conjugal happiness is more worthily or highly appreciated than classic and even modern India. In the West, almost all the disturbances of society arise from the irregularities of domestic life. To despise the natural bonds and legitimate pleasures of home, is to contract a taste for excesses, a restlessness of heart and the evil of fluctuating desires, says De Tocqueville. And hence it is that Varnasrama Dharmis have always been opposed to the many attempts that have been made and are still being made, to disrupt our home and tamper with our marriage ideals. The tendency of both the laws and the manners of the Hindu community in its days of splendour has been perfectly democratic. And down to very recent times we displayed the manners of a free people and examples of such may be met with even in these days. In these latter days, degradation has come upon us and the Varnasrama Dharmis rightly contend that only if we revive the ancient spirit of freedom can we again become free and democratic. It is necessary to make a remark here. There are some nations who sacrifice their own desires to those of their sovereign with pleasure and with pride, "thus exhibiting a sort of independence in the very act of submission." These peoples are miserable, but not degraded. There is a great difference, as a learned writer points out, between doing what one does not approve and feigning to approve what one does; the one is the necessary case of a weak person, the other befits the temper of a lackey.

We are convinced that the most advantageous situation and the best possible laws cannot maintain a constitution in spite of

the manners of a country; whilst the latter may turn the most unfavourable position and the worst laws to some advantage. The importance of manners is a common truth to which study and experience incessantly direct our attention. A brilliant man of genius indeed regards it as a central point in the range of human observation, and the common termination of all enquiry. The decay of religious faith, the relegation of our matchless Dharma to a secondary place in our national life of these degenerate days is the prime cause of that degradation in our manners and morals that has pained every thoughtful lover of the race. There are men amongst us who have ceased to believe in the Dharma, without adopting any other religion; others again are in the perplexities of doubt and already affect not to believe; and yet again there are others who are afraid to avow that faith in the Dharma which they still cherish in secret. Amidst these lukewarm adherents and ardent antagonists, the Varnasrama Dharmi bears the torch of faith. Men whose aims are transient, men whose sole concern is with the chances of the politics of the hour may and do look upon him as an opponent who should be got rid of. But the Varnasrama Dharmi is hostile to no one in the world. He does not consider the society he lives in as the Colosseum where religion is bound to face its thousand foes. Hence he loves his contemporaries, whilst at the same time he condemns their weaknesses and laments their errors. If the reader places himself at this view point, bearing in mind also the truth of the statement advanced above that the manners of a people are the surest bulwark of freedom and that religion is the one supreme inspirer of manners—taking the word in a comprehensive sense to denote the character of mind,—it will not be difficult to understand the Varnasrama Dharmi's relation towards the progressive movement in modern India. This is the more necessary at this juncture, inasmuch as one school labels the Varnasrama Dharmi as a reactionary—a meaningless word by the way,—whilst another school charges him with a desire to perpetuate "ancient exploded inequalities."

At the present day, our nation is passing

through an epoch of its existence—I am using the inimitable language of De Tocqueville throughout this description—at which the ancient customs of the people are changed, public morality destroyed, religious belief disturbed, and the spell of tradition broken, whilst the diffusion of knowledge is yet imperfect, and the civil rights of the community are ill secured, or confined within very narrow limits. *The country then assumes a dim and dubious shape in the eyes of the citizens; they no longer behold it in the soil which they inhabit, for that soil is to them a dull inanimate clod; nor in the usages of their fathers, which they have been taught to look upon as a debasing yoke; nor in religion for of that they doubt; nor in the laws which do not originate of their own authority; nor in the legislator, whom they fear and despise.* The country is lost to their senses, they can neither discover it under its own nor under borrowed features, and they entrench themselves under the dull precincts of a narrow egotism. They are emancipated from prejudice without having acknowledged the empire of reason; they are neither animated by the instinctive patriotism of monarchical subjects nor by the thinking patriotism of republican citizens; but they have stooped half-way between the two, in the midst of confusion and of distress.

Hence it is that the Varnasrama Dharmi looks with a certain kindly tolerance over the various heretic movements in modern India, born as they all are of the eternal struggle of the national spirit to be free. The Varnasrama Dharmi is assured that to retreat is now impossible. Disinterested patriotism being dead, we have only to proceed by accelerating the union of private with public interests. The Varnasrama Dharmi does not lay it down, as an incontestable truth, that this result can only be obtained by granting immediately to all the members of the community the exercise of political rights. But he does maintain that "the most powerful, and perhaps the only, means of interesting men in the welfare of the country which we still possess is to make them partakers in the Government." At the present epoch, civic

zeal seems to be inseparable from the exercise of political rights. And the Varnasrama Dharmis hold that the number of citizens will be found to increase in proportion as these rights are extended. When religious faith, and the patriotism based thereon are almost dead, the Varnasrama Dharmi recognises the grant of self-government as the only means to arouse the patriotism and the Dharmic sense of the community, now nearly dormant owing to various influences.

It will thus be seen that Varnasrama Dharmis believe in self-government for India; and when to this I add that we are convinced opponents of communal representation, at least of the various Hindu Communities, whatever the expediencies of the moment may dictate to those whom it is the fashion to call our "leaders", it will be seen that we go further, in one essential point, than the Congress-League notabilities. We are not of that "grey shade of quite mouse colour", who say that they are opposed, not to self-government, but to immediate self-government, whatever this last expression might mean. Personally I think it is a distinction without a difference, the shadow of an idea rather than an idea by itself. But it has been the fate of man to wrestle with shadows all his life. A shadow, as Hugo somewhere says, is hard to seize by the throat and dash on the ground; hence the apparent formidable nature thereof.

The charge has been made that, if we believe in self-government, our views as they appear in print are paradoxical. Not at all. The reader will be good enough to note our proposition about the relative influence of laws and manners on the spirit of democratic freedom. The grant of self-government would certainly augment the influence of laws. But manners, the whole character of our mind, laws can only affect in an infinitesimal degree. Hence it is that we take our stand on the inviolability of Tradition, of conserving the religious force of the nation, and we, Varnasrama Dharmis, wish that the future Constitution should rule out of the purview of our representative bodies all questions connected with our social or religious Dharma. As our

latest Convocation Orator has it: "Happy are the people wise enough to remain faithful to themselves, to their past and to their traditions; happy above all are those who know how to reconcile without a break those traditions with the necessities of improvement. Fortune smiles on them and the future is in their hands." The school of thought, of which this journal is the acknowledged organ, is in accord with this generous sentiment, which is also pregnant with truth. And if we should sometimes write or speak with bitterness, it is because our heart bleeds to see the heretic "leadership" of our national movement, if we except one or two austere souls. It is because we can't help a feeling of righteous anger when we see that the noblest of causes is being allied to an advocacy of the most pernicious and soul-killing revolutionary ideals. It has pleased Providence to call to the leadership of this Holy Land men and women who are determined to uproot whatever the Holy People regard as Dharmic. Hence it is that we desire that these things should be expressly ruled out of the purview of our future representative assemblies. This is not based on a chimerical fear. If the reader looks into the daily sheets for a report of the deputations that waited on, and the addresses that were presented to, Mr. Montagu, he will see the Bombay Presidency Social Reform Association expressing themselves in manner following:—"For the removal of social disabilities and the adoption of progressive social legislation, the memorialists pray that a substantial and effective voice in the Government should be given to the people." The fact is our "leaders" are so enamoured of the Western conception of State and Positive Law that they do not stoop to recognise the horrid extravaganzas that have flown and are still flowing from that conception.

Subject therefore to the all-important proviso, already mentioned, the Varnasrama Dharmi gives his hearty support to the Congress-League scheme; while he goes, at the same time, a step further and denounces communal representation as a snare in the path of the coming Indian democracy.

The Bhagavad Gita

With an English Exposition

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

(continued)

It is usual in our books to state in regard to each work the subject matter, the inter-relatedness of means and end, the fit aspirant, and the goal (विषय, संबन्ध, अधिकारि and फल). The nature of the eternal verities of life is the subject-matter of this eternal and eternally-glorious work. The inter-relation of means and end in it is the clear exposition of the *Sadhanas* (means) that lead to God-love, God-attainment, God-realisation, and God-union. The fit aspirant is he who like Arjuna is face to face with the clear and clarion call of Duty in the battlefields of life and who throws himself at the feet of the Lord for enlightenment and uplift. The goal of the work is *Moksha* or the attainment of the perfect and eternal liberation. We must hence approach the study of this holy work with a due sense of the greatness of the theme, the means, and the goal.

Thus we can well sum up the introduction thus. At the beginning of each Kalpa, the energies of the Universe which had been withdrawn into Him begin to have self-expression. They unfold themselves according to an infinite plan present to the mind of the Lord. Just as, at the commencement of the evolution of the energies by the will of the Lord begins the cycle (*Kalpa*), so also has the Lord's message of salvation to human souls been given for their guidance at the beginning of the cycle itself. This is the real significance of the Hindu Theory of the origin and meaning of the scriptures. Such message of purification and salvation is the Veda. The Veda teaches the *Pravritti Marga* and the *Nivritti Marga*. The former if followed properly and in a spirit of dispassion and detachment and devotion will lead to the latter and through it to God. The Gita teaches us this truth again and again, and modern commentators who do not recognise this and make action the final goal of life are people who have no real vision as to the real teachings of the Gita. They

think that Sri Sankara has suppressed action altogether. This view of theirs is due to a phenomenal error. A beautiful Sanskrit verse says:

न कर्माणि त्यजेद्योगी कर्मभिरस्यज्यते ह्यसौ ।

Sri Sankaracharya says:

अलंकारो ह्यस्माकं यद्वात्मावगतौ सखां सर्वकते-
व्यताहनिः कृतकृत्यता च ।

Hence according to him it is only he that has attained the beatitude of God-realisation that is free from the life of action, for the simple reason that he who is immersed in the nectar of God-realisation cannot act any more than a man in a state of deep sleep can act. But a disciplined life of selfless action and love is the only means to that end, and if any one gives up the means and pretends to have reached that end, he is easily found out and great is his fall. There is all the difference in the world between the man who gives up a life of action and the man whom the life of action gives up as being too high for its sphere. In regard to such pure and liberated souls, who are we, wallowing in the mire of selfishness and sin, to lay down the special paths that they should pursue? This does not mean that any one can take up life dedicated to devotion and contemplation irrespective of his or her birth, station in life, and fitness. Each person's Dharma is determined by his birth which itself is determined by previous *Karmas*. But the attainment of liberation may be due to the consummation of devotion and self-knowledge in the course of previous births or in this birth, and is irrespective of the particular social status or function of the individual. His actual work in the world of phenomena is determined by his birth and station in life. In the case of those who have attained to the highest raptures of God-love, God-vision, and cosmic consciousness, we can realise that the preliminary stage of *Nishkama Karma* and *Chitta Suddhi* alone could have led to such a glorious and heavenly consummation. Such rare and sweet liberated souls will compel our adoration by the very perfection that shines in them and makes ever their bodies a temple of purity and holiness.

(To be continued)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

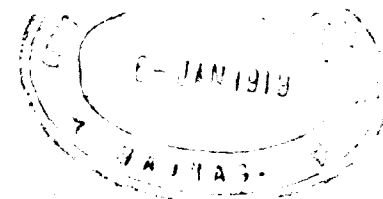
Dharma.

It has become the fashion now-a-days to talk loudly of *Dharmā* and its essentials but no one seems to have ever attempted to clearly define what that *Dharma* is. The orthodox view that *Dharma* is the mandate contained in the Vedas does not suit the so-called critical minds of the modern day as is evidenced by the bold declaration of Mrs. Besant that "Every *Sruti* should pass through the fire of thought and criticism," (*Wake up India* "Foreign Travel"). We have no objection to submit every *Sruti* to the fire of criticism but we want to know clearly the basis on which criticism can be rested. We must be clearly made to understand what is meant by "criticism"—that lofty term which has become the watch-word of the boasting section of the modern mind. Neither Mrs. Besant nor Mr. S. A. Vanešwar, that sound lawyer who wrote on the "*Cult of obedience*," has given a good and convincing account of it. We are left in darkness. But Mrs. Besant further added in her lecture referred to above as follows "What about historical criticism? What about the higher criticism? Are you sure that what you say is authentic, that there are not many interpolations to be found therein, and that no errors have crept in? Why should any particular set of books be kept sacred while all the other scriptures of the world have to justify themselves in the face of scholarship, in the face of knowledge, etc?" Really sensational are these words, and they certainly have had alarming effects on the audience as is evidenced by the present-day agitation for a radical reform of the society. We want to be more enlightened on "what is historical criticism?" rather than what about historical criticism? Without knowing what it is nobody will ever be able to apply the test to something else. But before dealing with this question of what is a valid and what is not a valid criticism, we shall try to explain how the ancient Aryans used to understand what *Dharma* is. The *mīmamsakas*, both *Purva* and *Uttara*, the chosen custodians of the traditional Vedic

lore, maintain that *Dharma* is "*Chodana Lakshana*" चोदनालक्षणोऽर्थो धर्मः' (चि. १.१.२). It means that *Dharma* is that which is indicated by चोदना or injunction or mandate, that is, the mandate contained in the Vedas. By a critical analysis of this *Sutra* the ancients from Jaimini downwards have understood that चोदना (*chodana*) alone is a valid *Pramana* as regards *Dharma*, meaning thereby that no other *Pramana* will be of any avail in regard to it. This leads us to inquire whether *Dharma* can be determined by the ordinary *Pramanas* or not. Why should *chodana*, or the sense contained in the verb in the imperative mood alone, be considered as a valid *Pramana* in determining the nature of *Dharma*? Why not the *Pramanas* as *Pratyaksha* or *Ratiocination* be accepted as such? This question again leads us to inquire still further whether or not *Dharma* is well known? If it is universally known, then there is no need to discuss it further? If not there is no necessity for us to discuss about it, for we cannot do that. If there is any clue about it, we may make an attempt worth the name to still further investigate into its nature. Moral Precepts evolved out of long experience running through ages of civilization owing to the gradual and steady awakening of conscience cannot constitute *Dharma*, although such precepts are to be found included in the *Smritis*, among *Dharma*. Why? Because there is no end for the process of evolution that is going on. What seemed to be perfectly innocent in one age was considered to be outrageous in another age. Even in the same age no two recognised intelligent leaders seem to agree not only in minor details, but also in essentials. This is a matter of every day experience. Hence we see clearly that unless there is an unimpeachable source from which we can draw our knowledge, we cannot be sure of our decisions on matters that should be considered eternal, for *Truth must be such*, being gifted only with a fluctuating conscience. Such a source is चोदना and hence, it is the only *Pramana* to determine धर्म.

K. G. NATESA SASTRI.
Vaidya Visarad.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vanī Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.] THURSDAY DECEMBER 27, 1917. [No. 10.

The Hindu Message stands for

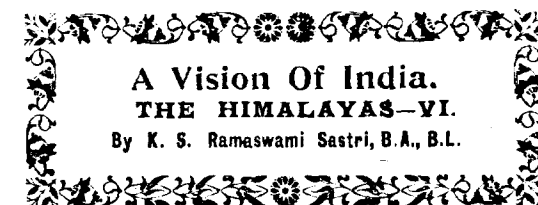
- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu *Dharma*,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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The Lord then came a radiant human youth
And said in truthful-seeming words of jest
That God was all unworthy of her quest.
With quivering heart and lips she said "In sooth:
He is the highest, holiest, mightiest, Truth.
Thou sayest ill of Him who is the Best.
When o'er the sea of my soul's dark unrest
Will shine the moon of His sweet grace and

ruth?"

At this the youth stood there confessed a God
Before the maiden's bashful down-turned eyes.

And said in words which heavenly comfort brought:

"On God-love's loftiest heights thy soul hath trod,

Thou art the Queen of God and Paradise
And I thy happy slave by penance bought."



The Hindu Message

THURSDAY EVENING 27, DEC. 1917.

"True Nationalism."

Our Anglo-Indian contemporary, *"The Madras Mail,"* in defining "true nationalism" for India in its issue of the 27th November last, holds that "a nationalist must be a person who respects the peculiar genius of a nation and desires it to have free play as far as may be," and that true nationalism must be "some system unlike any the world knows to-day, to suit her special national genius." He holds, also, that "self-government of the British or Dominion type is thoroughly alien to India," and that "so far, it is desired by an educated minority." Hence it logically follows that this "educated minority" are not "true nationalists."

The "peculiar genius" of the Indian nation had developed a polity of its own, and the main features of that polity are still traceable in the works which have survived from antiquity. If foreign visitors, residents, or adventurers had not intruded within these shores and taken advantage of the hospitality shown to them to sow discord among the princes and people of the land, there should have survived to this day a form of self-government *truly national* and "unlike any the world knows to-day." But as a result of the internecine conflicts of the 18th century, the indigenous powers fell irrecoverably into decline, and mostly disappeared. When the British ultimately triumphed, they did not attempt to restore the polity

that had fallen or one of the same kind, but established an administration suited to its position in the land and was guided in the framing of it mainly by the principles of government they had developed during their own political and constitutional growth in the West. It is these principles, or those logically developed from them, that are now in the ascendant and form the ideal to which the people of India have to aspire, and do aspire. "The educated minority" have for years laboured to give as much political education as possible to those sections of the masses below them whom they can reach, and to enlist their sympathy and support for the constitutional agitation which they have carried on to attain the goal of self-government. It must thus be clear that the self-government they have aimed at is, *and must necessarily be* "a self-government of the British or Dominion type,"—and not "one unlike any the world knows to-day." It is the only one which can, by a natural process, be evolved out of the present system, which is itself of Western origin and character. And it is the one which the British Ministry has *promised* to our people in a manner there is no going back upon and which the Right Hon'ble Mr. Montagu is here to arrange to introduce in a form calculated to satisfy the present needs and aspirations. Where, then is "the profound inconsistency of the Europeans who insist that self-government, as understood in the British Isles and the Dominions, should on Nationalist grounds be at once and definitely accepted as the one goal to which Great Britain is to work in India?" In truth, that is the only true nationalism possible now or in

the near future, and any other is false and not to be thought of.

Our contemporary is himself willing to admit that this kind of self-government "must" be conceded, "if and when a large proportion of India's millions are fit for it, and the majority of her sons seriously require it." *First*, as regards fitness, our contemporary has laid down no standard of judgment. Indeed, it is true of politics, as of swimming, that no one can become an expert unless one first practises the art. That the experimental steps already taken have been on the whole successful is conceded on all hands, and this could not be otherwise with a people who, like ourselves, have reared a great civilisation and possess honourable traditions of achievement in all branches of human knowledge and activity. Our contemporary insists that "a large proportion of the population" must be fit before self-government is given. He does not enlighten us as to the *exact proportion* which he wants, and for the obvious reason that no definite statement can be made. All are unanimous in declaring that India is far better equipped for self-government than England at the time of the Reform Bill. Why, then, should not a substantial beginning be made now?

Secondly, it is said that "the majority of her (India's) sons must seriously require it." In reply, we ask,—Did a majority of the male population of England exercise the franchise in 1832, or in 1867, or even in 1884? Before 1832 the number of voters was 300,000; just before the Reform Act of 1867 came into operation, the number was 1,370,000; before the Act of 1884, it was 3 millions; lastly, the passing of that Act raised it to 5

millions, *i.e.*, nearly a fourth of the entire male population. Therefore it cannot be claimed that the total number of electors form "the majority" of the male population. Of course, we know that it will be said that though the electors did not form a majority of the male population, still the latter too *desired* self-government. The answer obviously, is that they took no part in the government, and the government was not *self-government* for them, but only *other-government*. Hence, only the electors can count, when we speak of self-government; and so we are right in saying that the electors did not form a majority of the male population, and that is an effective reply to our contemporary. Thus England had self-government even when only a small fraction were fit for, or required, self-government, and at a time when the literate section of the population did not form a larger fraction of the entire population than we see in India to-day.

Our contemporary then proceeds to state his views (1) on what he calls "the real India," and (2) the goal of self-government it will decide upon when it desires it. As regards the *first* point, our contemporary says:—"The great bulk of the people are still quite incapable of forming an opinion on either the abstract virtues of British and Colonial self-government or its applicability to India; and these are the real people of India, in that they hold far more firmly to distinctively Indian ideas than the average Indian intellectual does." Even in the West, great constitutional lawyers are still often found to discuss the "abstract virtues" of forms of government; and experiments in constitution-making

abound and often assume a practical importance in current affairs. Not only are we here reminded of Carlyle's dictum regarding the people of England as "thirty millions, mostly fools," but a great Englishman has declared that, in all Western forms of government, "the foolish majority raises its will to the dignity of law." Hence, when even constitutional experts cannot agree as to the "abstract virtues" of systems of government, it is no wonder that "the great bulk of the people" in India are unable to do so. The only question, therefore, for consideration is whether they can find or choose reliable national representatives and leaders to look after the interests of the Indian nation of the future. Here they have not been hitherto found wanting, if we may judge by the manner in which those who have so far obtained the elective franchise have been known to use their rights. Every nation or community must be judged by its leading men; and no Indian Community has been found wanting when asked to choose its leaders,—at least in the great majority of cases.

In this connection, our contemporary hopes for much from "the now very evident desire (among "the real people of India," as he calls them) of differentiating themselves from the Brahminical-legal monopolists of political power,"—he hopes that "the best minds amongst the slowly-rising communities will shy of pursuing the same lines of study and speculation as the Brahmins." In reply to this, we say that the Brahmins have no political power of any kind, much less a monopoly of it; that the Brahmins form as much a part of the "real people of India" as the Non-Brah-

mins; and that what God has united, no man can put asunder. In light and shade, in sunshine and frost, the Brahmins and Non-Brahmins have pulled well together for ages, and will surely do the same in all the ages to come. When our contemporary speaks of the "now very evident desire (among certain people) of differentiating themselves" from the Brahmins and their Non-Brahmin comrades, he evidently refers to the microscopic minority of Non-Brahmins who have been set up by interested men to oppose Indian Constitutional reform and who have been disowned by the majority of Non-Brahmins everywhere,—both in the towns and the villages of South India. So there can be no hope of being able to put back the clock of Indian progress through help from that quarter, and our contemporary must possess his soul in patience and resolve firmly to face the situation and to co-operate with our people and their leaders in making the future Government scheme, whatever it may be, a success.

Secondly, our contemporary hopes that when "the real India" of his imagination resolves to declare the kind of self-government suited to it, it will "work out some system unlike any the world knows to-day, to suit her special national genius, but will desire the retention of certain British authorities to hold the balance between her many races and creeds." Here our contemporary betrays—without the least justification, as we think—his fear lest the Indian leaders of to-day, in their efforts to secure self-government at an early date and the first substantial steps towards it at once, are actuated by the desire to get rid of all British authority or influence

in the Government of India. Our leaders aim at no such thing, but rather at the full and cordial co-operation of the representatives of all Indian and Anglo-Indian Communities in the task and mission of building up an Indian Nation worthy of its place among the self-governing Communities of this great and glorious Empire.

Responsible Government.

MR. CURTIS' LETTER—I.

The memorable announcement of the 20th August was to the effect that the goal of British policy was "the progressive realisation of responsible government in India, as an integral part of the British Empire." Mr. Curtis says that by this announcement the National Congress "got something else and indeed something more than they asked for." To this we cannot agree. What the Congress asked for was "Self-government in India at an early date." Now, self-government is nothing more, and nothing less, than "responsible government." For, autocracies and aristocracies have passed away from the world never again to return to it. Government by the people lives as a fact or as an ideal,—as an ideal where it is not a fact. The whole people can assemble for purposes of government only in city-states, and not in big or nation-states. Hence the representative form of government has become inevitable in all modern states where popular control over government is a reality, and all representative government is, in more or less degree, responsible government. Self-government and responsible government are, in essence, the same, and responsibility commonly lies to the people of the

country for whom the government lives and works. At present the Executive in India is responsible to the people, Parliament and Ministry of the United Kingdom of Great Britain and Ireland,—*directly* to the Ministry through the Secretary of State who is a member of the Cabinet, *indirectly* to the people and Parliament. Hence we are styled—or rather degradingly branded—as a *dependency*. A government like the one now prevailing in India has become an anachronism and a snare,—for it ignores the Indian people and their leaders and their views of policy. If the Indians were aimless, voiceless, and disunited, as they were 30 or 40 years back, a government from outside, but one determined to preserve order and peace while keeping the scales even between all persons and sections of the community, would continue to be the best possible for us, as it has been in the past. But we ardently desire to be placed in an honourable position of equality with the other self-governing dominions of the Empire. We have also undergone the probation of many years of training, of discipline, of preparation, and now of co-operation with all other nations and communities within the Empire in the sacrifices, sufferings, dangers, and glories of an unexampled process of warfare against the common foe. It is thus no longer possible or proper to refuse to us the status of equality with them to which for years we have persistently, passionately, and patriotically aspired. That means the creation of a new machinery and new powers of government which would raise the Indian people to the same status of freedom which the Colonies and Dominions enjoy under British suzerainty. Self-government,

then, comes to be synonymous with Responsible Government, and the Government of Mr. Lloyd-George is entitled to the eternal glory of rising above all paltry and petty considerations to a true perception of the needs and ideals of the present age when they made the announcement of the 20th August last. Mr. Curtis, though he contradicts himself in saying so, is right in saying of the Ministry of Mr. Lloyd George that "Responsible government must have been used in the place of self-government with a full knowledge of the meaning it conveyed." To deny it is to assume that the British Government is as irresponsible as its critics themselves who are actuated by the love of ascendancy natural to a class which has reigned supreme in India and developed into a new order of group of Indian society known as "sun-dried bureaucrats."

The practical questions now are,—To what assembly is the Indian government to be made responsible, and what is to be its constitution? What does responsibility mean? Sir James Meston has recently spoken of "responsibility through an elected legislature to the people." What is to be the people, *i.e.*, the electorate, and who are to be its representatives? On all these questions the attention has been concentrated in recent discussions all over the land. Again, there is the important question,—By what successive stages are we to reach the goal of full responsibility of government to the people? Mr. Curtis asks the question,—“Why cannot the final power of removing and replacing these executives be transferred at one stroke from the Secretary of State to Indian electorates?” The announcement of the

20th August contains the statement that the British Government and the Government of India must be the judges of the time and measure of each advance, and they must be guided by the co-operation received from those upon whom new opportunities of service will thus be conferred and by the extent to which it is found that confidence is reposed in their sense of responsibility. Mr. Curtis interprets this to mean that “the British government at the moment of announcement sees no electorates to whom it can transfer the responsibility which now rests on itself.” Hence he says that “its immediate task is to develop such electorates in India, and in such a manner that it is possible to test the reality of the development.” We cannot agree to this view. We consider that Mr. Curtis is wrong in thinking that the British Cabinet's pronouncement of the 20th August was chiefly concerned with the question of “removing and replacing the executive in India.” Nor do we think that the British Cabinet can ever transfer “the responsibility which now rests on itself” altogether to the Executive or the Legislative Council in India, or even to the electorate in India. The British Cabinet, at present, is *ultimately* responsible for the position of affairs in the Empire, and this it cannot transfer to anybody in India, or elsewhere in the Dominions of the Empire. The British Cabinet had before them only the task of giving expression to its appreciation of the position and aspiration of India in the Empire and of its services to that Empire; and the announcement was made that India is to have “responsible government,” and that forthwith steps are to be taken to make a

start which would lead to “responsible government” at no distant date. Mr. Montagu's mission is to determine the nature of that start when the time comes to make it.

We have indicated above the nature of the questions he has to deal with. They are three in number,—(1) the powers of the New Indian “responsible government,”—*i.e.*, the extent of the responsibility that is to be conferred on the Indian government that is to be; (2) the constitution of the electorate; (3) the constitution of the legislative assembly. We shall follow Mr. Curtis' views and schemes as they develop themselves in successive letters in regard to these and other topics.

Notes and Comments.

A writer in the *Quarterly Review* for January 1917—Mr. W. C. D. Whetham—writes as follows:—“Early marriages benefit the population in two ways. They increase the number of years of potential parenthood, and thus, in natural circumstances, the number of children in the family. And they also shorten the interval between succeeding generations and thus bring the new crop of children sooner into the world.” Here is the justification of the holy Rishis who founded the Hindu civilisation. The value of early marriages will be great in Europe after the present war. Hitherto the European idea has been that marriage is a nuisance, as it means the curtailment of freedom and the intolerable burden of the care of children. It was this idea that inspired the notorious Knowlton pamphlet (now withdrawn from publication) and led to the memorable litigation in which the late Charles Bradlaugh and Mrs. Besant figured as defendants. In recent years, the declining birth-rate has been the subject of much sentimental weeping and gnashing of teeth in France, and to some extent even in England, but the prejudice against lawful wedlock and its

troublesome consequences has remained. But after the terrible destruction of adult life in the war now being waged with relentless and unexampled ferocity, early marriage will be needed and is advocated by the writer in the “*Quarterly Review*” above-named in order “to recuperate the ravages of war in the upper and middle classes.” He says that “the marriages of men of twenty-three or twenty-four should be warmly encouraged.” India, we must not fail to remember, is a tropical country where men ripen earlier and decay faster, and so there is not the least harm in our men marrying (in the real sense of the term) at 21 or 22, and that is what usually happens. Manu recommends that Indian marriages—*i.e.*, betrothals—should ordinarily take place at 24 for men, but they may take place earlier too. We thus see that the wisdom of the Indian sages is justified by the sound sense and the lesson of present-day experience in Europe.

All public men have accepted the principle of communal representation. The Brahmins, as one community, are to have their own representatives. So far well and good. But in all Non-Brahman Conferences where schemes of representation are framed,—as, for example, the Tinnevely Non-Brahmin Group Conference—it is stated that “all those who *claim* to be Brahmins should be voters.” This virtually amounts to the denial of any representatives to those who have been *recognised* as Brahmins and who cannot therefore feel the need to “*claim*” to be Brahmins. Nothing can be easier than to *claim* to be Brahmins. In recent years, the *claim* has been advanced by various communities such as Sowrashtas, Visvakarmas, Vahnikulas, &c. The “holy thread” is worn more largely than ever in these days, and there is nothing to prevent any body from *claiming* to be Brahmins. If a *mere claim* is to confer the legal right to vote, these new claimants can easily form the majority. The effect will be to completely swamp those who have been *recognised* as Brahmins from the remotest times and on whose behalf, as the class possessing the Shastraic right to the rendering of the spiritual

ministration needed by the rest of the Hindu Community, the men of the past ages have created numerous religious trusts and endowments and conferred gifts of all kinds. It is only the Smarthas, Vaishnavas, and Madhvas, and also the few Adi Saivas that have been recognised as Brahmins in the past and for whose benefit the endowments and charities of all kinds above mentioned have been made. These alone are entitled to be included in the future Brahmin electorate, and not those who "claim" to be Brahmins. The fact that these Brahmins are, several of them, employed in various secular avocations to-day does not make them cease to be Brahmins. For secular employments are *not closed* by the shastras to the Brahmins but are permitted to them at all times for the gaining of livelihood, and so they continue Brahmins to this day, and are alone entitled to vote as Brahmins,—not those who "claim" to be Brahmins.

Mr. Jinarajadasa said at the Gokhale Hall, Madras on the 11th Instant:—"About the year 1909, Mrs. Annie Besant had made a pronouncement that before very long there would come to the world a great teacher with his message to the whole world. Since then, she has been repeating that statement, and she had a reputation to stake, as she was known in the four continents as a great spiritual teacher." He then proceeded to ask them "to prepare beforehand to accept Him." It seems to us absurd and foolish that men should "accept" a teacher before knowing what he teaches. And then Mrs. Besant's "pronouncement" on a matter is no guarantee that she will long stick to it. She has no doubt a great "*reputation to stake*," but she stakes it on the advocacy of successive causes, and her gains and losses therefrom come upon the world with such lightning rapidity that one stands bewildered by the kaleidoscopic marvels of her unique and erratic course in the life she has lived. Mr. Jinarajadasa and numerous other followers certainly admire and some even deify her as a "great spiritual teacher." This is certainly a great credit to her. But we can prove

that many of her interpretations of Hinduism are manifestly faulty, and she herself once avowed that "her experiences with Mr. Leadbeater on the higher planes were due to glamour." Lastly, why is this particular time chosen by Mr. Jinarajadasa to revive Mrs. Besant's old "pronouncement" of the year 1909 regarding the "coming of a great teacher to the world." Her persistent advocacy of Home Rule, her recent internment, and her election to the Presidency of the Congress have made her the most prominent character to-day on the stage of Indian public life. So, her followers evidently think that the revival of this old "pronouncement" of hers regarding the coming avatar or teacher will easily gain credence and acceptance among the Hindu public. Again, we should like to know whether her two Brahmin wards, the sons of Mr. Narayaniah, have completed their studies in England. Is Alcyone soon to return to India? We fear that Mr. Jinarajadasa is simply flogging a dead horse. Theosophic Avatarism is dead for ever and ever.

The Twentieth Century, too, has its Don Quixote tilting at the windmills. Mr. George Joseph, M.A., Barrister-at-law is our illustrious Don, and Brahminism is one of the Indian giants he is fighting gallantly, even heroically. For, as President of the Non-Brahmin Group Conference at Tinnevely, he said:—"The Bureaucrat in administration and the Varnashrama Dharmist in Hindu Society are spiritually kin. The bureaucracy should bind itself with Brahminism in hoops of steel. We who fight for equality and responsible government have against us Bureaucracy and Brahminism." Mr. Joseph is a Christian and has nothing whatever to do with Hindu society or Brahminism. He despises us as idolators and pantheists in religion, and the sacred authorities whom we accept and adhere to are of no significance and value for him. No Brahmin can ever cross his path in social or religious life. Moreover, in politics to-day, he himself acknowledges that it is "the Non-Brahmins that have rallied to the support of political Brahminism,"

while "Brahmins have carried aloft the banner of responsible government." He further says,—“As for myself, I have no doubt or anxiety for the future.” Why Mr. Joseph, M.A., Barrister-at-law should tilt at what he calls "brown bureaucracy" seems inexplicable, unless it be that he is resolved to snatch away his laurels from the heroic and valiant Knight of La Mancha. May the Lord Jesus and all the saints of Christendom find this contemporary Don of ours a fitting future of worthy service as the chivalrous champion and Knight-errant of "equality and responsible government." It is the Brahmin's appointed function to invoke the blessings of Isvara and the Devas. But we must not forget that Mr. Joseph is a Christian, and so we invoke the Christian God or Incarnation on his behalf. Our excuse is that, as the Christian calls the Bible his *Veda*, so we, for the purpose now in our view and so far only, take it on ourselves to send up an invocation to Jesus on Mr. Joseph's behalf. It may be that a Heathen's prayer is rejected. But the Hindu is both tolerant and resourceful under the stress of unforeseen exigency.

The Presidential Address at the Non-Brahmin Conference at Tinnevely.

(By R. GANAPATHY AIYAR B.A., B.L.)

According to Mr. Joseph, the difference between autocracy and democracy is only an "irresolvable question of faith or dogma," "Absolute monarchies have reared great civilizations, century after century," "the problem of statesmanship is the same for all the Indian Communities; the possibility of economic resuscitation is the same for all; the disabilities under which we live, and which we seek to remove, are fundamentally the same; and the final redemption, when it should come, cannot be essentially different for the great Religious Associations". These are some of his premises and conclusions, jutting out prominently from the midst of an array of violent abuses showered over the Brahmins' head and from the midst of a number of

inconsistent and ill-digested assertions and dogmas that fill up the pages of his Presidential Address. He further explains that "Home Rule means in politics government responsible to the duly elected representatives of the people, and through them finally to the people themselves"; and the Brahmins have long accepted this position also, though it is not necessary to limit the explanation in that way. Mr. Joseph was invited to occupy the Presidential Chair of a *Political Conference* in opposition to Dr. Nair and his party and to support the Congress scheme in the framing of which the Brahmins are supposed to have a large share. When there is thus a complete agreement between him and the Brahmins in the Political field, it is inexcusable that he should have gone out of his way and disgraced the Presidential Chair by launching a virulent diatribe against the Brahmins and "unscrupulous Brahmin Officials" in their absence and unnecessarily stir up class hatred. In his view, "right through all the centuries, people have made a mess of the things that make for liberty, self-respecting citizenship and the highest type of manhood," *whatever these vague words may mean*. He shows the cloven feet of the Christian, when he says "In social arrangements (under Home Rule) caste will die and there will be equality and freedom of opportunity; in religion, a priestly order will vanish and man will be given the liberty of himself facing and dealing with the God of his faith or imagination." One wonders what kind of religion this may be! But, what has religion and its social arrangement to do with the address on the Political platform? Why should the speaker, chosen for political purposes, abuse the opportunity and suddenly change into a religious and social preacher? Home Rule or Self-Government has been accepted to be better than Good Government; but, *why should it take that particular form which was wrought in the seething furnace of decaying France?* Why should the social and religious arrangements that enured and strengthened the Hindu Society for thousands of years be also brought to the furnace and destroyed?

The reasons for this abuse of opportunity are not far to seek. Mr. Joseph began his Presidential Address by stating that "It is not without significance that their choice of President should have fallen upon a member of the Christian Community", and that "the spirit of liberty working through the Indian peoples for the shaping of a new social economy and a deepened sense of brother-hood is essentially Christian and, therefore, demands the contribution of the *Christian experience for its richest operation*." Well 1917 years have nearly passed for the operation of this *Christian experience* and this supposed Christian spirit of liberty and brother-hood. Of these, nearly 1790 years passed away with no claim to any such liberty or brother-hood. Whatever might have been the good things taught by Jesus Christ to the fishermen of Galilee, the Crusade, the Inquisition, the Auto-de-fei, the Religious wars of Europe, the most inhuman slave trade, the extermination of the aboriginal races of America and Africa and hundreds of other national crimes are all written large in bloodish red in the pages of history and disgrace the Golden Book of God. "Between the Rome of heathen Caesar and the Rome of Christian Peter, which was crueller? Which was worse?" It is well known that "Christian love among the churches look the twin of heathen hate" and "Christian conquerors took and flung the conquered Christians into flames." "Have the Christians grown at last beyond the passions of the primal clan"? If any doubt remains, look at the present war and diplomacy in Europe, a daily tale of enormous woe and destruction. One may even venture to say that the so-called Christian brotherhood never extended beyond the Christian fold or beyond the purpose of militant propagation, religious or political, as in China or Japan. In fact, if Europe progressed, it was in spite of the benumbing effects of Christianity.

The oppression of the Christian churches, the piercing darts of Pascal's letters, the thunder of Voltaire, the rack-rent of the land-lords, and the consequent agrarian disaster, the cupidity for power and several other similar causes unsettled the society

and brought about the most destructive French Revolution and out of the ashes of its burning fields rose the desperate cry of "Liberty, equality and fraternity."—a cry that could not even survive to the time when Mazzini planned the freedom of Italy. This "new Illumination of Liberty, equality and brotherhood" flashed for a while, like a wil-o-the-wisp, through the inner sense of Europe and soon passed and died away; and the French Revolution also proved a failure. Why? The method of retaining in man these heavenly qualities was not known. How can sober facts be laughed to scorn by hundred texts? How can you "tumble Nature heel over head, and set the feet above the brain and swear the brain is in the feet?" It has been reserved only to the ancient people of this sacred country to teach the World how best to preserve these heavenly sparks of fire in the *pravritti marga* of the busy work-a-day world, without being consumed by them: "for freedom is also free to slay herself" and "demos ends in working its own doom". Brahminism has been always upholding law and order in the past and wherever sound law and order is kept up Brahminism will prevail.

To Mr. Joseph, it is "a strange paradox, that the men who are born Brahmins are asking for application of anti-Brahmin democratic principles and that the Brahmins have carried aloft the banner of responsible government; *whether they have not committed political suicide as Brahmins is one of the problems of the immediate future*." Mr. Joseph is very frank indeed. Well, to a Christian who is nursed to believe the beginning of the world to be not beyond 6,000 years, whose conception does not extend beyond the narrow ken of the garden of Eden and the Satan therein, whose sympathies are limited to the descendants of Adam and Eve, who is not restrained by anything higher than the fear of purgatory and hell, such a behaviour of the Brahmins will ever remain a paradox and a puzzle till his Day of Judgment, and, in his petty-mindedness, he may wish the effacement of the Brahmins off the Earth. But to the Brahmin, who has unravelled the mysteries of life and death and adopted the means of

attaining liberty even from them, who has laid down the means of obtaining equality even with God himself, whose far-seeing vision has harmonised the brother-hood of every imaginable thing and who has to pray every day, not for his daily bread, but for the welfare of all the living things, such a suicidal behaviour is not a paradox. The vision of his duty throughout the long long ages of the past has been to seek the welfare of all living things and it still remains the same, however much it may be dimmed by the changes and passions of the hour. If the Brahmins were selfish and looked to their own benefits, they might have with much greater advantage, "bound themselves with the white Bureaucracy in hoofs of steel."

If the ancient Indian culture and the landmarks of the country be swept away by inciting the Non-Brahmins, India will undoubtedly be an easy prey for the spread of Christianity. That is the way in which Mr. Joseph has conceived his scheme of Indian Reforms and the unwary Non-Brahmins are unconsciously getting into the snare. That is why this young knight-errant of Indian Christendom, hailing from Travancore, while attacking the "White Bureaucracy" (consisting of anti-democratic Christians), fights the wind-mills on the way, like the Don Quixote of old, and runs amok against an imaginary "Brown Bureaucracy" (admitted to consist of suicidal democratic Brahmins), and even the cosmopolitan character of Theosophy affords no protection, "*in this bout of abstract reasoning*", (not a drunken bout, let us be consoled) and further lays his lance at rest to pierce the Native States, not even sparing the sacred memories of the dead. By all means, let him "salute Dr. Nair" (even prostrate before him) as the guru of this pastime of chivalry "in pouring the vials of his wrath on the Brahmin": But let the salute or prostration be done in private, not in public, before the Non-Brahmins of Tinnevely, who may be expected to have a wish to live in peace and harmony with their Brahmin neighbours. Already Mr. Norton had to admonish a section of them from making a laughing stock of themselves, in support-

ing "the White Bureaucracy" out of antipathy to the Brahmins. Why should another section of them require the admonition of probably a Gandhi to put down the Brahmin hatred caused by Mr. Joseph? That is the danger of the Non-Brahmins putting themselves under the lead of Christians. Like the Non-Brahmins of Tanjore District that met at Thiruthuraiipoondi, they are also sensible people desiring to live in peace and *love their neighbours* but for the intervention of the parental solicitude of Christians.

But let our Non-Brahmins take to heart the lesson furnished by the history of Japan. When a great Civil war was raging amongst the several clans in Japan, in the year 1848, the American Naval Commander Perry was waiting with open arms in the Japanese harbour, with the American Warships, (like our obliging Christian friend) ready to assist one side or the other: but, for a long time, both parties went on without the help of the outsider, till at a last one party was driven to despair, and sought his help but, soon rejected with scorn the proffered help so gladly given, owing to the taunts of the other party and preferred rather to be defeated. But for this good sense and manliness, Japan would have been a part of the United States long long ago.

Only four years ago, when another Group Conference of the same Districts, but consisting of both Brahmins and Non-Brahmins, was entrusted to both Mr. Joseph and myself as secretaries, Mr. Joseph did not evince any desire to attend even the business meetings and absolutely refrained from even attending the Conference even while he was present in town. But, that was a time when our Christian friends were not bold enough to announce in public the cherished object of "*ending the (supposed) Brahmin Supremacy and achieving it soon by breaking up caste*." But now, the apple of discord thrown by Mr. Montagu, is the proper time for the Priams of Troy to see the several parts of the Hindu body corporate in all their underlying nakedness and raise their pistol at the head. The passion and confusion, now raging from the feet to the head of the country, is the

proper time for young buds to shoot up in varied colours. Let us now see what a Christian Barrister of Tinnevely of advanced age and ripened experience, who has travelled much in England and Europe and discussed political questions with eminent statesmen, who was a Home Ruler long before Home Rule was thought of by the Indian Public, has to say on the subject, after working in the political arena for more than 30 years. This respected veteran Congressman, Mr. P. Peter Pillai, in a letter dated 18-9-1916 to the President of the Oudh Talukdars' Association of Lucknow, writes as follows:—"I have contributed about 100 articles on famines in India and about 50 on the elevation of the so called 'depressed classes.' In these, I discussed the labour question which affects most materially the landed community and agriculture. The labour problem is almost identical with the problems affecting the *much misunderstood and misrepresented caste system*. There has been a movement for sometime to start and work a Varnasrama Dharma Conference. In May last, one such Conference was held here, a copy of the proceedings of which I enclose herewith. It has been proposed to hold a Conference for All-India at Lucknow and *the people in these parts will be very happy*, if arrangements can be made to hold a Conference of the kind at Lucknow for All-India. It need not identify itself with any present Conferences and Congress. An early reply will oblige." Such is the wisdom and tolerance of age, experience and sober thought.

It is a matter for great satisfaction that the keynote of the Welcome address of the Reception Committee Chairman was far different and sober, without being disgraced by any of the ill-conceived hatred of the Brahmins. The Christian President might have taken a clue from him when he advised that "there was no good in indulging in mere abuse or using violent language"; but that was too good or too late to benefit the President who had his Address already printed and who had probably a different purpose in view. It has come to my knowledge that the attack on the Brahmins was deliberately made by him.

Our only prayer is that there should be peace all round and good will between all the Communities, adhering to their respective duties and enriching the Motherland as in the past in varied ways.

Pencillings by the way—VIII.

BY S. P. THIAGARAJAN.

When we maintain that the ancient Hindu polity was essentially democratic, and are asked to demonstrate it, we have to face some obstacles, formidable for the moment. There are a set of critics who want us to explain why a democracy—genuine, as we call it—"based on a stable social order enthroned on a spiritual basis" should have decayed. The critics of this stamp obviously labour under an illusion. We must remind them that it is absurd to confound stability with force or the greatness of a thing with its duration. And in order that a genuine democracy, like the ancient Hindu polity, should subsist in one country of the world, it would be necessary that institutions, of a similar tendency though not of the same kind, should be introduced into all the other nations. It is only an application of this truth when we maintain that though Dharma has its ebb and flow, it is never destroyed. The other set of critics have apparent justice on their side. The materials of Indian history are in a most chaotic state. As one of the choice spirits of this age once wrote to the present writer, such of these materials as are available have rarely been worked at with a free and open mind by Indians unspoilt by the craze for Westernisation or the still more degrading desire to be pat on the back by some Western scholar. Under these circumstances they who maintain the essential democratic nature of our ancient polity have only tradition to go upon. Nor need this be a matter of regret. Tradition is only the concretisation of a nation's culture and history; one may always depend upon its luminosity. The reader will be so good as to note the essential scope and aim of these notes, so often adverted to. This said, I proceed with the less hesitation.

The most serious as well as the most pusillanimous charge levelled against the Hindu polity is that the laws were dictated by an interested oligarchy. It has been objected that the selfish aims of a particular caste were furthered by those laws. What these selfish aims are and how the law furthered them has never been demonstrated by these sapient critics. The whole clamour in this presidency at least illustrates the art of ushering in new parties in our political world. A political aspirant in modern India begins by discriminating his own political interest; he then contrives to discover some doctrine or some principle which may suit the purposes of a new association, having previously calculated on those interests which may be collected around and amalgamated with his; and which he adopts in order to bring forward his party and to secure his popularity. One of their chief planks is a persistent vilification of the lawgivers of the race. Of our laws, the latest Convocation Orator says:—"A system of law, beyond the comprehension of our Western customs, allowed every man to rise in his own sphere up to the highest steps of fortune without, however, making it possible for him to overstep the bounds of a social order where covetousness and rivalries are the first results of liberty."

Says a distinguished and authoritative writer:—"In the consideration of laws a distinction must be carefully observed between the end at which they aim and the means by which they are directed to that end, between, their absolute and their relative excellence. If it be the intention of the legislator to favour the interests of the minority at the expense of the majority and if the measures he takes are so combined as to accomplish the object he has in view with the least possible expense of time and exertion, the law may be well drawn up although its purpose be bad; and the more efficacious it is, the greater is the mischief which it causes." Judged by this test, the Hindu legislators come out of the ordeal in shining colours. I shall, in a minute, shew the evils of democratic legislation as well as those of legislation by an aristocracy and show

also how the ancient legislators were able to steer clear of both these evils. It is sufficient to remark here, without going into elaborate arguments, that the single end at which the ancient Hindu legislators aimed was that each soul of the great Community should be able to realise God and the serenity of an abiding Peace. With this end in view, which is surely the end aimed at by all men of whatever religion, they laid down that purposive organisation which, spite of many rents and defects, still has its centre safe. The laws they laid down were no doubt the work of an aristocracy—but they were not an aristocracy of wealth, nor even of mere intellect. But I am anticipating.

The mutability of the laws is the greatest evil of democratic legislation. But they generally tend to promote the welfare of the greatest possible number, for they emanate from the majority which, though liable to error, cannot have an interest opposed to its own advantage. Moreover the poor being always the majority, the interests of property are likely to suffer by legislation. On the other hand, when an aristocracy makes the laws, the tendency is for wealth to be concentrated in the hands of a minority. It therefore holds good, as a general proposition, that democratic legislation is useful to a greater number of citizens than aristocratic legislation. This is however the sum-total of its advantages. Against this must be put the truth that "aristocracies are infinitely more expert in the science of legislation than democracies can ever be." Aristocratic legislation proceeds with the dexterity of art; it understands how to make the collective force of all its laws converge at the same time to a given point. The laws of democracies on the other hand says a learned writer, "are almost always ineffective or inopportune."

Let us look, now, at the Hindu legislation. Mutability indeed has never been charged against it; on the other hand its very lack of this quality makes our pseudo-reformers indignant. The aims of the Hindu polity have been set forth above and the laws and the social organisation were framed to meet this end. The laws

activities have perforce been scattered and ineffective. Attempts have been made in these last few years to bring together these scattered forces, but so far they have been on the religious side only. But the memorable Dharma compasses all forms of human action and it is time this wisdom was brought to bear on the chances of the politics of the hour—over which nations go to war and ruin. The "Hindu Message" is the offspring of this realisation that the great body of conservative progressivists should have a common platform and that the ancient wisdom should be brought to bear on the complex problems of the modern epoch.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The Orthodox Hindu Movement. The 1st Quinquennial Report

MR. N. K. RAMASWAMI Aiyer writes:—

To The Editor of the HINDU MESSAGE

SIR,

I shall give herein a short Progress Report of our Movement up to date, to be followed by similar reports from time to time. I shall divide this article into three sections, (1) the present situation (2) the actual work done and (3) the special work just on hand.

I

These seem to be bad days for orthodox Hinduism. We first had the Arya, the Brahma and other Samajas. Then we had the Social Reform movement. This was followed by Theosophy, which began as the upholder of Hinduism, but has now begun to attack Varnashrama Dharma and the Hindu Marriage Ideal—the two mainstays of Orthodox Hinduism. We hear now of Neo, Protestant, Liberal, Cosmopolitan, Missionary and Esoteric Hinduism. Lastly we have the non-Brahmin and the Panchama movement. Our movement has now been organized to counteract the above Movements. The time has come in this country as it came in the West for Protestant or heterodox Hinduism to organize itself as different from Catholic or Orthodox Hinduism. The various above movements will all be comprised under the former. There is no good in being intolerant towards each other. We must take life as it is and see that our differences in social and religious matters do not interfere with our national unity in Politics. That political unity is possible along with Religious

and social differences is becoming evident daily in our national life. Our Movement stands for Varnashrama Dharma and Orthodox Hinduism. It insists on samskaras, at least on sandhyavandana and sbraddha, accepts caste by birth and pre-puberty and single marriage ideal, especially for Brahmin girls, and is against inter-dinner and inter-marriage between Brahmins and non-Brahmin Hindus, as well as non-Hindus, conversion from other religions or reconversion of Hindu converts, and foreign travel, especially for Brahmins. We believe in the Divine authority of the Vedas, the smritis and other shastras and recognise long-established Hindu usages and acharas. Orthodox Hinduism is quite consistent, nay, is alone consistent with National Progress as well as Home Rule, for Varnashrama Dharma is the highest embodiment of Federalism in Religion, Sociology and Politics, while Home Rule is but an application of it to Politics alone. Varnashrama Dharma is the best synthesis of Science, Philosophy, Religion, Sociology and Politics and is the soul of Hinduism.

II

The Pioneer Varnashrama Dharma Sabha was started at Guntur in 1913 along with the Andhra movement. The 5th Guntur District Varnashrama Conference was held this year along with the District Conference at Repalle. The 1st Andhra Varnashrama Conference was held along with the Andhra Conference at Bapatla in 1913 and the 5th this year at Nellore along with the 5th Andhra Conference. The Madras Varnashrama Dharma Samrakshana Sabha was started in 1915 and it held its 2nd anniversary and Conference this year at Thethiyur, a Brahmin Agraharam in the Tanjore District. The 1st Madras Provincial Varnashrama conference—which was also the Andhra Varnashrama Conference of that year—was held along with the Madras Provincial Conference at Nellore in 1915 and the 3rd Provincial Varnashrama Conference was held this year at Cuddalore along with the Madras Provincial Conference. The Kumbakonam Asthika Sabha was established in 1915 by His Holiness Sri Kanchi Kamakoti Peetam Jagadguru Sankaracharyaswami of that place on the Sankarajayanti day—the very day he took his seat as the Head of the mutt and its 2nd anniversary and Pandits' Varnashrama Parishad was held this year at Kumbakonam. The 1st Tanjore District Varnashrama Conference was held at Mayavaram in 1915 along with the District Conference. A special Varnashrama Conference along with the 1st anniversary and Pandits' Varnashrama Parishad of the Kumbakonam Asthika Sabha was held there last year. The 4th District Varnashrama Conference will be held next month along with the District Conference. The All-India Varnashrama Conference was started last year at Lucknow on the occasion of the Congress and it will be held at Madras whenever the Congress meets there. Last year the Pioneer students' Varnashrama Sabha was started at Trichinopoly on the occasion of the District Varnashrama Conference and its first anniversary was held this year. Students' Sabhas have been established also at Kumbakonam, Mannargudi, Madras and, Madanapalli at which last place the 1st Chittur District Varnashrama Conference was also held this year. The Madras Sabha started a monthly English as well as a Tamil Varnashrama Dharma journal in 1915 and its

Reply to objections to Varnashrama Dharma.

[ADAPTED FROM 'VEDANTA DIPIKA']

"We have lost our solidarity on account of the differences due to Varna and Ashrama. Hence only our country has lost its independence and we have become a subject race. If the caste distinctions are done away with then only we will get Self-Government. Therefore we should try our best to obliterate the Varnashrama distinctions". Thus say some people. Let us consider this a little.

Our country did not lose Self-government till 1200 A.D. Prior to that Harsha reigned as the supreme king and the Gupta dynasty of kings ruled for more than three hundred years. History says that they all ruled the land quite in accordance with the canons of Dharma and that the people were then happy. Before the Guptas the Maurya dynasty of Kings ruled the land. Several other powerful royal dynasties reigned according to history both before and after them. Our Itihasas and Puranas say that several ancient Hindu Kings governed the land for thousands of years wisely and well. During those periods the Varnashrama distinctions did exist and they formed in no way a bar to the unity and solidarity of the people. Each preserved his own rights and duties. The Mahammedan invasion of our land began in the eighth century. They captured Delhi about the 12th century. They became masters of almost the whole of the country in the 15th century, and they lost it gradually in the 18th century. The Persians who have no caste distinctions lost their country to the Mahamedans in one day and themselves became Mahamedans. Turkey, Turkistan, North Africa, Spain and Portugal became subject to the Mahamedan yoke though they had no Varnashrama distinctions. Further they mostly became Mahamedans themselves. Burma which knew no caste distinction became subject to the English in one day. Therefore the Varnashrama distinctions can in no way be accounted as the cause of a country's losing its independence.

Jayachandra and Prithuraja quarrelled with each other and the former requested Mahamad Ghor to invade the kingdom of Delhi. In the subsequent battle Prithuraja ran in advance of his forces and was captured and killed by the Mahamedans. Thus the kingdom of Delhi passed to the Mahamedans. The King of Kanvakubja who gloated over this victory lost his kingdom and his life in the following year. When the fate of the chief kings was thus settled, the whole country easily became a prey to the Mahamedans. What can Varna and Ashrama do in this case? How can we blame the Varnashrama distinctions? If people talk without knowing history, how can we reply to them.

About the same period the English became subject to a petty Norman King, William the Conqueror. Saxons, Angles, Danes, Normans and Celts joined together and became the English. The absence of religious differences welded them together. The kingdom of Poland consisted of a single race; still have not three kings ravaged the country and partitioned it among themselves? Hence it is not fair to thoughtlessly invent causes for a country's losing

2nd Volume began this year. It is however very irregularly published. The Kumbakonam Swami began in 1915 a monthly Tamil journal, named "Arya Dharma" which has begun its 3rd Volume this year. The Swami inaugurated a Students' Varnashrama Dharma Prize English essay and His Holiness holds a student's Darbar on the Vijayadasami day, when Gold and Silver Medals will be given to the first two prize-winners and books to other essayists, who competed for the Prize. The Swami's Tamil lecture on "Varnashrama Dharma" delivered at the last year's anniversary of the Asthika Sabha has been rendered into English and the same is given free to all, especially to the students. The "Orthodox Hindu Series" intended especially for students was started in March last and five numbers thereof which form its general section were published regularly every month. The chief articles thereof and seven further articles which form its special section are being printed in a book form. It will be given away free to the subscribers of the Orthodox Hindu Series and for half a rupee to others and for four annas to students. As a step towards the Hindu Educational Trust, which has been a long-felt need, Vedadhyayanam classes for Brahmin students have, under the auspices and patronage of His Holiness Sri Sankaracharya Swami of Kumbakonam, been organized, one attached to the National High School, Tiruvadi, another attached to the students' Varnashrama Sabha of Mannargudi open to both the National and Mission Institutions there.

III.

The question now to be urgently considered is the safe-guarding of orthodox Hinduism in the Indian Post-war Reform Scheme. The *Hindu* and the *New India*—the two Home Rule Dailies of Madras—edited by a cosmopolitan Brahmin and the Theosophical Home Rule Leader of South India—are aggressively anti-Varnashramite and anti-orthodox Hindu. The *Maharatta* of Poona—the Home Rule organ of the Maharashtra Home Rule Leader, as well as the *Message*—the Nationalist Daily of Bombay—are also anti-Varnashramite. The Madras Varnashrama Dharma expressed its fear sometime ago that Hinduism would be endangered at the hands of our Social Reform, agnostic, heterodox Hindu, Theosophical Home Rulers as was the case in the Civil and Post-puberty marriage Bills and the Baroda Caste Usages Bill. What we have now to insist on in the coming reform scheme are (1) Religious toleration i.e. that an orthodox Hindu should not suffer in secular matters by reason of his orthodoxy (2) Religious and social legislation affecting orthodox Hinduism must be left to a separate orthodox Hindu legislative body and not to the ordinary mixed legislative councils and if (2) is not feasible the present policy of Religious neutrality should be maintained by excluding religious and social legislation from the Home Rule Legislature. What we ask applies to every other religion, as already the Indian Christians of Madras are agitating for. The All-India Varnashrama Dharma and Orthodox Hindu Mission and the Kumbakonam Asthika Sabha have already moved in the matter and it is hoped that the Madras Sabha will also move at once in the matter.

themselves were laid down by our seers in their state of *Samadhi*. Men like the seers of old, belong to all classes of society, though as I have shown in an earlier note, they constitute an order by themselves. They were not the aristocracy of mere intellect that gives the laws in so many countries of the West, nor did they constitute a hereditary aristocracy of the kind met with in the West. Indeed the whole tendency of Hindu legislation has been subversive of the growth of an aristocracy such as we see in the West. I refer to the law of descent, of partible inheritance. I cannot here refer to all the consequences that flow from this purely civil law. I will content myself with remarking that its influence, operating on generations unborn, has ground down the bulwarks of the influence of wealth to the fine and shifting sand which is the basis of democracy. Nevertheless, they, the seers of old, found an aristocracy of a unique character. They possessed a self-control which protected them from the errors of temporary excitement. Not being tied down by any mundane interests, and having in view the goal of human life, they laid down, in their super-conscious states of *Samadhi* the laws of life most in accord with that grand conception of the end of the race.

The fact that these seers were members of the highest caste has been adroitly handled by Brahmana-phobes of these days. This need not detain us long. The seers, having risen above temporalities, could not be affected by their *Purvasramas* and even if they should be—a supposition so derogatory to their Rishi-hood, which we are absolutely unwilling to grant even for the sake of argument—the fact that they were simply law-givers, who had no right of administering the same, which in every case was left to the castes concerned or affected, should surely knock the bottom from under our critic's position.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Nizangam.

The Bhagavad Gita

With an English Exposition

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

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

INTRODUCTORY.

(continued)

I have stated in my work on *Sir Rabindranath Tagore* about this matter thus: "Our sages declare that every man must begin his spiritual progress by service of humanity; that the attainment of illumination by renunciation, knowledge, and love is an end in itself; and that even after illumination the wise man should do his duties in a spirit of detachment and dispassion so that others might not be led astray by the wise men giving up the performance of duties. They declare further that in the case of the very few who have risen to the highest raptures of love and wisdom and are immersed in bliss no worldly action can be expected. What action do the votaries of the gospel of work ask them to do? If they pass through a place they spread a paradise of love about them, and whoever is fortunate enough to breathe for a moment in the divine and luminous atmosphere that they carry about them feels a sudden conversion of the heart. A compassionate glance from their eyes is worth a thousand religious lectures. How few, how very few, can be such souls? In the case of those who are only travellers on the path towards light, the performance of duties is exacted by the sacred law, though they will do their duties in a spirit of detachment and dispassion and as an act of worship of the Lord saying and feeling *Sri Krishnarpanam astu* (श्रीकृष्णार्पणमस्तु)—I dedicate it to Sri Krishna. Through law the soul rises to wisdom and love and through wisdom and love it rises to the Bliss of the Lord."

Mr. Tilak in his *Gita Rahasya* says that he bases his doctrine that *Karmayoga* is the final goal of life according to the Gita on the verse which tells us what are the means of finding out the highest essence of a work.

उपक्रमोपसंहाराव्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

(The beginning, the end, the matter repeated, the original elements, the goal, the accessory matters dealt with, and the elements of logical discussion are the seven means of ascertaining the purport of a work).

No one can have any quarrel with this method. It is in his application of it and in the inferences drawn by him from such application that the erroneous elements have come in. It is true that the Gita is addressed to a warrior and that it finally overcomes his disinclination to action. Is that a reason for saying that every one should do action irrespective of his *Varna*, *asrama*, *sradhdha* or *Vāsānās*? It is no doubt true that it is the *Upanishad* of the *Mahabharata* which describes the *Dharmas*. But does not the *Mahabharata* describe both *Pravritti Dharmas* and *Nivritti Dharmas* and do not the heroes of the *Mahabharata* finally turn their back upon the over-enjoyed pleasures of life and attain to the highest altitudes of renunciation? The test of *abhyāsa* also has been unfairly applied by Mr. Tilak. Even supposing that the Lord again and again reverts to Arjuna's duty to fight, how does that injunction apply to all irrespective of time and place and circumstance and environment? If the *apūrvata* test is to be literally applied, it will be the duty of every man to *fight*. The Lord did not tell Arjuna to administer the law, or to relieve suffering, or to lead people in the paths of righteousness but to fight. Again, the Verse

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

shows to us that the Gita is a scripture given to all and not to the fighter alone. Further, the injunctions to attain to the summits of devotion and contemplation are not really less frequent than the injunction to fight. The test of *फलं* also has not been properly applied by Mr. Tilak. The fruit is the attainment of God and not doing the work of fighting:

मत्कर्मकृन्मत्परमो मदक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

मन्मना भव मद्रक्तो मयाजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

It is not possible to take up the other tests for full consideration here. The test of *अपूर्वता* also cannot bear the strain sought to be put upon it by Mr. Tilak. The Lord says that he is giving to the world what He had declared to the world at the beginning of creation and which it had forgotten. The really original element in the Gita is its grand synthesis. Mr. Tilak's view that in those pre-printing days no one said or wrote anything unless he had something original to say is to say the least of it more amusing than conclusive. What has the question of printing to do with this matter? It was in the pre-printing days that the epic of *Mahabharata*—much bigger in size than many modern poems put together came to be written. In spiritual matters the entire truth has been given by the *Veda* and who—be he God Himself—can improve upon it and give us something absolutely original? He can only bring before our gaze the radiance of illumination eternally shining there. In the very same way Mr. Tilak has misapplied the tests of *arthavada* and *Upapatti*. He has done well in pointing out the worthlessness of Western ethical systems based on utilitarianism, evolution or intuitionism. "The greatest good of the greatest number" is a mere intellectual bubble, because, does "number" include savages and brutes? Who can find out what conduces to the greatest good of the greatest number? If two persons differ as to such greatest good, who is to decide between them? This theory gives no prominence to the element of motive in action. Suppose the promoters of a railway company bribe the authorities to lay a railway line, that action secures the good of the people. Is it therefore moral? The evolutionary and intuitionist systems of ethics also are unsatisfactory and illogical. The real glory of man is not the *will to live* or the *will to power* but the *will to attain the highest perfection* which is expressed by the term *Mumukshutva*. No system of ethics is sound which is not based on a sound system of metaphysics. The real defect in Mr. Tilak's method is that in his attempt to socialise

all spiritual activities there is the danger of his losing sight of the higher work of our spiritualising all social activities till in the end the spirit is left face to face with God and in full possession of the priceless and eternal treasure of God-realisation. It is not possible to take up here for discussion all the ideas mentioned in Mr. Tilak's voluminous book. They may be taken up later on from time to time whenever necessary. The supreme importance of *Karma*—action whether for legitimate gratification of legitimate desires or in a spirit of renunciation and detachment and dispassion—has been recognised by all. The real difference is as to whether it is the final end and aim of life. Already India has been torn by empty futile discussion as to the ultimate elements of life—as to whether the soul and God are one, or one and yet not one, or two, as to whether Lakshmi and Narayana together or Narayana alone forms the Godhead, and so on. Mr. Tilak has added one more to the distracting discussion of the ultimates. As a matter of fact it seems to me that the Lord has expressed himself so clearly and has given to the world such a grand synthesis that it is impossible to mistake His gracious Message. I shall endeavour in the succeeding pages to make my position quite clear and I shall at the end sum up the Lord's gracious declaration of Truth in the Bhagawad Gita.

(To be continued)

N. S's Miscellany.

1. If right to property is alone recognised and not right to labour, even that property must be in danger under the condition of individual struggle created by this non-recognition of right to labour.

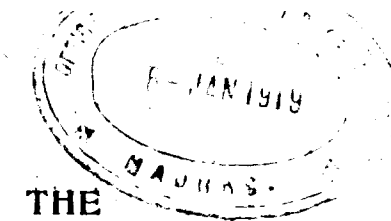
2. If hereditariness is not encouraged, not only shall we lose the inherited skill, but supplies will become uncertain and the balance of supply to demand will get disturbed with the effect of bringing about social chaos.

3. They speak of communal representation. This is wrong from each of two standpoints (a) the tendency now is not to look upon any community as having a right to a particular labour or means of livelihood. There is also the tendency to obliterate all

distinctions in customs and manners and make them externally homogeneous wholes. Thus each community must soon cease to have anything distinctive to itself which has to be guarded by legislative or executive acts. It is even a bar to unity as perpetuating divisions in a nation. (b) If, on the other hand, each community is to be an organ in the social organism responsible for some function with reference to the other organs, then too, the idea of every organ looking after itself is absurd. Once the organismal sense is established, every organ will be the ward of all the other organs. In either case therefore, communal representation has no meaning.

4. They say that the Brahmins should not be represented in the public service out of proportion to their numerical strength in the entire country's population. This is not fair. In the division of labour which is the essence of the ancient Indian polity, the Kshatriya was conceded the right to have an army through which he could not only protect the country but protect himself against people who do not pay him his tax, or try to harm him or his subjects. The other classes viz., the Vaisyas and Sudras, had land, cattle and other labour not still gone out of requisition. The Brahmin, on the other hand, lived on mental and religious labour which is of an incorporeal kind. He had no power to protect that labour or levy the remuneration of that labour, just as the king has in respect of his throne and his tax. He depended entirely on voluntary contribution and looked to the Kshatriya for his protection. His appeals were to an unseen world. However much such appeals may influence the minds of men in time of plenty, they must be absolutely fruitless and merely cries in the wilderness when the people themselves are engaged in severe individual economic struggle. At such a time, a policy of adverse protection of official labour, when that is the only resort to the Brahmins, in favour of the Non-Brahmins is extremely unfair. Further, the policy of restricting the Brahmin's entry into public life is tantamount to a proscription of the intellectual class and must be distinctly harmful to the country in the long run.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY JANUARY 3, 1918.

[No. 11.]

The Hindu Message stands for

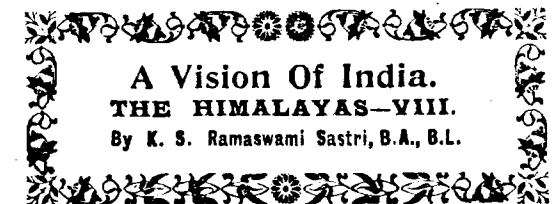
- (1) The Maintenance of British supremacy with self-government for India,
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Upon a bright auspicious springtide day
The Thrones and Dominations bright and Powers
In thy far-shining, fair, and fragrant bowers
A marriage hall did make most glad and gay,
Where many a rhythmic and symphonious lay
And song and dance made sweet the winged hours
And all the seasons brought their shining flowers
And Nature's heart was in a mood of play.
And in that radiant fair pavilion bright
With married hearts and hearts and minds and eyes
Then came the gracious ever-wedded pair
Who albet one—the world's Supernal Light—
Yet bound to us by love's resistless ties
Let children see the Parents' marriage fair.



The Hindu Message

THURSDAY EVENING 3, JAN. 1918.

The Year 1917.

It is no longer true that in India "the past is the present." India is no longer self-contained; Indian life is no longer ordered according to eternal laws for the attainment of settled human aims here and beyond; India has become involved in the vortex of human affairs as part of a great and growing Empire and as inseparably associated with the fortunes of an Imperial race, active, aggressive, all-absorbing beyond any other known to history and determined to bend all humanity to its great aims and purposes. Henceforth we must resolve to play our part in the drama of the Empire's activities and progress. And our rulers have, also, by the educational and administrative agencies and ideals they have set up in our midst, prepared us already in some measure for taking up this work. The most contemplative, the most advanced in years, the most pessimistically inclined, the most misanthropic among us cannot help being influenced by the forces at work around us. The state, Indian or Imperial, is around us, and within us; and all of us have to live in co-operation with it, or to carry on a sharp, but constitutional, agitation against its measures, for the achievement of various collective aims or the improvement of the individuals composing it. One thing, however, we must be thankful for, and that is due to the fact that our rulers are British, not Germans. For, the state, as the

living German mind conceives it, is "the public force for offence and defence." "It does not ask primarily for opinion, but demands obedience, and its laws must be obeyed, whether willingly or no." The English people, on the other hand, believe in the free play of public opinion acting through the machinery of an established constitution, and to it we, Indians, owe whatever hopes are throbbing in our hearts to-day, of being able to re-found and re-constitute an Indian nation which, while forming a worthy constituent part of the Empire, will also be able to fulfil her own mission in the world's future in a way suitable to her own environments, antecedents, capacities, and inclinations.

These reflections suggest themselves strongly to us in proceeding to fulfil our present intention to place before our readers a brief review of some of the more important events of the year which we have left behind and we trust that our review will be such as to suggest, justify, and illustrate the inner truth of things there is behind their outward seeming. And, first, we shall speak of the war. Distant as we are from its horrible and unimaginable tragedies, its dreadful and perilous uncertainties from moment to moment, we are all of us, high and low, feeling its effects every day and every hour of our life, and our sufferings and inconveniences grow with the increasing length of its unforeseen duration and termination. The German writer we have above quoted regarding the nature and aims of the state has stated that "the outcome of our next successful war must be the acquisition of colonies by any possible means." He seems to have been con-

vinced that the Germans *must* be "successful" in the next war. The nation that gained three successive wars in the course of a few years only a generation back, rose to be the most powerful of all peoples on the continent of Europe, and has since then perfected its machinery of war and accumulated an inexhaustible supply of war material, may well hope or dream of being able to achieve success in any war she might undertake and against any combination of enemies,—at least until she has met with a serious reverse. Germany has ever felt contempt for the nations which have had the quixotic idealism or interested effrontery which now and anon sets out to "rave about everlasting peace," and has boldly held that "war will endure to the end of history. The laws of human thought and of human nature forbid any alternative, neither is one to be wished for." Nor can Germans be altogether blamed for believing in the Biblical assurance or doctrine that "the God above us will see to it that war shall return again, a terrible medicine for mankind diseased." For, does not the Bible inculcate that "greater love had no man than to lay down his life for his friend." In these views naively expressed by Treitschke, the German historian and teacher of the new science of politics, we see the true explanation of the origin and course of this dreadful war and the tremendous issues for which it is being fought with so much hellish obstinacy and such hellish disregard of all future consequences.

During the year just closed, Germany has on the whole continued her victorious career of past years. It is true that, on the Western front,

she has suffered numerous reverses and has been forced back at every point where she attempted an offensive—whether at Verdun, in Flanders, or elsewhere,—though it is strange that, after the British army had won its recent great victory in what is known as the Battle of the Tanks and broken through the boasted impenetrable Hindenburg Line, that army should almost immediately have been thrown back and lost almost all its gains. In Italy, after an unbroken career of slowly-gained, though moderate successes, her brave army and generals have, by a sudden, swift, and staggering stroke inflicted as if by some malignant and hidden Power of portentous and unsuspected capacity for mischief, lost all their gains and the German army has advanced by swift strides into her own territory till at last it has been stopped by the rapidly-arrived and arriving reinforcements of British and French soldiers in tens and hundreds of thousands from France. The overthrow of the Russian Imperial dynasty which was inclined towards a separate peace and the triumph achieved by Kerensky in his attempt to establish a democratic and republican rule in place of the extinct autocracy raised high hopes in England, but the unexpected has happened as usual. Kerensky's revolution has been speedily followed by the Counter-Revolution whose chief authors the Maximalist party, have concluded an armistice with Germany as a preliminary to a separate peace. Civil war has meanwhile broken out between the parties representing the Revolution and Counter-Revolution. The internal position cannot be made out quite clearly from the meagre and mostly conflicting accounts that are

served to the outside world by the partisans of various Russian parties but on the whole the Maximalist party seems to be in the ascendant and a separate Russian peace with Germany seems probable if not also assured. On the whole, the position is favourable to Germany at the Russian front and in the interior of Russia, and hence Germany has been able to strengthen her position at the Western and Italian fronts. The Mesopotamian muddle has been more than made up for by the brilliant successes which have been gained by General Maude, and now by the capture of Jerusalem and the conquest of Palestine. We are assured that the moral effect of this triumph is even greater than its strategic results. The advance in Egypt, too, is a matter for congratulation. The position at the Western front, however, is not as satisfactory as might be desired. In spite of the gigantic efforts made to provide men and munitions and the continued and almost unbroken series of military successes gained by the matchless heroism of both the British and French armies, the offensive operations have not produced any very great or tangible results. What is gained in one moment of struggle is lost at another moment, and after three and a half years the process of "attrition" or "nibbling" still goes on and on. The Ministry of Mr. Lloyd-George which was expected to make up for the faults of Mr. Asquith's has certainly not fulfilled all the hopes it roused and so the Allies have all joined together to form a joint War-Committee in order to attain to a more thorough co-ordination of the resources and operations of all of them. It is too soon yet to judge of the work of this

new organisation, but it is America's advent upon the scene of war in Europe that is now being eagerly looked forward to. If, as some expect, America will not be quite ready even when the next spring appears, then Germany will be in a far more favourable position than now to resume the offensive at the Western and Italian fronts. Even supposing that America will be ready and able to co-operate with the Allies when spring appears, we are not yet in a position to know whether the German submarine menace shall have been by that time fully got in hand and rendered innocuous. The losses to the Allied shipping by the operations of the German submarines still continue, and this makes us not feel quite certain and hopeful of the American help being as effectively rendered as we desire. Let us hope for the best in regard to the future of the Allied navy. In the past, it has been somewhat inexplicable to us why the unmatched and mail-clad British Navy has not been more aggressive and active than it has been. The Germans have assuredly filled the ocean with their hellish floating mines, and surely this accounts, and to some considerable extent, for the tardiness of the British naval operations. There is also the part played by the submarine menace to be considered. However, it is the British navy that has practically strangled German foreign trade by maintaining an efficient blockade and preventing provisions and munitions from reaching Germany. It has kept watch and ward on the sea so as to prevent Germany from sending reinforcements which would have enabled her colonies now irrecoverably, we trust, lost to her to defend themselves against the British forces

in Africa. We fully believe that great events will happen as soon as the next Spring campaign commences and that Great Britain and her allies will take the offensive with every prospect of gaining a succession of notable successes which will result in the crushing of the German power, the gaining of Berlin, and the dictating of peace terms there. Without such a conclusion being reached, no satisfactory terms can be obtained, nor a reward appropriate to the sacrifices and efforts made by the loyal nations of the British Empire and the great French nation.

The War in spite of the dismal and dreadful losses and sacrifices it has entailed on the Empire in hundreds of thousands of most precious lives and in hundreds and thousands of millions of valuable treasure, has brought to maturity questions, long awaiting solution, regarding the rights of subject and dependent nationalities within the Empire. The problem of Irish Home Rule with which we in India are only remotely concerned and to which the greatest man of the Nineteenth Century—the late W. E. Gladstone—devoted his transcendent genius and unmatched eloquence when both had reached their highest development in the last of the six decades of his glorious public life, is now nearing a solution which, even after the ceaseless parliamentary efforts and successes of Mr. Asquith's legal and literary genius, seemed to be still far away from practical realisation. We owe the present hope of a speedy and satisfactory settlement to the influence of the war on men's minds and hearts, and to the cheerful sharing of the Irish in the perils, horrors, and sacrifices of war. Similarly, war has brought

India nearer to the goal of national freedom within the Empire and of equality of treatment with the rest of the self-governing communities for which Indian leaders, past and present, have worked for a generation past with a sincerity, stubbornness, and sacrifices unprecedented in the annals of modern Indian history for centuries past. India, notwithstanding the loss of her martial spirit and manliness during centuries of inglorious subjection and slavery at the hands of her rulers, alien or indigenous, and forgetting the immeasurable wrongs inflicted on her in the past in the loss of her accumulated treasures and the exploitation of her natural resources, has made a chivalrous and generous response to the call for co-operation with our rulers in the Empire's hour of need. Only those who are by nature base-minded and hug falsehood to their heart's embrace and who ever take a malignant pleasure in doing evil to others and are in consequence incapable of applying or appreciating even in their dreams the standards of right and wrong when their own actions are concerned, can fail to see that the response made by India to the call of her rulers, in spite of the continued sufferings of her people from destitution and pestilence, exploitation of resources and enforced idleness has been of a kind unmatched in the history of humanity. The time seems at last to be nearing when our political, economic, and industrial conditions seem likely to improve. Lord Hardinge's Viceroyalty had been one marked by genuine sympathy with a civilised people renowned and powerful in antiquity, but now prostrate beyond all example, owing chiefly to "the crimes and blunders" of the ruling

classes here. He laboured night and day, in sunshine and sadness, through good and evil report, for the good of India, wept with us in our wrongs and rejoiced in our joys, and lost no opportunity of advancing our interests and our rights and our progress towards the dawn of an epoch of freedom and self-respect in the near future. At the time of the crisis in South Africa,—when the present struggle with German savagery commenced,—when the Imperial Conference assembled,—and on numerous other occasions, he proved the self-elected champion of our claims for just and honourable treatment to India. His passionate love for India, his generous advocacy of the cause of India and of her claims on every important occasion as it arose, his patient endurance of malicious calumny, and misrepresentation reminded us of the days of Lord Ripon's Viceroyalty, and in truth there was kinship between the two men in regard to principles and the application of them to practice, as well as close analogy in the treatment they received from the resident Anglo-Indian Community and from the Indian people. It is to Lord Hardinge, also, we owe the advocacy, by the Government of India itself, of our claim for a large and liberal measure of autonomy, Imperial and Provincial. Moreover, the financial relations between the Government and people of India during the last year and since the war have been getting more and more satisfactory. The imposition of import duties on Lancashire goods which would have been a wonder of wonders even ten years back and an almost impossible act of interference with the course of nature a generation ago has now become an accomplished

fact. The supra-tax on incomes and the export duties on jute are also important and should not be forgotten in this connection. The industrial commission presided over by Sir T. Holland, the appointment to it of Indian gentlemen like Sir Dorab Tata and Sir R. M. Mukerjee, and the nature of some of the evidence tendered before it by European witnesses of the stamp of Mr. Gill, are also signs of the times, though we feel not altogether without apprehensions as to the nature of the recommendations and conclusions that the commission may adopt. India's economic and industrial future is the crux of the present critical situation, and our foremost reason for advocating self-government is that only a free Indian nation can vigilantly guard India against the evil results of the continuance of the present process of foreign exploitation.

But to return to the effects of the War in bringing us nearer to the goal of national freedom which we mentioned above. The last session of the Congress at Lucknow proved memorable as bringing about a *rapprochement* between the two great communities of our land. The Hindu Moslem problem which has been the greatest obstacle hitherto to the fruition of the national aspirations and efforts of Indian leaders, past and present, is now solved and no longer blocks the way. Opinion has moved fast within these last few years. It is not only due to the efforts made in India, but hastened we believe, in large measure by events taking place in the Balkan Peninsula and the relations of the Balkan and the Continental Powers to the Sublime Porte. Even though this interpretation of what has transpired in Europe may not be acceptable to all, there can be

no doubt that the relation between the two communities has been for some time one of mutual confidence and friendship, and the country has already reaped the benefit of the union of interests and hearts existing between them. The Congress-League Scheme of Reform is the direct result of this closer union. No doubt, even previously the beneficial effect of the Hindu-Moslem Entente had borne fruit in what is known as the Memorandum of the Nineteen. But the Congress is the great National organisation which has unflinchingly laboured for over a generation past, and against tremendous odds, for the uplifting of the nation from its hopeless slough of despond and dependence to the cheery optimism which characterises our outlook on the future and the enchanting vision of freedom which is beckoning to us in such a manner as to make us feel that we are within easy reach of its ineffable joys and glories. No other organisation can claim the same share of loyal adhesion and support from us. It is no wonder that the entire continent has gathered lovingly under its banner and helped to carry out its programme of propagandistic work. For a year past every part of the Indian Continent has resounded with the echoes of the call of our leaders everywhere, and the nation has responded in a manner so unmistakable that it began to evoke attention and opposition from the privileged possessors of power, and soon the latter commenced its determined endeavours to suppress the spread of agitation, and to put down or injure its leaders. The story of these measures is still fresh in our recollections. We have had not only the internments in the Southern Presidency of which we have so lively a re-

collection, but in other Presidencies also respected national leaders and even others who took part in political agitation on the popular side were subjected to annoyance and repression of various kinds. The Defence of India Act which was intended only as a war measure was utilised for the purpose of suppressing meetings and even liberty of movement from place to place. Then followed an agitation of which we do not remember anything which can approach it in the experience of a generation past in point of persistency, the intensity of feeling roused, or the area of its prevalence. We have no doubt that much of the feeling roused was due to genuine national discontent and opposition to the bureaucratic endeavours to put down the national movement and popular sentiment in the land. But we feel also equally certain that many who had for years never taken part in political agitation or felt any interest in Government's measures or the doings of the Indian national leaders were roused to the depths of emotion and to actively participate in the public agitation chiefly because they were impelled by personal feelings of love and loyalty towards those whom they had long held in veneration and esteem. Some conspicuous individuals, too, who had for some years previously taken no active part in political work were roused to a sudden access of public activity and agitation chiefly owing to the impulsion of the same or similar circumstances, motives and feelings. But in politics men's motives and feelings can never be, and indeed they ought not to be rigorously scanned and scrutinised. Though the collective national impulse is fed from sources of all kinds, it

assumes a similar form as it goes onward and develops; and when it gathers in volume and intensity, it becomes irresistible. The search after motives is always interesting, but it is rarely fruitful of result and is almost always productive of personal ill-will and bitter resentments. The agitation, also, was in one instance utilised to advance an interest or purpose which could only glorify a living name in the eyes of posterity or in the eyes of the person who bore it, while it could do no present service to the national cause. But in spite of all that can be said or felt on this aspect of the question, the agitation became so universal, and the discontent roused was so widespread and genuine that His Excellency the Viceroy resolved to take immediate action and took such measures as would at once put an end to the agitation, satisfy public opinion, and pacify public feeling. All the measures of repression taken by the local government as well as by those of other provinces were rescinded, and public opinion was reconciled in such a manner as to restore the normal calm of the Indian public and social life.

Government has, however, to satisfy the public demand for justice in regard to the internments of other public men. Our Mohammedan brethren are still in trouble, and the restrictions on the freedom of two of their trusted leaders have not been yet removed. So long as this genuine grievance remains, the festering sore of public dissatisfaction will continue. At the same time, we are aware that Government have declared that two of the leaders interned have entered into negotiations with the enemy. But, if they deny having done so or declare

that they have been misunderstood, Government might well afford to treat them with generosity and kindness. For, the Government of India is strong enough for it. At the same time the Madras leaders who got up fortnightly and monthly meetings all over the Presidency and collected tens of thousands of Rupees on account of the interned trio of Madras, have not yet directed their attention to the case of the Moslem interned with the same earnestness and persistency of purpose, and this is a matter for serious consideration and for taking action similar to that which has been taken in regard to the Madras trio. No doubt, the visit of the Secretary of State has turned the attention away from this important and urgent matter but when the Congress session is over, no time should be lost in taking up this matter for agitation seriously and with stern resolution. As regards the alleged existence of a revolutionary conspiracy in Bengal, we think that Government has taken the right course in appointing a capable and competent Commission of Inquiry. The Bengal Government's action has, indeed, been tardy, but the people of India are prepared to support Government in many measures which the present Commissioners might suggest for adoption in order to put down anarchist crime and the revolutionary propaganda, if any, leading to it. So we trust that the country will be made free from all blame or suspicion in the future and will enter on a new epoch of progressive constitutional development till the goal of self-government now adopted by our rulers as the ultimate objective of their Indian policy is finally attained.

The counter-agitation of the resident

European population was a thing to be naturally expected. There has ever been a British party of ascendancy, privilege, and prestige to oppose the growth of freedom even in the Colonies and Dependencies of the Empire. In India, this same party which had been active during the time of "Clemency Canning" and of Lord William Bentinck and again carried out its mischievous and selfish mission of opposition to all reform or concession of any kind during the Viceroyalty of Lord Ripon has now become again phenomenally active. All the various organs of Anglo-Indian opinion, true to their persistent and perverse policy of self-aggrandisement, have set in motion and forced into activity the unscrupulous minions of bureaucratic ascendancy and mercantile exploitation both here and elsewhere. Not only have Lord Sydenham and his school of step-by-step progress towards the declared goal of India's self-government become actively hostile to the present pro-Indian policy of the Ministry in England, but in India itself a great agitation has been started by the non-official European community who seem to imagine that, if India were given self-government to-morrow, theirs will be the first Indian interest to suffer. Certainly this is the most insane of all phantoms. For, India has never in the past excluded any human being from staying or settling on her soil. But at the same time we cannot help observing that a self-governing India will not tolerate the policy of rapidly exploiting her natural resources till she is left nothing but an empty shell. She would rather like to develop them in such a way that her soil would prove a perennial source of income to

her people and help to raise them to a position of influence and esteem among the communities of the Empire. If Englishmen settled in India under the new scheme of self-government, they would certainly be most welcome, for their active enterprise and love of freedom would be most helpful in developing India's resources, material and moral. Great Britain and the Dominions would still be our honoured and equal partners in the conduct of all Imperial concerns, and would not tolerate their exclusion from any part of the Empire. But all these circumstances count for nothing with the exploitationists of to-day, and they are content only to look at the policy of self-government for India from the standpoint of a selfish imagination which is content to take for granted that it will assuredly result in endangering their schemes of exploitation, present and prospective. They have everywhere again raised the old cry that India is on the eve of a revolution or rebellion, and that Indians have entered into an unholy alliance with the enemies of the Empire. Anglo-Indian opposition takes many forms,—some natural and wearing the mask of legitimacy, others unscrupulous and dastardly, and openly and avowedly so. We can at least understand Mr. Curtis and his set when they propose fancy schemes of autonomy of all kinds, but the effort that has been made to set up a Non-Brahman clique to oppose the grant of any concessions which will lead, early or late, to any kind of self-government is one of the most disgraceful episodes of the present Anglo-Indian agitation. We have already expressed our views in favour of all genuine attempts to improve the pre-

sent system of education in a manner which will make it equally easy for Non-Brahmins and Brahmins to enter the service of the state and receive the necessary training for efficiently rendering that service. But that there should be found high-placed officials and educated Indians, too, engaged in an unholy combination to proclaim the absurd proposition that no steps should be taken in the direction of granting self-government on the specious and false ground that it would result in substituting a Brahmin oligarchy for the reigning British bureaucracy is one of the surprises of the present Anglo-Indian agitation, and only illustrates the truth of the well-known adage that the drowning man catches at a straw. The combination has proved an entire failure, for the true Non-Brahmin Community has risen like one man to protest against the absurd contention that self-government for India will lead to the ascendancy of Brahmins in the Councils and the service of the state. A hare-brained chatterer here, or a credulous aristocrat there, has been found to join the mischievous agitation, and the whole game has practically collapsed, in spite of the attempt made at the last moment, with the apparent support and encouragement of high officials, to get up a tremendous array of petitions to the Viceroy and the Secretary of State by various mushroom bodies or bogus associations of so-called Dravidians, Adi-Dravidians, and what not.

We have referred to the scheme of the Curtis set. It was at once met by a storm of opposition and criticism, and so far we have not seen a single shred of argument in favour of it. Even in England it has evoked nothing

but ridicule and opposition, and the Curtis set may be taken as practically extinguished. We may also take as exploded the attempt of administrators of the stamp of Sir M. O'Dwyer to stay the hand of reform by representing that the martial races of India do not want self-government and that only the "intellectuals" of India do so. Sir M. O'Dwyer's example has many imitators, but after the warning or rebuke administered by H. E. the Viceroy, this kind of official opposition may be taken as practically discounted.

The visit of the Secretary of State remains shrouded in mystery. The materials for a decision are now at his disposal. All parties and schools of opinion have made their representations. He must also have gained, in his numerous private interviews and by his own observation, a great deal of information as regards the actual conditions under which various sections and schools of opinion have been formed and at work in this country. We think on the whole that his resolve not to express his opinions publicly regarding the representations made to him has been a wise one, for such an expression would only have generated plenty of heat and violent excitement while gaining him precious little indeed of real enlightenment. Now that he has all the materials at his disposal, it remains to be seen what is to be his next move. It has already been announced that he is not to return before the end of February. What he is to do here during the remaining interval of two months is still a mystery, and we can say nothing till it is cleared.

The last year has also been remark-

able for the attempt made by our rulers to deal with the problem how far our school and college students are to be allowed to take part in political agitation. All's well that ends well. The Madras Government began by indiscriminately preventing students from attending all public meetings. But representations were received from heads of various institutions as to the impracticability of the Government's idea, and so they have since resolved to entrust the discretion to permit or prohibit attendance at meetings to the heads of colleges who, as men on the spot, can easily issue regulations to suit each occasion and also bring their personal influence to bear on their students so as to produce the best effect on the formation of their character and principles. While so far matters have taken a satisfactory turn, we must express our disapproval of the measures taken by some people in Madras to promote gatherings of students for the purpose of inducing them to form their own opinions and pass their own resolutions at meetings in regard to social and other questions now being agitated in the land. We do not want to object to gatherings of students for promoting friendly and cordial feeling but it is not right to permit what would help to unsettle unformed minds. The result of these deliberations by the students themselves, under the guidance of foreigners or denationalised Indians and especially the former, will, we fear, be to introduce and foment social rebellion and the dislocation and disturbance of the Hindu home. We fear that already many immature lads have been spoiled by the growth of the spirit of social rebellion. For, everywhere the

national dress, the indigenous system of growing the hair, the use of caste marks, &c., are on the decline, but unhealthy habits, smoking, and drinking, and the taking of prohibited foods, &c., are daily on the increase. Moreover, the dignified courtesy and gentlemanliness which have been much admired among all the higher Indian castes, Brahmin and Non-Brahmin, are known to be getting more and more into disfavour in the practice of daily social life. The habit of unthinkingly accepting new or foreign ideals, views, habits, fashions of all kinds is daily on the increase not only among the young, but even among adults. For instance, the moment the idea of passive resistance was mooted, meetings were held everywhere to advocate its adoption. Newspapers are doubtless valuable aids for the rapid dissemination of information, and the announcements of the holding of meetings in Madras leads to the holding of meetings everywhere. When Madras gave the lead in accepting the policy of passive resistance, every mofussil centre followed suit. Here and there a few voices were raised against it on grounds stated, but they were drowned in the swelling chorus of the mass of human voices in its favour. But let us judge of the matter in the light of what followed. No one felt then, nor has felt since, any need of practising passive resistance. Where, then, was the need of making heated speeches or passing resolutions in favour of the ideal of passive resistance. Similarly, some one conceives the idea that common dinners are needed to secure Indian unity, without calmly considering for a moment whether it has helped the attainment of unity among the European

people among whom it has always been practised. The same senseless, sentimental, sickly severance of the human mind and emotion from the common-sense search after the sober voice of reason and truth tends to spread to various other matters. For instance men like A. O. Home Dadabhai Naoroji, W. C. Bonnerji, Budroodeen Tyabji, Ananda Charlu, Surendranath Bannerji, and others have yet got no statues or memorials; and it is to them we owe almost all the political advances we have made. Where, then, is the need or urgency of erecting statues or memorials for others just now? In respect of such matters as dress, the cropping of the head, the use of caste marks, etc., our young men are easily induced to forsake the national customs and fashions. There are many who regard these as non-essentials and so we need have much ado about them. But the passage from non-essentials to essentials, to the depreciation or discarding of even the Arya-Dharma as prescribed and taught in the Veda and Vedanta, becomes thus easy enough in time. The entire fabric of Sanatana Dharma, both the *Upaya* (or means) and the *Upeya* (or goal) is being assaulted by a host of determined and aggressive enemies, open and disguised, on all sides. India will doubtless rise politically, become self-sufficing economically, and even transmit to all parts of the world again as of old the products of her art and industry fashioned after models, beautiful and useful, entirely indigenous,—again discover and practically apply new physical laws. But, if she abandons her Dharma, the path to the attainment of the direct cognition of the Brahman, "the One only without a Second" even while man lives and works in

this stage of life on earth, she will have ceased to live in the only sense in which she has hitherto lived viz., for the good not only of humanity, but of the entire Universe of sentient existence.

The Congress Presidential Address.

The Congress session just held at Calcutta marks a momentous stage in Indian political life and evolution. It represents the culmination of one great era in the life-history of the National Institution and the commencement of an even greater era in its future life. India has had her political education on fruitful lines and has now risen to a clear consciousness of her assured possibilities. More than anything else, it is this all-important feature of her National life as reflected in this session of the Congress that demands and deserves our glad recognition; and we shall have missed the really vital and enduring elements of power and glory in our great National movement if we allow attention to details to draw our gaze away from this dominant and inspiring aspect of the Nation's achievement at this thirty-second session.

Mrs. Besant who occupied the Presidential seat has delivered her Message to the people of India in her Presidential address. None of our disagreements with her on momentous questions of social organisation and the right ordering of individual life in the light of eternal religion can justify us in withholding the appreciation due to her for the work she has been doing for three years past. She may well be proud of the honour that a very large majority of the Indian people has conferred on her, and it shows how millions of Indian hearts beat in unison with hers in her present aspirations for our holy motherland. India must now look to her for a year more for willing and whole-hearted co-operation with the enlightened and patriotic Indian leaders in carrying to a practical conclusion their chosen mission of achieving the political regeneration of India.

We are now in a period of our history when the Indian Nation is on the tiptoe of expectation awaiting the call to step into a higher region of progressive political life. Such recognition of our political manhood by the realisation of it by ourselves and the welcome accorded to it by our rulers is not inconsistent with the preservation of the soul of India unimpaired in the fields of individual, social, artistic, and religious life. Nay such manhood will attain its fullest measure of perfection of achievement only by its loyal preservation of the graces and glories of the soul of India in these all-important fields of life.

Serious statesmanship and political sagacity alike expect and require England to realise the justice and propriety of India's claim as now made through her great national institution. The claim has been justified in abundant measure by India's giving freely and gladly the best portion of herself in men and money so that in the battlefields of freedom, righteousness may vanquish the forces of unrighteousness. But the justice of the claim was recognised and conceded even earlier because India's long and glorious past record of achievement in the cause of civilisation, her pre-eminence in the arts and sciences of humanity, and the radiance of her spiritual life pre-eminently fitted her for a life of glorious national achievement under the quickening impulse of free institutions.

India's political education is now complete, and she now awaits the call to consecrate to national service and the service of the Empire the new and auspicious qualities called into being by such political training as she has had. The fruitful application of such new-born energies to the complex needs of our national life is our inalienable privilege. India, radiantly aware of the new life born in her and seeking perfect self-expression, cannot and will not any longer dwell in the hot-house of bureaucratic nurture, and must and will emerge into the eternally bright, warm, and auspicious sunshine of self-governing life.

Mrs. Besant deals in her address with one continuous theme, and rightly,—the subject of self-rule in India. She deals at first with India in relation to the world-war

and says:—"Great Britain needs India as much as India needs England for prosperity in peace as well as for safety in war." The clear and frank recognition of these truths by both countries is the only enduring basis of a higher life of comradeship and the best guarantee of the peace and civilisation of the world. Mrs. Besant then deals with the causes of the New Spirit in India in a clear and comprehensive manner. We want not only a free India, but a strong and prosperous India, if she is to be a source of strength to the empire and to preserve and augment the civilisation of the world by over-throwing all anti-civilising peoples and forces and by helping all the forces that are making for purity, enlightenment, and spirituality. Mrs. Besant says:—"India alone has the man-power which can effectively maintain the Empire in Asia, and it is a short-sighted, a criminally short-sighted, policy not to build up her strength as a self-governing state within the Commonwealth of free nations under the British Crown."

The situation becomes all the more important and emergent when we remember that the Dominions have been proclaimed and acclaimed as partners of England in the new and impending political reconstruction of the Empire. India, which did not at any time and by any circumstances deserve the fate of being a dependency cannot put up with the more degrading position of being a dependency to the partnership of England and the Dominions in the task of Imperial Government. This new feature of the coming political evolution of the Empire has precipitated events in India and quickened the march of her political progress.

The situation became even more acute owing to the unsympathetic working of various repressive enactments by the bureaucracy in India and to the retrograde policy of the report of the Public Service Commission. This attitude of the Government was in strange contrast to the reign of ideas of freedom and democracy in the world and has jarred upon the newly awakened ideas of higher political life called into existence in the motherland

by the operation of various influences. These new-born energies in Indian political life received strength and support from various social and religious movements purely national and indigenous and inspired entirely by the children of the motherland which, despite their unsatisfactoriness from some points of view and from the certainty of their giving way before the re-dawning of the pure Arya-Dharma of the Indian sages led the Indian people, to use Mrs. Besant's words, "to a sense of the value of their own civilisation, to pride in their past, creating self-respect in the present, and self-confidence in the future."

Though we reject altogether Mrs. Besant's views regarding the value of the so-called awakening of Indian womanhood in advancing India's political life, and though we think that true Indian womanhood has a noble function to fulfil in the India of the future quite different from what she can assign to it, we are at one with her in her estimate of the other elements of the New Spirit in India. We may refer to her review of the situation caused by the awakening of the masses. She points out how the Indian ryot who has as much shrewdness and practical wisdom as he has patience and mildness has risen to a clear perception of his sufferings and their root-causes. She says:—"He resents the frequent re-settlements, which force him to borrow from the money-lender to meet the higher claim. He wants the old Panchayat back again; he wants that his Village should be managed by himself and his fellows and he wants to get rid of the tyranny of petty officials, who have re-placed the old useful communal servants."

Mrs. Besant then proves why India demands self-government. She says:—"Self-government is necessary to the self-respect and dignity of a people; other-Government emasculates a nation, lowers its character, and lessens its capacity." National self-consciousness when it has been born and has been nurtured into self-expression declares with a clear and convincing voice in favour of self-rule. She says: "The Magic of nationality is the feeling of oneness,

and the use of nationality is to serve the world in the particular way for which its type fills it... The demand for self-rule is a demand for the evolution of its own nature for the service of humanity." She points out how the present bureaucratic rule has failed in dealing wisely and well with many aspects of our national life and how even if it were good it is and never can be a substitute for self-rule. She states what are the urgently-needed reforms in local self-government, in Provincial governments and in the government of India. She denounces the idea of compartmental autonomy because "it breathes the deep distrust of Indian capacity characteristic of the bureaucracy, and makes the preposterous claim that India is to remain in leading strings because another nation claims the right to rule her and to give her crumbs of freedom from its well-spread table." She presses that there should be a continuous and strong agitation for the passing of the Congress-League scheme and that there should be a strong deputation sent to England to win over the British democracy to view it with a favourable eye. She says:—"The outcome is on the lap of the Gods. We know the strength of the vested interests opposed to us, but we have faith in the justice of God, and in the friendliness of all Britons who are true to the traditions of their country. The wish of organised labour in Great Britain to exchange fraternal delegates with the Congress and Home Rule Leagues is a sign of the new brotherhood between the British and Indian democracies."

Mrs. Besant is a past master of the art of making perorations and we conclude by quoting the one which concludes her presidential speech:—"To set India free, to see her hold up her head among the nations, to see her sons and daughters respected everywhere, to see her worthy of her mighty past, engaged in building a yet mightier future,—is not this worth working for, worth suffering for, worth living and worth dying for?After a history of millennia, stretching far back out of the ken of mortal eyes; having lived with, but not died with, the mighty civilisations of the past; having seen them

rise and flourish and decay, until only their sepulchres remained deep buried in earth's crust; having wrought and triumphed and suffered, and having survived all changes unbroken; India, who has been verily the crucified among Nations, now stands on this her Resurrection morning, the Immortal, the Glorious, the Ever-young; and India shall soon be seen, proud and self-reliant, strong and free, the radiant splendour of Asia, as the Light and Blessing of the World.

Notes and Comments.

The Right Honourable Mr. Montagu's visit to India is a supreme moment in the modern history of India—an event which is the culmination of half a century of education and agitation,—a mission of which the object is the healing of wrongs and the reconciling of conflicts,—a boon from Heaven which our leaders must utilise for the raising of the holy people and the holy land from its present position of decadence and dependence. It is, indeed, a thousand pities that some of our leading men should not have risen to a consciousness of the true import of the occasion and the importance of arriving at a position of dignified unanimity when preparing for presentation to him what would command respect as a far-sighted and far-reaching scheme of reform for redressing the wrongs of ages and securing to the nation a future of self-respect and self-development and a place of honor and glory among the self-governing communities of the Empire. Certainly this is not the occasion for the airing of minor grievances, the ebullition of party feeling, and the ventilation of personal wrongs or disappointments. Intelligent and cultivated men are expected to look far ahead, and to care only for the lasting interests of the nation, and the community as a whole. The leaders of the various sections of the community in other Presidencies have taken this broad view of the national interest. In South India, alone, some of our leading men have striven foolishly to perpetuate the brand of ignominy which has always clung to it

as the 'Benighted Presidency,' and proclaimed the gospel of discord, and raised the banner of faction, in a manner which has brought to us all only disgrace and humiliation even unto eternity, and perhaps also a further prolonged continuance of the present position of dependence and servility.

The Brahmins are not an aristocracy, but belong to the people. They are of the same race as the rest of the people of Bharatavarsha. The Veda itself contains the proof of this fact in the statement that the Dasyus (whom the Western Orientalist identifies with the Dravidians) are descended from the Rishi Visvamitra, and Manu Smriti includes the Dravidians among the Kshatriyas. These are two unquestionable facts, but other proofs equally strong abound. Not only are the Brahmins racially akin to the rest of the holy people, but they have never been what the address presented in the name of the Non-Brahmins called "an exclusive community." There is no inter-marriage even among the sub-sections of the Brahmin or the Non-Brahmin castes, and many of them do not inter-dine. But still all Hindu castes have co-operated for untold ages in all public and private transactions. Either all Hindu castes and sub-castes are exclusive, or none. The only question for consideration is,—whether common interests exist to bring them together. It is only within these twelve months that a few disappointed individuals in Madras and elsewhere began to preach the new gospel of disunion, but since then they have been disowned by a large and growing number of Non-Brahmin leaders, and even by the rank and file of our Non-Brahmin Hindu brethren all over the Presidency. These few men who have newly come forward to sow dissension have not the least claim to pose as the true representatives of the people, and in fact they are, in most instances, moved by purely personal motives and the bond-slaves of the green-eyed monster which has never failed to track the dismal and disastrous course of India's decline and downfall during all the revolution of the last millennium and more.

If the Brahmins had been an aristocracy or an exclusive class, they would surely have disappeared in the unnumbered revolutions we have gone through. Like the professional classes of European societies, the castes in India are, each and every one of them, a *natural*—even an *original*—formation. Professional classes have never been wanting in India, and men of all castes are always found included among many of them. Such professions always arise in response to varying conditions of time and place, but they have only risen side by side with the *original* division of castes by birth and without destroying them. The official class today and the class of politicians who are so prominent are drawn equally from all castes; and if the Brahmins now form the majority, it may not be always so in the future. Hence it is absurd and stupid for men with disappointed ambitions to shout "Halt," when the progress of the nation as a whole has to be achieved, and especially at the critical stage now reached, when all jealousies must be suppressed in response to the call of self-respecting patriotism and national honour. Those who have not the heart to make such a response will unfailingly go down to posterity as the sons of darkness, but this blot on the national escutcheon will only be temporary and pass when the glorious champions of freedom to-day win their cause and the ancient Mother sits once more sceptred in all her wisdom, might, and majesty with her faithful sons worshipping, steadfast as ever, at her holy feet.

Have the Brahmins failed to contribute to the many-sidedness and variety of the growing Indian life to-day? Do they stick to a barren ceremonial or the monotonous life of ancient custom simply because it is paying, and even though it is *not* sanctioned by the Holy injunctions of the Vedas and the Rishis? Have they been tempted by the attractive offers of Buddha, Jina, Allah, Jehovah or Jesus, from their world-old fidelity to the Vedas and the Rishis? Foreign dominations have come and gone, but the Brahmins remain, simply because they are not a

stationary and hide-bound community of priests enslaved by superstition or of nobles bending prostrate before a despot's unbending whim or blindly admiring a narrow and farcical Court etiquette. In Europe, priests hold clerical offices in a state church, and form one of the professions encouraged by the state, and with its social and spiritual outlook dictated by the state. In India, Dharma is an eternal ideal superior to all states, kings, priests, societies, social groups, and powerful individuals. Like other castes, the Brahmins are sustained by their love of Dharma, whatever the revolutions in the state; and so, it is absurd to say that loss of place or power will ruin or degrade them. They enjoy no aristocratic privilege, as do the English nobility, even to-day, who sit in Parliament by hereditary right. Their hereditary remunerative functions consist only in teaching, officiating at sacrifices, and accepting gifts when in need. Certainly, none of these functions have the stamp of aristocratic privilege, but depend for their fruitfulness on personal qualities transmitted from generation to generation. There are who think that, because there are inequalities in the *talents* of men who are children of the same parents, there is no such thing as the hereditary transmission of qualities. The existence of the Brahmin caste for five thousand years and more is the refutation of this view. Whether or not *talent* is hereditary may be doubted, but there can be no doubt as regards the transmission of race-characters. No doubt association also is almost always efficacious in the acquisition of *habits* which influenced character in individuals, but this does not disprove the unquestionable fact of the hereditary transmission of race-characters, chiefly through the male parents. Hence it is that, among Brahmins, the *gotra* or racial name, is transmitted from the father to the son. We do not dispute the proposition that genius and talent are in most cases transmitted through the mother. But race-character is needed to make even genius or talent steady and fruitful instead of the reverse. It is the Brahmin's race-character that has preserved his vitality,

and so also with all other Indian castes.

The Brahmins thus belong to, and take their place among the masses of the people of India, and neither form a priestly class, nor an aristocracy of privilege. They have always served the people, and so they have lived on and do live to-day. They form a necessary and natural limb in the structure of the Hindu social organism, and exercise a function which is necessary for its maintenance and vigorous life. At the same time, they have to respond to the calls of changing circumstance in the national life. So long as they continue to serve the nation and fulfil the function assigned to them in the Hindu social economy, they must and will live. The behests of the Eternal Standard-bearer of the Holy People of Bharatavarsha must alone guide us all, whether Brahmins or Non-Brahmins. So long as His lotus feet are enshrined in our hearts, the future will be ours, whatever the failures and follies, the changes and chances, of the passing hour.

Gnana Yoga—II.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 8-1896.)

So when this mind will end, be broken to pieces entirely, without leaving any *samskara*, we will be entirely free, and until that we are in bondage; until that the *Atman* is covered by this whirlwind of the mind, and it imagines it is being taken from place to place, until this idea becomes all pervading, and it can only go with the whirlwind, but when the whirlwind falls down, it will find that it can go where it likes, entirely free, and it will be able to manufacture any number of minds or bodies it likes, and be perfectly free. This freedom is the goal towards which we are going. If there is a ball in this room, and we each have a mallet in our hands, and begin to strike the ball, giving it hundreds of blows, driving it from point to point in the room, until at last it flies out of the room. With what force will it fly out? With the sum-total of the forces that have

been acting upon it all through this room, what in dynamics is called the resultant. All these different blows that have been given will remain, and with that it will fly. So each one of our actions mental and physical is such a blow. The human soul, or mind, or *indriya*, is a ball which is being hit, and we are being hit about this room of the world all the time, and when we go out of it, the resultant force of all these blows propels, and so we see that no two balls can have the same motion after death, no two can have the same speed or direction when they come out of the room. In each case the speed and direction of the motion will be determined by the hits it has received, so all our actions in this world determine when we can get out of it. What state we will be in is determined by all these. This is one case; suppose I give you an endless series, an endless chain, in which there is one black link and one white link, and then again a black link and a white link, without beginning and without end, and suppose I ask you the nature of the chain. At first you will find a difficulty, that the chain being infinite at both ends, how to determine its nature, but slowly you find out it is a chain. You soon discover that all this infinite chain is a repetition of these two links, a black and a white link, and again and again, multiplied infinitely becomes a whole chain. If you know the nature of one of the links, you know whole chain, because it is a perfect repetition. So this mind, with these two links, birth and death, is just two links in this infinite chain of human life, without beginning and without end. What we are doing here and being here is being repeated again and again, with but little variation, so that if we know these two, this little passage in this world, we will know all the passages we will have to pass through. We see therefore that our passage into this world has been exactly determined by our previous passages. Similarly we are in this world by our own actions. Just as we go out with the sum-total of our actions on us, so we see that we come into it with the sum-total of our past actions upon us; that which takes us out is the very same thing that brings us

its independence, causes which are not the real ones and can never be.

Never mind all this. There are now some who maintain that caste distinctions prevent union among people. This is just like shedding crocodile's tears. Did not the Village Panchayat system thrive well in our country? Did ever the cultivator pine because the Brahmana studied the Vedas and performed the *sandhya*? Did the trader abuse the cultivator because he ploughed the land? Was the weaver jealous of the commercial prosperity of the trader? Did the smith hate the weaver? Was the potter again alarmed at the craft of the smith? Did the shepherd create obstacles because the potter made the pots? Did the washerman cry with his eyes aghast before the barber? Did the vetti revile at the washerman? All these never occurred.

Each carried on his own profession and all enjoyed happiness. It is not the way of the wise to say that discord will disappear only if all unite, after having themselves created mutual discord. In republican countries there are no caste distinctions. There are some who say that if we want self-government we must bury the caste distinctions. If we reply that there are several races in self-governed countries like Austria, Germany, Russia, etc. it will be said that inter-dining and inter-marriages are free among them. Is it not well known what hardship the negro inhabiting America is subject to?

* * *

How can any connection therefore be possibly established between fitness for self-government and thoughts similar to those mentioned above? Representatives of the people will enact laws in the Legislative council, levy taxes and will decide on expenditure appropriate to the revenue. How is it possible that in these matters one caste would be favoured to the detriment of the others? Granting that such preferment is possible, will not the representative of the King veto the proposal? It is known that in England and other places the Landed Aristocracy do not pay taxes adequately, that the trading capitalists pay heavy taxes and that the labourers do not similarly suffer. Such uneven distinctions are not brought about by differences in caste. The relationship existing between caste-distinction and Self-rule is as fanciful as that of pain in one portion of the body when another portion is affected. It is strange that those who attempted to destroy the spirit of union that existed among the Hindus now proclaim that for the sake of union all should follow their own fads casting away all conscience.

Gleanings.

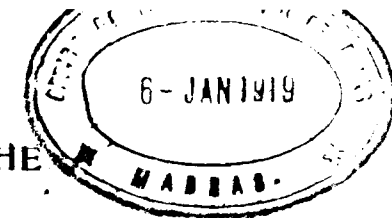
The "Bombay Chronicle" writes:—Will it be believed that a Member of the Executive Council did not vote on a Resolution on which Government was defeated by a single vote. And still this was what happened on Saturday at the meeting of Bombay Legislative Council. The Honorable Sir Mahadeo P. Chaulal abstained from voting on the resolution in favour of Modi. It is well-known that he holds strong views on the point. He must have fought hard when the Government order was issued substituting Balbodh for Modi. He could not have voted for the Honorable Mr. Paranjpye's resolution consistent with his conviction. But he could not have abstained from voting without obtaining His Excellency's permission to do so. It reflects great credit upon Sir Mahadeo for having stood by his convictions and it was equally chivalrous on His Excellency's part to have allowed him to do so.



We are sure that it will give unmixed pleasure to all our readers says the "Christian Patriot" to be informed that Dr. John Nathay B.A. B.L., who has been reading in England and pursuing his researches in Economics, is announced to come to India as the Private Secretary of the Right Honorable the Secretary of State for India, Mr. Montagu. As a student of a high order with brilliant intellectual gifts, he has been able to make his mark in England and to win a Doctor's degree by his treatise on Village Administration in India. He practised for a short time as a High Court Vakil in Madras and feeling dissatisfied with the legal profession he gave it up to take work in the Y. M. C. A. Madras. A short while afterwards he proceeded to England to study Economics in the London School of Economics. He is a Syrian Christian and belongs to a gifted family. What with his knowledge of Indian affairs at first hand and his Indian sympathies he will prove a most useful member of Mr. Montagu's entourage.



Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



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With thy sweet fatal gift of loveliness,
And blest with psychic rapture and repose,
Thou art the fragrant, blossomed dreaming
Amidst the universal wilderness. rose

Must Thou, Immortal Queen of Nations, press
With restless bruised feet amidst the blows
Of heartless men, forget thy inward glows,
Accept as gospel truth each Western guess.

Mother! with holy light in Thy sweet eyes,
And heart set on a bright, celestial goal,
For ever young and fair and chaste and sweet!
Can men revere lust, greed, and hate and lies
While they can hear the music of thy soul,
And kiss with praying lips Thy lotus feet?



in. What brings us in? Our own past deeds. What takes us out? Our own deeds *here*, and so on and on we go, like the caterpillar that takes the thread from his own mouth, and builds his cocoon, and at last finds himself bound inside the cocoon, so we have bound ourselves by our own actions; we have thrown the net-work of our actions around ourselves. We have set this law of causation in motion, and we find it hard to get ourselves out of it. We have set the wheel in motion and we are being crushed in the wheel. So this philosophy teaches us that this soul is uniformly being bound by its own actions, good or bad. These actions are dragging him onward.

The next point to understand is where the soul goes and where it comes from. I have been telling you that the soul comes and goes, but all these terms that I use I will explain afterwards, just as in studying astronomy you are first told that the sun is moving round the earth, and the calculations are made accordingly, but as soon as you step beyond and come to finer calculations you are told it is the earth going round the sun. So, for the present, we will say that the soul is coming to salvation, and is being born and dies. Later on we will find that the soul never came or went. It is nature moving before the soul, and the reflection of this motion is on the soul, and the soul ignorantly thinks it is moving, and not nature. When the soul thinks that it is in bondage, but when it comes to find it never moves, that it is omnipresent, then freedom comes. We are going through the first part and we will keep on to the terminology of this part. So the soul, through these actions, comes to higher or lower states. This is the celebrated law, the theory of reincarnation, and this law binds all creation. People in this country think it is too horrible to think that man has come out of the animals. Why not? Where should these millions of animals go? Are they nothing. If I have a soul so have they, and if they have none, neither have I. It is silly nonsense to say that man alone has a soul, and the animals none. The same argument would apply to all. I have seen many men who

are worse than any animals. It is all a continuous series. This human soul has manifested itself through lower forms and higher forms and so on, migrating from one form to another, according to these impressions, but it is only in the highest form as man that it attains to liberty. The man form is higher than the angel forms, and of all forms man is the highest, the highest being in creation, because he attains to liberty. Man becomes free. Any force projected from a point goes on and on till it becomes a circle, and then goes back to the point from which it was projected. You are aware of the theory of electricity, that it comes out from the dynamo and returns to the dynamo from which it started. So the tendency is with all forces; there is no movement in a straight line; all infinite movements are in circles, and the struggle in this universe is to complete the circle. All this universe was in Brahman, and it was, as it were, projected out of Him, and being turned out it has moved forward and forward and forward. But what is meant by that forward movement; at last we find it was moving in a circle, and comes back to the point from which it was projected. So with this force which we call soul, which for the time being we will assume is a force projected out from God. Later on we will find what it really is. This being projected, it came out through all sorts of vegetable and animal forms, and at last it is in man, and man is about the furthest curve of the circle, the nearest link to God. To come back to this point from which we have been projected is the great struggle of life. Whether people know it or not does not matter, but whatever you see in this universe of motion, of struggles, in plant or in minerals, or anything, is a tendency to come back to the centre and be at rest. As it were there was a tremendous equilibrium, and that has been destroyed, and all parts, and atoms and molecules are struggling to find that equilibrium again, and in the struggle they are combining, and reforming, and forming again, all this wonderful panorama of nature, to get back to the equilibrium again. So all social struggles, wars, and

fight, human struggles, and competitions, in plant life, animal life and everywhere, are but one expression of that eternal struggle to get back to this equilibrium.

Pencilings by the way—IX.

BY S. P. THIAGARAJAN.

It was attempted to be shown, in some fugitive notes of this series, that the insinuations in Lord Pentland's speech at the Cheruthuruthi Ayurvedic Hospital were more justified by the practice of Western medicine than by our immemorial Science of Life. As I am writing these lines, there lies before me a pamphlet on "The agglutination test for typhoid and other fevers" wherein it is admirably and lucidly shown that this Dreyer's test, which has been approved by His Majesty's Government, is an amazing piece of professional humbug and charlatanry. But I do not purpose to refer to it now, for exigencies of space. This week, I propose to refer to another humbug of the Faculty, which has had the sanction of the Government of India.

A certain Major Ross, of the Indian Medical Service, persuaded the Government of India into the belief that quinine was an infallible remedy for malaria, just as that medical mountebank Jenner bamboozled Parliament and the nation nearly a century ago in respect of his horsegrease cowpox which was to annihilate small-pox altogether. With commendable brotherliness the Faculty stood by Major Ross, and quinine has for now many years been almost freely distributed by a paternal government, solicitous of the health of its subjects. The *Patrika* of Calcutta is the only journal that, so far as I am aware, has been persistently questioning the efficacy of this much-lauded prophylactic. I might mention here that in spite of the free distribution of quinine, the mortality from malaria in India is upwards of four millions a year. The *Patrika* cried itself hoarse that was for many years the end of it. And now I see a writer in an English Journal taking up this same subject, basing himself upon an article in the *Indian Medical Gazette* of July last, entitled "a new specific for malaria etc." The writer, Dr.

Horace Willis, of Assam, has now reprinted this article. The outbreak of malarial fever among our troops has invested this subject with an extra importance in these days.

Dr. Willis says that quinine, both in prophylaxis and as a cure, was unsatisfactory. Yet, for a hundred years, it has been adhered to as the *alpha* and *omega* of treatment in tropical pathology! "I felt, when it had failed to give relief in 1200 cases under my direct care, that it would be waste of time and life to further persevere in its employment." And his researches have brought him to a specific which he describes at length and which need not now detain us. Only let the reader think of the immense number of lives that have been wasted or sacrificed, possibly, to professional jaundice to the "herd-psychology" of the Western medical minds. One is tempted to use Shaw's genial phrases in characterising such charlatanry.

The writer in "*Truth*" refers to Mr. Raphael Roche, "a dangerous person who has presumed to study and practise medicine for many years—successfully too—without previously going through a medical school and obtaining a diploma," and quotes his opinion on this subject, since he is "an invaluable authority on the shortcomings and failures of orthodox medicine." But for the inherent logical limitations of the Faculty (see page 63), it should have been easy to have known that quinine is not only no cure for malaria, but that chronic intermittent malaria is simply the result of the use of quinine and other drugs in the treatment of the disease. Mr. Roche particularly includes arsenic in the indictment.

When malaria broke out among the troops stationed in Kent, Sir A. Keogh's private secretary said to a press interviewer that "the patients are all men who were victims of the disease when on service in the East. Malaria of course, is a recurrent trouble." To which Mr. Roche very pertinently retorts that "malaria is of course a recurrent trouble because improper medical treatment makes it so." The italics everywhere are mine. My only contention is

that proper medical treatment is a thing unknown to the Faculty and will long remain so, unless they bid fair to charlatany and empiricism and worship science with a humble and truthful mind.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The path to Salvation.

In the Hindu Message of 22nd November 1917, there are two articles, one the continuation of Swami Vivekananda's lecture on "Gnanayoga" and the other the continuation of Mr. K. S. Ramaswami Sastri's exposition of the Bhagavad Gita. The two articles require more than passing reading. While Swami Vivekananda goes about his business in a circuitous manner, Mr. Ramaswami Sastri's exposition seems to carry in it a tinge of Theosophical teaching. The Swami's expression at once shows his limitations of life. For example, when he draws a contrast between the intellect and the heart, he says that purity of heart is more essential than intellectual eminence. He says that religion is not to be understood through the ears or through the eyes, nor yet through the brain. Men of heart, he says again, have attained to *butter* and *butter-milk* is left for these intellectual fools. Again, he says, it is not at all necessary to be educated or learned to get to God. If you want to teach others, knowledge is necessary, but for your *own* salvation, not at all. If you are pure, you will reach God. All these sentences uttered by the Swami express in a very round about manner the first essential, according to our Sstras, for attaining salvation or *mukti* or realisation of God, viz. *Chitta Suddhi*. According to the Sstras *Chitta Suddhi* is the aim of the Karma marga and the basis of the Gnana marga. Mr. Ramaswami Sastri seems to think that the Karma marga, the Bhakti marga and the Gnana marga, are like the steps of the "golden ladder" which leads us to *Mukti*. The word *marga* and the way in which Sri Krishna has spoken about these three *margas* in almost parallel terms in the Gita seems to have made scholars think that each *marga* leads to each higher *marga*, i.e., the Karma to the Bhakti, and the Bhakti to the Gnana marga. This does not, however, seem to be the right interpretation of the disquisition of Sri Krishna. Of course we can dismiss as once the baseless Theosophical idea that each *marga* leads directly to *mukti*, as if each *marga* means a separate road. *Marga* here is not to be compared to the road. It rather has reference to means. Mr. Ramaswami Sastri, when he speaks of the golden ladder, seems to be greatly obstructed in his conception by the way in which Sri Sankaracharya speaks in his commentaries regarding the relation between *gnana* and *karma*. The true spirit of Sri Sankaracharya's writings, seems to me to point towards a conception which is dimly shadowed in one of the sentences of Mr. Sastri himself in this article under reference. Mr. Sastri says, "a life of selfless action combined with devotion and meditation is the one means of attaining to this stage." Sri Sankara's real teaching, it appears to me,

may be expressed by recasting the sentence in this manner—"A life of *Nishkama Vaidika Karma*, combined with *Chitta Suddhi* and *Bhakti* and associated always with *Gnana* relating to the details of the *Karma*, the significance of *Karma*, the nature of the object towards which the *Bhakti* is directed and of the goal of life, namely, *Atmasfarsana* or self-realisation—is the only means of attaining to this stage, namely, *Atmadarsana*." All that is contained in this sentence is expressed by one word, viz. *Dharma*. While Mr. Sastri speaks of the golden ladder in one place, this sentence unconsciously expresses the difficulty he feels in making *Karma*, *Bhakti* and *Gnana*, three different steps leading to higher life. The *Karma*, the *Bhakti* and the *Gnana margas*, represent only one path on which the *Karmayoga*, *Bhaktiyoga* and *Gnanayoga* walk side by side and closely knit together body and soul.

Hence it is that Sri Krishna says that we should love *Svadharmas*. His reference to *Svadharmas* and its practice in more than one place in the Gita surely indicates that there is only one path to salvation and that it is the *Practice of Dharma*. The Lord's disquisitions relating to the *Karmayoga* in one place, the *Bhaktiyoga* in another place, to the *Gnanayoga* in another place, His speaking about His various forms in one place, and his showing his form in another place, His speaking about *Kshetra* and *Kshetragna*, about *Deva* and *Asura natures* in another place, are all merely to be taken as the pleadings of the Lord to convince the ever-doubting, vacillating Arjuna, who is pushed by Sri Krishna to perform his *Dharma*, while his own self is opposing it from within.

The practice of *Dharma* then is the one teaching of the Gita. How to practice it, and what it consists in, is the only matter for consideration. Swami Vivekananda, as pointed out before, is using many words and many arguments merely to express the fundamental idea on which all our *Dharma* is based, viz. *Chitta suddhi*. When he speaks of the culture of the heart and the culture of the intellect, he is merely expressing the idea involved in *Bhakti* and *Gnana* in a very crude form. When he says, "it is the heart that reaches the goal, follow the heart," "Always side with the pure heart, even if you think what your heart is doing is unreasonable. Reasoning will come later," and so on, he is simply trying to express our conception of *Dharma* that it is based essentially on the irrevocable authority of the Vedas, which merely give us the injunctions of the Rishis, who have seen God and His ways in relation to our *Karma*, *Bhakti* and *Gnana*. The Swami says elsewhere that God has been perceived by thousands before and that this perception is super-sensuous and super-conscious. This whole sentence is merely a paraphrase of the word "*Rishi*." Then again he says, every being that is in the Universe has the potentiality of transcending the senses, even the little worm will one day transcend the senses and reach unto God. What is this except an explication in simple English of the basic principle of *Varna Ashrama Dharma*? Again he speaks of every soul being in a circle coming down and going up and then going up towards God. This merely means that the human soul passes through *Pravritti* to *Nivritti* and then to *Mukti*. (To be continued.)

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[No. 12.]

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A Vision Of India. THE VINDHYAS.

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

Thou sapphire girdle which retains in place
The golden silk of fruitful cornfields sweet
Which robes from regal head to sovereign feet
Our sacred land with bright and matchless grace!
When came the sage well-versed in holy ways
To make the sunlit south his chosen seat
And bear God's word the waiting south to greet
You bowed your soaring head in ancient days.
Hence She the Goddess bright of Heaven and Earth
Whose lotus feet by gods are gladly sought,
Whom e'en the God of Gods with love reveres,
Who chose Himachal as her place of birth
Has made thy happy heights her favourite spot,
O mountain—monarch blessed beyond thy peers!

The Hindu Message

THURSDAY EVENING 10, JAN. 1918.

Responsible Government.

MR. CURTIS' LETTER NO. II.

In his second letter Mr. Curtis says that the present system of election is "one which destroys any connection between the primary voter and the member who sits in the Legislative Councils." So far as the member elected to the Imperial Council is concerned, the members of the Provincial Council are the primary voters; and so far as the members of the Provincial Councils are concerned, the members of the District and Municipal Boards elect them, or electoral colleges composed of delegates from these Boards are the primary voters. Under none of these systems is any responsibility devolved on these secondary electorates which are of minute size and changing personnel, nor on the primary elector who votes for the District and Municipal Boards, for the reason that he "cannot possibly trace the effect of his vote on the Legislative Councils" whose work is made distant to him and incomprehensible by reason of the fact that many and complex intermediate agencies intervene between him and those who sit in those Councils. Hence Mr. Curtis says that the "so called representative system is a sham."

What is the remedy? The evident answer is: give the responsibility needed by extending the power of election to the primary voters,—those who now elect the members of the Municipal and District Boards.

It is this that the Indian leaders have always been advocating, though they have been content with the present system on the ground that their cry for a direct representation of the people would be a cry in the wilderness and would have no chance with the "men on the spot" who desire to enjoy their irresponsible power. The majority of the members of Councils are not elected by the people but are government officials or men who were nominated by government. The few members who are elected have no power and little influence for good in affairs. Their electors choose them on grounds less public than personal hence there is little sympathy or association between the electors and the representatives. The miraculous genius of the greatest man of the nineteenth century, W. E. Gladstone saw all these when he asked in the House of Commons for "a real, living representation of the people of India" when the question of the improvement of the Councils came before that House during the debate on the late Viscount Cross' India Council bill more than a quarter of a century ago.

Mr. Curtis refers to the plea that no responsibility can be given to the primary electors "until education is far more advanced and more widely spread than it is now." He goes on to refute this view which is clearly beside the point. For there is a large upper and middle class in India which has a sufficiency both of education and means to entitle them to the franchise and is sure to exercise it with judgment and responsibility. The men who now vote for the members of the Municipal Boards and numerous other classes deserve the vote and will prove a serviceable electorate. Our

rulers have not hitherto been able to educate themselves to trust these classes. Whenever educated men have demanded a liberal measure of representation, the constant reply is that there is no material in the land fit to constitute an electorate, that educated men as "intellectuals" can represent none but themselves and that India as a dependency can have no claim to take part in the work of Legislation and Administration.

We referred to Mr. Curtis' criticism of the idea that education has not advanced sufficiently in India and so the people cannot be formed into an electorate with the function of choosing representatives. His criticism is as follows:—"Schools and Colleges can do no more than teach people how to learn. They cannot impart knowledge, but wisdom can only be learned in the school of responsibility. It can only be taught by leaving men to suffer by the results of the things which they themselves do; and still more by the results of the things which they leave undone." And again "school teaching will help to disintegrate the deadening effect of custom, to open the eyes of the mind to new ideas, and enable a community to read the lessons of experience more quickly. But the practical lessons of life must come from experience itself. Without experiencing the results that follow from the giving of votes, under a system so simple as to make that experience easy to read, education will unfit a people for responsibility in public affairs. The two things must go side by side." We do not deny that there is no force in these remarks. Not only is it true that popular education is necessary to give knowledge and to understand the lessons of ex-

perience, but it is true that it is only by the exercise of the franchise and noting how the people have been served well or ill by their representatives that they will learn to choose reliable and knowing men to serve them, but Mr. Curtis' object in laying down the proposition that only experience develops the judgment and the sense of responsibility appears to be to gain easy assent to an implication contained in the following sentences:—

"Self-Government rests on a sufficient capacity in enough individuals to put the interest of others before their own. This habit can, I firmly believe, be produced in any people by constant and increasing exercise. But it is contrary to all reasons and to all experience of human nature to suppose that it can be produced *without the exercise of responsibility, steadily increased*, as the habit becomes more fully acquired and more widely spread." Mr. Curtis is evidently paving the way for the opinion and doctrine that full Self-Government should not be given but in steadily increased and successive doses, by opening up compartment after compartment of administration.

We do not deny that Local Self-Government is the foundation and precursor of National Self-Government. We do not deny that the discipline and training acquired by the exercise of powers of Local Self-Government is the preparation which people need to have before they can take up the higher task of National Self-Government. In India we have had the training and discipline in the measure in which the powers of Local Self-Government have been meted out to us. We have also had much training and discipline in the practise of

the representative system as far as the bureaucracy has been willing to concede to us during the last quarter of a century. The time has come to make a large simultaneous advance in both Local and National Self-Government. Within these twenty-five years considerable advances have been made by oriental countries and even by dependencies like the Philippines in the practise of National Self-Government but India has, in spite of the great advances made by her, still to be content with her present status of servile and dishonorable dependence. If the existing condition of distrust and degradation is longer continued, the sources of her future prosperity and freedom will necessarily be doomed to a not remote extinction. We have also, it must be remembered, earned the right to freedom by the conspicuous manner in which we have contributed to the strength and safety of the Empire during these years of peril from its barbarous and unrelenting foes. The Premier, we feel sure pledged himself to the granting of what the Indian nation is asking when he spoke in the House of Commons as follows in proposing its tribute of thanks to the British Navy for its services to the State on the high seas:—"And then there is India. How bravely, how loyally they supported the British arms. The memory of the powerful aid which they readily accorded in the hour of trouble will not be forgotten after the war is over and when the affairs of India come up for examination and for action." After this assurance India can possess its soul in patience and calmly wait for the hour of realization.

Mr. A. Mahadeva Sastri Again.

This gentleman came out some years back with certain views regarding the Hindu system of Varnas constituted by the Veda (and the Smritis) which he interpreted according to what he called "principles of Vedic exegesis,"—principles, however, which he has nowhere clearly explained or formulated. His principles and interpretations of texts were challenged by Pandit R. Krishnaswami Sastri, B.A., in the pages of the *Vedanta-Kesari*, a monthly magazine, published by the Sri Ramakrishna Mission, and by others. In the very first number of this journal also, we gave—in our column of "Notes and Comments"—a glaring instance of his method of misinterpreting the Veda. He has not yet attempted during all these years to defend the views he has put forward against the criticisms levelled at him by Mr. Krishnaswami Sastri. He is, however, unwearied in his intrusion upon the attention of the public, and has now again come forward with an article on "*The Non-Brahmana Problem: A solution*," which is published in the *New India* of the 14th and 15th December last. We propose to subject his paper to criticism, not because his views are supported by authority or argument, but because there are some people who, for some reason or other, may feel disposed to take his views on trust.

He begins by saying that "the question of Non-Brahmanas is now pressing for solution," and that there has been "a long-standing antagonism between the Brahmana and the Non-Brahmana,"—that it has not only existed "from the late seventies when I was a schoolboy" on account of the "Non-Brahmana officials of all classes of Hindus chafing against their Brahmana rivals who occupied the major portion of the official posts in virtue of their educational qualifications," but also on account of "the Brahmana's hierarchical supremacy" resulting in the "exclusion" of other castes from "Vaidic sacraments." Mr. Sastri says that "such manifestations of antagonism are not only

peculiar to this age," but also that "in our sacred tradition are recorded, several accounts of spiritual and political rivalry between Brahmanas and Kshatriyas," and he holds "that it is high time that the root-cause of this long-standing antagonism were discovered and removed."

This root-cause, according to Mr. Sastri, is "the spirit of caste," and he proceeds "to trace the origin of this spirit of caste in the light of sacred tradition." His account is as follows:—"At first all alike were Brahmanas, devoted followers of Dharma, the law of spiritual progress, under the direct guidance of masterful sages of old. After a time the guidance was withdrawn and the people were left to themselves with a mere tradition of Dharma. The custodians of the tradition soon became a hereditary class and were called Brahmanas." Again:—"The other castes also had sprung originally from the one community of Aryas or Brahmanas." "If they sought, they should be helped by him and taught Vaidik Dharma and admitted into the Brahmana community with full rights of the Brahmana in social and religious matters." On the present occasion, however, Mr. Sastri quotes no authorities for his statements. In earlier writings he gave what he considered authorities, but resorted to various errors of omission and commission in the attempt to establish his unheard-of interpretations. His errors were fully exposed, but he took no notice of them for reasons which can be easily guessed. We shall now refer to some of these authorities once more, and shall also state some arguments so as to convince our readers that Mr. Sastri is altogether unreliable as an expounder of the Hindu religion.

In order to establish his view that "*Vaga diksha* or a life of spiritual devotion and discipline made any one a Brahmana and conferred on him the social status of a Brahmana"—a proposition now also repeated in the passage above quoted—Mr. Sastri quoted as one of his authorities a passage from the Aitareya Brahmana. As translated by himself, the passage is as follows:—"He (the Kshatriya) when consecrated attains Brahmanhood." This text occurs

in the 5th Khanda of the 34th Adhyaya of the Aitareya Brahmana. But the sentence which immediately follows this text and which Mr. Sastri conveniently ignored is:—"Only on taking Diksha does he attain Brahmanhood, the reason being that he clothes himself with the skin of the black antelope, that he observes the *vratas* prescribed for Dikshitas and that Brahmanas gather round him." Again, in the very next or 6th Khanda of the same Adhyaya, it is stated that after the sacrifice is completed, the Brahmanhood attained by the Kshatriya at the time of the Diksha ceases,—for the Kshatriya says:—"I enter the Kshatra, and I become a Kshatriya." The concluding rites are performed by the Kshatriya as a Kshatriya, for it is stated in the text of the Brahmana,—"He concludes the rite, as a Kshatriya." Moreover, the Adhyaya begins with the statement that at the beginning the four castes were created by the Creator. This is directly contrary to Mr. Sastri's idea that originally all were created Brahmins. Moreover, the Taittiriya-Samhita has the well-known passage, "therefore, a Sudra is unfit to perform Yajnas. The Purusha-Sukta also says that the four castes were brought into existence at the time of creation from different parts of the material world forming the body of the Supreme Being,—not that originally all were Brahmins,—though it is stated in some authorities that Brahmins were the first to be created among men. In the Mahabharata, Santi Parva, it is stated that "he (Brahma) also created Brahmanas, Kshatriyas, Vaisyas, Sudras, &c." If, by separate acts of creation, the four Varnas were at first brought into existence, Mr. Sastri's idea that the people originally belonged to one Varna and that they became later divided into many Varnas, "according to their respective social functions" falls to the ground, as also the statement that the Brahmana "denied Brahmanhood to all other castes."

Mr. Sastri is also wrong when he says that "one becomes a real Brahmana when one believes in the development of man and whose life-work consists in the gradual realisation of human unity and solidarity

as based on the inherent oneness of Brahman, the One Divine Life." Now a man is called a Brahmana also when he "realises" the Brahman. But this only means that the word Brahmana has two meanings,—one the primary, the other secondary,—not that there is no distinction of Varnas.

Mr. Sastri is also wrong in holding that Brahmins "put obstacles in the path to realisation" of all other castes. On the other hand, the Itihāsas and Purānas are specially meant to secure to other castes the same realisation that the Brahmins are fitted to reach through the Vedas. Moreover, Mr. Sastri seems to be ignorant of the fact that in the Vaishnava religion, even today, the path of *Prapatti* is open to men of all four castes, and even others.

Mr. Sastri is also mistaken in saying that "intermarriages between different Varnas, freely allowed in one age, were restricted in another age, and have been since entirely forbidden." For only *Anuloma* inter-marriages were formerly allowed, never *Pratiloma* marriages, the Rishis have forbidden the former in Kali, because this is an age when people are not firm-minded enough to follow the Dharma strictly, and even the permission to perform *Anuloma* marriages would result in the destruction of the Hindu social system. Not only in India, but even elsewhere, we find sensualism and strife are in the ascendant everywhere among men, and so we must appreciate the wisdom of the sages in enjoining these restrictions on the Hindus. It is not also necessary that free crossing of all communities and races should be resorted to in order to attain national unity and co-ordination. The example of the United States disproves it. The present state of Europe also shows that there may be free inter-marriage and interdining, and still the most implacable hatred and hostility may prevail among the various communities of the continent.

Mr. Sastri's deification of the Time-spirit, too, is not at all to be accepted as gospel truth, for it will result in the effacement or disparagement of the eternal laws of truth which hold good for all time. He is wrong, also, in confounding the Western conception of the Time-spirit with the

Indian conception of the *Yuga-Dharma* for the latter consists mostly of rules of conduct which hold good for all Yugas, and among these is the distinction of Varnas and the Dharmas appropriate to each. At the same time, a large amount of latitude is allowed for adjustment to the Time-spirit in the Sastras. For, the Mahabharata declares as follows:—"Those Brahmanas who take up different occupations and thereby acquire the attributes of other castes, are never denied the right to perform their own Dharma and Yajna." Similarly also for Kshatriyas and others. Moreover, Nilakantha writes:—"Sacrifices are performed by the body, by words, and by the mind." All castes are equally eligible for performing mental sacrifices, and mental sacrifice is the highest and most efficacious of all three kinds. For, Manu lays down:—"A sacrifice consists of uttered prayers, is ten times more efficacious than a sacrifice laboriously performed according to the rules (of the Veda); one which is *upamsu* (muttered so as to be inaudible even to those who are near) is a hundred times more efficacious; the purely mentally-performed sacrifice is a thousand times so (i.e., more meritorious). In the Mahabharata, the example of a Sudra, named Paijavana, is quoted as one who performed a sacrificial rite called *Aindragni* without pronouncing Vedic Mantras and without himself going through the Vratas or regular *Yajna* observances. Still, by a purely mental sacrifice, he obtained more than the merit which Brahmins or others got by sacrifices consisting of various physical acts and utterances of prescribed Mantras. At the same time we do not deny that the present conditions are unsatisfactory and that every effort must be made to effect an improvement which will give renewed strength and vitality to the Hindu Society. But the remedy is not to throw the Sastras completely overboard, or to resort to the unjustifiable device of misconstruing sacred texts in the manner which finds favour with Mr. Sastri.

Notes and Comments.

The Hon'ble Mr. Justice Sadasivier spoke on the "Problem of Social Reform" at the recent Theosophical Convention at Calcutta. He spoke on foreign travel as follows:—"Dvaraka, the residence of Sri Krishna, was in the midst of the seas, thus showing that Sri Krishna himself wished that those who desired to visit him should undertake sea-voyage." The Smritis allow three days' sea-voyage even to Brahmins, and do not prohibit it to others. Again, Dvaraka was quite close to the mainland, and must evidently have been separated from it by a very narrow strait which could be easily bridged and was evidently so bridged,—for according to our sacred authorities, the blessed Bhagavan is always stated to have travelled to Dvaraka in a chariot, and never in a boat or vessel of any magnitude. Moreover, we must not fail to make a difference between "undertaking a sea-voyage" to see the blessed Bhagavan Himself who is the *universal* refuge, helper, and master of the entire universe of existence, and doing so for a purely worldly or selfish end and purpose. At the very sight of the lord of Vaikuntha's gracious countenance and the touch of his blessed feet all faults, failures, and sins, vanish and we gain the one ultimate purpose of existence.

The Hon'ble Mr. Justice Sadasivier also said:—"Even ten per cent of the Brahmanas did not deserve to be called Brahmanas, judged by their conduct and knowledge of Brahman." Even if one per cent only know Brahman truly, then the Brahmins may be proud of the fact. For the blessed Bhagavan Himself, speaking of his time and of all times, told Arjuna that only one in a thousand makes the effort to understand him truly, and of these only one in a thousand succeeds in the effort. When he mentioned "a thousand", he was evidently doing somewhat like what is being done in taking modern averages,—so much per mille. If we work out his figures, we get only one in a million, as a knower of Himself. So, if the Hon'ble Mr. Justice Sadasivier can secure a success of *ten per cent* in any labour he may undertake to

make Brahmins or others know Brahman, he certainly must be considered eminently successful.

Speaking on the question of the "Depressed and Suppressed Classes," the Hon'ble Mr. Justice Sadasivier said:—"The exclusion of such classes engendered mental impurity among the so-called higher classes, which was more dangerous than the physical impurity engendered by contact with the depressed classes." So long as the fact remains acknowledged that "physical impurity is engendered by contact" and that we do not interline or intermarry with them, it is only given to the blessed few like the honoured judge to rise superior to the force of circumstances. Such a lot as his does not fall to the ordinary man of the work-a-day world. The latter is content to get on with things as they are, and has to await his own call in the course of evolution. Still, the great judge's example and precept will not be without their influence.

The Hon'ble Mr. Justice Sadasivier insisted on the necessity of the spread of education, "primarily, through the vernaculars" among women, and also said:—"Woman should be allowed to take a more and more active part in public life." As regards education, we are of opinion that education of the right sort may be given, and by the right sort of persons. Already much difficulty is felt in regard to both, and often dangers have arisen. So far as the more well-to-do Hindu families of all castes are concerned, we think that, in many cases, even high education of the right kind is even now given in the Hindu home itself, and with excellent results. But, as for women taking part in public life, here again there is need to define "public life." If once Hindu women enter public life with its struggles, its factions, its exchange of brutal personalities, its inevitable physical dangers and mental trials,—we do not think that her present grace and charm can be retained. Moreover, we must remember, in regard to Western women, that they were almost exactly like our women once and it was only the industrial revolution that enabled her to

enter into social life; and then only she began, within a century or so to claim the franchise. The production of food by machinery in factories rendered it cheaper than woman was able to produce it at home and so led to the disuse of cooking at home and the purchase of food at restaurants and other places of sale. The woman was able to utilise her leisure in various occupations, social and industrial, and to take her place constantly by her husband's side in various social pastimes. She has even become the rival and superseder of the male sex in many concerns of life. The war has now vastly augmented her opportunities, and the problem of man *versus* woman is already threatening or expected to become an acute source of social conflict or danger. The heads of Hindu families and educated men ought to seriously reflect on the prospective and present dangers arising from the wide adoption of the Hon'ble Mr. Justice Sadasivier's proposal to introduce Hindu women into active life. Already some have forced their way to the front, and necessity also is driving others into activities of all kinds. There is no need to accelerate the present pace. We think, moreover, that Indian women are fairly well off as they are and will in future be able to take care of themselves more and more. Of course, reformers like Mr. Justice Sadasivier are abroad. They must imitate the West, for good or evil,—for they hunger and thirst and pant after the sensations of life. There is no suppressing or repressing them, and all true Hindus of moderate views need to be warned in time.

The Hon'ble Mr. Justice Sadasivier also said:—"India expected the arrival of a new Vyasa in the future", and "every one should go forth preparing the way for the coming Lord, working in all departments of activity in a true Theosophical spirit." Why "India" expects, and not Europe, or America, or Japan needs explanation. We fear that the Brahmin Theosophist is eminently a gullible being, and certain theosophical personalities are aware of the fact and using these men as tools for their own glorification. Again, if ever a Saviour of

any kind was needed, it was *before* August 1914; and he might, like the blessed Bhagavan before the Mahabharata war, at least have mercifully attempted to avert the coming world-conflict. The Hon'ble Mr. Justice Sadasivier insists that "as a preparation for that arrival, social reforms, as other reforms, should be pushed on very rapidly at the present time." We fail to see why the visit of the "New Vyasa" should be delayed, because the Hindu Community does not recognise the need or wisdom of these so-called reforms. And then, what preparation was there when the blessed Bhagavan Himself appeared on earth? The Bhagavata Purana mentions only the birth of the Devas as Vishnis and of the Asuras as Kamsa, his relatives, friends and associates. But the learned judge mentions only the coming of a "New Vyasa." Only so, perhaps, a preparation is needed. Why is only a *Vyasa* coming? Is he going only to compile the Veda anew and distribute it into branches and sections? Already, the Suddha Dharma Mandala is providing us with a new sacred Sanskrit literature. We have already also heard from an unquestionably authentic source that the Suddha Dharma Mandala is preparing a *new* Mahabharata for publication. We think they ought to wait for the arrival of the "New Vyasa" and publish it with His Holiness' approval and corrections. We think also that it would be better to write a history of the present war in Sanskrit in the *true* theosophical spirit, as a preparation for the coming Vyasa. Such a publication will also probably be the real new Mahabharata, and not a transformation of the existing history of an old conflict,—a transformation, too, on lines of which scholars have formed an idea of what it will be from their knowledge of the recasted Gita already given to the World.

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The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

This chapter is an introductory chapter and gives us a narrative of the events that led to the exposition of the great truths of life by the Lord. All the *bhashyakaras* and commentators on the Gita pass over this chapter lightly because the doctrinal portion commences only in Chapter II of the Gita.

We must remember in this connection the events in the Mahabharata which led up to the Gita. On the eve of the great war, Vyasa asked Dhritarashtra if he would have the gift of higher vision by which he could see the tragic drama of the war as it developed in the battlefield of Kurukshetra. Dhritarashtra declined the boon as he could not bear to see his kindred suffering the fluctuating fortunes of war and preferred his congenital blindness to the offered vision of carnage. Vyasa then gave the power of vision to Sanjaya and asked Sanjaya to narrate to Dhritarashtra the events of the war as they took place. Sanjaya then informed the King that the great hero and saint Bhishma had fallen in battle. Dhritarashtra was stricken with grief and asked Sanjaya to narrate all the events in detail from the time when the opposing armies met in deadly war. Sanjaya then narrated the events and in the course of such narration described the faintness of heart that overcame Arjuna and the Lord's teachings to Arjuna to enable him to take up again his burden of duty in a spirit of detachment and dispassion and surrender of the fruit of work to God.

Madhusoodana Saraswati points out that there is a striking similarity between the form of dialogue adopted in the Gita and the similar form of dialogue adopted in the Upanishads e.g. the dialogue between Janaka and Yajnavalkya. This form is adopted to show the greatness of the subjects taught. When a great soul is the chosen

recipient of the divine message given by the Oversoul, the occasion is unique and stirs us to the very depth of our being. The message lifted into the sunshine of clear-sighted peace the noble Arjuna tormented by the darkness of doubt and gloom. This fact by itself apart from the doctrines, actually taught makes our heart full of faith and puts us into a receptive mood. Further, by showing that Arjuna was the true and trustful disciple of the Lord we are given a clear idea as to what are the indispensable qualifications of discipleship.

This chapter is known as the अर्जुनविषाद-योगः, i.e., dealing with the grief which overtook Arjuna when he was face to face with the great issues of life. The man having a clear conception of duty should always feel equal to the demand made on his energies and services by the imperious call of duty. He

"if he be called upon to face
Some awful moment to which Heaven

has joined
Great issues, good or bad for human kind,
Is happy as a Lover; and attired

With sudden brightness, like a Man
inspired."

Arjuna was overwhelmed by *Soka* and *Moha* (grief and illusion) because his overflow of pity and tenderness at sight of the impending carnage of his kith and kin obscured the clarity of his mental vision. The situation is described vividly in a few brief strokes and we are prepared by this Chapter to receive the Lord's gracious message as given to us in the later chapters of the Gita.

(To be continued)

Query.

Sir,

Will you or any of your numerous readers be kind enough to let me know through the medium of your valuable journal how far is the action of certain enthusiastic Theosophists in the matter of receiving Mrs. Beasant with "Poorna Kumbham" "Veda Parayanam" and "Karpooa Harthi" justifiable according to our Hindu shastras and how far can their theory of Hero-Worship, as seen in the cases of Sri Krishna and Sri Rama (according to them), be applicable to this case?

Palghat.

Yours faithfully,
S. Sankaran.

Gnana Yoga—II.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 8-1896.)

(Continued)

The next question is what comes into this reincarnation. We have just said that it is the mind, and not the Atman, because the Atman is omnipresent, and Atman, when in ignorance and bondage, can only act through our mind, and in that mind are all the occasions of birth and death and so on. This going from birth to death, this travelling, is what is called Samsara in Sanskrit, moving forward and backward. The question may be raised that if we all come to freedom, and all creation will be sooner or later free, why should we struggle to attain to that freedom? If every one is going to be free we will sit down and wait. That is true. Every being will become free sooner or later; no one can be lost. Suppose a stone falls; it falls down and down, but you know mathematically that there must be a point when it will take an upward curve. Nothing can come to destruction; everything must come up. If that is so, what is the use of our struggling? We may sit here; we will be taken up again. In the first place these struggles are the very factor that will bring us to the centre, and in the second place we do not know why we struggle. We have to. "Of thousands of men, some become awakened to this idea that I will become free." The vast mass of mankind are content, with material things, but there are some who become awakened, and want to get back, who have had enough of this playing down here. Along with this comes a very important question, and because I may forget it, I will discuss it now. The question is why should we attempt to get out and get back to the centre. Suppose we have all come from God, but we find this world is pleasurable, and nice; then we would rather try to get more and more of this. Why should we try to get out of it? Because the alpha and omega of Vedanta philosophy is to "give up the world." That is the idea with which we started, giving up

the unreal and taking the real. Why should we not turn towards enjoyment, and not away from it. People may say look at the wonderful improvements going on in the world every day; how much luxury is being manufactured for it. This is very enjoyable; Why shall we go away, and strive for something which is not this? The answer is this, that all these forms that we are seeing now are being manifested again and again, and we know that this world in which we live has been here many times before. I have been here and talking to you. This has been exactly demonstrated. You will know that it must be, and the very words that you have been listening to, you have heard many times before. And many times more it will be the same. Souls were never different. These minds and bodies and words are constantly recurring, and dissolving. This world has been here many times. We are all certain that this world will die, and will be broken to pieces. Secondly we see that these things periodically occur. Suppose here are three or four dice, and when we throw them one comes up five, and another four, and another three, and another two, and you keep on throwing and throwing. There must come times when those very same numbers will recur. Go on throwing, and no matter how long may be the interval, those numbers must come again. It can be mathematically asserted in how many throws they will come again; this is the law of chance. So with souls. However distant may be the period, these things are happening again and again, all these combinations and dissolutions. There is only a short rest, and then, and then this eating and drinking here comes back, and then death again. Some never find anything higher than the enjoyments of the world, but these who want to soar higher, find that these enjoyments are never final, are only on the way. Many times I have had these enjoyments. Along with this question of throwing dice, comes a very interesting question that it was not the same soul. That this body is one link in the whole chain, and that the whole chain is composed of many links, beginning from the

little worm, and let us hope ending in man, and these links form a circle, and this circle is revolving, like the Ferris Wheel, at Chicago, the carriages of which are rolling forward all the time, but the occupants are changed. A man goes into a carriage, goes through the circle, and comes out again. The wheel still goes on and on. This soul which is now in us, goes out, but let us hope that no other soul comes in. All these forms are what is called permanent cyclically; they revolve, showing all these forms, but you and I must get out. Different souls are riding in this wheel. This is how it can be explained that a man can read the past and future life of another man. Some of you perhaps have seen how the past and the future can be read. How can they read the past and future? Here we get the explanation. The most astonishing powers of reading the past and the future have been known in every country and every age. As soon as you enter the Ferris Wheel it can be written down where you will go, but when you come out no more can be said. But as soon as you are once in you are bound, and everything goes according to the law, and where you can go can be predicted. As soon as you enter the carriage, you are no more free, and freedom of the will is a contradiction of terms. When you enter the carriage you become a will, and before that you were not a will. When you are in the carriage the will must move with the wheel. This shows us how different motives are acting upon us all. When I am hungry I desire food; that desire comes when I am hungry, and not before or after, and when I am stuffed with food, I do not care for the most dainty dishes before me. That hatred for food came when I was full. So all these wills and desires that we see in our lives have a motive power behind them. That which has become the will is free, but the will is not free. When it degenerates into will it becomes bound. When you enter into one of the carriages of the Ferris Wheel you are bound by the conditions of the wheel, but when you come out you are free. So whoever has come into this wheel of nature for him to talk of freedom is nonsense; it cannot be. The law of

causation rules us and when we see that it is the law of causation, what can we do; Why preach religion, and why struggle to do something higher and all that? That may be a natural question, but it is a wrong one, because it takes for granted that one is bound by law and another is not. If you say "why do you preach religion to us," I answer "because I too am bound by laws, and have to work under laws, as I am doing." The relation does not change, if we are all in the same position. We are all in this room; my distance from you is about four feet. If this room moves the distance between us would not change. That is to say that we are both changed, but the relation will not change, so there will still be four feet between us. If all are bound, the relation will not change. A thief is brought before a magistrate, and the thief says "Why should you punish me; it was by the laws of nature that I was forced to steal; It was not I." The magistrate replies "the same laws of nature compel me to punish you, my friend." What is the motive power of all our actions? The desire, the thirst. We desire, want something, and we are struggling to fulfill that want. So long as there is a want, it is a sure sign that there is imperfection. A perfect being cannot have any want. God cannot want anything. If he desires, he cannot be God. He will be imperfect. So all this talk about God desires this and that, and becoming angry and pleased, is good-for-babies talk, but means nothing. Neither shall we desire, when we are perfect, for the very fact of desiring shows imperfection. Therefore it has been taught by all teachers "Desire nothing, give up all these desires and be perfectly satisfied; what shall you desire? Here again I must give you a little warning. The two extremes generally appear to be alike, but one is different from the other as the difference between the Poles. One is the North Pole and the other is the South Pole. When the vibrations of light are very low we do not see them, it is darkness. When very high the result is also darkness, but one is much intenser than the other, although apparently the same. So extremes gene-

rally appear to be the same. The wall has no desires, so a perfect man has no desires. But the wall is not sentient enough to desire. It is a lump of clay. There are idiots who have no desires in this world, because their brain is imperfect. They have not come to the highest power. At the same time the highest state is when we have no desires, but the two are opposite Poles of the same existence. One is near the animals and the other is God. We must take care not to mix up the two Poles of existence.

The Cult of Ratiocination in the matter of Religio-social Ordinances and Codes.

यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
तथा तथा विज्ञानाति विज्ञानं चास्य रोचते ॥
नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।
द्वेषं दंभं च मानं च क्रोधं तैश्चैव च वर्जयेत् ॥
येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात्सतां मार्गं तेन गच्छन् न रिष्यते ॥
अज्ञानादध्यात्मस्य संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥
मन्त्रे तीर्थे द्वित्रे देवे देवज्ञे भेषजे गुरौ ।
यादृशी भावना कुर्यात् सिद्धिर्भवति तादृशी ॥

Manu and Bhagavad Gita.

These extracts clearly enjoin that absolute belief and implicit faith are alone the right paths to pursue. Absence of faith, born of a sense of self-confidence, conceit or doubt is said to result in evil or disastrous consequences. Where is the place, one is tempted to ask, for reasoning and ratiocinating, in the face of these clear statutory and scriptural codes? And yet, this ratiocinating tendency has unhappily come to stay in the modern English educated Hindu mind! Every institution and tenet of old, religious and religio-social, handed down by unbroken tradition—the jewel-casket of humanity—have it is said by the so-called modern rationalistic school of thinkers, to justify their present existence in the light of critical search and scrutiny, by their actual utility and efficacy under the modern conditions. This is at once an extra-

ordinary as it is distinctly disagreeable. Religion and society, to have an all-binding solidarity among their votaries and constituents, must be organic and firmly cemented by unshakeable ties. There can be no religion in any true and strict sense of the term, to suit every man's idiosyncrasies; there can be no religion made to order to everybody's mental frame. If it were so, there could be no talk of religion of a particular nation or community. There must be as many religions as there are queer and quixotic, rabid and rationalistic men in a country. In fact, no great religion of the world, worth the name has ever spread in countries and among peoples, satisfying the reasoning of every creature high and low with its ever varying and fickle propensities! The idea to reason out religion and the rationale of social codes based on and permeated by religion through and through must in most cases trace its birth to a desire to measure one's own mental capacity and intellectual calibre, rather than to any innate and sincere longing to learn the truth in a spirit of modest reverence. It argues an infallible faith in one's own intellectual perfection and unbiassed equilibrium, and an unnecessary doubt as to the merits and *bonafides* of the saints and sages of old, who have been the founders and codifiers of religious and social systems and practices. The one thing that stands out prominent in Hindu Codes and scriptures, is the restraint it preaches, to lead to disciplined and real freedom: But the real essence of freedom, is now-a-days, ignored, and freedom has come to mean undrilled and ill-disciplined license. This is the watchword of every free-thinker, the marvellous product of materialistic culture of the day. He, who wants to remain in the Hindu fold to all intents and purposes and yet cannot bring himself to understand and appreciate the seeming restraints which seem to regulate his life from cradle to grave, from morn to eve, in every detail and routine, naturally wishes to utilise his perfect reasoning faculty and to read between the lines of sacred texts and scriptures, with a view to press them into service, to suit his own tastes and convenience, with the inevitable result that in ninety-nine cases out of hundred, his faculty fails him and he nevertheless piles up taunt and scorn over the codes, the principles and significance of which he cannot discern.

These are mercilessly condemned and he is safe in this sense of his self-sufficiency and self-confidence. If any Hindu wished to be a free thinker, let him be so; but, for god's sake, let him not disturb his fellow men and co-religionists by a public preaching of his gospel. Beyond a few among the so-called English educated Hindus—for there are many notable and illustrious exceptions—the bulk of the Hindus are yet not disposed to think high of their own monopoly of 'reasoning' stuff, as if this commodity has been rare or nil in the ancient minds, the founders and framers of Hindu systems existing since the dawn of the world. This majority of believers in the superior wisdom and good faith of the ancient Rishis—Divine and God-inspired—pray to be let alone, no matter, in superstitious and slave-to-custom atmosphere. Another feature revealed by this school is, this 'reasoning' tendency is in evidence actively in fields of life where there is no controlling force and power. The Hindu society and religion are but parentless orphans and their votaries and worshippers are free to think, speak and act as they please. In departments of life where there is a regulating and restraining power or where there is a necessity to obey rules and words they are implicitly obeyed and swallowed. For instance, if a patient approaches a Doctor, the Doctor diagnoses and prescribes. Our educated patient calmly swallows the pill or powder, liquid or tabloid and dare not ask for information as to the composition of the pill or mixture or of the respective effects of each of its ingredients; nor is it probable, aye certain, that the Doctor would care to give him any information. It is nobody's worth while, it is idler's business to probe into established remedies. If the modern medical Doctor exists for physical remedies, social and religious codes are ordained for both physical and spiritual health and for treating spiritual complaints in their varying natures and degrees. The physical Doctor cannot guarantee a cure, whereas spiritual specifics are sure remedies if scrupulously adhered to as authoritative words of the Almighty and His chosen Rishis. Why then question it? Why not calmly follow as far as you can? Swami Vivekananda is often cited as a supporter of 'reasoning' theory. It is really a matter of doubt, in spite of certain

words uttered by him. One has to learn the spirit underlying his words. He can be cited as equally condemning 'reasoning'. The reasoning of an imperfect man cannot enable him to reason out the All-Perfect and His works. If one goes through the Swami's lecture on 'Gnana Yoga' now printed in the pages of some issues of the 'Hindu Message,' to say for immediate reference—Swami's regard for 'reasoning and intellect' as compared with heart is at a minimum. To rely on reasoning is dangerous. The very fact that the Hindu religion and society have existed from time immemorial and have stood the onslaughts of modern criticism and science proves their unquestionable superiority and invincibility born of their innate vital spirituality. This fact will be clear to the reasoning of him whose mind is drilled and disciplined by a series of prescribed spiritual exercises, whose senses are controlled, and whose intellect works with the several attributes, as stated by Kamandaki in his Niti-sastra:—

शुश्रूषा ध्रुवणं चैव प्रहणं धारणं तथा ।

ऊहाऽपहोऽर्थज्ञानं विज्ञानं च धीगुणाः ॥

but not to the reasoning of the modern Western educated man busy with the activities of work-a-day world, with his endless distractions and finding neither the time nor the mind, nay the heart so essentially required for a calm and correct reasoning. Then why is this vain cult of ratiocination. Because the antagonists of Hinduism and interested proselytising agencies ignite a flame with unworthy combustibles, it is no reason for a Hindu Hindu to take the cue and dance to their tune. This is not the field for imitation of the interested Westerner, but imitation and aping of the Western ways of thinking, speaking and acting has taken such a deep root in the Westernised Hindu that he has become a past master in that art and can beat the Westerner on his own soil, both in regard to the outer frame and inner citadel! Ha, Ha! What an unworthy pass have some of mother India's Hindu sons come to, quite unpatriotic, dazzled by the ephemeral glamour of the materialistic West, ignoring the mighty ageless traditions and hereditary tastes and instincts of their own faith and land! May God Eternal of Bharata Varsha give these poor folk right understanding and correct bent ere long, so that they may co-

operate in the mighty work of restoring in all its pristine grandeur and glory the hoary Hindu religion and society—now undertaken by the truly patriotic and faithful and high-souled India's sons, earning the blessings of ancient Rishis and the undying gratitude and appreciation of the posterity.

Swami Vivekananda lays more stress on *faith* born of incessant study of our texts and scriptures and not on the so-called *reasoning* of a man who is foreign to his own literature and religion and who only sees, whenever he does, through biased foreign renderings and mutilated and distorted translations, in disconnected pieces. Bhagavan Sri Ramakrishna Paramahansa, the saint of modern times and the Master of eternally glorious Swami Vivekananda himself has condemned the ratiocination tendency. We read in an article on "the Essence of Sri Ramakrishna's teachings":—"Unerring, however, is the emphasis that Sri Ramakrishna lays on *Faith*. The English poet strikes a high keynote of feeling when he says—

"The meanest worm that treads the sod,
In love and worship blends with God."

But Sri Ramakrishna has surpassed him in the following words: "Bhagavan Sri Ramachandra had to bridge the Ocean before he could cross over to Lanka. But Hanuman, the faithful servant, with one jump crossed the Ocean through the firmness of his faith in Rama. Here the servant achieved more than the master simply through *faith*." Of the other attitudes towards religious problems, viz, controversy and ratiocination, our Master is always suspicious. They lack the power of carrying us into the inner heart of Truth. Equipped with these alone we have to rest content with a shadow which in our self-complacency we regard as the substance. The true mental equipment of a religious thinker should be that of a magnified child who divests himself of all sentiments born of an inflated egoism and who stands on the threshold of Truth, not like a conqueror fired with the resolve to carry its citadel with the might of his intellect and reason, but like a supplicant clothed in the garb of humility and intensest spiritual longing, yet trusting in *faith* as a passport ensuring admission into its innermost sanctuary..... Yet while referring to men who make of religion a field for the exercise of their faculty for ratiocinative controversy, he speaks in a

language which borders on irony. Here is a parable of his which will illustrate the truth of my remark. "Two men went into a garden. The worldly wise man, no sooner did he enter the gate than he began to count the number of the mango trees, how many mangoes each tree bore, and what might be the approximate price of the whole orchard. The other went to the owner, made his acquaintance, and quietly going under a tree began to pluck the fruit and eat it with the owner's consent. Now who is wiser of the two? Eat mangoes. It will satisfy your hunger. What is the good of counting the leaves and making vain calculations? The vain man of intellect is uselessly busy finding out the 'why' and 'wherefore' of creation while the humble man of wisdom makes the acquaintance of the Creator and enjoys supreme bliss in this world!" This parable teaches the lesson which exactly most of us want just now and our rationalistic school friends in particular.

Of the value of social institutions and practices of immemorial existence the following words of Herbert Spencer whose authority and soundness of judgment will not be questioned by them and whose views, as a Westerner, are simply oracles to most of us moderns, are noteworthy:—"The value of inherited and theologically enforced code is that it formulates with some approach to truth, the accumulated past human experience. It has not risen rationally but empirically. During past times, mankind have eventually gone right after trying all possible ways of going wrong. The wrong goings have been habitually checked by disaster, pain and death; and right goings have been continued because not thus checked. Hence the code of conduct embodying the discoveries slowly made through a long series of generations has transcendent authority on its side."

Thus it will be clear that 'reasoning' is not safe nor desirable, nay, is even dangerous. The sooner this cult dies, the better. Already a good deal of disservice has been made to the country and huge mischief has been wrought. A number of religious cults and codes, societies and samajams have come into existence like so many mushrooms and fungi and have dismembered and scattered the unified faith of the land! Do all these make for national solidarity and unity—the

standing cry of the modern great men? Jurists and statesmen, Doctors and lawyers. Politicians and journalists may be experts in their business and great in their own way, but their credentials for speaking with any authority on religio-social problems cannot be unqualifiedly accepted. They will do well to realise they incur a grave responsibility when they lend the weight of their support to perverse views and movements.

J. S. R. SARMA.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The path to Salvation.

(Continued)

Thus, the whole teaching of Swami Vivekananda regarding "Gnanayoga" does not refer to *Gnana* as we understand it. It refers rather to *Dharma* and its practice with *chitta suddhi*, in order that we may return to Him from whom, according to the Swami, all beings are projected, in whom they all live and to whom they all return. This is pure *Advaita*.

What we learn then from Swami Vivekananda and from the Bhagavat Gita even from the way in which Mr. Ramaswami Sastri understands the Karma, the Bhakti and the Gnanayogas is not that *Gnana* alone has the power to give *Mukti* to a person, nor even that *gnana* is more essential or more powerful than Karma and Bhakti in leading a man to *mukti*. On the other hand the truth is always where we do not see. Mr. Sastri indicates in his exposition an idea which has become rather unpleasantly familiar to us through the Theosophical society, for it has produced the greatest possible mischief in all fields of our activity, religious, social and political, the idea, viz. that one of these *margas* might have been passed over by a person in his previous births and that therefore he may feel himself competent for a so-called higher path in this life. This method of understanding *Purva-Janma-Samskara* appears to me to be the most serious mis-interpretation leading to most mischievous effects. What our *Purva-Janma-Samskara* is we have no means of knowing, unless it be through the Theosophical Diary, in which non-Theosophists are not fortunate enough to obtain an entry against their names. *Purva-Janma-Samskara* is no doubt a fundamental conception of *Varnashrama-Dharma*, but then that has absolutely nothing to do with our practical conduct of life in this world. The *Purva-Janma-Samskara* is merely the back-ground for the shape we are going to give to our souls on the canvas of Eternity, while we lead our lives in this *janma*. When we start, with the *Samskaras* of this *janma*, to paint the pictures of our souls on this canvas, we are as ignorant of the nature of the canvas as we are of the colours on our back-

ground. That is why Sri Krishna says, "Have Bhakti in me and follow Dharma." By following Dharma, i.e., by doing our *Vaidika-karma* with Bhakti and *Gnana* as described already, we shall be adding colour after colour to the picture we are painting and in accordance with the colours already existing on the back-ground, our souls will form these colours into distinctive shapes. The process is unconscious. We know the colours, we put on the colours, we get the figure. If we have a *Divine eye* or our third eye, which has been unfortunately kept unknown to our material senses, we could see what figure we are forming. As long as we are unable to use our divine eye, owing to the limitation of human life and owing to the lack of *Tapas* in us, we cannot know the nature of the picture we are painting. That is why Sri Krishna says, "If you worship me, thinking of nothing else, I shall take care of you and of your future." i.e., "If you put the colours on the canvas by means of *Samskara* and by your practice of Dharma, I shall show you what figure you make in this *janma* and which way points your goal." To express all these briefly, it merely means that, if we perform our *Dharma* as we are told, reasoning within our bounds and combining Karma, Bhakti and *Gnana* in every moment of our life, in the spiritual or in the material world, the figures we make of our souls on the canvas of Eternity will be seen not by us, but by the world in which we live. Ours is the performance of *Dharma* or *Duty* and the world's is the fruit thereof. If we get to a stage when God stands before us as a mirror, we can then see our souls and the figures we have made on the canvas, in the mirror of God. This is what is meant by realisation of God or self-realisation. This is an unconscious thing, when that stage is reached the soul and the God are one. So that attainment of god-realisation or self-realisation is only an idea and an ideal to us human beings. Our duty is only to keep that ideal before us, have an artificial mirror of God before us and look at our souls in that mirror by means of *Tapas*, for the performance of which external rules are laid down in the Gita and in all our *Sastras*. The path to salvation, so far as we are concerned, consists in the mere performance of our material duties and our *Vaidika Dharma*, to the best of our ability and with perfect honesty and absolute renunciation of desire and leave our *Yoga-Kshema* to Sri Krishna, as he himself says:—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

N. K. VENKATESAN.

[The reply to this by Mr. K. S. Ramaswami Sastri will appear in the next issue—Ed.]

The Tanjore District Varnashrama Dharma Conference.

A valued correspondent writes:—
At the Tanjore District Varnashrama Dharma conference on 9—12—1917 at Tiruturai-poondi Mr. K. S. Ramaswami Sastri, District Munsiff of Srirangam and formerly District Munsiff of Tiruturai-poondi, delivered the Presidential Address on *Our Social Problem and the Bhagavad Gita*. He said that the idea of society as an organism and the idea

of race are the two great truths given to the world by the science of sociology and that they are in perfect harmony with the great immemorial national ideas of India. The continuity and greatness of our civilisation are due to our organismal conception of society and to our loyalty to our racial ideals. The lecturer said, "The vitality of a people depends on the people themselves and races like individuals can allow their lives to be shortened by persons and can commit racial suicide." He said that the word *Dharma* sums up all these ideas and that "the three chief and distinguishing characteristics of *Dharma* are its being eternal, its being supra-rational, and its determining power over the soul's future." He then proceeded to describe the leading traits of our individual life and our national life. He then dealt in detail with the various criticisms levelled against *Varnashrama Dharma* and showed how it is not opposed to unity or progress or patriotism or the modern spirit or justice or the legitimate joys of life. He then described the message of *Varnashrama Dharma* to the world at large, to the social conservative progressivists, to the workers in other fields of national service, to the Brahmins, to the Kshatriyas, to the Vaisyas, to the Sudras, and to the *Panchamas* of to-day. He said: "This tropical region of the world will never be wanting in populations, only the people without *Dharma* will not be Hindus any more than the people living in Italy today are Romans. The *Dharma* looks to you for loyalty and devotion, and shall it look in vain?" He then described the futile assaults on *Dharma* during the last one century. He then proceeded to give a detailed description of his scheme of *Sbastraic* reform of our society. He said further that the regulation of our daily life, social grouping and marital choice and life are of the essence of our life and cannot be neglected or ignored. He said: "India begs—begging is not a shameful thing if we beg a good gift and that from good hands—*Dharma* as alms at the hands of the graceful and gracious womanhood of India." He pointed out how inter-action, inter-culture, and inter-worship are the only real means of unity and exposed the fiction of inter-dining and inter-marriage being real unifying forces. He then dealt in detail with the merits of the Non-Brahmana and the *Panchama* movements from the standpoint of *Dharma*. He then showed how the *Bhagavadgita* throws a flood of divine radiance upon all phases of our social problem. He pointed out the significance of Arjuna's statement of the social problems and of Sri Krishna's reply to it. He said: "The extinction of families by war and even more than it the extinction of family qualities and graces by forces worse than war—con- version, perversion, indifference, and neglect—involve the past and present and future in irretrievable ruin, and hurl the individual and the society into the perdition of ignorance and impotence." He said that our actions should not be *Anarya*, *ajusha*, *asvargya*, and *akirtikara*. He then described the *Gita* ideal of *svadharma* and the trans-valuation of social values by the transfiguring touch of *Nishkama Karma*, *bhakti*, and *jnana*. He said: "The *Gita* teaches us that the true and final source of our knowledge of right and wrong is the Scripture." He pointed out that the *Gita* lays uniform emphasis upon the need for the careful and jealous guarding of the purity of our daily life and he stated the essence of the teaching contained in Chapters XVI to XVIII.

of the *Gita*. He pointed out further that the Lord has declared that He has created the *Chaturvarnya* and that He is that form of *Kama* which is not opposed to *Dharma*. He concluded his discourse by saying: "Remember that for achieving personal salvation, national greatness, and the perfection of purity, piety, prosperity, and power there is no other path but this God-given path of *Dharma*."

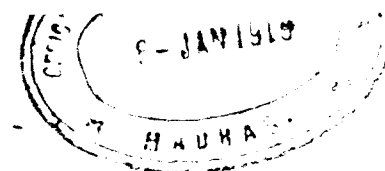
The War aims of the Allies.

In his admirable speech before the Trade Union Delegates at Westminster, the Prime Minister Mr. Lloyd George clearly enunciated the following as the War Aims of the Allies in the present World-Conflict. As a statement of the irreducible minimum required by the Allies it will be welcomed by all right-thinking people.

- (1) Complete restoration—political, territorial and economic—of the independence of Belgium and such reparation as can be made for the devastation of its towns and provinces.
- (2) The restoration of Serbia and Montenegro and of the occupied parts of France, Italy and Roumania.
- (3) The restoration of Alsace-Lorraine.
- (4) Independence of Poland (conditional on the reconstitution of Russia.)
- (5) Self-government for those of the Austro-Hungarian nationalities which desire it.
- (6) Reunion of *Italia Irredenta*.
- (7) Satisfaction of the legitimate aspirations of Roumania.
- (8) Maintenance of the Turkish Empire in its "homelands," with internationalisation and neutralisation of the Straits.
- (9) Recognition of "separate national conditions" for Arabia, Armenia, and Mesopotamia.
- (10) "Self-determination," or choice of administration, for the inhabitants of the German colonies.
- (11) Reparation for injuries and violations of international law, including outrages at sea.
- (12) The establishment of an international organisation as an alternative to war as a means of settling international disputes.

We are glad to learn that Mr. N. Radhakrishna Aiyar of Calcutta has promised a donation of Rs. 2000 towards the funds of the National College, Trichinopoly.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 1.]

THURSDAY JANUARY 17, 1918.

[No. 13.]

The Hindu Message stands for

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

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Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India. THE GHATS.

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

Queen India! In thy sovereign right hand lies
The range of Sahya hills as arrow bright
And in Thy left hand like a bow of might
The eastern hills in sunlit radiance rise
In Sahya range a gem above all price
Fair Chitrakuta shines in summer light
Where Sita and her lord in blessed sight
Of one another found Loves' Paradise.
And in the eastern range of hills there shine
Like praying Earth's uplifted offerings
A hundred shrines with soaring golden towers
Where in oblivion of all thoughts of thine
And mine, the priests and ploughman poor and kings
As equals met as God's devoted lovers.

The Hindu Message

THURSDAY EVENING 1, NOV. 1917.

Our Political Situation.

For thirty years and more the modern Indian mind has been anxiously and persistently seeking self-expression in the arena of politics, so as to achieve the evolutionary accomplishment of a free nationality commanding respect in the world, and conscious of its own will and purpose as a partner sharing in the struggles, glories, and achievements of the Empire. That such a state of things should come to pass under the protecting aegis of British rule was naturally to be expected in the case of a community like ours with its brilliant record of past achievement and its sustained consciousness of a heaven-sent messenger of the spirit. It is because the heart of Hinduism and its ever-alive social fabric remain sound and strong that the Hindus have been able to bear so large and conspicuous a share of the efforts which have been steadily, strenuously, and successfully put forth for a generation past,—endeavours which have converted warm opponents into ardent co-workers, carried a slowly growing emphasis of conviction into hearts filled with doubts as to their wisdom or efficiency for the gaining of the ends in view, and consolidated the varying opinions and divergent interests of all sections of the community and of all parts of the country into the united and consistent voice of a nation bent on achieving the goal in view. It may be that a further protracted agitation and struggle within

the limits of the Indian law and the constitution of the Empire will have to be kept up before we gain from the powers and authorities here and in England all that we have set our hearts on. It may be that a further stage has yet to be reached in the consolidation of the social mind of India and of the economic forces and resources at the disposal of Indians before we achieve, in all the fulness needed for their wise and fruitful employment, the powers needed for the establishment of an Indian polity which will capture the imagination and attract all the resources of patriotism, without which a great national power cannot maintain itself in the present condition of humanity. But our rulers have also had the justice and generosity to recognise, in some measure at least, the stubbornness of determination with which the past generation of our educated men and leaders have worked to achieve the unity of the motherland and to promote among our countrymen a consciousness of the abysmal degradation into which they had fallen and the contumelious contempt with which they were being treated by the rest of the Empire.

The advance of India towards the achievement of freedom and self-respect has not at all been satisfactory to us,—for the concessions yet made by our rulers to the national demand have been of an unsatisfying character and inadequate in extent. Indian fancy franchises and electorates have been of the most unexampled kind. Hence, the so-called representatives of the people have no representative character. They form, also, such a small minority of the Indian legislature that they have practically no voice in

determining its decisions. The fetters imposed on our legislatures so as to prevent their exercise of free judgment and to stultify their attempts to develop the resources of the land and provide for its present and future needs are so overwhelming as to discourage even the most hopeful and patient of our politicians and to make them despair of truly serving the interests of our people. Poverty and suffering are ever on the increase, the industries of the land are languishing more and more, and unemployment, starvation and ruin are overtaking increasing numbers of the people day by day.

The one circumstance of hopeful augury at present is the forthcoming visit of the Secretary of State. The whole country is on the tip-toe of expectation. Never in the mediæval or modern History of India has an occasion arisen when the hopes and destinies of 300 millions of the human race have been centred on the personality of a single individual and the mission entrusted to him. It is well known that Mr. Montagu brings with him an "angle of vision" avowedly different from that with which British statesmen and administrators have been accustomed to regard Indian affairs and conditions. This is the time when all ranks and classes of men must come forward and enable the National Congress to voice forth the cause of the Indian people and to make the demand for constitutional adjustment and development practically irresistible. Men must realise that no economic improvements can take place in India,—that the starvation and suffering which are chronic in India and are proving fatal to numbers of the masses of our people cannot be checked—unless our legislatures can

control the executive and possess powers of self-government which can be exercised to promote the economic prosperity of the land and give employment to unemployed and under-employed so as to lead them out of their condition of abject and abysmal desolation and despair into a life of dawning hope and reviving energy. So long as the true representatives of the people cannot control the executive, so long as they cannot adjust their domestic legislation to suit their pressing economic and educational needs, so long as even the purely internal economy, finance, and legislation of India are adjusted in accordance with the interests and wishes of groups of men outside the continent, the present abnormal decay of Indian vitality will not only continue, but we shall in a generation or so find that we shall have irrecoverably lost our lingering power of re-adjustment to the present environment and the new forces which have been called into being among Eastern lands and peoples.

With these dangers and rocks ahead of us, we would fain hope that all castes and communities in the land should pursue a policy of mutual aid and trust, and not one of mutual distrust and hatred. We shall presently take up this point. We shall here insist that, first and foremost, not only the State, but also our educated men and leaders should at least endeavour to repress the instincts of savagery, wherever they may show a tendency to recrudescence,—whether among civilised men, or among those sections of the community which still retain in them those predatory instincts or impulses to violence which are characteristic of primitive savagery. The great English philosopher and scientist,

The Hindu Message

THURSDAY EVENING 17, JAN. 1918.

Hindu Society Always One Politically Organised.

That there have always been Non-Caste men within the pale of Hindu Society and certain inequalities of religious status or duty is no proof that that society had never reached the stage of free association of citizens in a civil or political organisation,—that it was, and still is, in the primary stage of social regimentation or in the secondary stage of a purely social constitution with various forms of minor association comprised within it. Some who do not sympathise with our present aspirations point to the two circumstances above mentioned to prove that Hindu Society is not and has never sufficiently advanced to receive a political constitution similar to that now existing in the great centres of European civilisation. Others—and these are mainly our social radicals and revolutionaries—hold, like the Editor of "The Modern Review" in a recent number, that "we must be truly democratic in our social relations," and that an upholder of our caste-system and its Dharmas, varying according to the religious position of the majority in each subdivision of society, is not, and never can be a Home Ruler." But it is evident that all these schools of political opinion conveniently forget the fact mentioned by a distinguished scientific writer—the late Grant Allen—that "even in the most English portions of England,—a British race

which is not English survives in considerable numbers,"—that "in modern England, dark, curly hair, and black eyes are to be found in half of the existing population." These facts show that, as a result of the coming together of the Saxons and Danes with the earlier Celtic people, the population of England is no longer the light-haired and blue-eyed people they once were like the people now inhabiting various parts of Norway and Sweden, and are, therefore, far from being an absolutely homogeneous people. Nor is it correct to say that, even in the politically advanced states of the world, there is absolute equality of civil status and rights among all their citizens and populations. For, if we look, for instance, to the conditions prevailing in the United States, we cannot fail to notice that the Negroes and the Red Indians are subject to various social, legal, or political disabilities.

What, then, are the true tests to show that a community has reached the advanced condition of a civil or political organisation fitting it for the exercise of the functions and prerogatives of self-government? A distinguished Western writer says:—"The State in its political character enters on the stage of constitutional development, and there is a great multiplication of subordinate associations." We proceed to consider whether Hindu society, ancient or present, can be allowed to satisfy these conditions and tests.

Our Rishis have declared in their Smritis the various constitutional and social changes suited to different times and stages of development in India. It is true at the same time that the Dharmas declared by them are eternal

injunctions of Heaven having a spiritual purpose and value,—not mere laws in the Western sense of being declared by the will of an absolute ruler or parliamentary assembly; but this difference does not affect the truth of our contention. Jurists like the late Sir Henry Sumner Maine have, indeed, suggested a similarity between our Smriti rules and regulations and the *Responsa Prudentum* of Roman lawyers. But the suggestion betrays a very superficial view of the matter and an ignorance of the exact conditions under which the injunctions and laws of our Rishis were declared or carried out. In Rome, it was purely a matter of administrative convenience whether the rules of law declared by the men learned in the law were adopted in the working of the mechanism of law or administration. But in India the Rishis never failed to command the respect due to their omniscience, and hence their declarations at Parishads were universally accepted both by the sovereign or ruler and by his subjects as the very quintessence of divine wisdom revealed to them in their state of supra-sensuous experience and as the only available means enjoined and ordained by God for the gaining of the bliss of eternal spiritual peace and freedom. It is by these Smritis that the safety of his throne was assured to the sovereign and his successors in the royal line, while also provision was made for a progressive or successive change in the law and constitution in accordance with the physical or social change constituting the society in its natural environment.

While some modern minds here and in the West are, or may be inclined to allow that there is a considerable, or

at least a fair, amount of truth in the representation above given of the growth and development of the machinery of the Hindu constitution in the early or middle age of Hindu history, all Western or Westernised minds will be totally disinclined to admit the existence in Hindu Society of the conception of freedom as determining the right of uniting into organised associations for the promotion of economic, ethical, or other aims. Their minds, too, are completely obsessed by the idea that all excellence and all progress must be confined to the Western world. They are also too indolent, or too disinclined, to devote their energies to the comprehension of Indian social phenomena, past and present. The strangeness of those phenomena and their more or less rapid disappearance or transformation in every part of India under the revolutionary blows levelled at them from all quarters within the last half-a-century, also account for the diversity of views formed of them or for the unfavourable opinion prevailing in various quarters from which we may expect the sober and ripe voice of responsible common sense and reason.

While we are prepared to concede that our Hindu associations in the early or middle age may not have attained to the public importance, or adopted the purposive methods, characteristic of the associations subordinate to the state of which students of European history are familiar, we have no doubt that the economic and ethical associations known as the village communities possessed recognised privileges of high value and importance, and that they contributed to the welfare and happiness of the people and enabled them to realise their mutual

responsibilities and combine together to advance the common welfare. The Indian village was not only a self-sufficing and self-governing community, but it also entered into relations with the supreme or provincial government not only for purposes of taxation, but for all important purposes of legislation, administration, justice, and military organisation. The existence of the great Hindu empires—of the Maurya, the Gupta, the Vijayanagar, and the Mahratta empires—is itself sufficient, to prove the bare truth of the above statement. These empires have also left behind them records of various kinds from which the character of both local and imperial Hindu government is being gradually built up and laid bare by Indian students and scholars trained in the modern scientific methods of historical study. Many misconceptions regarding the conditions of administration in ancient and mediæval India have already been overthrown. Not only did the Indian villages produce enough for their daily and periodical wants, decided their own disputes, provided for their internal peace, and adopted a form of representative government suited to their size and wants, but they entered into various relations of importance with their rulers, local and imperial. It is absurd to assume that there was no judicial machinery to decide disputes between the inhabitants of various villages, or that the villages were completely isolated from each other, or that they were not brought under a common military organisation for the purpose of defence against the foreign invader or the suppression of internal disturbances or rebellions,—simply because there was a Moslem conquest, and a Moslem domination

established with varying powers of suzerainty over different parts of the Indian continent. It would be equally just and equally reasonable to assume that, because British dominion has now been established, there was in the Moghul empire no judicial machinery or military organisation competent to fulfil the purposes for which they exist in all states.

Moreover the caste system was itself a bond of unity between different villages, districts, provinces and states, and it brought together the inhabitants belonging to different castes in different parts of the state into relations of amity and unity with each other. Religion which is the subject of paramount interest and importance to Indians was ever an inspiration to unity of aim and mutual influence between all parts of India. Each great religious movement, as it arose, spread over all parts of India gaining adherents and uniting them into a more or less compact body under common leaders and with a system of common spiritual ministration and administration. Numerous fresh divisions and sub-divisions of society and fresh associations of individuals constantly came into existence, and all of them entered into relations of diverse kinds with the central power, claiming protection and securing its patronage. To say that the different castes, sections or sects or sub-sections or sub-sects in Hindu society enjoyed no hope of freedom or power of self-control and self-culture under Hindu rule, and that they were merely slaves driven by the tyrannic sceptre of a theocratic king claiming to be the uncontrolled vice-gerent of a Supreme Unknown beyond the universe of matter is simply to speak at random and without recognising any known

laws of thought or intelligent speech, and therefore deserves no reply. The truth, on the other hand, is that the Hindu sovereign himself had to obey those unalterable and eternal rules of Dharma which were given out by the seers and sages who were themselves free from all bondage to matter and whose divinely-appointed mission was to bring into the world that ordered freedom which is the one means to secure to the Holy People, and through them to the rest of humanity the attainment of the goal of eternal freedom.

“The Brahmin Vakil Oligarchy of Home Rulers.”

The *Madras Mail* which, for its own purposes, has taken under its protection a small section of the Non-Brahmin Community, asserts the existence of a purely imaginary “Brahmin Vakil Oligarchy of Home Rulers” (December 4th, 1917), and goes on to enumerate its four leading characteristics as follows:—(1) it interferes in all matters, i.e., those relating to political, social, and religious life; (2) it is exclusive, as forming a community bound by the caste tie; (3) it favours men belonging to its own caste; (4) it has long enjoyed ascendancy and resents the intrusion of men of other communities. Our contemporary concludes by asserting that the alternative before the present generation is “freedom in all essentials under British rule and tyranny under the rule of one Indian minority.”

We have rarely seen such a mass of selfishness, bigotry, and blatant disregard for realities compressed within so small a compass as the above. We shall first deal with the points men-

tioned one after another. *Firstly*, The Brahmin Vakil, as such, have no recognised power to interfere in the political, social, and religious life of the land. Even as Brahmins, they can only take part in political, religious and social life exactly as other Hindus—or even Non-Hindus—can do so. Further more, such Hindu religious life as there is has got connected with the home and the temple; and here the Brahmin Vakil, neither as a Vakil nor even as a Brahmin, has any special privilege of interference not possessed by others. *Secondly*, there is little or no caste tie among the three sub-sects of Brahmins. Each belongs to a different religious organisation; and one of them—the Smarthas—have no organisation at all which serves to bring them socially together. Each has a special religious literature of its own, the object of which is to give an interpretation of the Vedas, &c., which is peculiar to itself. Each, too, has its own tradition and customary observances, and has no interdining or intermarriage with the other sections. *Thirdly*, numerous individuals belonging to any of these sub-castes or sub-sects are often known to lie in wait for opportunities of injuring those belonging to other sects or sections, and they have rarely or never helped each other except for a consideration,—which, perhaps, is a characteristic not specially Brahminical, but largely human, i.e., known to belong to the baser sort of human nature all over the world. “The strong caste tie between Brahmin and Brahmin” which our contemporary speaks of is simply conspicuous by its absence. *Fourthly*, it is nearly a century at least since power passed from the Hindu Kings to the Anglo-Indian bureaucracy, and

the Brahmin Vakils have only been able, in most cases, to keep the wolf from the door by hard work. A few Vakils—one in fifty or a hundred—may make a fortune, but they are the exceptions only.

Nor is it right to say that the Brahmins as a class or caste form a powerful oligarchy. In the *first* place, they are not composed of a few powerful or noble families raised to power by the substitution of a board of magistrates or officials belonging to those families. No such board of Brahmins is in power anywhere in the land. All power in India belongs to the civilian bureaucracy, and this latter body selects the native officials who are to work under them. These officials are often Brahmins, but they are also often Non-Brahmins. Whether Brahmins or Non-Brahmins, their position is often the reverse of enviable, and we know cases of big and even famous Indian officials who have sometimes been forced to do the most shameful and even servile services to the bureaucratic godlets placed in power above them. It is a misuse of terms to call such a body of men by the name of oligarchy, simply because it serves, for the time being, the purposes of our Anglo-Indian Contemporary and the cause he seeks to serve. In the *second* place, an oligarchy has come into existence by limiting the franchise qualifying for citizenship, either by excluding the people who have been conquered in war, or by laying down a high property qualification. In India, the Brahmins have neither been a conquering race, nor a rich propertied class. Even supposing they were, either their power fell long ago with the Hindu Kings whom the East India

Company supplanted, and so they have not the power to exclude the Non-Brahmin castes from the franchise, nor to restrict the franchise in such a manner that all voting power may be confined to themselves. In Modern India, there is yet no voting power worth the name, nor is it confined to the Brahmins in such a manner as to constitute them into an oligarchy with power to bend the power and resources of the state for their own advancement or resources.

It might be said in reply that what is meant is that, by the Congress scheme of self-government, the Brahmins purpose to raise themselves into the position of a powerful oligarchy of the kind contemplated by the powerful imagination of our Anglo-Indian Contemporary. But this is a manifest absurdity. For, the Congress is now irrevocably committed to the system of communal representation. The Brahmin, thus, will be one only of several communities entitled to representation, and can only send, under the most favourable circumstances, a very infinitesimal fraction of the total strength of the members of our future Legislative Councils. It must be conceded to the credit of the Brahmin lawyers who have worked for the Congress cause that they have done so purely out of a desire that their country and people should rise to the status of a self-governing community and in an entire spirit of self-abnegation. Had they cared only for their own worldly advancement or ascendancy, they would surely have striven to perpetuate, the *status quo* and to maintain the Civil Service bureaucracy in continued possession of power. It is conceded and recognised on all hands that, under any scheme of self-

government—whether it amounts to Home Rule, or not—there can be no Brahmin oligarchy, except in the perturbed and malignant imagination of the Anglo-Indian journalist or bureaucrat and of the Non-Brahmin clique which they are using in order to defeat the cause of the Indian democracy of which the Brahmin caste has, throughout its past history, formed an integral part and with whose fortunes it will be closely linked, whether for good or for evil, during the eventful years and epochs of India's hopeful and eternal future.

Notes and Comments.

Mrs. Besant, in her address as President of the recent Theosophical Convention, spoke as follows:—"Let the temples be thrown open to all the submerged who are Hindus. Do you think, that God worshipped in the temples, can be polluted by the touch of his own children. Not so thought Sri Rama who ate the fruit which the outcaste woman had tasted in order to be sure that it was sweet for his lips. Not so thought Sri Krishna who healed the lame flower-girl of the market-place." In the temples God is worshipped, but through images which are consecrated by saintly men who, in creating a spiritual atmosphere round the images through the introduction (and encasement) into them of spiritual power drawn from the worlds above through their *आकर्षणशक्ति* made use of the most sacred Vedic and Agamic formulas and methods. These same sacred authorities also regulate the worship carried on in the temples, and they—and not human whims or emotions—are responsible for the existing prohibition of Chandalas, Mlecchas and outcastes from entering the holy precincts. Mrs. Besant's unenlightened views of Hinduism—which are full of absurd and thoughtless errors, as we shall show presently here in regard to the examples she adduces—may be regarded as Gospel truth by her blind Theosophic

worshippers, but those who believe in the Vedas and Agamas must continue to disregard her blandishments and turn a deaf ear to her siren voice. No mere rules of logic, or fervid appeals to emotion, can avail against the injunctions of the Vedas and Agamas, and Mrs. Besant will have to lead the frantic and furious popular forces of an unthinking and brutal revolutionary mob to overthrow the British Indian state and constitution before she or those for whom she speaks can enter the inner Holy of Holies of our temples which enjoy the protection guaranteed to them by our wise rulers.

The examples of Sri Rama and Sri Krishna adduced by Mrs. Besant in this connection have absolutely no bearing on the present topic, and only show how innocent she still is of a knowledge of some even of the elementary principles and truths of our religion. The *deeds* of Avatars of the Supreme Being cannot *always* be made intelligible to our limited vision by the application of the known laws of our Codes of Dharma. No doubt one of the purposes of the coming of an Avatara is धर्मस्थापना "the establishment of Dharma." But an Avatara has also a special mission on earth. The appearance of an Avatara is invariably preceded by a special request of the Devas in Heaven (Brahma-loka), and is intended to serve a special purpose. While on earth, also, Avatars do not lose altogether their character as the Supreme Being, and some of their undertakings are such that their true inner significance can only be intelligible to the enlightened and perfected understandings of the Rishis and Yogis. It is this aspect of the question that the blessed Bhagavan has in view when he says:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ॥

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

"Whoever truly knows thus my divine incarnation and actions, having cast off his body, is not born again, and attains to me, O Arjuna."

Mrs. Besant's case of the "flower-girl of

the market-place" is a very apt one for illustrating this truth. If she will only acquaint herself with the account in the Bhagavata of the blessed Bhagavan's subsequent intercourse with the flower-girl, she cannot fail to see what a folly it will be for us to suppose that we are here to follow in all cases the example of the life-history of these Avatars. We know, indeed, that Mrs. Besant is thought by some of her followers to be an Avatara herself and perhaps that accounts for her holding up Sri Krishna's dealings with the flower-girl of the market-place as an example to us all to follow. We can, of course, leave her to her own views and ways, but we ought not to fail in our duty of warning our readers against the absurdity of supposing that they are all Avatars, and that they can set at nought the principles and rules of Dharma. We, common folk, should still carefully guide ourselves according to Dharma—not only lest we, by failure to do so, lose our soul, but also because we might thereby get at times into difficulties with the magistracy and find ourselves inmates, however unwillingly, of those institutions which Government mercifully maintains in order to reform the criminal class in the land.

Many have indulged in extravagant laudation of the liberalising effect of modern studies in our schools and colleges and under the guidance of our famous University. It is only time, not abstract reasoning, that can test the inner value and worth of men and institutions. The critical hour has come, and the gospel of disunion and hatred is being preached everywhere. Hence we find many of our educated men coming forward to show to what giddy heights they can climb, with the aid which modern education has given them in the ascent towards wise moderation and enlightened tolerance. Mr. P.M. Anandan, B.A. L.T. is the last to claim recognition. He spoke as follows at the Cochin Ezhava Samajam: "Spend more for the creation of more temples, and the proceeds are to be employed not in feeding of cursed Brahmins." No educated Brahmin of today

has come forward to demand the feeding of Brahmins. Mr. Anandan is also, quite within his rights in insisting that his community should not provide for the feeding of Brahmins in temples, old or new. But where is the wisdom or need of speaking of "cursed Brahmins" before a public assemblage of his countrymen. If such cursing in public is an honourable or efficient method of gaining public ends or honor for one's self, Mr. Anandan is quite welcome to please himself, but we would like to remind him that neither Sri Narayana Guruswami, the holy Guru of his community, nor the religion which, we believe, Mr. Anandan still professes, nor the modern education he has gained, of which his double degree is the outward symbol, will justify the manner in which he has chosen to speak of the Brahmins. Having resided five years at Tellicherry amid the Ezhavas and Tiyyas and had numerous students and friends among them, the present writer cannot but feel surprised that the unsettlement caused by the gospel of discord preached within these twelve months should have spread even to the industrious and well-bred and quiet people belonging to Ezhava and Tiyya communities of the West, and that even a gentleman like Mr. Anandan, with his high modern education and double degree, should descend so far as to suppose that violent imprecation and loud-mouthed malevolence are methods worthy of being adopted by honourable public men.

It is strange that a man of such fine discrimination as Mr. S. S. Setlur should have succumbed (vide *New India*, December 29, 1917) to the idea that the *Ramayana* of Valmiki is a record of the penetration, by peaceful or warlike methods, of Aryan civilisation into the Southern Peninsula of India and of the flight of the Dravidians, East and South, before the Aryan advance. He speaks of "the high civilisation of the enemies of the Aryans," and "Ravana's civilisation," as expressions of almost identical significance. Evidently Mr. Setlur has finally adopted as correct the theory that Ravana was the one Dravidian ruler

who opposed the advance of Aryan colonisation and civilisation. These ideas are not in the least supported by the facts stated in the Epic. Indeed Valmiki's work cannot stand the strain of the theory which holds that the Vanaras were the Dravidian allies, and the Rakshasas the Dravidian enemies of Sri Rama, the Aryan invader or colonist from the North. For the kingdoms of Chola, Pandya, and Kerala existed at the time of Rama's appearance in South India, but do not seem to have attracted his notice at all, although in his helpless position he might have well sought their aid. The Vanaras whose king, Sugriva, rendered Rama the aid he wanted and who fought for Rama against Ravana are said to have inhabited only the hill country in the South-west of India, but they were also summoned to his standard by Sugriva not only from the hill of Kishkindha, but also from the hills all over India and beyond Himalayas and even from the hills within region of the orb of the Sun. Hence, the Vanaras cannot, from the *Ramayana*, be proved to have been Dravidians at all. As for Ravana and his people, Lanka is not Ceylon which has always been known as Simhala (*Cingala*, in Tamil) to the Hindus, and it is not at all certain whether Ravana and his people of Lanka were Dravidians, and if Rama had no occasion to deal with any of the Dravidian kings or people of Chola, Pandya, and Kerala, how can the *Ramayana* get itself connected with the repelling or conquest of the Dravidians by the Aryans?

Dharma—II.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

In our last article we referred to Dharma as being the mandate contained in the Vedas. Let us now examine this view at some length and try to understand it clearly. According to Jaimini, Dharma is 'चोदनालक्षणोऽर्थः'; this means that Dharma is the "injunction contained in the Vedas that can produce bliss." The Saintly Sabaraswami explains the word 'अर्थ' in the Sutra as that which produces bliss or श्रेयस्. This naturally leads us to ask why should such a definition be given of

Dharma. If Jaimini really wanted to confine Dharma to the Vedas alone he could have defined it as 'चोदनालक्षणो धर्मः'. If, on the other hand, he wished to define Dharma as that which produces Bliss he could have defined it as 'अर्थो धर्मः'. Why should a mixture of the two be made. To this objection the venerable Sabaraswami replies that the word "Dharma" is understood in the Sanskrit world in a technical sense. Says he 'यो हि यागमनुतिष्ठति तं धर्मिक इति समाचक्षते; यथ यस्य कर्ता स तेन व्यपदिश्यते;... तेन यः पुरुषं निश्चयसेन युनक्ति स धर्मशब्देनोच्यते'. This means "The world understands one who performs याग etc., as a Dharmika. One is defined by the action he does. Hence we have to understand that Dharma is that action which produces Bliss." Since people understand याग etc., to be Dharma, it is now too late to question the sense attached to that word, but we must submit and take it silently to be such. It is only from the Vedas that we can hope to know that याग etc., produces Bliss. Hence it is that Jaimini defines Dharma as 'चोदनालक्षणोऽर्थः'. Now as regards the validity of the technical sense we beg pardon of our readers for quoting the opinion of an eminent and authoritative Judge. Says Maxwell in his 'Interpretation of the Statutes'—"The first and foremost elementary rule of construction is that it is to be assumed that words and phrases are used in their technical meaning if they have acquired one and in their popular meaning if they have not, and that phrases and sentences are to be construed according to the rules of grammar; and from this presumption it is not allowable to depart, etc.". Exactly the same view is maintained by the venerable Sabaraswami when he says 'लोकं येष्वर्थेषु प्रसिद्धानि पदानि, तानि सति संभवे तदर्थान्येव सूत्रेष्वित्यवगन्तव्यम्। नाध्याहारादिभिरेषां परिकल्पनीयोऽर्थः, परिभाषितव्यो वा'. When, therefore, Sabaraswami says that the word धर्म is understood by the people as being "Yaga" etc., we have no right to attribute some other meaning to that word and evolve our own cherished views. In this connection we wish to clearly point out that nobody is debarred from using the word Dharma in any sense he likes. It will, then, become only a conventional word deliberately used to denote a particular cherished view.

The ancient Buddhists used that word in a sense peculiar to themselves. So did the Jains. So did the Sankhyas. So do the present day Theosophists. We have no quarrel with them. What we mean is that these several meanings, quite opposed to one another, cannot constitute either the technical meaning, or the popular meaning, of the word *Dharma*. A popular meaning is that which the people understand, without any effort, on the mere hearing of the word. That is what the Sage Sabara means when he says 'यव्ययु प्रसिद्धानि पदानि'. That is what Maxwell means in the passage quoted above ("Maxwell 4th. Edition page 3"). If anybody is pleased to use the word according as he pleases, let him by all means do that; but let him not, for *Truth's sake*, maintain dogmatically that his own explanation is the real one according to the Sastras. Jaimini and Badarayana lived at a time when the Vedic religion was in its full swing, and when they say that a particular word is understood by the public in a particular sense is it not sheer nonsense to deny that and put our own construction, when we live at a time removed far, far, away from the sublime Vedic age. When, therefore, Mr. S. A. Vaneswar says 'In so far then as *Dharma* embodies and consecrates *Truth* etc.' (Hindu Message Vol. I, No. 6) he seems to take shelter under vague terms by not explaining what is *Truth* and what are the *right instruments of knowing or judging it*. The followers of the Vedic religion maintain that what is contained in the Vedas is *Truth*. Theosophists maintain something else as such although they declare that their view alone is the Vedic Truth. There are the followers of "Arya Samaj", of "Brahma Samaj", of Bradlaugh, of Ingersoll, of Herbert Spencer, etc., etc. Everybody maintains his own views as *Truth*. The idea of *Right* and *Wrong* varies among men, nay even among the nations, in proportion to the evolution of the mind, surroundings etc., that contribute not a little to the growth or otherwise of a man or a nation. We say this advisedly, for, in India the surroundings etc., contributed to the downfall, which is now going on at a highly accelerated velocity, whereas in the West it helped growth and development, though not perfect at present. But of this we shall speak on another occasion. Let us turn to our topic.

The Personality of the Gods.

(By S. MAHALINGA AIYAR B.A., B.L.)

I propose in this article to develop an argument justifying the belief in the personality of the gods. The Hindus believe in a Supreme Being, as well as in numerous other Beings, called Devas, endowed with intelligence and consciousness, and controlling every happening in the universe. The Veda says about the stars, 'सुकृता वा एतानि ज्योतिषि यन्नक्षत्राणि ।' "These shining stars are the splendours of the (departed souls of the) Virtuous." The Bhagavad Gita teaches that Devas should be nourished by sacrifices by men, on whom in return, they will shower their blessings. (III—11). The Gita also says यज्ञात् भवति पर्जन्यो i.e., rain is caused by sacrifice. But a scientist will tell us that rain is produced by natural causes; and that, "no act of prayer or sacrifice can cancel one shower from heaven or deflect towards us a single beam of the sun."

The extreme materialistic view of the Universe, which declared in the seventies of the last century that "the atoms combine in obedience to mechanical laws, and not only organic forms but the phenomena of sensation and thought are the result of their combination," or, more crisply put, "as bile is a secretion of the liver, sensation and thought are the secretions of the mind," is no longer held by the leading scientists and philosophers of to-day. But the modern man, somehow, thinks it "unscientific" to believe in the control and guidance of the universe by an Intelligent Being, with other intelligent beings under Him, who are endowed with consciousness and will like men, but belong to an order superior to mankind. Is it really unscientific? Let us examine the matter a little.

Man is said to represent the highest type of sentient being on this Earth. Man is endowed with Intelligence and will, and he never acts without a design and a purpose. Is it irrational to hold that there may be higher beings, who are also self-conscious and intelligent but who are as far above the highest man, as man is above the lowest

animal? The essence of mind is design and purpose. How can design or purpose be denied in the universe, when man has these attributes? "Is it not more reasonable to say," Sir Oliver Lodge asks, "just as we are conscious of the power of guidance in ourselves, so guidance and intelligent control may be an element running through the universe and may be incorporated even in material things?" He uses a parable. A traveller who has lost his way in a mountain district coming across a path may rejoice, saying "This will lead me to some human habitation." The materialist, if he were consistent, should say, "The path is merely earth's surface marked by the absence of grass or the wearing down of stones. How can it guide me to my destination?" But a man of common sense sees something more. He thinks that human beings must have caused its formation, and so it would lead to a human habitation. The materialist is welcome to think, "This cannot be a place inhabited by as high an order of beings as myself. There cannot be living creatures here at all; or, at best sheep and insects inhabit this place. The path should have been self-made." But the man with greater humility, is ready to assume, though he does not see, that the place is inhabited by human beings.

To take another illustration. Suppose a man sees at a great distance a big moving thing which he cannot distinctly make out to be an animal or a machine. It is open to him to take either of two views. He may regard it to be an automaton motor car, not kept in its course by any intelligent agency, and rushing aimlessly to no desired destination. But another view is possible. He may think that it must be either a living creature having will and intelligence; or a mechanism with an intelligent driver, who is driving it to his intended destination; because his experience of all moving objects, about which he has direct and immediate knowledge, shows that such moving objects are all either living beings, or non-living things kept in motion by intelligent beings. Similarly one may regard the sun as an automaton moving globe; or he may believe that

what we call the sun is only the outer body of a divine self-conscious Being who keeps his regular course with a will and a purpose. The latter view can by no means be called irrational. It is a narrow philosophy indeed which would confine the exhibition of design and purpose to the activities of men and animals only, but would regard Nature's activities as mechanical, aimless, and chaotic. To believe in the personality of the Sun, the Moon or the Earth is not certainly irrational or unscientific. What the physical sciences have established or can hope to establish does not in any way exclude the possibility of a directing and controlling agency in cases where human intervention is apparently absent. The Laws of physical science are formulated on the hypothesis that the forces of Nature are allowed unrestricted and unaided play. But that method is simply an abstraction necessitated by the conditions. The Laws formulated from the experiments performed in a laboratory are so stated as if the things selected themselves and interacted among themselves without the intervention of intelligent agency. We don't say "If Professor so and so pours dilute hydrochloric acid on chalk, carbonic acid gas is liberated," but simply, "Carbon dioxide is evolved if hydrochloric acid is poured on chalk." Yet the experiment in the laboratory is always performed by a human being having will and emotion. He selects the things, determines the sequence of events to produce a predetermined effect with the purpose of teaching his class. What then, in the grander laboratory of Nature? All the phenomena that happen there, the thunder or the lightning, the formation of the stars or the motion of the planets, may be "explained" by science. But how can or do those explanations negative the possibility of a Being or beings bringing together in juxtaposition the things and conditions so as to cause those phenomena, or their doing so at a particular time or place and with a particular purpose? "Life or mind can neither generate matter, nor even directly exert force. Yet it can cause matter to exert force on matter, and so can exercise guidance and control. It can so prepare any scene of activity by

arranging the position of existing material and timing the liberation of existing energy, as to produce results concordant with an idea or scheme or intention." (Sir Oliver Lodge)

If once it is admitted that Evolution has a purpose and an end towards which it is working, then the reasoning of Sri Sankaracharya is irresistible.

‘नाचेतनं लोके चेतनानधिष्ठितं स्वतन्त्रं किञ्चित् विशिष्टपुरुषार्थनिवर्तनसमर्थान् विकारान् विरचयद्दृष्टम् । न मुदादयो रथादयो वा स्वयमचेतनाः सन्तः चेतनैः कुलालादिभिः अश्वादिभिर्वा अनाधिष्ठिताः विशिष्टकार्याभिमुखप्रवृत्तयो दृश्यन्ते । दृष्ट्वाद्यादृष्टोसिद्धिः । अतः प्रवृत्त्यनुपपत्तेरपि हेतोः नाचेतनम् जगत्कारणमनुमातव्यम् भवति ।

"A non-intelligent thing, which, without being guided by an intelligent being spontaneously and in an orderly manner produces effects capable of subserving the purposes of some particular person, is nowhere observed in the world. We observe that things like clay or a chariot—which are in their own nature non-intelligent—enter on activities tending towards particular effects, when they are acted upon by intelligent beings such as potters in the one case, and by horses in the other. From what is seen we determine what is not seen. Hence a non-intelligent cause of the universe cannot be inferred, because, on that hypothesis, the activity without which the world cannot be produced, would be impossible.

The absence of caprice in the working of the Laws of Nature cannot justify the denial of Will and guidance in the phenomena of the material world. A rustic watching a railway train passing by his field every day at a particular hour may think that the time of its passing is unalterably fixed. Yet the Traffic manager can change the time-table of his own accord; or in response to an appeal from the public. The fixity of laws is no ground for presuming the absence of a law-maker. An illiterate man in an out-of-the-way village may think that the laws of his country are unchangeable, and to his untutored mind the Tashildar or the Police Inspector may seem to belong as much to the natural order of things as the sun or

the moon, and he may be perfectly unaware of the existence of a law-making sovereign or Legislature. Suppose the rustic is conceited, and wants to see a change in the law when he asks for it just for satisfying himself as to the existence of the law-maker, would it be possible to satisfy his caprice?

We know that a machine cannot work if its parts are frequently or perpetually shifted. If the Sun keeps its regular course, we need not therefore conclude that it moves in obedience to an unalterable mechanical law. The head of an office fixes a time for beginning work every day, and himself attends, and enforces attendance on the part of his subordinates, at the appointed time. Why? For the sake of convenience and orderliness. Evolution must be orderly *i.e.*, it must be regular. Regularity involves repetition in a certain fixed fashion. Intelligences who control Nature and Nature's Laws, keep them fixed and regular for ensuring orderly evolution.

In ancient times, the essential of kingship was taken to be that the king could do what he liked. Caprice was held to be a necessary adjunct of power. But we now recognise that a sovereign's obedience to a law made by himself does not derogate from his sovereignty. Is Evolution to be obstructed or disturbed every now and then to satisfy the curiosity of a school-taught materialist? A child may wish to obtain control of a machine, just to have the freedom and pleasure of taking out its parts and meddling with it. But the owner of the machine may not allow the child to interfere with it. The child may become an apprentice when grown up, approach the machine and handle its parts; and may become foreman and even proprietor. But then, when he has become the foreman or proprietor, would he disturb or obstruct the working of the machine just for the sake of satisfying the curiosity of an inquisitive child or a meddling visitor?

Man can get control over matter when no harm would result therefrom. Powers which give control over matter can be acquired by Yoga. But the Yogi is one who has conquered his senses and his mind

and so the powers he has acquired would be used only in furtherance of evolution and not in obstruction to it.

Even as in a human body there are the mind, the sensory organs, innumerable cells having individual lives, and lastly hairs and nails having no sensation or feeling, so also the whole Universe is God, the Virat-Purusha. The gods and human beings may be likened to the innumerable living cells in the human body. The inanimate material world may be likened to the nail and hair portion of Brahman. Science has made us familiar with the idea of motion within motion, and physiology with the idea of life within life. There is one All-pervading life and All-powerful Energy, within which all beings have their lives and all energies their play. As A. R. Wallace in his book "The World of Life" says:—"the absolute necessity of a creative and directive power and mind, is exemplified in the wonderful phenomena of growth, of organisation, and fundamentally of cell-structure and of life itself; There are now in the universe infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of influence of higher beings upon lower This vast and wonderful universe with its almost infinite variety of forms, motions, and reactions of part upon part, from suns and systems up to plant life, animal life and the human living soul, has ever required and still requires the continuous co-ordinated agency of myriads of such intelligences."

Andal's Tiruppavai.

(By V. BHASHYAM IYENGAR, B.A., B.L.)

Andal is the only woman-saint of the Vaishnavas and holds a very distinguished place among the eminent personages who have been canonised as saints and are revered and worshipped by them. She was the spiritual child of all the Alwars but excelled them in divine love and ecstasy, and it was from her that Ramanuja chiefly drew his inspiration. Her teaching is the core of Vaishnavism and she holds the most affectionate corner of the Vaishnava's heart.

The tradition is that she was an incarnation of Bhu Devi, one of the three consorts of the Lord Narayana. It is written that she was not born but appeared as a child in a flower-garden at Srivilliputtur on Tuesday, the fourth day of the bright fortnight, in the month of Adi of the year Nala, the ninety eighth year from the beginning of this Kali Yuga. Vishnu Chitta, better known as Peri Alwar, who was keeping the garden to serve and worship Vada Perum Koyil Udayan, the local diety, with the flowers thereof, found her and brought her up affectionately as his own child. She was a very precocious child. Very early in life she exhibited signs of an exuberant and all-consuming love of the Lord and disgust at worldly happiness and pleasure. She considered that the Lord was here and she was of the Lord and her one blazing desire was to attain Him and lay herself completely at His gracious feet for His service and enjoyment. While yet a child she was known to have coquettishly worn the flower wreaths and garlands which her father would in all innocence subsequently take to the Lord and adorn Him with. Did she not love the Lord or was she not His beloved? Her father found out the practice one day and rebuked her, in the shallowness of his knowledge regarding his child's godliness, but the Lord appeared in his dream and spoke "The flowers acquire their fragrance for me, only by their contact with my beloved. Let me have the usual wreaths and garlands." After this incident, Andal became known as Soodi Kodutha Nachiar, the queen who (first) wore (the flower garland) and (then) gave (it to the Lord).

Her knowledge and her love grew with her years. The tender creeper stretched itself in search of the stately tree to support itself and hold it in its fond embrace. She longed for union with the Lord. How beautiful and true is the idea that the Lord is the only Purusha and all the rest are his spouses. No other relationship but that of the ideal wife and the ideal husband can express even faintly the connection between the Chit or individual soul and Iswara or the Lord. Other relationships

are all limited but the relationship of wife and husband is unlimited, as observed by Sita, the heroine of Ramayana :

मितं ददाति हि पिता मितं माता मितं सुतः ।

अमितस्य हि दातारं भर्तारं का न पूजयेत् ॥

The ideal wife willingly and gladly places herself at the complete disposal of her ideal husband, relies on him as the sole protector and knows no other refuge, centres her affection and pleasure in him, bears herself up in his company and would not suffer even a moment of separation and is saved and redeemed by him and him only. These characteristics distinguish also the soul and lead when recognised and realised in practice, to its eternal and indissoluble union with the Lord. This is the only road to salvation; the other lanes and by-paths simply lead thereunto. That is why the Rishis of Dandakaranya prayed for birth as gopis and why the leading Alvars of Southern India often mentally transformed themselves into women to better approach the Lord by the path of love and devotion.

Andal had obviously no need to undergo an artificial transformation. She was a woman. When she grew to be a girl of the marriageable age, her father was in the face of a heavy responsibility as he had to find a suitable match for her but she scorned union with any man and would not hear of a match with any but the Purushottama to whom she had already consecrated her life—a resolve which finds free expression in her melting poem of Nachiar Tiru mozhi. Tradition proceeds to say, that her father then described the several deities presiding over the hundred and eight sacred places of this land, that when the Lord of Srirangam was being sung she completely lost her heart and in an ecstatic condition with joyous tears trickling down her breast she cried out to Him to come and have her and forgot herself in dreaming and continuing to dream of her union with Him, that, thereupon, her father who received a call in his vision from the Lord of Sri Ranganam to present his daughter to Him took her to His temple clad in marital clothes and auspiciously decked with ornaments and flower-garlands befitting the

occasion, and that when she was in the presence of the Lord to whom her heart had been calling forth without intermission, she boldly went up his Serpent Couch and clasped Him in her most affectionate embrace and was no more seen by the large crowds who had gathered round to witness the scene and worship her even in preference to Him.

(To be continued)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

A Reply to Mr. N. K. Venkatesa Iyer.

In his criticism of Swami Vivekananda's lectures on *Gnana Yoga* and my lectures on the *Gita* published in 'The Hindu Message,' Mr. N. K. Venkatesa Iyer has erred by misstatement and overstatement. His contemptuous reference to Swami Vivekananda's "limitations of life" needs no remarks at my hands. The Swamiji's greatness will not be affected in the least by such challenges by such men. But I want to make my ideas clear to my critic. He thinks that Karma Yoga, Bhakti Yoga, and Gnana Yoga represent only one path, but the unfortunate feature about his critical note is that his ideas are not clear to himself and are hence not clear to others either. He says that there is only one path to salvation and that is the practice of Dharma. But all this, though true so far as it goes, errs by the non-realisation of the fact that there is a hierarchy of values among the different elements of the all-comprehensive word *Dharma*. Even eating and marrying come within *Dharma* while it is said that God-realisation is the highest *Dharma*.

अयं हि परमो धर्मः यद्योगेनात्मदर्शनम् ।

In Chapter 12 of the *Gita* the Lord himself points out the various rungs in the golden ladder of the higher life that I have referred to in my lectures on the *Gita*.

I must take special and strong exception to Mr. N. K. Venkatesa Iyer's unwarranted and ridiculous statement that "Mr. Sastri indicates in his exposition an idea which has

become rather unpleasantly familiar to us through the Theosophical Society, for it has produced the greatest possible mischief in all fields of our activity, religious, social, and political, the idea, viz., that one of these *mārgas* might have been passed over by a person in his previous births and that therefore he may feel himself competent for a so-called higher path in this life." This is a perversion of what I have stated. I have made it quite clear that a man's Dharma is determined by his *Varna* and *asrama*. There may, however, be cases of men who had attained God-love and God-realisation in previous births and who get this birth as the result of *prarabdha karma* and there may be other cases of men who in the course of this birth attain God-realisation and yet continue to do the duty that their birth and station in life make it incumbent on them to do. I never meant to say that a man who feels himself fit for a higher path can throw off all his duties which he must perform by reason of his birth and station in life and thus bring out a confusion of duties and functions and subvert social and moral order. I was stating the pre-requisites of liberation in my articles criticised by Mr. Venkatesa Iyer and I pointed out that a man's attainment of liberation is the result of the highest devotion and self-knowledge whether these had been acquired in previous births or are acquired in this birth. His actual work in life is not determined by these, because what has work in the world of phenomena to do with the glory of the noumenon? His work is determined by his *Varna* and *asrama* (birth and station in life). If my critic does not accept this well-known doctrine, he must deny liberation to Suka and Jadabharata and our great Alvars and Nayanmars.

My critic says that "Purva-janma-samskara.....has absolutely nothing to do with our practical conduct of life in this world." He then proceeds to describe in a passage full of strange and fantastic theosophical mysticism the manner in which our actions paint our souls on the canvas of eternity; and he says that the process is unconscious and that we can see the shape of the souls if we have a third eye. Then by a curious feat of logic he says that "the figures we make of our souls on the canvas of Eternity will be seen not by us but by the world in which we live." Perhaps the world is fully

dowered with the third eye!! Then he says: "Ours is the performance of Dharma or Duty and the world's is the fruit thereof." He finally winds up his criticism by a reference to the "artificial mirror of God." I forbear from commenting on all this because a great deal of exposition by my critic seems to be necessary to enable us to realise the connectedness and truth of these ideas and because they do not bear upon my ideas as criticised by Mr. Venkatesa Iyer. I know him and have the highest regard for his veneration for and adherence to the *shastraic* life but I am afraid that in this instance he has erred very much in his comprehension of my views and in his statement of Sri Krishna's declaration of *Sadhanas* in the Bhagavad-Gita.

K. S. RAMASWAMY SASTRY

Voice of India.

Home Rule in Medicine.

I

The fiat has gone forth that each country is competent to rule its own destiny untrammelled by tedious minority under an elderly nation. Whether the world will accept this fiat or whether there will eventually in the near future be "a parliament of nations and a federation of man," is a very large issue on which we are not much interested at least just at present. But we in India keenly feel it incumbent upon ourselves to impress upon the minds of our people and rulers the paramount necessity for real home rule in matters medical. That India as a country with its vast and varied resources and equally varied climates is quite competent to be self-contained in materia medica is easy of comprehension. Nor are brains and talents wanting to make the thing a success. What then is it that prevents the dreams from being realized facts?

The things of all things that prevents India from supplying her own medical and surgical needs is the fact that the hands to do it and the brain to will it and the heart to beat for it—these are not ours. If we had the control of the purse and the management of our affairs, we would forthwith compile from time to time a *Pharmacopoeia Indica*, we will subsidise and encourage the establishment of Pharmaceutical, Chemical and Analytical laboratories, we would set up factories for the preparation of aseptic surgical dressings, aseptic furniture instruments and appliances—and thereby exploit the mineral, the vegetable and labour resources of this country. Such industries will keep millions in India and will find outlet and use for millions in India and will change the face of the country.

Is it too much to expect of our leaders in the medical profession to take up this question? It involves no question of colour and creed while it is likely to benefit one and all. If we are granted home rule in matters medical, that need not and does not

necessarily mean the sweeping away of all I. M. S. men: we need them; we need more of them to give us the guiding hand of fellowship. We would in that case find employment for a very large number of our idle educated youths and he is a short-sighted time-server who sees in our claims for home rule the disappearance of his countrymen's claims on our gratitude. The Indian of all the peoples on earth always says—"Live and let live." He is never intolerant of a brother near his throne. Those Englishmen who have made the Western system of treatment what it is today, should have the robust manliness to see an Indian work side by side with them—and not snarl at the prospect. Men eminent in science and culture, men whose claims upon our money and our gratitude are broad-based on their strong personality should never be afraid of us. A Norman Chevers, a Sir Henry Lukis, a Sir Havelock Charles, a Sir Leonard Rogers, a George King, a David Prain, a Hooper, a Roxburgh, an Alcock—will never fight shy of colour, creed or caste. It is the third rate men who are foisted on us, who have no claims to our special gratitude—it is they that raise the cry of "Murder" when home rule is talked of. All the same we feel that we should claim it and that we should get it and that it is our best ambition to see India self-contained in matters medical. We commend the above to the notice of The Rt. Hon. Mr. Samuel Montagu, the Secretary of State for India.

Indian Medical Record, November 1917.

II.

If we again advert to the same subject, it is because its importance deserves it. We trust the title of this article will not prove a red rag to the few John Bulls now living in India. We do not want to take the bread out of their mouth; we do not want at once to supplant them; but we do want that they should now cultivate the spirit of "live and let live." The splendid services that a vast army of I. M. S. and R. A. M. C. men have rendered to the cause of Indian and even Tropical medicine cannot be forgotten: the names of those men will be written in letters of gold in the annals of Indian medicine; but there is no gainsaying the fact that now-a-days, giants are getting fewer even among I. M. S. and R. A. M. C. men—and that in spite of modern facilities.

The time has, therefore, come when the elder brother of I. M. S. should take the younger brother of a dusky practitioner in India by the hand and lead him onwards to progress. For, it is no gainsaying here too that both Western medical education and Western means and methods of treatment fall very lamentably short of the standards practised in Europe and America. It will no longer be for the service men to give what it pleases them to give nor will it bode any good to the country were its practitioners passive recipients of doles. The fault is ours if we do not wake up and rub our eyes and take stock of the means and methods unfolded before our

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

gaze in the Western world. The remedy must therefore come from ourselves.

Such as they are, Indian practitioners (and we always refer to qualified men) are torn by jealousy of each other and are short-sighted. The Indian Medical Registration Acts have not welded them into an organic whole as it should have done. A sense of self-preservation ought at once to fuse them all into one body with mind—just as the Congress or the Moslem League have been. Unity then is the first desideratum and if it is impossible to include the service men (assistant and sub-assistant surgeons) in this union at first, it would not matter; we can trust to time to do that for us.

Having united in sentiment, our next duty will be to put our houses in repair. That we can do by close personal association with the real Ayurvedic Kavirajes and Unani practitioners. The Medical Registration Acts must be so altered as to allow us to identify our interests with those of the Kavirajes. Along with the Kavirajes on the one hand and allopathic practitioners imported from the West on the other, we can build up a materia medica suited to this country.

Having drawn up a Pharmacopoeia, we must next approach men with money to help us start materia medica; gardening and pharmaceutical works and laboratories. When these are fait accompli, we would need hospitals and clinics of our own. Then will come the time when I. M. S. and R. A. M. C. men who have till now gathered the rich harvest of practice and experience at our expense should make us partners in the toil and with the sympathetic hand of a real *Guru* should lead us on, and on, till we remain spoon-fed babies no longer. Then will begin home rule in medicine, then will India be medically a self-contained and self-sufficient unit and may have enough to spare probably for the world's consumption. The picture we draw is by no means roscate or overdrawn.

But, for the realization of this goal, much sacrifice, much uphill work will have to be done. Each practitioner from every nook and corner must flock to a common standard and help to form an All India Medical Society. The days of *tamasha* or show, of glitter and glamour, of veiled attempt at cheap advertisement by holding meteoric conferences and such likes, are over. The time has come for action, for self-effacement, for self-negation in the best interests of the profession. He best serves his country who can completely wipe out his own selfishness. In these coster-monger days and days of luxury we can understand each private practitioner likes to be let alone to make his pile; and that specially so in a country such as ours is—where a large army of state-paid medical men are let loose to compete among private practitioners who have nothing else to fall back upon than sheer merit. But whatever the difficulties, their volume should steel us against the difficulties and make us forego our present comfortable berths so that our posterity may live in ease and peace. We again call upon our countrymen to unite without delay to form a solid, sound and single corporate body with one mind and one body.

Indian Medical Record, December 1917.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY JANUARY 24, 1918.

[No. 14.]

The Hindu Message stands for

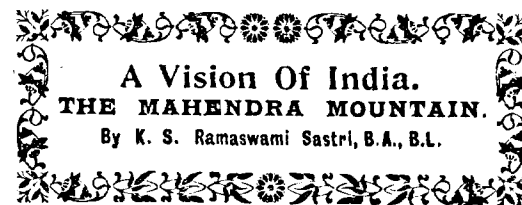
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- (3) Education of the Hindus as an integral part of the Indian Nation,
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O holy hill that through the live-long day
Th' eternal music of the ocean hears!
The ruthless hands of onward-rolling years
Have not from thee thy glories shorn away.
Upon thy top to tread the pathless way
To where fair Sita captive and in tears
Sat speechless 'mid surrounding griefs and fears
Hanuman stood alert and glad and gay.
He stood an instant but his mind had flown
On powerful angel-wings of faith and prayer
In joy to Sita's gracious lotus feet.
And as a singer's magnet-soul his tone
Attracts to thrill and rule th' expectant air
Her Sakthi drew his frame to her bright seat.

The Hindu Message

THURSDAY EVENING 24, JAN. 1918.

The Division of Varnas or Castes in India

The blessed Bhagavan has declared in the Gita (IV. 13) as follows:—

चतुर्वर्ण्यं मया सृष्टं गुणाकर्मविभागशः ।

“The four Varnas were created by me according to the division of Guna and Karma.”

In Chap. XIV. 3, 4, and 5, he also says.—

मम योनिर्महद्भ्य तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निब्रूयन्ति महाबाहो देहे देहिनमव्ययम् ॥

“The undifferentiated Prakriti (nature) is the womb for me, and in it I deposit my seed. From it, O descendant of Bharata, is the birth of all objects. Of the bodies O son of Kunti, which are born in all (the different kinds of) wombs, Prakriti is the great (i.e., undifferentiated) womb, and I am the father, the giver of the seed. Sattva, rajas, tamas, are the gunas (substances) which arise (by differentiation) from the Prakriti, and, O you of mighty arms, they bind down the indestructible soul in the body.”

The Karmas (or svadharmanas) corresponding to or inseparably associated with these gunas are stated in Gita, Chap. XVIII 42-44:—

शमो दमस्तपः शौचं क्षान्तिराजवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षत्रकर्म स्वभावजम् ॥

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

“Tranquillity, restraint of the senses, penance, purity, forgiveness, straightforwardness, knowledge, realisation, and belief (in the continued existence of the jiva after death), form the duties springing from the inborn tendencies of the Brahmins. Valour, glory, courage, resourcefulness (in emergencies), never running away from (the field of) battle, making gifts, the masterful temper which can command obedience (to Dharma), form the duties of Kshatriyas which spring from their inborn tendencies. And rendering service (in obedience to command) is the duty of Sudras which springs from their inborn tendencies.”

We thus see that four Varnas arise from the three Gunas as follows:—(1) one in which Sattva preponderates over Rajas which is next in amount, with tamas in insignificance; (2) that in which rajas preponderates over Sattva, also with tamas in insignificance; (3) that in which rajas preponderates over tamas, with sattva in subordination to both; (4) that in which tamas preponderates over rajas, also with sattva in subordination to both. Lastly, we must understand that this division of Varnas exists in all objects in the universe. For, the Bhagavan speaks of “the bodies which are born in all (the different kinds of) wombs” (XIV. 4, quoted above). Sri Sankaracharya explains this as follows:— ‘देवपितृमनुष्य-

पशुमृगादि सर्वयोनिषु देहसंस्थानलक्षणाः मूर्धिताङ्गाव-
यवाः मूर्तयः संभवन्ति याः’ “Those bodies composed of various limbs and organs, which are born in all kinds of wombs such as devas, pitris, human beings, cows, beasts, &c.” Sri Ramanujacharya also gives an exactly similar explanation of this same context:—
‘सर्वासु देवगन्धर्वयक्षराक्षसमनुष्यपशुमृगपक्षिसरीसृपा-
दिषु योनिषु तत्तन्मूर्तयो याः संभवन्ति जायन्ते—’

“Those bodies which are born in all (kinds of) wombs such as devas, gandharvas, yaksha, rakshasa, man, cow, beast, birds, snakes, &c.”

From the above quotations we learn (1) that the four-fold division of Varnas exists throughout the universe; (2) that on earth they exist not only among men, but also among cows, beasts, birds, snakes, and also trees, &c; (3) that the four divisions correspond to the character of the corporeal substance (guna) which preponderates among the three gunas or substances existing in combination in universal matter; (4) that the guna exists as an inner physical tendency (or Vasana or Samskara) which will surely assert itself when the suitable opportunity offers and when it becomes ripe for manifestation

The questions for consideration are, firstly, why the four divisions are found as separate communities only in India and among Hindus, while Sri Krishna says that at the time of creation, he divided men in general into these four divisions according to the corresponding material substance or endowment (guna) and activities (karma)? secondly, How is it that even in India karmas do not correspond to Varnas and Gunas?

Let us take up the second question first. The Sastra prescribes the duties

of the various Varnas from two points of view,—first, from the point of view of the social and economic progress of the people,—what Manu speaks of as ‘सर्वस्यास्य सर्गस्य सुखार्थं’ “to protect (the interests of) the entire created universe” (I. 87). From this point of view, Manu declares the secular occupations (Vrittis) of the four Varnas in his Code. Each Varna is expected to confine itself to its own prescribed calling, but the three higher Varnas are allowed a certain latitude in times of difficulty for simply finding the means of livelihood,—a latitude which when freely utilised, unfailingly results in a deterioration of the spiritual temper and constitution of those who violate the letter of the Shastric injunctions. Such deterioration, however, does not involve either the obliteration of the inner and fundamental preponderant Guna,—the original substance peculiar to the constitution of each Varna at its creation, nor the permanent loss to any person of the Brahmin caste of his “right to the performance of the Dharma and Yajna” prescribed for his Varna by the Shastras. The Mahabharata (Santi-parva, Chap. 188, sloka 14) says:—

इत्येतैः कर्मभिर्व्यस्ता द्विजा वर्णान्तरं गताः ।

धर्मो यश्चक्रिया तेषां नित्यं न प्रतिषिध्यते ।

“Those Brahmanas who take up these different occupations and thereby acquire the attributes of other castes are never denied the right to (the performance of) their own (shastrically enjoined) Dharma and Yajna.”

While thus there may be a contradiction between a person's Varna or Guna and the Vritti (calling or means of livelihood),

can be no such contradiction between the Varna and the Guna or Karma (svadharma),—the natural tendencies (with the activity appropriate to them) which a person brings with him into the world when he takes his birth in a particular Varna. The Gita, which is avowedly an Upanishad, does not at all mention the distribution of professional callings among Varnas, as they have a purely economic, industrial and social significance, but only teaches those Dharmas appertaining to the various Varnas whose strict observance is needed for helping the jiva to realise the Atman which is beyond all the bounds of samsaric experience. The blessed Bhagavan gives this spiritual distribution of Dharma (or svadharma) in Gita XVIII 42—44 already quoted above. These inner and spiritual Dharmas (or characteristic functions) will always remain with every jiva as he passes from birth to birth and will unfailingly rise to the surface at the critical moment when the Guru appears and when the proper Varna body (sthula) is available,—and then they will be utilised by the Guru for the fulfilment of his divine function as the helper who is to promote the permanent interests of the jiva and lead him on to the final goal of deliverance.

We now turn to the *first* question—Why are these four divisions of Varna found in India only, and not elsewhere. The obvious reply is,—that in India alone the function of heredity in transmitting mental tendencies and physical endowments has been always fully guarded,—here alone men and communities have never ventured to disturb the division of Varnas which—as the blessed Bhagavan has said in the Gita—He himself introduced at

the time of creation, and which exists still also among Devas, pitris, cows, beasts, birds, snakes, trees, &c. In other countries, owing to the failure of men in general and of the leaders of the community and the state to perceive the value of heredity or of the divine ordering of *Varna-Vibhaga* at the time of creation, the original distinctions have been effaced; and long ago that *Varna-Sankara* or mixture of castes,—which has ever been dreaded and guarded against in India as a sinful disobedience of the Lord's injunctions—was accomplished.

Let us now discuss heredity in full from the scientific standpoint in order to throw full light on the topic. Heredity, in the form in which Darwin and his school held it, is now overthrown,—viz., the inheritance of acquired characters. Dr. Weismann's researches have tended to show that, in the majority of cases, they have not been inherited. *First*, we must take into account the extreme infrequency of the cases where positive results can be obtained and exhibited as due to inheritance. *Secondly*, the presence of interfering causes has been found. *Thirdly*, the phenomena observed have been found to be the result of mere coincidence, and so the alleged similarity between parent and offspring is a mere accidental coincidence.

Dr. Weismann, while offering these criticisms, did not dispute the importance of heredity, and brought forward his own *theory of germ-plasm*. According to this theory, the most potent factor in heredity is *the constitution of the germ*. The hereditary substance of a cell is composed of "*ids*," equivalent portions of germ-plasm, each of which contains all the kinds of determinants appertaining to the building

of the individual's physical body. How the selection of the "*ids*" belonging to the parents, grandparents, or more remote ancestors is determined in hereditary transmission,—what are the causes determining their mutual influence for adaptation in response to stimuli,—what are the circumstances determining the variations in the nourishment supplied to the several "*ids*" and the equilibrium of the system of "*ids*," in each organism,—these are all questions which are not accounted for in Weismann's theory. But in the main his theory of germ-plasm is now generally admitted and may be said to hold the field.

With regard to Weismann's theory, the part played by personal selection in the grouping together of "*ids*" transmitted from parents or ancestors is one of great importance,—though liable to be ignored in the conflict of human emotions and interests. Personal selection works chiefly in a negative manner, by removing all undesirable or unfavourable individuals from the geneological tree of each species. In India a systematic attempt has been made to preserve and transmit the *guna* of the "*ids*" from father to son, and from ancestor to descendant, even though, in the struggle for life, the predominant interest or passion of the hour may bring about a casual rise or fall in the professional calling and status of the individual. Karma or calling is after all that which determines the relation of the organism to the environment. It is the organism that has to be kept strong and without deterioration; and it is in the organism that the character of the individual is kept in consonance with the group to which he belongs so that the influence of the individual on

the group and of the group on the individual will grow ever in strength so that the adjustments of both to the environment will be easy and uninterrupted. Moreover, spiritual growth is always largely independent of the environment and is mainly dependent on the organism and the exercise of the svadharma appropriate to it. It is this that has been kept in mind in the evolution of the social organism in India, for our social aim has been self-conquest and soul-emancipation for the Jiva. On the other hand, the conquest of the environment has been the social aim in the West; and so Western people have been more anxious to vary the "*ids*" entering into the constitution of the germ-plasm and thereby to enable the organism to adapt itself more and more to the environment, but at greater sacrifice or suppression of the inner and spiritual development of the soul arising from the *gunas* and corresponding Karmas. In India alone the Lord's original division of Varnas and his injunctions regarding spiritual evolution by Karmas have been hitherto best maintained.

The True War Aim To-day.

In our view no one of the Allies fighting against the Central Powers is called upon *to-day* to state what they, separately or in combination, wish to see accomplished *at the end of the war*. Each one of them has first to see the war ended, and the only way to end the war is to drive Germany from the places she has occupied or conquered in Europe, to invade Germany and occupy Berlin, to force her army to surrender, and destroy her fleet. Until all this work is completed, it will

the late Professor Huxley, once spoke of "the ape and the tiger" which often manifest themselves even among the people of the West who boast of their superior civilisation. Among Eastern lands, we have the reputation of being "a nation of philosophers." But extremes almost always meet; and, if we have saints and sages even to-day among each and every caste at one extreme, we have also at the other extreme in abundance, individuals and groups possessing anti-social impulses and instincts not far distant from those of primitive savages. The duty and privilege of those who enjoy the priceless blessings of education and culture is to promote social unity and self-consciousness among the people by bringing all existing elements of barbarism—potential or already active, whether in the mind of the individual, or groups, or society at large,—under the effective control and supervision of the higher elements of the social hierarchy.

The duty of every educated Indian, now and always, ought to be to endeavour to bring his own thoughts and feelings as well as those of all with whom he has dealings, into agreement on all matters of common interest so that there may be brought about a manifestation of the social self-consciousness regarding them and also it may result in a rational social choice which will bring happiness and prosperity, and the power of peace and good-will among men. For the achieving of this great aim, temperate and reasoned discussion is the only proper and adequate means at our disposal. In India even the highest truths of the spirit are established by what is known as *anukula-tarka*—such argumentation as will satisfy minds imbued

with a love of truth. We need not hesitate, therefore, to declare that, in dealing with purely secular matters and political conditions free intellectual intercourse and exchange of thoughts is the only means of arriving at a definite conclusion which can be applied to the practical affairs of life. The press, the platform, and the pulpit are all means which can be used in order that we may perceive the forms, and arrive at the conclusions, which the social self-consciousness will assume, or arrive at, in regard to all matters of public importance.

The bringing together of mere crowds, however, and the making of appeals to self-interest will surely only act as a decisive means of originating that frantic and unreasoning social impulse which leads to the taking of passionate, violent, and irresponsible action. Crowds generally act upon impulses,—for, feeling, which in the individual is kept under control by common sense, takes wings when the same individual is a member of a crowd; and then he is borne away on a tide of thoughtless folly which is born of the casual possession of irresistible power. A distinguished writer says,—“Like the savage and the child, the crowd is intolerant of anything interposed between its desires and their realisation; and it always manifests a tendency to carry suggested ideas immediately into action. Crowds therefore are mobile, and with changing excitements they are generous or cruel, heroic or pusillanimous.” Let us hope that our public men will endeavour to use their influence with the various sections of the public with which they are in close contact to bring about a closer and more complete unanimity of social opinion than

there yet exists in the land regarding the demands of the National Congress for constitutional changes and reforms, so that the tumult and turmoil of the Secretary of State's visit may not prove a merely sentimental journey of adventure and search after some baseless fabric of a merely quixotic vision and purpose.

Mrs. Besant and "The Madras Mail."

Our contemporary of the *Madras Mail*, in its issue of the 23rd ulto., has published a communication from an Indian correspondent who quotes a former opinion of Mrs. Besant's as follows:—"India and the happiness of her people can never be secured by political methods, but only by the revival of her philosophy and religion. To this, therefore, I must give all my energies and I must refuse to spread them over other fields." And again:—"To help in turning India into another Great Britain or another Germany is an ambition that does not allure me; the India that I would give my life to help in building is an India learned in the ancient philosophy, pulsing with the ancient religion—an India to which all other lands should look for spiritual light—where the life of all should be materially ample, but intellectually noble and spiritually sublime." We fail to see what useful purpose is served by making quotations at present. Since coming into India, she has been the leading spirit of the Theosophical Society, and for several years past she has been its President. As such she, like her predecessor, has informed the world that she is acting under the orders of certain individuals, called Masters or

Mahatmas, who are stated to be the unseen guides and inspirers of both the Society and its President. When first we met the late Colonel Olcott, at Adyar in December 1884, he informed us, in the course of our conversation, that even in regard to his daily diet he received instructions from his own Guru or Master, as he was anxious that his life which was of infinite value for the progress of the cause should be carefully tended and watched even into its minutest details. We need not, therefore, be surprised if to these Masters is attributed Mrs. Besant's total change of front in recent years. When her work at Benares in founding and conducting the Central Hindu College assumed a turn different from what she had herself contemplated and when the High and Police Courts at Madras failed to appreciate the inner meaning of her ideals and activities in the manner or aspect in which she had herself presented them,—from that moment, herself and the Masters who were directing her movements were bound to initiate a change of policy. No doubt she had said:—"The politician must ever be at war. My mission is one of peace. Therefore I enter not the political field." But when a mission of peace fails, war is necessary as a *preliminary* to the establishment of peace on a secure basis. We consider that she has done wisely in throwing all her powers and energies into a new sphere of activity. For ourselves we should like to see that the leadership in Indian politics, as in all other fields of Indian activity, should rest with Indians themselves,—for the soul of India can only find its true and full expression in the thoughts, words, and activities of her own best and most gifted sons. We

premature to talk of peace. This certainly is no time for statesmen to talk of the re-grouping of peoples or the re-establishment of the balance of power,—no time for Utopians to propound day-dreams like the limitation of armaments, the removal of economic barriers after the war, the setting up of a peace-partnership of civilised people, or the absolute freedom of the seas and of the air, &c. The more statesmen and diplomatists talk of these matters, the more they help to cause distraction in the minds of men. The British Premier, speaking at Paris, condemned the substitution of speech for strategy. But when he begins to speak of "Allied War Aims," as he has done recently, we fear he is himself helping to substitute speech for strategy. The only Allied War Aim now on hand is to win the war, and there is no need to speak of any other. The American President, too, seems to be indulging in mere meaningless Jargon when he says:—"We are not jealous of German greatness, and there is nothing in this (Allied) programme to impair it." The mission of the Allies is to destroy German greatness now,—not to maintain it unimpaired. Otherwise, why are they at war with the Central Powers? If Russia is going to conclude a separate peace with Germany,—the Allies must warn her at once about the folly of her separating herself from her former companions, but there is no need now to engage in any further negotiations with a land distracted by Civil War, unable to have a will of her own, and forced to bend her neck to the German yoke. So long as the German horde of barbarians remains on the soil of France, Belgium, Italy, Serbia, or

serious aim only,—viz., to drive them out, and then to invade Germany and destroy her army and navy. That will be the first and most effective reply to all the atrocities she has perpetrated and the devastations she has caused. Let us have more generals, more munitions, more troops in the field; let the army and navy fight and win more battles. We think that the British Premier and the American President need not tell us at this stage what they are going to demand when the war is ended. When the time for discussing peace terms comes on, the entire civilised world and all the peoples in it will surely make known their demands or claims, and the Congress of the world's diplomatists and ambassadors will have to settle each question as it arises. To-day, the assembly of such a Congress is a mere empty dream or pious aspiration, and there is no need to discuss its constitution or anticipate its decisions.

The assurance given by Mr. Lloyd-George that England's war is not one of conquest, and the assurance given by Dr. Wilson that he wants to keep the greatness of Germany unimpaired, appear equally meaningless to us.—for both feel assured that Alsace-Lorraine must be restored to France, that the Italian portion of the Austrian Empire must be taken away and added to Italy, that the slavonic parts of Austria-Hungary must gain freedom, and so on. The German colonies, too, must be freed from German tyranny and handed over to their own people. In a word, Germany must be reduced to the position of a European power, and must cease to be the World-Power she became within the last half-a-century. She must no longer be left in a position to inflict

on the world the wrongs and horrors consequent on her rapacious military ambition. We, therefore, think that when Dr. Wilson stated that "we do not wish to fight her (Germany) with either arms or hostile arrangements of trade, if she is willing to associate herself with us and other peaceful nations of the world in covenants of justice, law and fair-dealing," that statement was only in effect to encourage the present German rulers or authorities in the thought that they can go on fighting and laying waste to their heart's content, and seek peace at leisure. It has ever been, in our view, easy enough for rulers and statesmen to take the "high-falutin" tone when speaking of wars as being fought for the advancement of human liberty. But the truth of history is that nations and communities are quite as subject to the universal law of combat and conquest as they are to the universal law of peaceful alliance and co-operation. The alternating influence of these laws in human affairs is the lesson of all history; and so long as man remains what he has been since creation, there is not the least hope or chance that either individuals or nations will ever steadily recognise the principles of justice or freedom in their dealings with one another. When Dr. Wilson speaks of the present world-struggle as the "culminating war for human liberty" and "for the right of all peoples and nations to live on equal terms of liberty and safety with one another," we think he is not altogether free from the disingenuous trifling which is common enough in the calculated and stilted phraseology of political commonplace which men in power know how to coin and circulate when they want to conceal the

real aims of their policy. We feel in our heart of hearts that all the responsible statesmen of the Allied countries are resolved, first and foremost, to overthrow the German military power. It is this that they should make known to the Central Powers in the frankest manner possible so that, the longer they continue this war, the more certain they may be that all the resources of the Allied nations will be utilised to destroy their army and navy and to impose on them such terms as they deserve for all the horrors and barbarities they have perpetrated on an agonised and suffering world.

We in India are the most poverty-stricken and the feeblest of all communities of civilised men. None can suffer more by the effects of this war, and yet we feel that the only way to get out of our troubles is for our rulers to destroy the German army and navy as early as possible. Then only will be the time for the Allied nations to allow or indulge any discussion of war aims or peace terms. India also has a right to demand this, for it is only the Indian army and its general that have so far triumphantly carried out the military objects entrusted to them in the Asiatic front; and we think the time is coming when their continued advances and triumphs will soon bring such pressure to bear on the position of the Central Powers in the Eastern Front as is needed to bring matters to a crisis in the Western and Italian fronts and to overthrow the German forces by land and sea.

Notes and Comments.

At the last Student's Convention at Trichinopoly, the President, Mr. G. S. Arundale, is stated to have remarked as follows:—"The public virtues and the qualities of the debates and the speeches made by the students compared favourably with those of their elders of the National Congress. He happened to be a member of the subjects Committee of the Congress at Calcutta; and he would say the members of this Convention and of their subjects Committee showed far more restraint, tolerance and forbearance and respect for differences of opinion than was the case at Calcutta. The speaker was confident that, if the elders should retire and resign the affairs of their country to-day into the hands of young men, they would conduct them with at least no less ability and decorum than they." If this is a correct report of what Mr. Arundale said, we think the man who had the shame-faced audacity to utter the sentiments contained in them should not be allowed to take any further part in any meeting or movement which "the elders" of our country and society are now promoting and they should not join in any movement which he takes up or leads. For, he has shown, by uttering these tactless and foolish sentiments, that he holds all our best men, all our men of light and leading, in supreme contempt. And we are also quite certain from what we know of our "elders" and leaders that the opinions he has given expression to are far, very far, from being correct. Our elders and leaders are, we regret to say, entirely responsible for allowing men like this to inflict such reckless mal-treatment on them and drag their honoured names in the mire. They have allowed these small men to enter their councils, simply because they have allowed themselves to be persuaded, by some one or other and for some reason or other, that these men are going to work wonders for them, either on account of their marvellous self-sacrifice or by reason of their colour, or for some reason yet unknown and undiscovered to us. The result is that Mr. Arundale has now revealed boldly to the world in what contempt he

have so long worked on behalf of the Congress, and who study public affairs and help forward public causes of all kinds. How can a man like this be a safe guide for our students and young men? What respect can they feel for those "elders" from whom we expect them to receive instruction and guidance! And, again, do not these young men come from the same classes of the people, and are they not educated in the same way, as the present "elders" and leaders of the land? If the present "elders" and leaders have proved failures, what guarantee is there that the students and young men of to-day, when they become public men to-morrow, will prove men of better judgment and wisdom than their predecessors? Mr. Arundale and others like him have, in our view, shown that they are wanting in the common sense, discretion and judgment needed to advise or lead our students and young men. It is because people like him pass for so many Socrateses, Christs, Kants and Vyasas in these days that we are drifting we know not where and that there is so much strife and hatred in the land where hitherto love and harmony prevailed among all. These men may have been actuated in coming to India, by the best of all good intentions and by love of disinterested and philanthropic service. But they show no capacity to gauge and comprehend the characters of men or the conditions of society here. The mere fact that they can fearlessly express opinions like those above quoted show that, whether they know it or not, they are continually doing harm to our society by their want of judgment and their reckless disregard for the feelings of those around them, or incapacity to observe and record what they see around them. When will our "elders" and leaders learn to get on without seeking or accepting the help of these men in any branch of national life, and especially to keep our students and young men from getting into the clutch of their hands or hearts.

We ought now to be able to see that the Government's anxiety that our students should be carefully guarded from being influenced by men of the wrong sort was

not altogether misplaced. The Hon'ble Mr. B. V. Narasimha Iyer says that "it was a pernicious interference on the part of a foreign government to lay their axe at the root of patriotism." We cannot at all agree to this kind of senseless denunciation. The Hon'ble gentleman may be right when he says that "the Government did not like that the student population should imbibe Home Rule propaganda." But we must not fail to distinguish right from wrong in Home Rule propaganda. It is certainly a mischievous kind of Home Rule propaganda which strives to inoculate our young men with the absurd notion that they would manage "the affairs of the country" better than those who, as their "elders," were engaged in looking after them. Nor is it at all right to maintain, as the Hon'ble Mr. B. V. Narasimha Iyer does, that the Government is "anxious to debar students from imbibing patriotism,"—a Government, too, which includes an eminent Indian like the Dewan Bahadur P. Rajagopala Chariar. The great literature whose study the Government has been promoting teaches the loftiest lessons of patriotism,—lessons far higher than any which they are likely to learn from men like Mr. Arundale or Mr. Narasimha Iyer. All the men who have risen to eminence as Congress leaders owe their sentiment of patriotism and their efforts in their country's cause not a little to the Colleges and Professors maintained by the Government and to the inspiration gained from their teachings. Further, even if Government erred at first in carrying too far their desire to exclude students from unhealthy influences, they have retraced their steps and now vested in heads of Colleges the discretion to deal with the students' desire to attend meetings, and this decision must be found acceptable to all right-minded men. It is not right to hold that "Government orders as to educational matters were really out of place." The Hon'ble Mr. B. V. Narasimha Iyer is perhaps not aware that Government has often rectified matters where the University has gone wrong,—that even the organs of public opinion and the leaders of the people have often appealed to Government and got the right thing done where the Uni-

versity or other educational authority has gone wrong. It is certainly unreasonable to hold that everything that is done and said by the Government is wrong, and that everything done and said by others—whether true leaders, or misleaders, as sometimes our public men turn out to be—is right and justifiable.

We think that Students' Conventions should be made the occasion for holding sports, promoting rhetorical and recitation competitions, visiting historical scenes and holy spots, making the acquaintance of famous local magnates, witnessing interesting dramas, inspecting local industries, &c.,—in short, they must be utilised to free students' minds for the time from the burden of reading books and thinking about examinations—to spend a day or two or three every year in enjoying rest and recreation and rural life and scenes. They may also be enabled to listen to a few lectures by specialists on science and art, nature and life. It is altogether a mistake to bring them together to speak on social, political, and educational topics or to pass resolutions for the guidance of "elders," or of public men and public authorities. They have not, in the first place, the experience of the world needed to form mature opinions which will carry weight with men who are engaged in handling the problems of life. Secondly, they have not the means or resources to bring the pressure of their opinions to bear on elderly men and men in power and to compel them to introduce reforms suggested by them for fear of incurring their displeasure. Thirdly, young men should not prematurely concern themselves with the hard realities and struggles of life. Thereby they are apt too early to lose the sense of the joy of life natural to youthhood,—to think too much of their rights and privileges and too little of their duties and responsibilities in regard to self-culture and self-control. Besides, many will begin to compare themselves too favourably with their "elders," simply because they possess the gift of the gab or one of the lighter graces and endowments of human nature. This will only

breed irreverence and egotism and hasten their course downward into the snares and pitfalls of life. It will also make them unfit for that slow, but sure, nurture of those higher graces and endowments which depend on the taking of infinite pains and lead to what is known as the building up of character, the most valuable of all man's possessions in life.

We do not also see why our students and young men who attend at conventions and conferences should be trained to eat what are cosmopolitan dinners. The so-called educated Brahmins of to-day have never been known to show much control of the palate and the stomach. They are apt to eat too much and too often, and to die too early. Educated men in general want "light refreshments" too frequently. The plea that social harmony is promoted by eating dinners at which men mix indiscriminately without heeding differences of caste or creed is manifestly false and absurd. For, it is since their institution that the present thoughtless Non-Brahmin agitation has been started, and caste feuds and jealousies have been fomented where none existed before. That familiarity breeds contempt, and contempt breeds hatred, are commonplaces too well known to need insisting upon. On the other hand, the enchantment and mystery of distance is always apt to prove an influence making for attraction and alliance.

Pencilings by the Way—X.

By S. P. THIAGARAJAN.

It was remarked, in an earlier note of this series, that the Kshattrya under the ancient Hindu polity performed his royal functions with even-handed impartiality. The nature of these functions has however been rarely understood; it has never been seriously inquired whether these functions were democratic or if they led to unrestricted and unmitigated despotism. To my memory, inquiries of such a fruitful nature have rarely been pursued with strict regard to logical or historical accuracy. And yet tall statements are

made in the press, and not infrequently on the platform, that the Kshattryas made for despotism or that they were weak. The most astonishing feature is that these two charges are sometimes made in the same breath and by the very same individuals. Those who, like ourselves, contend that the ancient Hindu polity was and is the only possible and genuine democracy are obliged to look into the question a little closer. We wish first to emphasise this: the Kshattrya under our polity represented the executive power of the nation and, in consonance with this view, was always at the head of the armed forces of the State. That such a dazzling eminence where one has sovereign sway over all the armed forces of the State is likely to infatuate a modern with the love of power and to lead him march swiftly on the road to Caesarism, we all can appreciate. But to their lasting credit be it said, the Kshattrya in our days of splendour never dreamed of the despotism of the Cæsars. That has been left to the modern world. The safeguards that prevented the Kshattrya from developing into a self-willed autocrat, I shall have to refer to on another occasion. I must be content here with the statement that the Kshattrya never abused the trust reposed in him by the commonwealth. If there be men amongst us who look upon the servile pliancy of the executive as its best recommendation, they are likely to look with horror at the almost absolute power of the Kshattrya amongst us. Personally I think it an erroneous notion to look upon the servility of the Executive as a safeguard of popular rights. On the other hand, I do maintain that the strength of the Kshattrya amongst us—I refer to our classical epoch—tended very powerfully to maintain the essentially democratic character of our polity. For, I am of those who think that the main evil of the present democratic institutions in the West lies not so much in their weaknesses, as is commonly supposed, but in their overpowering strength. As will be shown on a subsequent occasion, I am not so much alarmed at the excessive liberty which is (erroneously) supposed to reign there, as at the very feeble and inadequate securities

that exist against tyranny in the West. We have always thought that the strong arm of the Kshattrya prevented our ancient Hindu democracy from falling a prey to that particular tyranny to which democracies are most liable.

And when critics charge our Kshattryas with being despotic, they are labouring under a mental hallucination. I have observed that the Kshattryas represented amongst us the executive power. That is to say, they constituted the central government; but the administration was not in their hands. And I have before shown that legislation was the exclusive prerogative of a unique aristocracy amongst us. If one ponders over these statements and all their implications, one will readily recognise that the ancient Hindu polity made for a genuine democracy—as we have all along been contending. It is only when both administrative and governmental centralisation is vested in the same hands, that there is opened an easy road to despotism. It is because our critics have been content to use the word "centralisation," in a very vague sense and have not had the patience to investigate into our Kshattrya and other Dharmas, that they are unable to comprehend the democratic nature of our ancient polity. Centralisation is become a word of almost daily use, without any precise meaning being fixed or attached to it. Nevertheless there exist two distinct kinds of centralisation, which it is necessary to discriminate with accuracy. We may say that when the power which directs the general interests of a nation is concentrated in one place or is vested in the same persons, we have a central government. In just the same manner, that constitutes what may be termed a central administration where the power of directing partial or local interests is brought together into one place. Upon some points these two kinds of centralisation coalesce: but it will be easy to distinguish them. They mutually assist and attract each other; but, as a learned writer on democracy says, they must not be supposed to be inseparable. It is their separation, indeed, that marks out a democratic from an autocratic government. It will be evi-

dent to the meanest intelligence that a central government acquires immense power when united to administrative centralisation. This union of power not only subdues men compulsorily, but it affects them in the ordinary concerns of life and influences each individual, first separately and then collectively, to set their own will habitually and completely aside. The spirit of independent initiative is dead for ever in that nation. I am not opposed—nor any genuine democrat—to the centralisation of Government. Indeed, it passes our comprehension how a nation can enjoy a free prosperous existence which lacks in the one essential of a powerful centralised government. We are only opposed to administrative centralisation since it enervates by diminishing the public spirit of the nations in whom it exists. The one classic example of this is modern and British India, the thought involuntarily strike us. As a brilliant student of democracy remarks, if such an administration succeeds in condensing, at a given moment and on a given point, all the available resources of a people, it impairs at least the renewal of those resources. It may ensure a victory in the hour of strife, but it gradually relaxes the sinews of strength. It may contribute admirably to the transient greatness of a man, but it cannot ensure the durable prosperity of a nation.

Let us place ourselves at this view-point and look again at the ancient Hindu polity. I hold it to be an impious and execrable maxim that, politically speaking, a people has the right to do whatsoever it pleases; and yet I do hold, with De Tocqueville, that all authority originates in the will of the majority. But authority cannot arrogate to itself the supremacy of Dharma, which has been evolved by our sages in their super-conscious states of *Samadhi*. After all, as a stout American democrat says, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long time continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But, we all

know, a government in which the majority rule cannot in all cases be based on justice, even as far as men understand it. In his essay on Civil Disobedience, Henry Thoreau asks: "Can there not be a government in which majorities do not virtually decide right and wrong, but conscience?—in which majorities decide only those questions to which the rule of expediency is applicable?" Certainly there could be and there was such a government,—amongst us in our classical days. The matchless Dharma that is our proud heritage, which we are all of us enjoined to implicitly follow is simply the product of universal Conscience revealing itself to our sages and seers in their states of *Samadhi*. Hence we contend that no merely human majority can pronounce a decision upon its being right or wrong. Thus the legislative authority amongst us was placed for ever beyond every sudden breeze of passion or every transient impulse that may be generated among our people by noisy demagogues, as in the West. Nor had these legislators any axe of their own to grind. The fact that in every case the administration of these laws devolved upon the various caste guilds or corporations was a sure guarantee against the tyranny of castes, of which so much capital is made in these latter days. We can place the matter in a nutshell by laying it down broadly that the ancient polity was a democracy on a federal basis, of the equality and interdependence of the castes. It was inevitable in such democracies that some one social power must be made to predominate over the others. And to their eternal credit be it said, the Hindu Rishis placed that predominant power not in a military autocracy nor in a plutocracy, but in the only body of men who, themselves being above temporalities, can take a detached and unconcerned view of temporal affairs.

It will thus be seen that Dharma is the fruit of the national conscience. The administration of the same was in the hands of the castes themselves. It has been truly said in these days that a corporation has no conscience. But a corporation of conscientious men is a corporation with a

conscience; and the peculiar genius of the Hindu culture with its excessive ethical emphasis made of us men first and subjects afterwards. It imbued us with a respect not so much for the law, as for the right. The majority certainly decided questions of expediency; of such nature are the *āpad-Dharmas*, the prohibition of certain *acharas* during the *Kaliyuga*; and certain other questions which are left to be decided by *Sishtas*. The seers therefore had the right to lay down our Dharma; the castes administered them. And they were enforced—whenever necessary—by the executive power of the nation vested in the *Kshattriya*. I will hazard the statement on broad grounds,—If this does not constitute genuine democracy, we shall have to search in vain for the same throughout the ages.

The present note has been drawn out to a tedious length; but I cannot conclude it without quoting the observations of Alexander Hamilton, one of the principal founders of the American Constitution, in reply to those men, I referred to, who would regard the servile pliancy of the Executive to a prevailing current, either in the community or in the legislature, as its best recommendation. "Such men", Hamilton says, "entertain very crude notions, as well of the purposes for which Government was instituted as of the true means by which public happiness may be promoted". He goes on: "The Republican principle demands that the deliberative sense of the community should govern the conduct of those to whom they entrust the management of their affairs; but it does not require an unqualified complaisance to every sudden breeze of passion or to every transient impulse which the people may receive from the acts of men who flatter their prejudices to betray their interests. It is a just observation that the people commonly intend the public good. This often applies to their very errors. But their good sense would despise the adulator who should pretend that they always reason right about the means of promoting it. They know from experience that they sometimes err; and the wonder is that they so seldom err as they do, beset, as they

continually are, by the wiles of parasites and sycophants; by the snares of the ambitious, the avaricious, the desperate; by the artifices of men who possess their confidence more than they deserve it; and of those who seek to possess rather than deserve it. When occasions present themselves in which the interests of the people are at variance with their inclinations, it is the duty of persons whom they have appointed to be the guardian of those interests to withstand the temporary delusion, in order to give them time and opportunity for more cool and sedate reflection. Instances might be cited in which a conduct of this kind has saved the people from very fatal consequences of their own mistakes, and has procured lasting monuments of their gratitude to the men who had courage and magnanimity enough to serve them at the peril of their displeasure".

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(continued.)

In Sri Yamunacharya's *Gītārtha Sangraha* the purport of this chapter is stated thus.

अस्थानन्नेहकारण्यधर्माधर्मधियाकुलम् ।

पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥

(The exposition of the scripture was made to save Arjuna who was agitated by misplaced affection and pity and by deeming his duty as a breach of duty and who sought refuge with Sri Krishna and prayed for enlightenment in a spirit of utter self-surrender.)

I may point out here that according to Madhusudana Sarasvathi and other Advaitic commentators the Gita is an exposition of the basic truth contained in the *Mahāvākya Tatvamasi* (That art thou.) He says that the first six Chapters प्रथमपट्क of the Gita deal with the त्वं पदार्थ and the

Yōgas, that the second six chapters द्वितीयपट्क of the Gita deal with the तत्पदार्थ (God) and that the third six Chapters तृतीयपट्क of the Gita deals with the oneness of the soul and the oversoul. He says further that the प्रथमपट्क deals with Karma mārga, the द्वितीयपट्क with the Upasana mārga and the तृतीयपट्क with the Gnana mārga. He says:

तत्र तु प्रथमे कांडे कर्म तत्प्रागवर्तमानम् ।

त्वंपदार्थो विशुद्धात्मा सोपपत्तिर्निरूप्यते ॥

द्वितीये भगवद्भक्तिनिष्ठावर्णनवर्तमानम् ।

भगवान्परमानन्दस्तत्पदार्थोऽवधार्यते ॥

तृतीये तु तयोरेक्यं वाक्यार्थो वर्ण्यते स्फुटम् ।

एवमप्यत्र कांडानां संबन्धोऽस्ति परस्परम् ॥

He says further that by giving up *Kāmya Karma* and *Nishiddha Karma* and by doing *Nishkāma Karma*, we become pure क्षीणपापाः and attain चित्तशुद्धि and साधनचतुष्टय-संपत्ति (the attainment of the fourfold *sadhanas*). These *sadhanas* are नित्यानित्यवस्तुविवेकः (the discrimination of the eternal and the non-eternal) इहामुत्रफलभोगविरागः (disinterestlessness in regard to the enjoyment of fruit here and beyond) शमदमादिसंपत्तिः (the attainment of dispassion, self-control etc.) and सुमुमुक्षुत्वं (an over-mastering desire for liberation and self-realisation). He says that after such attainment the soul attains the full fruitfulness of श्रवण (hearing मनन meditation), and निदिध्यासन (ceaseless and intensive contemplation). Then it attains realisation (साक्षात्कार) through the *Mahāvākya śravaṇa*. It is only then that Avidya is overcome; it is only then that *Bhrama* (wrong cognition) and *Samsaya* (doubt) vanish; it is only then that संचित and आगमि Karmas are destroyed, only the Prārabdha Karmas holding sway like an arrow already let loose from the bow and hence bound to expend itself; it is only then that we have वासनाक्षय and मनोनाश consequent on तत्त्वज्ञान; यमनियमासनप्राणायाम, and प्रत्याहार are बहिरङ्गानि (outer means) leading to धारणा, ध्यान and समाधि; and when निर्विकल्प समाधि is attained there is the attainment of जीवन्मुक्तिः ।

In the above exposition the leading doctrines of the Advaitic school are briefly set out and I shall expound them fully later on. The main doctrines of the Visishtadvaita school are given to us in relation to the chapters of the Gita in these verses by Sri Yāmunaacharya.

स्वधर्मज्ञानवैराग्यस्याभक्त्येकगोचरः ।

नारायणः परं ब्रह्म गीताशास्त्रं समीरितः ॥

ज्ञानकर्मात्मिके निष्ठे योगलक्षे सुसंस्कृते ।

आत्मसुखप्रतिपत्तिश्चैव पूर्ववत्केन चादितः ॥

मध्यमे भगवत्तत्त्वज्ञायात्स्वानुसिद्धये ।

ज्ञानकर्माभिनवैर्लभ्य भक्तियोगः प्रकाशितः ॥

प्रधानपुरुषव्यक्तसर्वेश्वराविवेचनम् ।

कर्मयोगाभिरुच्यते पूर्ववत्प्राप्तमोदितः ॥

He says that in the first Chapters we have the Karma Yoga and the Gnana Yoga leading to the realisation of the true nature of the individual soul (which according to the Visishtadvaitas is *अणु* and not *विबु* or identical with God as with the Advaitins), that in the second six Chapters we have Bhakti Yoga leading to realisation of the true nature of Godhead, and that in the third six Chapters we have the differentiation of Purusha and Prakriti, Karma, Bhakti, and other miscellaneous topics.

As a matter of fact, though such broad divisions of the subject-matter of the Gita are in the main correct and enable us to have a clear view of the procession of ideas in the Gita according to these two schools of thought, we will find that the Gita lays stress throughout on God-love and God-realisation as being the sole means of liberation and describes in detail the path of Nishkama Karma again and again throughout the eighteen chapters as the sole means of attaining God-love and God-realisation. To avoid concentrating our attention on the few points of doctrinal differences among the various schools of thought and to enable us to have a general idea of the march of thought in the Gita, I would say that the first six Chapters deal primarily with the Karma Yoga including Raja Yoga as means for the attainment of purity and as means for the attainment of purity and concentration of mind, that the second six chapters deal with the nature and manifestations and glories of Godhead and the

Bhakti Yoga, and that the last six chapters deal with the Gnana Yoga and a large number of topics connected with Karma Yoga and Bhakti Yoga.

(To be continued.)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

“To be or not to be” is the question”

It has fallen to the lot of the 20th century A. D. Brahmin to solve in all seriousness,—the Brahmin who has been the pioneer, the developer and the maintainer of the ancient Hindu Aryan Civilisation all through these numberless ages since the dawn of the world's creation, though with varying degrees of success and subject to innumerable vicissitudes, good, bad and indifferent; the Brahmin who has always been the divinely selected custodian and preacher and practiser of the ancient Arya Dharma; the Brahmin whose only blemish and ill-luck has lain in his having been true to the sanctified ordinances of the saintly *Rishis of yore as far as practicable*. This Brahmin it is, who has now to face desperately the problem of his very existence in his own sacred and eternal land. Where is his place now in the South India? What is his status in the Madras Presidency just now? The South Indian People's Association has boycotted him; the Madras Presidency Association has no room for him? Where is he to live? Perhaps to dive deep into the waters of the Bay of Bengal and keep on with half-breath or no-breath until he is rescued by Kalki, the Avatar to come of this age, provided he survives till then! This is the pass the Brahmin, the miserable but maligned, the respectable but reviled, the virtuous but vilified and the patient but phoo-phooed being, has come to in the year of Lord Jesus 1918! Does this state of affairs argue any sense of respect and reverence, of character and culture, indeed of all those good traits which go to make up what is called generous liberal-mindedness in those who are the deliberate authors of the situation? And yet the world's ears are deafened by constant

eulogistic characterisation of the Modern English Education as ‘liberal,’ as opposed to old illiberal, crude and inhuman methods. To spite and vilify the members of their own society who till a little while ago, were objects of reverence and regard in the whole Hindu Social fabric, to sow seeds of discord and hate and grow them vigilantly and vigorously into gigantic disruptive and disintegrating, demoralising and denationalising trees, is this ‘liberal’? The stock-in-trade of this class of separatists is the argument that the Brahmin has given up his priestly calling and has a misappropriated monopoly of all the state loaves and fishes, of all learned and lucrative professions, to the greatest detriment of the other Hindu communities! If only these irresponsible and reckless talkers think in a moment of calm, they will readily find they have no cause for complaint against the Brahmin. To begin with, if the Brahmin is seen in abundance in every walk of life, it is not owing to any special concession sought by or shown to, him, by Government or any other agency. The Brahmin succeeds in spite of himself, I may say, even. Certainly in the posts under Government, the Brahmin, as a rule, is appointed only when others equally competent are not available. He is fixed upon only in the last resort. This is no secret. The whole history of the official patronage at least for a decade or so, will bear out the above statement. A perusal of the advertisements for appointments will clearly show how the Non-Brahmins have always been offered preferential treatment. A foreign Government has wisely allowed equal chances to all its subjects irrespective of considerations of caste and creed. It is open to all to hug them whenever possible or wherever necessary. The Brahmin has compulsorily by reason of his peculiar position in the Hindu Society, been forced, as a matter of necessity for self-preservation, to seek for posts and professions, not far inconsistent with his hereditary tastes. The Brahmin's ‘study and meditation’ if continued as in the past, will only make him a thing of the past in the course of a generation, for such is the tendency of this materialistic age. He studied, and did so many other duties ordained for him in the scriptures, as long as his position was esteemed and appreciated and he was placed beyond want

for his worldly existence by the native governments of old. With the disappearance of these and the dawn of irreligious and irreverent materialism, the Brahmin's old duties disappeared as a natural sequence, with the result he has had to strive by all honourable and honest means possible, for keeping his body and soul together. If at all any community could likely be in the virge of staryation and ruin, under a foreign domination, it was the Brahmin Community. Luckily the British Government with its broad and noble impulses and instincts declared its neutrality in regard to religious institutions, and the poor Brahmin was saved. With no kings of his own to support him, with no place to count in the numerical strength of the country, he would have fallen an easy prey to his foes, but for the sagacity of the British Government. He always depended on his learning which always served him well. His learning in the past was learning in the then state language. Agreeably to the modern conditions, he has necessarily had to adjust himself and has taken to the modern state learning. Learning has always—no matter in what language—its merit and merit attracts attention and appreciation of the Government of the day. Why should our Anti-Brahmin Hindus lash themselves into a fury and hate, seeing that the Brahmin has to be so inevitably in the circumstances. The only attitude possible of a true Non-Brahmin Hindu is to show reverend love and pity for the Brahmin and any other is only ungrateful, unnatural and ignoble.

But in the case of the other Hindu Communities, they have in no way, cause to have gone down if at all they have. Their duties have always been clearly defined and the nature of their work is always such that it can command support and popularity at any time and under any Government. Arts and agriculture, trade and industry are always valued, unlike the ancient learning of the Brahmins now disregarded and deplored. All the other classes have always been in an advantageous position at least in the material aspects of life. It is but natural they should continue to stick to their hereditary callings and, of course, the only best way of utilising the modern civilisation is for them to develop and improve besides maintaining their respective vocations in the light of

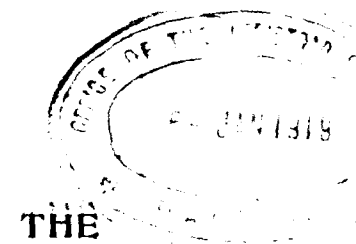
modern scientific discoveries and knowledge. They have no manner of business or right to revile the Brahmin who has been alone dislodged from his ancient status. The Non-Brahmin Hindus have chosen to be indifferent to this aspect of their activities and, without any steady programme stultified themselves if at all, by trying indiscriminately for all kinds of jobs in common with the rest. On whom has the material prosperity of a country depended always? How did it flourish here always in the past? Why should there be a hue and cry at present at its decline? The Brahmin has been responsible for the spiritual and religious comforts of the whole society, while the others looked after the other requirements of the whole, each in his own way working for the common weal, on the principle of the 'division of labour.' This principle has now been conveniently set aside and hence all the irritating inconvenience and imprudence. One would have expected that in the present general national awakening the *reality* was found out and the whole problem of general content and prosperity was rightly solved. But, sorry indeed to observe, the awakening has come to be of a mischievous type, tending to usher the Hindu Society into a sleep again which might know no waking! May God forbid such a catastrophe.

The Brahmin is openly hated and hooted, not by others mind you, but by his own brethren in the Hindu fold! Many a sage and sapient foreigner has learnt to revere and respect the India of the ancient Brahmins making but the members of the Hindu family themselves have come to hate their head for no fault of his except for his being the merited head. Very early in the educational career, young school children generally read a lesson in one of their Readers on "Belly and the other members." The truth of this lesson is lost wholesale on the modern adult and educated generations. To say that 'head' ought not always to be where it is, and, the other organs where they are in the human frame—Is this sensible? Can these organs ever change their places and functions—allotted severally to each for the common welfare of the whole? If the man who boasts of being a *thinking and rational animal*, but realises the truth of the principle of human frame, if he but learns useful lessons from God's works and Nature's scheme the present unnatural warfare

among the organs of the Hindu social frame as if tending to political bliss would have long ago become a thing of the past. But the pity is, *none are so blind as those who will not see*. While the Brahmin is hated, he is negatively revered in a way. All the other Hindu classes have created themselves an odium for their respective caste-designations and have chosen to express themselves in the terms of the self-same hated Brahmin, by adding prefixes *Anti* or *Non*. This is also a sort of praise, hateful praise, known in Sanskrit devotional hymns as *Ninda-stuti* (நிந்தாஸ்துதி). That is a reverence which they unconsciously and involuntarily show to the *Brahmin*. Look again at the tremendous odds ranged against the microscopic Brahmin, who is but a fortieth of the population of the Presidency! Indeed it is an extraordinary position! A position of which the Brahmin need not be ashamed at all. Still he has to reckon all the gigantic antagonistic forces rallied against him not by individuals, but by vastly numerous communities whose united breath might hurl him down the Patala or waft him high up in shapeless atoms in etherial regions! In this huge unequal contest, the Brahmin can only look to unstinted help and moral courage, born of firm faith in the 'Almighty and the holy saints and sages of the sacred India of old, and of devotion to the benign British Government in the words of whose present Prime Minister Mr. Lloyd George, "a Government's foremost and primary duty is to protect the weak against the strong." For who is more weak than the Brahmin community, and who is more strong than the serried phalanx of forces arranged against him? Who is stronger than these strong, but the Government of the day? Let the Brahmin, therefore, be calm and composed, patient and persevering, selfless and sacrificing, as ever before, alive always to the 'Brahmin's burden' and its risks and responsibilities, whether recognised or not by the outside world; and let him rely safely on the British Government who always know wherever merit is and how to recognise and appreciate it, in silent and unostentatious, but nevertheless effective manner.

J. S. R. SARMA.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vanī Vilas Press, Srirangam.



THE "HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY JANUARY 31, 1918. [No. 15.

The Hindu Message stands for

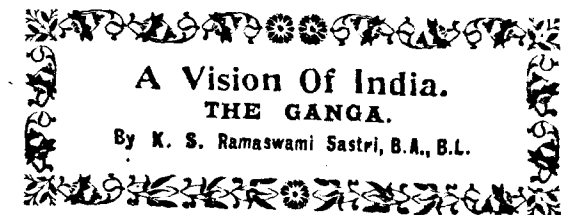
- (1) The Maintenance of British supremacy with self-government for India,
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A Vision Of India.
THE GANGA.

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

O holy Ganga! When I think of thee
My eyes grow dim with tears of tenderness.
Sweet tingling thrills of inner blessedness
My soul do dower with crescent ecstasy
When as the fruit of godly life I see
The lovely form and white and glittering dress
As thou dost haste to touch and save and bless
The world of men and meet th' expectant sea.
What joy to utter thy melodious name
Both morn and even, and invoke thy grace
Which like a lamp illumines the murky night
Of wordly life allured by wealth and fame.
And turns our hearts to tread the Godward ways
That lead towards the Heaven of Love and

The Hindu Message

THURSDAY EVENING 31, JAN. 1918.

Conferring with the Satraps.

We are emphatically of opinion that nothing but good will come of the meeting of the Secretary of State and the Viceroy with the heads of Provincial administrations. Every section of popular opinion and every popular leader, pseudo-leader, and misleader, has been allowed to make his representation. Why should our provincial rulers alone not present their case? No doubt some of them have been connected with measures of coercion of one kind or another. But did not Lord Morley himself sanction the Bengalee deportations? The truth is that measures of administration are different from the enunciation of principles of government or the framing of a Constitution? Public order must be preserved at any cost, and men who differ in temper will and must act differently when they have to decide what to do at once and where to stop prudently in order that the co-ercive or conciliatory measures adopted may prove efficient for the purpose in view. If to go too far is erroneous and evil, it is equally an error or evil not to go far enough. Under such conditions, whatever measure is adopted will provoke loud complaints on one side or another, and often on all sides, while at the same time there is no standing still. But where principles have to be laid down or a constitution framed, there is no finality, whatever may be acceptable. The British Constitution is

still in the making. Men will be going forward and backward, according to the requirements of the times and the condition of public opinion. Evolution is the law of change, whether the direction taken is forward or backward. Under such circumstances, we do not think it would be wise or proper to disregard or discard the view of these provincial dignitaries who loom large in the world's eyes and in their own, simply on the ground that they have not flinched when, in the discharge of their duty as guardians of the public peace, they have deemed it necessary to adopt severe measures even at the cost of incurring of public disapproval or odium.

After all it is the Secretary of State and the Viceroy that will have to frame the scheme which is needed for the consideration of the British Ministry and presentation to Parliament for legislative sanction. They have heard so many, and such divergent and even contradictory views; and, if they can keep their heads on their shoulders amid such perturbation and discord, why should they not be trusted to continue calm when closeted round a table with these heads of local Government? The *New India* newspaper seems to make itself absurd when it says:—"At the best only the Government of India could have expected the privilege of being finally heard, certainly not the provincial satraps who have thus had a chance to place their own views before the Secretary of State." We cannot understand why, if the provincial satraps are consulted, that should stand in the way of the Government of India being "finally heard." After all, it is the value of the counsel given, not its *finality* or *priority* of order,

that will decide the favour it finds with the Secretary of State and the Viceroy, or the British Ministry and Parliament. We think also that it is an absurd piece of sensational journalism to suggest, even by an "if," that "Mr. Montagu is to frame his scheme on lines approved by these satraps." Mr. Montagu, as already announced, is simply here to hear all views, not to frame a scheme. Of course, he and Lord Chelmsford may finally settle between them the outlines and essentials of a scheme before they part, or they may not. But it is premature to think of what they will do. When we know definitely what they do, or mean to do, it will be time enough to form our judgment on it. The *New India* says that "the people of India are convinced that the satraps are capable of no progressive administration." In the *first* place, this is far from being accurate, for we have had many excellent and progressive satraps, even in this benighted Presidency, and many more elsewhere, especially in Bombay. *Secondly*, what the Secretary of State is about here is to obtain the materials for the framing of a *liberal enactment*, not to embark on a course of "*progressive administration*."

There are some who act on the principle once enunciated by Lord Beaconsfield that "the duty of an opposition is to oppose." According to these men, a journalist's duty is to grumble, as an agitator's is to denounce, whenever Government resolves to do something, right or wrong. We can quite understand this as a precept or principle of journalistic policy, especially in a dependent country like ours. But we fear that it has no sort of bearing on the present matter. For,

as we have already said, the Secretary of State has come here at the invitation of the Viceroy and the delegation of the British Ministry to co-operate with the former in the gaining of such a knowledge of public opinion regarding Indian self-government as would help in framing a measure that would be accepted as satisfactory under the present conditions by the British democracy and Parliament.

After all it is the British democracy and Parliament to which the Ministry of Mr. Lloyd-George is responsible. Even apart from the echoes we have received of the flowing current of British public opinion, the very fact that a statesman of Mr. Montagu's antecedents and pronounced views is chosen for this delegation and mission shows the predominance which the democratic trend of that opinion has been exercising over the minds of the present Ministry and its extraordinary chief.

Moreover, as the War moves on from stage to stage, India's contribution in money, men, and machinery, or munitions, towards its prosecution, and also India's ever-growing share of military triumphs over the enemy's forces must exercise a larger influence on men's minds in Great Britain and elsewhere. The whole world must now know that the victorious advance of the British Indian army and generals in the Mesopotamian and Palestinian fronts has on the whole been a credit and a glory to India, in spite of some mistakes in the past. We hope soon to hear of their continued successes against the Turks and Germans,—successes which, when the British and French offensives begin and go forward with the return of spring without interruption or back-

sliding, are sure to be felt as a decisive factor of first importance in bringing on the final catastrophe of the war or even its very close. The impression already created in the minds of the British democracy and its Parliamentary representatives is sure to be strengthened and largely augmented so as to become irresistible, and we do not think that those whose duty is to gauge the political atmosphere of Great Britain can afford to ignore the relations of friendly confidence subsisting between democratic opinion in that country and the public opinion here. Already it is evident that throughout England a large amount of sympathy exists in regard to the aspirations of educated Indians for a higher political status which will bring this country into line with the other self-governing communities of the Empire. This is a matter which, along with the assistance, military and material, rendered by India in the prosecution of the War, will surely have its weight in the framing of a suitable scheme of self-government which will be put into force here after the War. We are, therefore, of opinion that the conference of the Secretary of State and the Viceroy with the Indian provincial rulers is an event which we may regard with perfect equanimity.

Sir J. Woodroffe on our Cow Problem.

I

We are glad to note that, in these strenuous times of storm and stress, occasion has been found to focus public opinion on a subject which is of paramount importance for the social and

economic well-being of the Indian Continent, though it has not the pomp and glitter of other subjects of seemingly greater human and social interest. When it was announced that Sir John Woodroffe was to preside at the All-India Cow Conference, high expectations were roused, and the striking Presidential address which he has delivered has more than fulfilled them all. He has brought to the treatment of the subject all the resources of a heart dowered with the power of true sympathy, of wide and profound knowledge of the conditions of this land, and of a noble intellect and manly faculty of judgment long devoted to the service of humanity and to the balanced discrimination of what is actual and true from what is false, extravagant, or exaggerated. Under his able and enlightened guidance, the Conference was also necessarily enabled to make singularly sober and practical pronouncements on the several aspects of the problem and to enable all the different communities of India to know their duties and responsibilities in regard to this topic of national interest and importance.

Sir J. Woodroffe began his address by pointing out that "the objects of this Conference are neither political nor religious" and that its members "should approach the matter from that economic platform on which all stand." Still he could not fail delicately to touch on the religious aspect of the problem, while at the same time remembering that he was addressing a mixed gathering of representatives of all creeds and sects,—comprising not only Hindus, but also "non-Hindu Members." He said:—"Personally I believe that there is no question which

does not ultimately touch religion. All who act humanely towards animals, whether they kill them or not, are to the degree of their humanity religious in its most essential sense; as are also those who co-operate with one another for the general good or render honest service. Economics alone are neither a sufficient incentive or sanction. What is meant is that it is not desired to discuss any matter which is the subject of dispute between adherents of different forms of religion." We quite agree that the cow question in this country, as it is at present circumstanced, should be placed on the only possible basis of the religion of humanity.

Sir John rightly deprecates suspicion regarding the aims of the movement on the mere ground of the preponderance of Hindus in the Conference or their belief that the cow has for them a character of sanctity. The Conference as such has nothing to do with this peculiar circumstance, however much it may have been the means of securing Hindu support. For, the fact is undeniable that "if the quantity and quality of the cattle be improved there will be more cattle to be killed for food by those who wish to do so." "All communities are in various ways, interested in the question,"—for, if some want cattle as food, all want butter, milk, and ghee, and also for the plough, and hence all can "approach the matter from the economic platform on which all can stand." Especially is this economic platform to be commended, for "where the country is good, there the cattle are prosperous."

Sir John mentioned two facts which bring much discredit on the Hindus, in spite of their alleged or boasted

veneration for the cow. First, "neglect and cruelty exist notwithstanding talk about the sanctity of the cow. Secondly, in some Indian households the ladies abandoning their Eastern ideas and customs cease to attend to their cows as their mothers and grandmothers did, but leave them to the care of their servants. Such work is now considered beneath them. The result is likely to be, and I am told often is, neglect, ill-treatment, and some degree of starvation." Our modern departure from the old ways of home life, and the equally modern neglect of the graces of domestic life, especially by our new women, have been in a large measure responsible for the increasing seriousness of the situation. We may well recall to our minds the sudden conversion of the heart that came over the women of the ultra-fashionable higher circles among the French Nation when Rousseau pointed out to them the unnatural ways of the women of France. Let us hope that all advanced Hindus will take note how deplorable is this grievous deterioration of ancient high ideals. Our great epics and poems tell us what was the ideal Hindu life in relation to the cow. In the Raghuvamsa, Queen Sudakshina is described as devoted to the tending of the cow Nandini. A beautiful and well-known Sanskrit verse prays for daily happiness to the cows of the land. The recurring annual season of Pongul (Sankranti of Uttarayana) is connected in an intimate way with the kind treatment and nurture of cattle. The literature of a nation has not a merely ornamental significance in its life, but is a perfect piece of self-revelation. The graces of the Hindu homes of even a generation past are well-known to us and it is

pities that there has been a lamentable falling off from the standards of social and home life that have descended to us from an immemorial past in this holy land of our race.

This feeling of love for cows is not confined to Hindu households, but is a natural and noble human sentiment. Sir John Woodroffe mentions two facts which deserve to be remembered. First, among Hindus, "calves are often starved of the milk they should get." Also city *goalas* do not generally rear calves as there is no money in it. As a rule they are allowed to die of neglect, and in some places they are even thrown alive into the dust-bin. On the other hand, the primitive Kol is "unwilling to drink milk, because to do so is to deprive the calf of what nature intended for it." Sir John also narrates a touching incident in a Moslem household which shows how the home-bred good sense of women is often better and purer than our boasted Western culture and knowledge. His instance is that of "the old Moslem lady of noble family who, when her son, at the instance of the English Collector, wanted to sell and kill his dry cows on the ground of their uselessness, answered, then you can commence with me."

Sir John Woodroffe laid special stress on the problem of Indian food-supply and the special bearing of the cow problem in relation to it. When Indian public men dwell on the condition of poverty and semi-starvation in which a third of our people live, Anglo-Indian critics regard it as a mere fairy tale of the Oriental imagination or a mere device of perverse and mendacious Orientals to throw discredit on the Indian government.

worthy:—"In my opinion a fundamental problem for India at present to solve is the material one, namely, how to feed its people. This has been demanding a solution which has become more urgent owing to the present great war and the dearth of food and possibly world-wide famine it threatens." Some critics of the Indian people easily dispose of this problem by ascribing the low vitality of the Indian people to their want of activity which again is due to the tropical Sun which is shining ever over our heads. Sir John's answer is effective and worth noting:—"The lack of activity in this country which is observed in many cases is by some ascribed to the climate. This like everything has its influence. It is not, however, a sufficient cause seeing that it has always existed, whereas the effect ascribed to it has not. We must attribute deficiency of vitality not to any defect inherent in the Indian character or its climatic environment, but to the want of food, water, pure air, and sanitation." Again:—"India wants more power (Shakti) as I have often said. That power is ultimately based in a material sense on food, the source on this plane of all physical and material energy." Here Sir John mentions how the young men who form the newly-raised Bengali Battalions have become transformed under the influence exercised on their physique by "food, air, and the exercise which food enables them to take." Sir John truly says:—"If India is fed, India will be herself again, and will be strong of mind and body." Let every Anglo-Indian critic of India's public men bear this golden sentence ever in mind and ponder over its true significance. Among the

Indian food-products, milk, butter and ghee hold a prominent place, and hence it is that the well-being of the cow has such a direct bearing on the well-being of all Indian Communities.

We shall, in a future issue, take up Sir John's explanation of the Milk problem and his proposals for remedying existing evils.

Notes and Comments.

We are very glad to note that our present enlightened government has appointed a special Deputy Collector to perform the duty of "providing house-sites for the Panchamas and other labouring classes of the Tanjore District." Though the Mirasidars may not have made a demand for this effort of Government, we feel certain that they will heartily welcome this necessary measure of social amelioration. We fully believe that it is a measure calculated to further the interests of all who are engaged in agricultural industry and who possess the wisdom needed to look into the future and do what they must at present in order that the present and the immediate future may be steps in a painless evolution towards a better fulfilling of modern India's destiny. We think that our political leaders must get into touch with the Mirasidars of Tanjore and enlighten their minds in such a manner that they will not only co-operate with Government, but come forward with liberal contributions to do all in their power to convince the Panchamas and other labourers that their only aim is to make up for all the failures, if any, of the past and to establish such relations with them in the future as will make that future one of assured happiness and sunshine in a daily increasing extent. All must now come forward to remove every existing cause of depression and degradation. We must help forward the social and spiritual life of the Panchamas. We must introduce into every Panchama village or hamlet institutions which will combine into one the advantages of a workshop, a temple, a reading-room, a

lecture-hall, and a temperance institute. The higher castes must lay aside their egotism and their accustomed tendency to exploit the time and energies of the Panchamas for their advantage.

A Correspondent of *The Hindu* (vide the issue of January 16th) says that Government's contemplated measures are likely (1) "to upset the smooth relations now existing between the Mirasidars and cultivators;" and (2) that they will be "not advantageous in the long run to the labourers themselves, as the gain by way of a stable residence will be at the cost of the manifold advantages at present derived by the cultivator from the Mirasidar." This is exactly the spirit and attitude which, we think, ought to be avoided by the Mirasidars and others. Property has its duties as well as rights, and nothing can be a more sacred duty than for those who own land to advance the welfare and joys of those whose labour raises for them from the soil the sources of their wealth, comfort, and happiness. Especially in India, where the higher castes have for ages been unaware of the modern conception of civic duty and owe their ideas of national patriotism and unity to their contact with the representatives of Western civilisation and the desire to import Western political ideals and institutions into this land,—the land-owning class ought to come forward with ready alacrity to rise to modern standards of citizenship. We think our Government have, though tardily, come forward to remove a degradation which the depressed classes have never had the capacity to feel. The correspondent of *The Hindu* above referred to wants Government to seek the advice of the elected members of the Legislative Councils or of the Mirasidars themselves. The Government will, we have no doubt, be ready to listen with sympathy to representations coming from any and every quarter, and so all who are interested may come forward to place their views before them.

We think Government must also come forward to empower village co-operative

banks to give long-term loans on the security of the land and also give them enlarged powers of borrowing capital in order to improve the condition of the agricultural classes, and especially the labouring classes, so that these funds may be utilised for their economic and social advancement. The officer now appointed must also be empowered to assist the ryots, the labourers, and others to form mortgage loan societies for groups of villages so that they may, under proper supervision and control, make agricultural improvements and start cottage industries. The money must be made available at smaller rates of interest than the market rate, in order especially the Panchamas and other poverty-stricken classes of labourers may be able to acquire the capital needed, not only for gaining house-sites, but for securing additional sources of income, such as weaving, manufacture of tiles, &c. If our suggestions are adopted, the idea prevailing in some quarters that the Government's measure is calculated to exploit the Mirasidars and to throw the apple of discord between them and the labouring classes will at once disappear.

Mr. Gandhi spoke as follows recently in regard to the Depressed Classes:—"To lift them from the position to which Hindu society has reduced them is to remove a big blot on Hinduism. The present treatment of these classes is a sin against religion and humanity." In reply we say that Hinduism is only responsible for the original division by Iswara into four Varnas, and for the ideal of social co-operation through *Svadharmā* which it placed before them as the entrance of the path leading to the goal of God-realisation and Self-realisation. If men have forgotten or abandoned the divine mission entrusted to them and entered on a course of evolution by combat which is ultimately to result in the universal empire of some one race, and the exploitation or enslavement of the rest, Hinduism should not be blamed, but the principle of combat which has been subsequently introduced into the world and adopted by the generality of men as the one guiding impulse of life. It

is this law of struggle for existence that is responsible for shoving the depressed classes into the low position which they now occupy. The remedy is not to throw dirt on Hinduism in the hope of blackening its reputation and to attempt to rise on its ruins, but to raise the heart and mind of the depressed classes above their present low level of aspiration and convert them into true Hindus so that they may attain in time to a healthy and wholesome personality which would extort recognition and appreciation of the castes above them. In the long run every individual and community will gain what privilege it deserves in the society and the state. And the system of the Four Varnas, while lasting ever on its world-old and wholesome foundation, will undergo adjustments suited to the times and continue to serve the high purposes of its divine and eternal Founder. Parasara says in his *Smṛiti*,—

युगे युगे च ये धर्मास्तत्र तत्र च ये द्विजाः ।

तेषां निन्दा न कर्तव्या युगरूपा हि ते द्विजाः ॥

"Which Dharmas are prescribed for the several yugas, and whichever Brahmins duly observe them in those Yugas, they should not be censured, for they accord with the nature of the Yugas."

The idea of the Hindu Sastras is that, as the seasons of the year bring forth their appropriate products, so also the Brahmins and others will vary—i.e., rise or fall—according to the nature of the Yugas and their prevailing Dharmas. We cannot dispense, if we will, with this law of rise and fall, of elevation and degradation. Hence we cannot agree with Mr. Gandhi in blaming Hindu society for the position into which the depressed classes have fallen. Have not the Hindus fallen themselves? Why have the Germans fallen from civilisation to barbarism in a few years? Why have the Russians become disorganised suddenly? Why are the French declining in numbers and threatening rapidly to become extinct? Let us by all means endeavour to raise the Depressed Classes, but let us not throw the blame for their present lot on Hindus or others. The natural tendency of the age is for men

to fall into the trap of sin, sensualism and strife.

We have the submerged Tenth and the Slums with their proletariat in European countries and in America. Why have the Negroes been treated like brutes by civilised men? Why is the struggle for existence keen, in spite of philanthropic organisation? We would invite faddists and sentimentalists and fanatics of all kinds to ponder over the following sentences and sentiments from Professor Giddings, the most distinguished and scientific of modern sociologists:—"The growth of wealth and numbers and the greater tension of life increase the heterogeneity of civil populations, and establish complex relations between the different race-elements and the different strata of population on the one hand, and the division of labour in the social constitution on the other hand. The demotic composition becomes more varied, the differences of vitality and of ability become greater, and there appears a tendency to identify, each race element, each degree of vitality, and each grade of ability with a definite place in the social organisation." In India, the extent to which the purity of Varna and Dharma is maintained or violated has hitherto settled, for each community "*its definite place in the social organisation*." It is not proper to blame the Hindu social system or its system of Dharma for the failures of individuals or groups to conform to the standards laid down by the sages. Let our men of light and leading to-day present the ideals of the classic age of the Rishis once more to the Holy People. The process of re-adjustment will begin again, and soon we shall regain all the historic purity and power of the Motherland.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

The Bhagavad Gita

With an English Exposition
By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

INTRODUCTORY.

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

सामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥

O Sanjaya, on the Kurukshetra which is the field of Dharma what was done by my people and the Pandavas who had gathered together eager for battle?

NOTES :

1. धर्मक्षेत्रे । It was so called because it was a holy spot creating love of Dharma in hearts where such love was not existent before and intensifying such love in hearts where such love already existed. Manu says in Chapter II, verses 19 and 20.

कुरुक्षेत्रं च मत्स्याश्च पांचालाः शूरसेनकाः ।

एषु ब्रह्मर्षिदेशो वै ब्रह्मावर्तानन्तरः ॥

एतद्देशप्रसूतस्य सकाशादप्रजन्मनः ।

स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

Sri Vedanta Desika says that धर्म means *Yaga* and that धर्मक्षेत्र means a place where unrighteous persons were to be slain and righteousness was to be established.

2. कुरुक्षेत्रे । The Karmakānda of the Veda refers to it. 'तेषां कुरुक्षेत्रं देवयजनमास' The Jabala Sruti says: 'बृहस्पतिरुवाच याज्ञवल्क्यं यदनु कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनं'. Nilakantha thinks that the Kurukshetra referred to as धर्मक्षेत्र is different from these. Sri Madhusoodana Saraswati refers also to the Satapatha Sruti 'कुरुक्षेत्रं वै देवयजनं'. In the *Salya-parva* it is said that King Kuru performed penance in the Kurukshetra and got a boon from Indra that all persons dying there should go to heaven. As Dhanapati points out, it is not natural to say that Dhritarashtra referred to धर्मक्षेत्र to distinguish this Kurukshetra from other Kurukshetras because such an idea would not have been in

trust that Mrs. Besant's capture of the leadership of the Congress or of the political and personal forces in this Presidency is only temporary, and so we do not altogether share the impatience or irritation which is felt in some quarters at her present dominance or intervention in a field where so many earnest and high-souled Indians have laboured for a generation past and with such success as to have the fruit almost within their grasp.

Moral and Spiritual Discipline in Schools—I.

That a discussion is deemed necessary and is often raised as to the propriety and the need for moral and spiritual discipline in Schools and Colleges shows the spirit of the age better than almost all other tendencies of the age. This is an age of unbelief, unrest, ceaseless experimentation in all directions, and keen desire for material progress. Some of these tendencies are valuable as they will lead to the permanent acquisition of certain new powers and faculties and qualities by humanity as a whole. Scientific habits of thought and democratic ideals of life have already become permanent possessions of the human spirit and he who reckons without them in working for the future of humanity has no chance of getting a hearing or of serving fruitfully his country or his fellowmen.

But it is a mistake to suppose that these new acquisitions of the human spirit were entirely unknown before or are out of harmony with ethical and spiritual ideals in life, though the pre-occupation of the mind of the age in improving the body and the mind of man has led to its neglecting and

even treating contemptuously the ethical and spiritual elements in life. In the golden ages of Indian history there was an equal and equally successful appeal to all these elements. Goethe says: "It must be noted that belief and unbelief are two opposite principles in human nature. The theme of all human history, as far as we are able to perceive it, is the contest between these two principles All periods in which belief predominates, in which it is the main element, the inspiring principle of action, are distinguished by great, soul-stirring, fertile events, and worthy of perpetual remembrance and on the other hand, when unbelief gets the upper hand, that age is unfertile, unproductive and intrinsically mean, in which there is no pabulum for the spirit of man, and no one can get nourishment for himself." It is thus clear that only in ages of belief where there are present in abundance elements of harmonious culture blending work and meditation, energy and self-poised rapture, life here and hereafter, earth and heaven, that any great and far-reaching results can be attained which do not involve any loss of faculties already acquired by humanity and which retaining them carry it on to higher stages of existence.

Let us not forget amidst the rush and turmoil and excitement of modern life our hard-won and long-retained arts of inner and outer life. Sir Rabindra Nath Tagore has well said: "Our ancient civilisation was really complete in all its parts and was not a spiritual shade devoid of a material body." Even now India is the one country that has the elements of a harmonious culture present in abundance, and there will surely arise a time

once again when the waiting world will look to it for the discipline of the inner life and the attainment of the real crown of human life. Some of our compatriots bemoan the late arrival of political unity in this country, and in their eager desire to grasp it are prepared to let go the precious golden possessions of the inner life already in our hands. Social and spiritual unity was acquired long ago in this country. The organisation of society on the basis of duty and co-operative effort and the harmonious relation of it to the upward spiritual progress of the soul are ideals attained here but as yet unattained elsewhere. Dr. A. K. Coomaraswami well says: "Even with its imperfections Hindu society as it survives will appear to many to be superior to any form of social organisation attained on a large scale anywhere else, and infinitely superior to the social order which we know as modern civilisation..... What nevertheless remains as the most conspicuous special character of the Indian culture is its purposive organisation of society in harmony with a definite conception of the meaning and ultimate purpose of life." As regards political unity it was attained before in varying degrees. Under the guidance of the race dowered above all others with political genius tempered by ethical ideals, our attainment of it in the future is assured beyond all possibility of doubt. As Sister Nivedita well says in her recent book called *Footfalls of Indian History*, this late arrival of political unity is neither surprising nor lamentable. Small and compact states arrive at it early but large and continental states naturally arrive at it late. India's unabated vitality is the surest guarantee of her

attainment of it and her retention of it in harmony with social and spiritual unity.

While such are the tendencies of the age, our evolution hitherto, the possibilities before us, and the place of India in the making of the greater humanity of the future, the real danger that assails us is the purblindness of vision that has been the cause of the bringing up of our students in ignorance of our great social and spiritual ideals and untrained in habits of moral and spiritual discipline. It is dreadful to contemplate the consequences of this suicidal tendency of the modern educated Indian mind. Dr. A. K. Coomaraswami and Sister Nivedita say in a recent work, "A single generation enamoured of foreign ways is almost enough in history to risk the whole continuity of civilisation and learning."

Of the objections urged against moral and spiritual training in schools and colleges the argument that morals alone need be taught and that religion as a subject of teaching is neither necessary nor desirable is the worst of all, as it has a certain plausibility and seems to have the support of modern forms of rational thought. It is said that morals can and must be taught in schools and colleges apart from religion. But this can be done effectively only if we can make ropes of sand or extract sunbeams from cucumbers. The supposed divergence between morality and religion is itself one of the most fatal of modern fallacies. Mathew Arnold has well said that religion is morality touched by emotion. The history of man shows well that his sublimest ethical aspirations and acts have owed their inspiration to religion. In India more than in any

his mind,—or to say as Sri Madhusoodana Saraswati does that धर्मक्षेत्र was used to ask Sanjaya whether the holiness of the place induced the Pandavas to desist from slaughter on the field of battle or the Kauravas to turn away from fighting and thus ruin themselves by giving up the kingdom unrighteously wrested from the Pandavas. It seems to me that the question is quite natural and consistent with Dhritarashtra's character. He was no doubt avaricious but was not without a certain element of purity of nature, because the Sri Bhagawata shows in the first Skandha that his heart was turned to God by Vidura's words and he attained salvation by meditation and devotion after renouncing the world. He was not a hardened worldling like his sons. He knew that Sri Krishna was God incarnate and that Kurukshetra was the field of Dharma. After learning about the fall of Bhishma, he asked Sanjaya to narrate all that took place in the field of Dharma and in the presence of the Lord of Dharma. He had of course a strong bias for his own children but that did not obscure his mental vision as to the holy character of the battlefield. Hence it seems to me that Mr. C. M. Padmanabhachariar's suggestion that he suspected foul play by Pandavas in spite of the holiness of the place is a far-fetched one.

3. मासका: This shows his partiality for his own side. It may also be that intends a wild rebuke suggesting that his children were really blind like himself. Some sapient modern scholars who see a racial complexion in everything say that it means Aryas as opposed to the polyandrous Pandavas who formed a different race. This is utterly absurd.

4. Some commentators understand the verse in a mystical sense. Venkatanatha says that धर्मक्षेत्र is Sri Krishna's body of which the life was the Pandavas (मम प्राणा हि पाण्डवाः) and that the Kauravas were consumed by the flame of Sri Krishna's righteous wrath. He says further that this secondary meaning is inferable from the words though it is not the primary meaning

and cites as an instance the famous verse of the Ramayana मानिषाद etc. by way of analogy. Abhinava Guptacharya says that क्षेत्र means the body and that the war referred to is between the righteous and the unrighteous tendencies in man. These interpretations have no doubt elements of beauty in them but they are obviously far-fetched and unacceptable.

(To be continued.)

Andal's Tiruppavai.

(By V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

Tiruppavai (lit, the sacred poem) is the more popular work of the productions of our saintess and is a short poem of thirty stanzas. It forms part of *Nityanusandhanam* and is recited every day in all Vaishnavite temples. It is also a necessary prelude to all recitations of the *Divya Prabandham*, the tamil Veda of the Vaishnavas. It is, however, especially connected with the month of Margali, through the whole of which an important festival called *Margali Neerattam* is conducted in the grand temple of our saintess at Srivilliputtur, her birthplace, and, in fact, in all Vaishnavite temples, in her honour, and the poem is chanted, giving prominence to one stanza per day, in their order. The chanting of this poem, especially in the month of Margali, is also conducted in all Vaishnavite houses, at the time of the daily puja or worship of God, in the early morning.

The poem is a dedication to the Lord in His manifestation as Krishna, the Avatar which has drawn and continues to draw the devoted hearts of millions and millions of men and women of this country on account of the Souseelya Guna (*Souseelyam* is the great man's endearing himself to the low, by heartily and freely mixing with them without any reserve, and is one of the most important attributes or characteristics of God as conceived by us) displayed therein. Fancy the All-Highest mixing himself up and playing with the rustic shepherd boys and grazing cattle along with them, how

wet it makes our hearts. By the side of such unobtrusive condescension, the stern exploits of the Lord by way of ridding the earth of its powerful evil-doers like Kamsa and Sisupala, who were no more than mere worms for Him, fall into the shade and really dwindle into nothing, as observed by one of His true Bhaktas:

या कंसमुख्यनृपकोटनिवह्णोत्था

सा विजितत्रिजगतस्तत्र नैव कीर्तिः ।

गोपालनादि यदिदं भवदीयकर्म-

त्याद्रौकरोति विदुषां हृदयं तदेतत् ॥

Take again His stealing of butter (Did He steal butter or the hearts also of the gopis?) and His getting himself bound to the mortar by the woman who thought herself His mother, as to earn his most cherished name of Damodara. The mere recollection of this one incident of His childhood was sufficient to throw Satakopa, the wisest of the Alvars, into a blissful trance for six months and there is nothing in this to be wondered at, if one could only realise the depth of condescension and goodness of the Binder of all, the One whom the highest knowledge seeks in vain to bring under its comprehension, getting himself bound, to bind the hearts of those fortunate persons, who have only ears to hear. If it is impossible for the dullest of us, in this age and at this distance of time, not to express a thrill of divine feeling and joy, when we go through or listen to the various episodes of Krishna's childhood as depicted in Sri Vishnu Puranam and the Srimat Bhagavatam, is it in any way incredible that in His embodiment He was the centre of attraction of all beings, nay, even of inanimate things. No wonder then, that rishis and saints who had been praying for the opportunity for thousands and thousands of years transformed themselves into gopis, the better to mingle with the Lord and give Him their all, their heart, their soul and their body.

Andal who was so favourably situated by reason of her sex, was, however, unfortunate in having come into this world long after the visible manifestation of the Lord was withdrawn therefrom. But this was not a serious matter for one like her

who lived more in the mental than in the physical sphere. She transported herself back to the age of Lord Krishna—she could not otherwise live—to mingle with the gopis, to be beloved of Him like one of them, to serve and enjoy Him along with them, to praise His glories to the heart's content in their midst, to open her heart to Him, even as they did. And the various aspects of her mental experiences in the identification with the gopis and the enjoyment of the Lord and His glories, have been vouchsafed to us along with her final prayer, the only wish of her heart, in our fine little poem.

(To be continued)

Pencilings by the Way—XI.

By S. P. THIAGARAJAN.

There is one great problem regarding which it may reasonably be hoped that all of us, of whatever hue, may arrive at a common solution, though as yet there is not that energetic appreciation of the existence of any such problem as the gradual dwindling of the Hindu community in numbers. This is a matter of high national importance; and though they overshoot the mark who call the Hindus "a dying race", they do not shoot away from it altogether. But for the fact that our numbers are nominally very large and we are even now spread over a vast area, the problem would most unpleasantly press for an immediate solution.

A Bengali Medical Officer, Lieutenant-Colonel Dr. U. N. Mukherjee, published some years ago a very interesting pamphlet in which he tried to prove that the Hindus were "a dying race" and would do well to imitate the social freedom and equality of the still increasing Mohammedans. Mr. Kishori Lal Sircar, in reply, went one better and proved to us by equally cogent statistics that not only the Hindus, but the Mohammedans are a dying race—even if the Hindus be in some places a little more rapid in the race for extinction than the followers of Islam. With all respect to the earnestness of these two gentlemen,—they draw our attention in an

emphatic manner to the most momentous of national problems,— we think they might have been less strenuous in their discouraging interpretations and might have chosen less positive titles for their pamphlets. The admitted physical degeneracy of the race—and it has assumed its most alarming symptoms in these recent years—may be explained in various ways. The truth seems to be, or at least we should not forget the important fact, that, owing to an immense transition being effected under peculiarly adverse conditions, both communities—but chiefly, the more progressive Hindu—are arrived at a critical stage in which various deep-seated maladies have come to the surface; with effects of an inevitable though lamentable nature. None of these maladies is mortal, and the race is not dying. But the knife of the surgeon is needed; and it is to the remedy rather than the diagnosis that attention should be pointedly directed. The mere decline in the rate of increase is in itself nothing. It is a phenomenon which one now sees becoming more and more marked all over the world; and it is only those countries which are backward in development and in education that keep up the old rate of increase. Everywhere, the unfit tend to multiply, the fit to be limited in propagation. This is an abnormal state of things which indicates that something is wrong in modern civilisation. But, whatever the malady, it is well to remember that it is not peculiar to India or the Hindus, but a world-wide disease. This is poor consolation, it must be regretfully owned.

The admitted physical degeneracy of the Hindus seems to be due to the following causes acting separately or in combination:—Too much devotion to sedentary pursuits and a false idea as to the indignity of physical labour; an unnatural and pernicious system of education divorced from the needs and genius of the nation; too great an insistence on laws of ceremonial purity which frequently prevent us from taking wholesome or nutritious food when away from home or on travel; general abstinence from nutritious food, due to habits of excessive thrift and in a very large measure to the appalling poverty

of the people; topping all these, the systematic refusal and denial of a military career to the race; in some instances, intermarriages within very limited circles. This last cause is now happily disappearing all over the land. Early marriage is added to the list of contributory causes for our physical decline. Restraining for a moment the temptation to enter into the merits of the post- vs pre-puberty marriage controversy, that has been sprung upon us by some social revolutionaries, we might observe that early maternity might be among the causes and the remedy for that evil lies with society itself. Early marriage has little to do with our degeneracy; the fault that may be laid at its doors is that it manufactures widows—quite a different question from that which we are discussing.

The thoughtful reader will doubtless be struck by many other reasons for our appalling physical degeneracy. And he is sure to assign the predominant place to our aping foreign customs and manners of life, to the increasing use of prohibited and pernicious foods, to wine-bibbing and other delectable ways of “living.” The poor amongst us have been forced to exchange their old bracing life in the open, in their old-fashioned yet comfortable homesteads and have been smuggled, as it were, into a set of regulation huts. The increasing resort to foreign medicine, the abandonment of old-time *acharas*, the congestion which dehumanises, the destruction of our forests, ruinous in its effect on public health and ruinous to national wealth. The persistently increasing use of gas-lights, electric-lights and fans, the gluttonous habits in imitation of the lower kind of foreigners—all these and many more are in their varying degrees responsible for our degeneracy. We give some of them on the high authority of that saintly soul, Gandhi. A very natural dislike to trace the path of our degradation prevents me from prolonging this sad analysis. But I cannot stop without bespeaking the readers’ attention to the lamentable results that have flown from our forsaking the shining path our ancients had traced for us from our cradles to our graves and still further

beyond. Let the reader ponder over the appointed order of a single day of the *asthika* Hindu—and he will realise the sin of most modern Hindus.

These causes of our decline are easily removable by an all-comprehensive and rational system of education. Far from devising such measures of urgent reform, our “leaders” are hopelessly lost in a maze of words, and apparently think that obsequious phrase-making or boyish word-building would carry us far into the regions of robustness.

Gnana Yoga—III.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 15-1896.)

According to the Vedanta philosophy each man consists of three substances, so to say. The outermost is the body, the gross body of man, in which are the instruments of sensation. For instance the eyes, nose and ears and so forth. This eye is not the organ of vision; it is only the instrument. Behind that is the organ. So, the ears are not the organs of hearing; the instrument behind them is the organ, or what, in modern physiology, is called the centre. If the centre which governs the eyes be destroyed the eyes will not see; so with all our senses. The organs, again, cannot sense anything by themselves, until there be something else attached to them. The mind. Many times you have observed that you are deeply engaged in certain thought, and the clock has struck and you did not hear it. Why? The ear was there; the pulsations of sound fell on the ear, even the organ was there, and the pulsations were carried inside into the brain, and yet you did not hear, because the mind was not joined to the organ. So sensation takes place through the instruments, the impressions of external objects are carried to the organs, and the mind comes in contact with the organs, and when the mind comes in contact with the organs, then sensation takes place. As soon as the mind takes the impression from the organ, as it were, the mind gives it a coloring, which is called egoism, “I”.

Take the case of a mosquito biting me on the finger. That sensation comes in, but I do not feel it, because my mind is joined to something else, and no reaction takes place. Later, when my mind is joined to the sensation conveyed to the indriyas, reaction comes, with this reaction I become conscious of this mosquito. So even mind joining itself to the organ will not be sufficient; then must come the reaction generally in the form of will, and this faculty from which the reaction comes, and real knowledge begins, the faculty of knowledge or intellect, is called “Buddhi”. So we get all these things. First there must be the external instrument, next the organ, next the mind must join itself to the organ. Then the intellection must give the reaction to it, and when all these things are complete there is a concept, and a perception, and a knowledge. The external organ is in the body, and behind that is the internal organ, which is still finer, then there is the mind, then the intellectual faculty, and then egoism, which says “I”; I see, I hear, and so forth. Then again the whole thing is carried forward by certain forces; you may call them vital forces; in Sanskrit they are called prana. All these movements are carried on by certain forces, and these forces are manufactured, as it were, by the mind and the other intellectual organs. This gross part of man, this body, in which are only the external instruments, is called the gross body, the *sthuladeha*, in Sanskrit “*Sthula sarira*,” and behind comes all this series, beginning from the organs, then the mind, then the intellect, then the egoism, are the vital forces forming a compound which is called the fine body *Sukshma sarira*. These forces are composed of very fine elements, so fine that no amount of injury to this body can destroy them; they survive all the shocks given to this body. Yet all these different things, the gross body we see, is composed of gross material, and as such it is always being renewed, and changing continuously. Then the mind and egoism, and the intellectual faculties are composed of the finest materials, so fine they will endure for eons and eons. They are so fine that they cannot be resisted

by the walls or anything; they can get through any obstruction. This fine body of man, being also composed of fine materials, must also be unintelligent, although one part is called the intellectual faculty, and the other is thought, and the other is egoism. Yet we see at a glance that no one of them can be the "Knower". They cannot be the perceiver, the witness, some one for whom the action is made, and who is the seer of the action. All these movements in the mind, or the faculty of intellection, or egoism, must be for some one else, and they being composed of fine materials cannot be self-effulgent. Their luminosity cannot be in themselves. This manifestation of the table for instance cannot belong to any material thing. Therefore there must be some one behind them all who is the real manifestor, the real seer, the real enjoyer, and this in Sanskrit is called the Atman, the Self of man, the real Self of man. He it is who sees things really. The external organ catches the impression and hands it to the mind, and the mind to the intellect, and the intellect reflects it as in a mirror, and the soul behind that looks on it and gives His orders and His directions. He is the ruler of all these instruments, the master in the house, the enthroned king in this body. Faculty of intellection, faculty of cogitation, faculty of egoism, all of them, the organs, the instruments, the body, obey his commands. It is He who is manifesting all these things out of the elements. This is the Atman of man. With similar argument we can see that what is in a small part of the universe, must be in the whole universe. If conformity is the law of the universe, every part of the universe must have been built in the same plan as the whole. So we naturally think there must be this universal physical body which we call this universe of ours, the gross material form. Behind that there must be that finer material which we call thought, and behind that there must be the soul, which presupposes all this thought, which commands, which is the enthroned king behind this universe. That soul which is behind each mind and each body is called "Pratyagatman," the individual Atman, and that Self which is

behind this universe as its guide, ruler, governor, is God.

The next thing to consider is whence all these things come. The answer is that what is meant by coming, if it means that something can be produced out of nothing, it is impossible; all this creation, manifestation, cannot be produced out of Zero; it is impossible. Nothing can be produced without the cause, and the effect is but the cause reproduced; and again applying our rule of the whole of this universe being built on the same plan, and that if we analyse one bit of it we know the law by which the whole of this cosmos is being built. Here is a glass. Suppose we break it to pieces, grind and grind and pulverise, and by means of chemicals we almost annihilate it. Will it go back to zero? Certainly not. The form will break, but the particles of which it is made will be there; it will go beyond our senses, but it remains, and it is quite possible that out of these materials another glass may be made. If this is true in one case, it will be in every case. Something cannot be made out of nothing; it may become finer and finer, and then grosser and grosser; just as with one thing, so it is the case with everything. Take the case of a plant. We find the material particles coming together and becoming finer and finer in the seed and then grosser and grosser, until they become the tree, that dies and decays, and finally disappears, and again out of the same particles possibly another tree will come, growing grosser and grosser. The whole universe is going on in this way; just as with individuals and particular things so it must be with the whole universe. It naturally follows therefore, that there comes a time when this whole universe melts down and becomes finer and at last disappears entirely, as it were, but remains as superfine matter. We know now by modern science and astronomy that this earth of ours is cooling down, and in course of years it will become very cold, and then it will break to pieces, and then to finer and finer pieces, until it becomes ether once more. Yet the particles will all remain to form the material out of which another earth is to be made. Again that will break

and another will come out. So this universe is going down to its causes, and its materials are coming together and taking form, and like the wave that falls down and rises again, and takes form. So this period of falling down of the universe, disappearing and again coming up, is called a Kalpa. In Sanskrit this is called Sankocha. The word means shrinking. The whole universe, as it were, shrinks, and then again it expands. To use more accepted words in modern science, evolution and involution. You all hear about evolution, and how all forms grow from the lowest forms, slowly grow up and up. This is very true. One more thing is to be added, that each evolution presupposes an involution. There modern science again will help us. We know that the sum-total of energy that is displayed in the universe is the same throughout. By no means can you take away one particle of matter. You cannot take a foot-pound of energy out, or add one. The sum-total will be the same throughout. If that is the case, and we will take the case of a seed to prove it. The seed is growing into the tree. Where did the energy come from? If it can grow itself, so this table can grow into a tree, or anything. But it does not. The seed must grow into the tree, therefore in the seed the whole tree was shrunk, or as modern philosophers would say involved. It is the previous tree that went down and down, and became the seed, and out of that it comes in its manufactured form. So this creation that we are now in, this cycle, is the evolution out of the involution of the previous cycle, and then this cycle will again involve, getting finer and finer, and out of that will come the next cycle. So the whole universe is going in that fashion. Thus we find that there is no creation in the sense that something can be created out of nothing. To use a better word there is manifestation, and God is the Manifestor of this universe. As it were this universe is being breathed out from Him, and again it shrinks into Him. And again He throws it out. A most beautiful simile is given in the Vedas—"That eternal One breathes out this universe and breathes it in". Just as we can breathe

out a little particle of dust, and breathe it in again. The question may be asked, that is all very good, but how was it at the first creation. The answer is what is the use of a first cycle? There was none. If you can give a beginning to time, the whole concept of time will be destroyed; try to make a limit that time began. You have to think of time beyond that limit. Try to think where space begins; you will have to think of space beyond that. Time and space are infinite, and therefore they go on and on. This is a better idea than that God created this universe in five minutes and then went home to sleep, and since then has been sleeping. On the other hand this idea will give us God as the eternal Creator. (To be continued.)

Reviews of Books.

"THE HARISCHANDRA."

BY PANDIT VENKATARAMA IYER.

We acknowledge with thanks the receipt of this work, which is a Tamil story, written by Pandit Oothukkadu S. Venkatarama Aiyar, Tamil Pandit of the Town High School, Kumbakonam. The familiar story of the great ancient King, Harischandra, is here re-told in Tamil in a style at once simple, lucid, and elegant, and will thus supply the demand for healthy Tamil literature both for boys in secondary schools and for girls studying either in girls' schools or in the home. Of all the ethical precepts inculcated in the Hindu sacred literature, the greatest stress is laid on truth-speaking. The story of Harischandra's unflinching adherence to truth, and of the trials and afflictions he had to undergo in consequence, and of his glorious final triumph and reward, has a perennial interest for the Hindu races and people of this continent. We heartily commend this valuable work to the attention and patronage of our readers and the public, and we wish the author, who is a fine Tamil scholar and a learned antiquarian, every success. The narrative runs to nearly 150 pages and is told with a grace, ease, and simplicity which is highly attractive. The book is moderately priced at annas ten only. It is well printed, and has a neat appearance. The publisher is Mr. T. Krishnaswami Aiyar, head of the well-known firm, *The Hindu Educational Trading Co.*, Kumbakonam.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Religious Lectures in Madura during the Christmas Holidays and a week after.

The enlightened section of Madura has been very fortunate during the last fortnight to have in their midst the eminent Sanskrit scholar, Brahma Sri Subramania Sastrigal, of Thethiur, whose special knowledge of Tarka, Vedanta, Yoga and such other great Sanskrit Works is so profound that he is able to carry conviction to the English educated hearers also, by enabling them to visualise even abstruse thoughts with illustrations taken from modern conditions and environments. He has the rare combination of the profundity of Sanskrit learning with the facility of ready oratorical and persuasive powers, shining forth from a life of religious devotion and austere practices as required in Hindu Dharma.

On 24—12—1917, he kindly complied with a request to deliver a Lecture in the Madura Dharma Sastra Sabha, wherein he showed with great clearness and learning that the discharge of Vaidik duties is an essential preliminary foundation for an aspirant to the Vedantic life, and that both Dharma and Moksha form the essentials of Purushartham, Artha and Kama being optional but necessarily to be in accordance with Dharma.

On 25—12—1917, he delivered a stirring lecture in the Setupati High School Hall on the necessity for the maintenance of Vedic learning vividly picturing the gradual de-generation of the Brahmins and others in the present time.

On the 26th, he delivered a lecture in the Victoria Edward Hall on "The present situation", wherein he presented an analysis of our present conditions and the non-religious foundation of our so-called progress, and showed with much learning and insight how the idea of Home Rule is not foreign to us. He further shrewdly cautioned our Political leaders that their work must commence from the villages and that they must themselves be men of good religious tendencies and practices, so that their voice may be heard with effect in the villages.

On the 27th and 28th, he delivered two lectures in the same Hall on "The aims of life", very ably distinguishing what objects in life are really useful to man and worth striving for and what are not beneficial to him, so that a clear knowledge of this distinction may enable him to determine his conduct and character in life. In the course of this lecture, he clearly showed how the origin of the four castes and their functions have been misunderstood by most people and emphasised that the Vedas and Purushasuktam give us only the sources from which the four castes originated without any reference to their order of rank in life and the idea of superiority and inferiority depends only on the extent to which they adhere to their own Dharmas and discharge their respective duties.

On the morning of the 28th, a gathering was convened by Rao Bahadur G. Brinivasa Rao Ayl., in the premises of the Perumal temple, at which the learned pandit dealt with great skill, ability and

eloquence on the inter-dependence of *Karma* or discharge of one's duty, *Gnana* or knowledge of the source of Universal evolution, and *Bhakti* or Universal love, and showed very vividly how Sudharma and Bhakti are complementary to each other and that one will not bear any fruit unless combined with the other.

Apart from the above lectures, Mr. N. Natesa Aiyar, the Government Pleader of Ramnad, arranged in the spacious garden attached to his residence, a series of public religious lectures, on various subjects including the Yoga Sutras of Patanjali commencing from the 23rd December to the 9th of January. The eminent Pandit, with his usual eloquence and learning propounded the inner truths contained in the Baghavatam and Ramayanam. In Seven days commencing from the 28th December, the erudite scholar completed, in accordance with what is known as "Saptaham" rules, the exposition of the 18,000 slokas of the Hindu Encyclopaedia known as the Baghavatam, himself also doing the parayanam or reading of the verses. The whole of the seven days was devoted to this marvellous performance, which was eagerly attended by a large gathering of Sanskrit pandits and English learned.

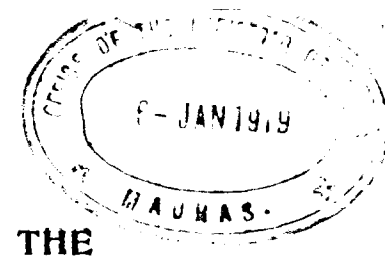
The marvellous intellectual activities of the eminent pandit supported by his high physical endurance were brought to a close in Madura for the time being by his performance of Sita Kalyanam which, in addition to the grand underlying significance of the Sita Kalyanam revealed to the public his musical talents.

This eminent pandit, gifted with great talents at so early an age as 30, is not a mere scholar of Sanskrit Literature, Logic, Science and Philosophy, is not a mere orator or musician, nor is he a mere observer of the austerities of Hindu Dharma, but far more than all, he is self-sacrificing in the cause of the resuscitation of Sanskrit culture and Dharma. By his personal efforts, he has established a Patasala at Thethiur, with free boarding for 40 students, for which he has secured a building and a fund of nearly Rs. 30,000/-, himself working without salary.

The Conference of Orientalists held at Simla in July 1911 expressed a general consensus of opinion that "it was necessary, while making provision for Oriental study and research on modern critical lines to maintain side by side with it the ancient and indigenous systems of instruction, since the world of studentship will suffer irreparable loss if the old type of pandit were to die out and that what was needed to promote this indigenous system was *encouragement rather than reform*" and the patriots of our country are echoing the words of Mr. Dadabhai Naoroji that "India expects every man to do his duty". How can our men discharge this sacred call to duty if they allow their Patasalas to be wiped out by English education and our pandits to pine away in poverty without honour or encouragement. We have in Brahma Sri Subramania Sastrigal of Thethiur a pandit of the type contemplated by the Conference of Oriental Scholars and it is the duty of all people to encourage pandits like him and Patasalas like his as contributing factors to the future greatness of our motherland.

R. GANAPATHY AIYAR.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.] THURSDAY FEBRUARY 7, 1918. [No. 16.

The Hindu Message stands for

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

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India. THE GANGA—II.

By K. S. Ramaswami Sastrigal, B.A., B.L.

From Vishnu's lotus feet like sweet perfume
Upon a strong air-current onward borne
You sped beneath a bright perpetual morn
'Twixt banks where trees with bright and
fadeless bloom
And heavenly fruit unwonted joys illumine
In souls set free by God from being born
On earth where they like exiles most forlorn
Had wondered long and far in joyless gloom.
With faces turned towards the Throne of
Grace
Perfected souls God's Love in rapture sing
Upon thy banks, O bright immortal stream!
The music of thy waters sweet their lays
Applauds with glad and vocal wondering
And dowers us with the joys of Godward
dream.

The Hindu Message

THURSDAY EVENING 7, FEB. 9 S.

The Late Sir William Wedderburn.

The passing away of this noble philanthropist and warm well-wisher of India will bring a heavy load of grief to every true Indian heart. He may be truly said to have been among the few Englishmen who assisted at the founding of the Indian National Congress in Bombay in the closing days of December 1885. Though he was still in the service of Government as a member of the I. C. S. and therefore could not be present at the formal sittings of the Congress itself, he was as active in his good offices as our great and never-to-be-forgotten friend and benefactor, A. O. Hume himself. At the preliminary social gathering held in honor of the Indian delegates and visitors the evening previous to the opening session of the Congress, and at the informal meeting the same night to draft resolutions and choose speakers at the various meetings of the Congress, he was present in order to show his hearty sympathy with the movement, and the impression he made on all present at an evening party in Professor Wordsworth's house by his sweetness, simplicity, condescension, self-forgetfulness, and, above all, by his love of India and her sons without distinction of race, rank, or religion is still so vivid that it can be said without the least exaggeration that nothing resembling his marvellous personality can be found, before or

since, among the ranks of his own Service or of Europeans outside it,—excepting, of course, A. O. Hume. He would go unsought to every one of his guests, sit close by, and engage in familiar personal inquiry and intimate conversation for five or ten minutes, and when he left to make another acquaintance one felt as if he had met his life-long friend in loving re-union after a long separation. Again, at the visit made by a steam-launch one afternoon to the Caves of Elephanta, all the delegates and visitors to Congress had again a similar experience of his kindness, goodness, and sweet bonhomie, and it was such as to throw all else into the shade.

From that time to the sudden passing just now of his noble, frank, and loving soul which has cast so deep a gloom over the hearts of all Indians, he was ever active in the rendering of good offices for India and the Indians. Even while in Government employment, he was busy with schemes for remedying the poverty and indebtedness of the Indian ryot, and he took a deep interest in the progress of opinion on the question of agricultural banks. His interest in the welfare of the people of India in general and in this particular question may be said, in a measure, to have been hereditary,—for, as we believe, he owed much of it to the inspiration he received from the endeavours and writings of his good and philanthropic uncle, Sir David Wedderburn. As District Officer, as District Judge, as Secretary to Government, as Judge of the High Court, and lastly as Member of Council, he endeavoured to utilise his opportunities for the good of the people of India.

After his retirement from office in

India, he threw himself heart and soul into the Congress movement. He was, perhaps, the most active and vigilant member of the British Congress Committee, and missed no opportunity of serving a good turn for India. All Indian visitors to England on any political mission found in him a sympathetic and sagacious counsellor. He had a full and ardent faith in the fulfilment of India's political destiny as a self-governing unit among the dominions of the Empire, and he not only ungrudgingly gave his services but money flowed from his purse without stint for advancing every cause connected with our political and economic advancement. For half a century or more, he rendered to India the most conspicuous and memorable services, and never expected or wanted the slightest recompense or recognition. He twice presided at the annual sessions of the Indian National Congress, and he sat in the House of Commons for seven years with the sole object of advancing India's interests and progress. When the opportunity of doing a service to India was in sight, personal ease or even health was with him no consideration at all, and he was prepared to risk life itself in the cause, as he actually did on the second occasion of his presidency of the Congress in 1910. On this occasion, too, he undertook the arduous labour of bringing about the Hindu-Mohammedan *rapprochement* which has since, owing to the favourable conditions springing from the great European war now on, borne such splendidly beneficent fruit. He also paid a visit on that occasion to Madras, Madura, and other places,—and his tour and its incidents, and more than all the combination of severe simplicity, gene-

rous condescension, moral fervour, and passionate good-will and self-devotion for the Indian people which marked his character left an impression never to be effaced on all hearts. On every occasion, also, when there was a crisis of more or less grave import in India, owing to personal dissensions or serious differences of principle among Indian leaders, he was always ready to give his advice and always did his self-imposed task in such a manner as to pour oil on the troubled waters and bring about an effective reconciliation of divergences. On such occasions the supreme moral grandeur of which his character and personality was capable was conspicuously brought to light, the effect was instantaneous and striking, and its echoes were far-reaching and comprehensive, attaining to a height and degree of noticeableness which was astonishing.

We have lost a great and good man, a true philanthropist, a soul of fire animated by lofty ideals and generous impulses, a friend of India and champion of her interests in the truest and best sense of the term, and one too who never sought any of the commonplace rewards or marks of recognition and cared only for the approval of his conscience and of the great and divine task-master who sent him into the world to fulfil the mission entrusted to him. We do not know whether Indians will rise to the occasion and recognise in a fitting manner his worth, his goodness, his greatness, his disinterested philanthropy, his unrivalled services as an Englishman to their cause, and his mighty efforts and sacrifices on their behalf. We have too often seen that Indians are apt to forget those who do

services and get mad with enthusiasm in favour of those who love to move amid exciting scenes and throngs, hanker after personal triumphs, and titillate the ear with such weird stories of distant happenings and such sensations of the passing hour as alone are calculated to satisfy a degenerate and gullible race of slaves and sycophants. But this we know and declare with uplifted hands to indicate all the earnestness of which we are capable,—that, with the single exception of A. O. Hume, there has been no one who has loved us so truly and served us so well as Sir William Wedderburn.

Sir J. Woodroffe on our Cow Problem.

II

Passing on to the question of a pure milk supply not only in Indian towns, but in other parts of the country, Sir John Woodroffe clearly indicates for us how complex the problem is, as shown by Mr. Joshi. In the *first* place, milk is an almost universal article of human food; *secondly*, it is easily liable to contamination; *thirdly*, it is extremely difficult to get milk handled with care and cleanliness; *fourthly*, milk decomposes more quickly in this climate than any other food. Milk has also risen enormously in price, and sells at a higher rate in Indian towns than even in most of the large European or American cities; it is extremely difficult to get, in the towns of India at least. Cows, too, in India have greatly risen in price. Their number has become diminished, and they have become greatly deteriorated in quality, *i.e.*, in their milk-producing capacity,

—a fact due to bad breeding, insufficient and improper fodder, improper treatment, disease and premature death, and the slaughter of prime cows and calves.

Sir John proceeded to deal with the remedies. *First*, he dwelt on the importance of improving the breeds of cattle, grazing, and feeding. *Secondly*, in order to put an end to the improper treatment of cattle, he recommended the spread of agricultural knowledge in schools and colleges, the establishment of university professorships and travelling lectureships in agricultural and veterinary science. While on this subject, Sir John spoke as follows:—“This is more important knowledge, under the circumstances, than the law which is now overmuch fostered. Hundreds of lawyers are turned out every year. No one really wants them, and a large number of the unfortunate ones do not want themselves. There may be at first some difficulty in turning minds away from visionary Deputy Magistracies and other forms of official, but dependent, service; but starvation will effect this cure. A time is coming when every one will have to work in any way available to him.” Here, however, we cannot quite agree with Sir John Woodroffe. We have, in India, a society built on the basis of our division of Varnas, or Castes. The evolution of each caste has been on definite lines, and it is not possible for all young men of all castes (except a few who are possessed of special aptitudes) to turn to a new and unusual occupation. Still, there are many castes with special aptitudes which can easily take up veterinary work. Sir John is himself not unaware of this aspect of the question. For he says:—“Under modern condi-

tions, the state is (whether for good or evil) taking a larger and larger part, but individual effort and adherence to *Svadharma* (which is the old Indian principle) must be encouraged. When these are in full strength, they dispense with state help and prevent the rise of those problems which law, economics, and other external instruments are called upon (often ineffectively) to solve.”

Meanwhile, Sir John Woodroffe suggests to our educated men that “education may be spread by means of works in the vernacular.” Sir John mentions the names of some Bengali work, and also works in Sanskrit. He said:—“Do not neglect the old works because of the new. See what the ancients said. After all the country did well in these respects, and if so it is because its people had knowledge.” “The ancients may not have known all that the years which followed them have told us, but they were not the fools which the entire neglect of the past on the part of some seems to indicate.” Sir John, at the same time, recommends, not only the creation of literature and the propagation of ideas in the vernacular, but also the increase in the number of veterinary surgeons and the encouragement of private veterinary practice.”

Sir John next passed on to the “slaughter of prime cows and calves, that is, cows which have not calved, say thrice or whose milking capacity has not ceased to decline and cow-calves capable of themselves bearing.” On this point, he said that, though there may be a howl from those whose interests are affected against any attempt to “stem this slaughter by increasing the fees,” it is the business of the community to enforce what is

for the public good. Sir John pointed out that this problem is peculiar to this country,—for in Europe, America, and the Colonies. “no one would ordinarily think of sacrificing a good dairy cow.” He suggested three remedies,—(1) Government should import its meat for European troops, so as to stop the slaughter of cows for this purpose; (2) the law must lay down the age at which dairy cows can be slaughtered, fixing it with reference to the period when their milking capacity declines; (3) a beef-raising industry must be started, so that it might become unnecessary to slaughter milch-cows.

Lastly, Sir John dealt with the question of establishing dairy farms, especially in towns. Not only must all cruelty to cows be prohibited and prevented, but measures should be adopted which would ensure, under proper supervision, that the animals are so housed that they can get space and air, and also exercise. Provision should be made for the testing and certification of milk, so that milk may not be adulterated and contaminated. Sir John also finally declared that, “until the general poverty is remedied, and other conditions are established favourable to the attraction of private capital,” he agreed with the resolution of the Poona Agricultural Conference that “there is strong reason for Government being prepared to assist in the re-organisation of the milk-supply to a greater extent than would be wise in almost any other industry.”

In all these directions we have to focus opinion by concentrating our attention upon the various social and economic aspects of the problem. We wish, also, in conclusion to draw our

readers' attention to the following words of wisdom from Sir J. Woodroffe's address which are applicable to all schemes of national uplift and must ever be remembered by us:—"Fertility in great ideas is not enough without the actions which realise them. We do not want resplendent fireworks which fizzle to a cold cardboard or stick, but a warm, bright and enduring light, whatever its dimensions may be."

Sir J. Woodroffe, in our view, has laid all India under infinite obligation by this able address which is so packed with wisdom and sympathy that its echoes will, long after its delivery, extend to and influence the deliberations and resolutions of future Conferences for many a year to come.

National Education *

By Sir JOHN WOODROFFE.

The deeply thought-out paper of Professor Pramathanath Mukhopadhyaya which we have just heard read, raises so many points for discussion, that whilst heartily thanking the lecturer for it, I can only make, within the time at your and my disposal, one or two general observations. We must, as my friend the Professor always does, think deeply by going to the root of the subject and then express ourselves lucidly.

What then is Education? A child is born; let us say an Indian child. That child in its essential nature is, according to your Shashtra, infinite will, knowledge and action appearing in mind and body; not abstract mind and body but a particular, that is Indian mind and body, in which these infinite powers appear in a contracted and peculiar form. Mind and body are each an inheritance from all the Indian Ages; the former being the collectivity of the individual Samskaras. This

* Address as chairman at a meeting assembled to hear Professor Pramathanath Mukhopadhyaya's paper "Some thoughts on Education in India."

mind and body are the subject of Education which consists in their development, that is the development of Shakti. This is an essential doctrine of Shaktivada. Shakti must be awakened (Prabuddha). For what end? The true end of education in every country is to set and keep man in the spiritual kingdom. This again is to incite, foster and develop man's spiritual nature. Mind and body must express the Spirit of which they are a manifestation. Education must therefore be religious as the Professor has said. The notion that we can dispense with religion, and rely on ethics, economics or what not alone, is a modern delusion due to half thinking and the absurd notion that there can be any "neutrality" (as it is called) touching religion. How can man be neutral as regards God? One seems to hear Cosmic Laughter at the mere suggestion. An agreement not to mention God is in itself a breach of neutrality in that it is an offence against religion. Who is not for Religion is against it. I am not speaking of any particular form of it. The State should therefore support every form of Religion. Each Religion should have its own schools, even if this involves, as it does, the strengthening of non-Christian Religions. To refuse State support on this ground would be not "neutrality" but the reverse of it under the pretended guise of impartiality. The attendance of children of one religion at the schools of others is apt to produce indifferent men and women. Those who assent to this are themselves careless of their Religion and suffer from such indifference. I have heard of children educated at Christian schools who on return to their homes speak of, or look upon, their parents as "heathen". Such parents merit the reproach which their own conduct has called upon them. If it be said (as some do) that there are no suitable Hindu schools, the answer is that those who really care for their faith and traditions should supply them.

As the lecturer has said the inherent mentality of India is spiritual. There is however a present tendency (as I pointed out the other day) in some quarters to speak of Indian "spirituality" in inverted

commas. This is a manifestation of the great conflict of world-cultures which has always existed but is now becoming, and will after the war become still more, intense. This is a question profoundly important into which I cannot enter here. It is sufficient to say that, so far as India is concerned, the matter has passed through three stages; first of indifference or that benevolent patronage which we are all apt to give to what is weaker than ourselves and does not therefore threaten our interest; secondly more active opposition as the strength of Indian culture was recognised; and lastly the more dangerous tactic which consists in inviting the Indian people themselves to commit a "cultural suicide" to use the lecturer's apt term.

The ultimate end of Education is not as it has been truly said the mere quest for bread and butter. Material happiness is not to be neglected nor is it likely to be. It however follows in the wake of any people who set their minds on, and actions in conformity with, the Spiritual Ground of all such material or mental happiness. It will come in this way and not by a direct search for it with neglect of its true Cause. But whilst the end sought by true Education is one, its subject as mind and body varies both in individuals and in races. This statement is not more obvious than the conclusions which follow upon it. A race naturally and therefore best functions on the lines of its inheritance. Other things being equal, an Educator of the same race as the pupil, and exemplifying its culture, is better than another. Each people best know how to get what their nature truly wants. Upon these and other equally obvious considerations the necessity for Education upon National lines (which is now being so much agitated) is based. I am cordially at one with those who demand it.

But what are the actual facts? An Asiatic people is ruled by a Western race which (subject perhaps to some common elements of "Aryanism") is foreign to it in body, mind, custom and culture. In fact it has been well said that there are not two more dissimilar types than that of a Hindu and an Englishman. The latter

however essays to teach the former. How can he do so except by ignoring your culture with which generally he is not conversant and by implanting in its stead his own. This is a perfectly natural process on his part and there is nothing wicked about it. By this nevertheless many of you are de-racialized and de-nationalized. Up to now however foreign Education has been justified by the fact that it has held its own and that those to whom it was applied in general approved of it. If you disregard or belittle your culture it is only possible for us to give you our own. Is it likely that an English Educator will consider of value what you yourselves neglect. Even now there are among you those who seek "Indian Etons" and the like. Such persons have always been ready to give up their old lamps for new. Thus again the question of the encouragement of the vernaculars is now being discussed. I am informed that a strong opposition to this policy is to be found among some of yourselves. A friend told me the other day that at a debate in this city all the English speakers were in favour of the vernaculars and opposition came from the Bengali speakers. To us with our strong national sentiment it is inconceivable how any one can prefer a foreign to his native tongue. Here I may incidentally observe that encouragement of the vernaculars does not necessarily mean neglect of English or other foreign language. Most educated Europeans know one or more foreign languages besides their own.

I wish here to say a word on the Professor's thoroughly called-for precaution against a thoughtless policy of drift. There are everywhere a class of indolent people without will and strength who consider that it is not worth while to act because they think that the stream of tendency and future events are and will be against them. So there have been political Conservatives who have thought it was useless to assert their convictions because of their belief that "popular" principles must triumph. To such persons Lord Salisbury is said to have replied in substance as follows—"You have no right to assume

what the future will be. It is your duty to act as you honestly believe. Even if it were the fact that your opponents must ultimately triumph, it is only designed that they shall so triumph after they have conquered every obstacle which it is your duty to put in their way. It is thus that Nature protects herself against what is premature."

In the same way there are persons who think that this country must be Westernised; that its natural collectivist spirit must go; yielding to Western individualism and so on. How do you know with certainty what the future will bring! The great War has upset and will upset many fancies concerning the future. Can it be said even now that Individualism is as strong as it was and that the current in the West is not towards some form of collectivism. It is thus the duty of every Hindu, Mahomedan, Christian or other to do now what he feels to be right whatever his fancies about the future may be. Moreover the present and future are made by ourselves and no one else. Drift is the movement of all which is weak and worthless.

There is now however a turn in the tide due to a rising self-respect on the one hand and on the other to the spectacle of (to use the language of Professor Mukhopadhyaya) the "exemplar-civilization being blown into smoke by its own guns. This will make even the uncritical admirer of all that is Western, pause and think. What then is to be done." Professor Mukhopadhyaya has made some detailed suggestions which are all worthy of careful consideration though certain of them may be thought by some to involve a too great "throw-back" to be practical, under present conditions. I do not say that this is involved. I do not discuss this point nor some others to which I do not give entire assent. I will only say here what Svami Vivekananda said about the woman-question in India, though I am not referring to that question here. It is difficult to mark out before-hand hard and fast plans to meet all circumstances. What we can do in the first instance is to help the people to get a fair education and to put before them their own cultural inheritance. Invite

them first to *steep* (I repeat the word steep) *their minds in it* and then let them work out the solution of their own problems. If they will understand and accept the seed of their culture that seed *will itself grow* into a Tree which will flourish in the surroundings in which it is. I am thankful, as I am sure all are, to professor Mukhopadhyaya for the deep and patriotic presentment of the problem and its solution which we have heard today.

Notes and Comments.

We have great pleasure in publishing above, the excellent address on "National Education" by the eminent Judge of the Calcutta High Court—Sir John Woodroffe, sent to us by the esteemed Judge himself. The address is full of wisdom and we heartily commend the same to the earnest attention of our readers.

We are glad to learn that Sir Asutosh Mukherjee, another eminent Judge of the Calcutta High Court, the Vice-Chancellor of the Calcutta University, a Member of the Universities Commission and a good Sanskrit scholar visited on the 1st instant the Sri Vani Vilas Press, Srirangam, renowned for its Sanskrit Publications and was very much pleased with the excellent work turned out from this Press. He has remarked in the Visitor's Book as follows:—"I have for many years past felt the deepest admiration for the excellence of the work accomplished by the talented founder of the Sri Vani Vilas Press and I have felt it my duty to visit the Institution during my brief stay at Trichinopoly. I feel convinced that all Indians may legitimately take pride in the manner the great task has been carried out and the self-sacrifice it has involved. The Memorial Edition of the Works of Sankaracharya would, by itself, justify the highest admiration of all scholars."

There are many Brahmins who in these days desire to violate the injunctions of the Smritis either from the desire for worldly

gains, or under the impulses of the thoughtless sentimentalism which mistakes for gospel truth the views put forward by foreigners who want to convert us to their own creeds and cleverly conceal them under various disguises. Let these men be forewarned that whenever they violate an injunction, they take a further step which will lead to final ruin. Society is an organism, and it is often difficult to know what will affect its vital centre. If we are to deal blow after blow at Hindu society and pull down one rafter after another, it will not be long before the entire fabric comes down and overwhelms us all in ruin.

It is not to be supposed that we are against political progress and freedom. Our view is that we must gain our secular ends without ruining Hindu society which has stood so long for the cause of the spirit and brought spiritual emancipation and God-realisation to millions on millions of souls. We must never forget the holy mission entrusted to us. "India is the land to which all souls must come wending their way to God." Such is the eternal law of the universe, and the place of India in the order of the world. If we do not live the spiritual life,—if we cannot transmit to our descendants bodies like ours trained along special lines of evolution in accordance with the practice of Dharma,—no "souls wending their way to God" can any longer incarnate among us. Like other peoples, our posterity too shall have to lead purely animal and unspiritual lives for want of the bodies suited for spiritual progress and God-realisation. It is the dread of this fate that our Rishis had in their minds when they declared the Dharma.

We can have any amount of political freedom without violating the Dharma. Only the New Indian Constitution which is to safeguard that freedom will have to be framed on lines suited to our Dharma and to the constitution of Hindu society. We cannot certainly have a constitution framed on the model of those which we

find among Western societies. We cannot understand why our rulers should not give us a scheme of self-government suited to Indian conditions,—simply because Hindu castes are interdicted from free civil marriages, or the Brahmins (who form a microscopic minority of the population) are interdicted from promiscuous interdining with other castes, out-castes or foreigners or from making sea-voyages extending beyond three days. There are millions of Hindus to whom these restrictions do not apply, and there are besides 70 millions of Mohammedans to whom these restrictions do not also apply.

A great German writer on Politics says of man:—"Creative political genius is inherent in him." Cannot however leaders "create" a new constitution suited to the conditions of India to-day? If they cannot, they are unfit for the freedom and power to which they aspire. The Congress-League scheme has been framed, and they must all work with mutual forbearance and unanimity to secure its ideals, while at the same time all Indian castes and communities hold on to their own social standards and spiritual ideals,—standards and ideals to which they have become wedded during all the ages which are past. It is absurd to suppose that whole communities will abandon their cherished traditions and convictions regarding life's aims and purposes, simply because a few men have not the brains or hearts needed to achieve their purposes without sacrificing what the ancient civilisation of India and the people to whom it is entrusted have so long been privileged to preserve as the most precious and sacred of all trusts.

We do not believe that it is necessary for our men to cross ten thousand miles of sea or to deliver long-winded orations before British audiences who feel little or no interest in our affairs, in order to win freedom for India. The late Lord Dufferin first advised A. O. Hume to find his work here in India in order to achieve his idea of making progress towards political emancipation. We do not think that any real

work has till now been done in England. It was because Hume devoted himself unselfishly to the task of bringing about the union of the Hindus that what has been done in the past has been done. The time came at last when our Moslem brethren could also join in the Congress demand for freedom, and the present coign of advantage which the party of Indian progress occupies is due to that circumstance and to it alone. If any one is unable or unwilling to appreciate this fact, we can only attribute it to human frailty,—to intellectual decrepitude or slavery, or to that disingenuousness born of self-love which marks the want of masculine strength of character and cares only for the accomplishment of personal aims. A. O. Hume never once made a speech at Congress, and also declined to allow himself to be elected as its President. Yet he did greater and more substantial work for Congress and India's progress than any one dead or living. We want Indians like him. Not that there are not among us men of that stamp. Have we not had men like Dadabhai, Mehta, Dutt, and Gokhale among the dead? Have we not still Surendra Nath Banerji, Vijayaraghavachari, and others? So long as they are not appreciated and followed, India will not gain her crown of freedom and take her rightful place among the crowned nationalities of the Empire.

We are anxious that a substantial instalment of self-government should be gained and that the present opportunity should not slip away from our hands,—an instalment which would surely pave the way for the attainment of the goal in view within a measurable distance of time. This is the reason why we must not dissipate our energies or squander our resources on the quixotic attempt to stump Great Britain. Let us not forget that the opponents of Congress will also do similar work on their own side,—meeting deputation by deputation, lecture by lecture, interview by interview. Their work is purely destructive, and certainly easier than the constructive work of the Congress. Moreover, there are already signs and portents of the at-

tempt to revive the old dissensions between moderates and extremists, and even some talk of forming a new organisation. We think that we must economise our resources and concentrate them on the attempt to restore unity here and to wear down the opposition by concession and conciliation. If our Mohammedan brethren can be met half-way, why not our Non-Brahmin agitators who are flesh of our flesh, and bone of our bone? After all the present system of education of which they make their loudest complaints is one which Brahmins do not love either and it ought to be improved. We think that Brahmins and Non-Brahmins should settle their points of difference and restore their former unity of aim and organisation.

This work of consolidation and conciliation must be taken up and accomplished immediately. In fact we should not rest till it is accomplished. Brahmins, we are sure, will gladly do all in their power to gain this end. Dharma has ever been the Brahmin's burden, and the mission of Dharma is ever one of love and peace. To follow Dharma is to put down competition and combat, and to promote co-operation and harmony. It is only within recent times that Brahmins have been largely compelled to seek Government employment and Government service. Most of such service under Government consists of the task, uncongenial to the Brahmins, of quill-driving. All true Dravidas are, according to Manu, Kshatriyas who, by "abandoning their own *Kriyas* and losing all contact with Brahmins," have "fallen into the condition and status of sudras." What has been lost can be regained by going through the *samskaras* again, and for such restoration the will to do must come from the Dravidas themselves. Nothing ought to be more welcome to the Brahmin than to be placed in a position to resume his eternal burden of "protecting the treasury of Dharma." He can also help in the task of developing art, agriculture, and industry of all kinds,—for all these come, to a greater or less extent, under the study of *silpa*, which is one of the Vedangas which ought to be cultivated and taught by

Brahmins to other sections of the community. India wants true national education and true national leaders who will restore the Hindu nation to its rightful place in the world's order,—not the false national education and the false leaders whose aim is to root out the ancient Hindu culture and the world-old organisation of Hindu society in order to sow the seeds for the growth of a "new civilisation" and some unknown and unheard-of race or "sub-race" that is to be in some remote future epoch of history which has no practical bearing of any kind with the India of to-day.

Andal's Tiruppaval.

(By V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

Krishna was growing mischievous—so thought the wisecracks of the Gokulam, the shepherds with grey hairs and tottering limbs who had in their days tended cattle well enough but who knew nothing more. They ought not to allow their youngstresses who had begun to idolize Him, and neglect everything else, to indulge in His company! Have we not such wisecracks and cleverer men also with us even now in any number? They threw the girls in underground cells, that they may not have access to Him. Fools! as if they can imprison the soul! The forced separation only increased the yearning of their hearts to join the Lord. Had it been corporal, it would have gone down by the weakening influence of austere prison life, but it was of the spirit and it grew and shone in proportion to the attenuation of the gross body which covered it. The silent prayer of their hearts—would it go in vain? In no cause did sincerity and strength of will ever fail—they were least likely to fail in a noble cause. The Lord would sooner not exist than fail to answer the call of His devotee, only be it genuine. The withholding of the rains was the means employed by the Lord to achieve the object of the gopis. The shepherds were soon hard up for water and at their wits end as to how to keep up their flocks of cattle and sheep and goats. And

what should strike their minds but to ask their youngstresses to make a *Vratam* or penance and conduct a special prayer for the bestowal of rain. That was the practice with them whenever the seasons failed. The youngstresses were sent for and apprised of what they should do and Krishna was requested to manage the affair, to furnish them with all the necessary materials for the *Vratam*, the *parai*, the cymbals and other musical instruments, the standing lamp, the flags, the canopy, and so on. The Divine Dissembler would pretend to disrelish the charge though the *Vratam* was a convenient pretext which would enable the gopis to seek His company without fear, disturbance or reservation and satisfy their heart-felt desire. But it was forced on Him, the shepherds could not assign it to any other but their Prince who was so able and so amiable with all His pranks and vagaries. The object was achieved. As soon as the elders were off, the gopis clung to the Lord; what exquisite pleasure and joy there must have been at that meeting of the Individual souls and the Universal, especially after that forcible separation. Time passed and it was late in the night when the gopis and the Lord dispersed, the former to their respective dwellings and the latter to the house of Nappinnai, His favourite spouse. The separation was not easy, but they did not so soon want to provoke the suspicions of the old people. They arranged that they should all meet one another early morning on the next day, the day of the *Vratam*. The gopis were to gather together and go to Krishna with the ostensible object of procuring from Him the things needed for the *Vratam*.

Even the short separation oppressed them heavily. Sleep and rest were impossible for the gopis. As beings are not cast in the same mould, the separation completely unnerved some of them and they lay motionless on their couches, thinking and dreaming of nought else than the glories and exploits of the Lord. The others were unable to contain themselves in their beds, they were too excited. This was also what happened when the Lord in His manifestation as Sri Rama, was leaving Ayodhya for

the forest—some of the citizens ran madly after his chariot while others felt themselves unable to move from their beds. The Lord is the same in every manifestation and even in the absence of any special manifestation, it is His essence to attract like a magnet and if we do not feel ourselves drawn, our accumulated sins of the beginningless past are responsible for it. If we would only not turn our back towards the Lord! If we would only spare a single moment for His service, out of all the time He has placed at our disposal, which we are every day so ungratefully and foolishly using for selfish and vulgar ends, Oh! what permanent good would follow, how fast we would soon find ourselves travelling towards the goal of human existence. It is appalling, what firm grip this monster of self holds us in, and the saddest part of it is that our so-called civilisation and education seem to only add to the already tremendous strength of the monster.

Well, the gopis who could not quiet themselves down, got up very early and started for the mansion of the Lord. But they would not go alone. Selfishness is condemned even in the enjoyment of the Lord. And the Lord also attaches greater value to any consideration shown to his servants, than to Himself. The gopis, therefore, proceed to collect themselves in the first instance, then to reach the Lord in a body and place the prayer of their hearts at His feet under the guise of asking for the requirements of the penance which they had been directed to make.

(To be continued)

Gnana Yoga—III.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 15-1896.)

(Continued)

Here is a line of waves rising and falling and God is the directing mind in this eternal rising and falling. As the universe is without beginning and without end, so is God. We see that it must necessarily be so, because if we attempt to say there was a time when there was no

creation, either in a gross or a fine form, then there was no God, because God is known to us as Sākshi, the soul of the universe. When the universe did not exist, nor did He. One concept follows the other. The idea of the cause, we get from the idea of the effect, and if there is no effect, there will be no cause. It naturally follows that as the universe is eternal, God is eternal, the soul must also be eternal. Why? In the first place we see that the soul is not matter. It is neither a gross body, nor a fine body, which we call mind or thought. It has neither physical body, or what in Christianity is called a spiritual body, and it is the gross body and the spiritual body that are likely to change. The gross body is liable to change almost every minute, and the spiritual body is retained for long periods, until one becomes free, when it also comes down. When a man becomes free the spiritual body becomes dissipated. The gross body dissipates every time a man dies. The soul not being made of any particles must be indestructible. What do you mean by destruction? Destruction is disintegration of the materials out of which anything is composed. If this glass is broken in pieces it will disintegrate the materials, and that will be the destruction of the glass. Disintegration of particles is what we mean by destruction. It naturally follows that nothing that is not composed of particles can be destroyed, can ever be disintegrated. Soul is not composed of any materials; it is by itself. It is unity indivisible. Therefore it must be indestructible. That which is indestructible must also be without any beginning. So the soul must have no beginning, because that which has no end can have no beginning. So we get these three things. Here is this nature which is infinite, but changeable. The whole of nature is without beginning and remains as it is, but inside of it are these multifarious changes. It is the river that runs down to the sea for thousands of years. It is the same river, but inside it it is changing every minute, the particles of water are changing their position constantly. Then there is God, unchangeable ruler and the soul is unchangeable as God, eternally going on,

but under the ruler. One is the master, the other the servant, and the third one is nature. These are the three existences we see.

God being the cause of the projection, the maintenance and the dissolution of this universe, and the cause must be present to produce the effect. Not only so the cause becomes the effect. This glass is produced out of a certain material, that material is the cause, and the manufacturer in manufacturing the glass uses certain forces. So in this glass there are these forces, plus the material. That force which he used, has become the force of adhesion, and if that force goes, it will fall to pieces; the material is in the glass, only the form is changed. The cause has become the effect. Whenever you see an effect, you can always analyse it into a cause, the cause manifests itself in the effect. It naturally follows if God is the cause of this universe and this universe is the effect, God has become this universe. If souls are the effect and God the cause God has become the soul. So each soul, therefore, is a part of God, as it were. "As from a mass of fire an infinite number of small sparks fly, even so from this Eternal One all this universe of souls, all life has come out". We will go back to the first position. We saw that here is this eternal God, and here is this eternal nature. And here also is an infinite number of eternal souls. This is the first state in religion, and it is called dualism—the state when man sees himself and God, eternally separate; when God is a separate entity by himself, and man is a separate entity by himself, and nature is a separate entity by itself. This is the state of dualism which says that the subject and object are opposed to each other in everything. When man looks at nature, he is the subject, and nature the object. He sees the dualism between subject and object. When he looks at God He sees in God the object, and himself the subject. They are entirely separate. This is the dualism between man and God. This is the ordinary first view of human nature. Then comes another view which I have just shown to you. Man begins to find out,

if God is the cause of this universe, and universe the effect, God Himself must have become the universe, and the soul, and then man finds He is but a particle of which God is the whole. We are but little beings, sparks of that mass of fire, and the whole universe is a manifestation, of God himself. This is the next step. In Sanskrit it is called "Visishtadvaitism". Just as I have, this body and this body covers the soul, the soul is in and through this body. So this whole universe is but infinite souls, and nature forms, as it were, the body of God. And when a cycle comes, it becomes finer and finer; yet the particles remain the body of God. When the grosser manifestation comes they yet remain the body of God. Just as this human soul is the soul of the gross body, and mind, so God is the soul of our souls. All of you have heard of this expression in every religion. "Soul of our souls." So this is what is meant by it. He as it were, resides in them, guides them, is ruler of them all. We are particles breathed out, and involved at the same time. In the first view, that of dualism, each one of us is an individual, eternally separate from God and nature. In the second view we are individuals but not separate. We are but like little particles floating in one mass and this mass is God. The second view says we are individuals, but one in God. We are all in Him. We are all parts of Him, and therefore we are one. And yet between man and man, man and God, there is this strict individuality. Separate and yet not separate. This is the second view. Then comes a still finer question. The question is, can infinity have parts? What is meant by parts of infinity? If you want to reason it out you will find that it is impossible, infinity cannot be divided, it always remains infinite. If it could be divided each part would be infinite. Neither can there be two infinities. Suppose there were, one would limit the other, and both would be finite. Infinity can only be one, undivided. Thus the conclusion will be next reached that there is but one infinity and not many, and that one infinite soul is reflecting itself through thousands and thousands of mirrors looking

other country the alliance of morality and religion has been very close and unchanging, and many of the troubles of to-day are due to the non-religious character of the education in a land where learning learnt much religion and preferred to serve in the heaven of the higher impulses than reign in the hell of lower impulses.

There are other friends of ours who say that Hinduism is not one religion but many religions and that there are no common bases of Hinduism, and that hence the Hindu religion cannot be taught in schools and colleges. If they will only spend on the task of studying our sacred books and publishing manuals of our religion for use in schools and colleges half the time and energy that they waste over these precious theories which are as absurd as they are unpatriotic, the problem of religious education in India would have a very prompt and easy solution.

It is however necessary to remember that Hindu religion has a unique and precious characteristic, namely that it is not a mere matter of congregational worship on specified days or hearing sermons and discourses but is in vital touch with the ordering of our daily life. It has often been said that the Hindu is religious in every act of his life. Mr. Kennedy says in his admirable introduction to Bhartrihari's Satakas: "Furthermore, the Indian is much more logical than the European in that the theories he holds are his practical ideals of life. Very few Europeans, for example, have ever tried to put into practice the essential principles of the Christian religion which many of them profess to hold. The Indian, on the other hand, is not merely familiar with the chief tenets of his faith, but he endeavours according to

his lights to carry them out in his daily life. Again, the organisation of the entire Indian social order is based on philosophical and religious principles, those principles which are expressed perhaps with the greatest clearness in the collection of writings known to us as the Laws of Manu. But in modern Europe our sociological and economic order has not necessarily anything to do with religion at all, and, in fact, in country after country, we have witnessed the separation of church and state as if the two things far from being bound up one with another, were reciprocally hostile."

In the ensuing articles we shall describe the few schools in India where moral and religious instruction is given on fairly sound and proper lines and suggest what is the programme of work to be undertaken to set right the educational errors of the last few generations, so that our beloved motherland may, while sweeping into the morning radiance of the coming dawn, retain the immemorial glories and splendours of her inner life.

Panchamas and Dharma.

Mr. T. V. Thampuran, B.A., who informs the world that he is a "real Panchama" writes ably, but bitterly, in the *New India* Newspaper in its issue of the 18th October last, condemning our Varnasrama Dharma as "loathsome" and "pernicious in its tendency;" and he further proclaims his conviction that the Dharma "will perpetuate the present mental, moral, and social degradation" of the Panchamas, and "will confine within a narrow groove the mental, religious, and social activities of (his) people who are at present trying to free themselves from the baneful influences of the past." He says, also, "If you are unwilling to help them, why not leave them alone to work out their salvation?" He

also charges one of the editors of this journal with having said in a communication to *The Hindu* of the 18th August last that all Panchamas who disobey the Dharma "are to be condemned and removed from Hindu society."

We wish at once to reply to this last personal accusation. We totally deny that we have ever said anything like what is attributed to us. For, it is entirely against our settled convictions and principles that any one born a Hindu, whether he belongs to a caste or not, should, for any reason, be "condemned and removed from Hindu society." We will now proceed to make our views on the Panchama question fully clear, so as to avoid all further misunderstanding.

We think we are right in assuming that the Hindu Panchamas may be divided into two sections,—first, the conservative section which is willing to remain an integral part of the Hindu society engaged in the pursuit of their allotted and accustomed functions; secondly, the advanced class of men of the type to which Mr. Thampuran belongs.

All such Panchamas as belong to the first class are entitled to claim that the other sections of Hindu society who belong to the present caste-system must exert themselves in order to make their opportunities of bread-winning such at least as to suffice to provide them with the earning needed for healthy living. They must also provide them with neat and healthy dwellings, with the opportunities for improving their minds by providing them with schools where they can learn the elements of sound knowledge, with temples for divine worship, and with opportunities for recreation of various kinds. In all these respects, we acknowledge that much remains to be done in addition to what had been done in the past by our ancestors. At the same time we are of opinion that the charges of savagery, brutality and tyranny brought against our forbears are largely exaggerated, if not grossly unjust. For, we must remember that from the ranks of the Panchamas have come forth saints and sages like Tiruvalluvar, Tirupani Alwar, Nandanar, whose names have

become household words among all Hindu castes in South India on account of their spiritual glories, and their literary and spiritual gifts to the Hindu Community are among its most valued treasures. The environment, emotions, and exertions needed for their appearance among our people could certainly not have existed among a community "mercilessly sentenced to perpetual servility." If the sages and saints above-named were among the most eminent and noblest of their community, there must also have been many others of various lesser grades of merit among its members. If so, we cannot be far wrong in the views we have above expressed.

We consider that the time has come for all the higher classes of Hindus to draw the Panchamas closer to them by a union of interests and hearts, if such were possible, more practically efficient than that which has so far existed; and we have briefly enumerated above some of the measures by which this desirable end may be attained. We propose to suggest from time to time various practicable measures which would tend to check the serious evils of the present situation, and to do all we can to rouse the hearts and consciences of all the Hindu castes and their leaders so as to bring about an early improvement. But we also at the same time hold that all sections of the Hindu Community should be simultaneously made to conform more and more to the injunctions of the shastras, so that all our highest ideals and purposes of life here may be secured.

In the second place, we turn to the advanced and ambitious section of the Panchama class to which Mr. T. V. Thampuran belongs. He addresses the following to all leaders of Hindu castes:—"The main trend of your Dharma is to confine within a narrow groove the mental, social, and religious activities of my people, who are trying to free themselves from the baneful influences of the past. Our yearnings after highest mentality and spirituality have to be suppressed at the dictates of your Dharma." None of the Hindu castes or their leaders can blame the Panchamas for abandoning their accustomed place and functions in Hindu society and for availing

to be so many different souls, and yet it is the same infinite soul which is the background of nature, and we call God. He also is the background of the human mind which we call the human soul.

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(Continued.)

दृष्ट्वा तु पाण्डुवानां कं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

King Duryodhana, seeing the Pandava Army set in battle array, approaching preceptor (Drona) said these words.

NOTES :

1. आचार्यमुपसंगम्य. He did not send for Drona as a King might send for his general. He went to him because of the fear of the enemy which unnerved him, because of his lingering reverence for his teacher, and because of considerations of policy.

2. राजा. He was the *de facto* king and the unquestioning obedience of Bhishma, Drona and other servants of the sovereign to the latter which is the foundation of social and political solidarity was thus justified, the result being left to God to ordain and grant in His Eternal Wisdom and Love.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढं द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

See, O preceptor, this great army of the sons of Pāṇḍu, set in battle array by thy disciple, the son of Drupada.

NOTES :

1. He referred to Dhristadyumna in particular and described him as Drupada's son to kindle an ancient hatred in Drona's breast. Some commentators say that he even praised the son of Drupada as wise to

hint that Drona was unwise in having taught the science of war fully to his enemy.

2. It is stated by some commentators that he slyly hinted by placing पाण्डुपुत्राणां and आचार्य together that Drona was specially the friend and teacher of the Pandavas and was partial to them. This is a somewhat far-fetched suggestion.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥

Here are valiant warriors with mighty bows who are equal in prowess to Bhima and Arjuna. Here are Dhristaketu, Chekitana, the powerful King of Kāsi, Purujit, Kuntibhōja, Saibya who is a great chief of men, the puissant Yudhamanyu, the valiant Uttamaujas, Drupada, and the sons of Droupadi. All these are Mahārathas.

NOTES :

1. His pointed reference to Bhima and Arjuna shows how he quailed whenever he thought of them.

2. A Mahāratha is a warrior who riding in a great car can fight successfully ten thousand bowmen. A warrior fighting in a chariot who can fight effectively against another warrior similarly seated is called a Samaratha. An Atiratha is one, who can fight against innumerable hosts including many Samarathas.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संहार्य तान् ब्रवीमि ते ॥ ७ ॥

O chief of Brahmins, know the chiefs of our army whom I mention to you for your remembrance.

NOTES :

1. द्विजोत्तम. Madhusoodana says that this word may have been used to flatter Drona by praising him as a noble and holy

man or to convey a hint that Drona was after all a Brahmin and not likely to be a great and powerful warrior.

भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

They are yourself, Bhishma, Karna, Kripa who is always victorious in battle, Asvatthāma, Vikarna and Saumadatti.

NOTES :

1. Another reading substitutes सिन्धुराज. for सौमदत्ति. He is Jayadratha.

(To be continued.)

Reviews of Books.

Sarojini Naidu's Speeches and Writings.

This is the first attempt to present a collection of Mrs. Sarojini Naidu's Speeches and Writings which Messrs. G. A. Natesan & Co., Madras, have just brought out. They deal with a variety of subjects such as True Brotherhood; Personal Element in Spiritual Life; Education of Indian Women; Indian Women's Renaissance; Women in National Life; Hindu-Muslim Unity; Ideals of a Teacher's Life; Ideal of Civic Life; Co-operation among Communities; and Self-Government for India. There are also numerous other addresses covering a wide range of topics intimately connected with India's advancement. To make the collection up-to-date, her recent Madras Speeches and her addresses at the Calcutta Congress and the Moslem League are also included. The book is printed on featherweight paper and priced Rupee One only.

Sri Ramakrishna Gopal Bhandarkar's First Book in Sanskrit, Translated into Tamil by Pennathur S. Janakirama Aiyar.

Sir Bhandarkar's First Book in Sanskrit is so well-known as the book to begin with in learning Sanskrit that it needs no elaborate review to commend it to our readers. Every schoolboy knows that it is an elementary treatise on grammar with exercises and that the course in Sanskrit in all English School commences with this

valuable book. This book has now been rendered into Tamil by P. S. Janakirama Aiyar so that it may be used by all people whether they know English or not. It is thus made available for a larger circle of readers. In these days when the necessity of imparting Education in Vernaculars is so much urged in-season and out of season, we are sure this publication will be welcomed as a move in the right direction. It is sure to help in the wider spread of Sanskrit even among the women of the land. The book is neatly printed and is priced Annas 12 only and can be had of S. Janakirama Aiyar, Sadhu Mutt, Tiruvannamalai.

Balakanda of Srimad Ramayana, A Popular Drama in English by J. S. R. Sarma. Price As. 12 only.

This is a popular drama in English in five Acts in which Mr. J. S. R. Sarma has dramatised the ever-interesting and eternal story of Sri Rama and has thus made it pleasant-reading in a form that attracts both the eye and ear. Mr. K. S. Ramaswamy Sastrigal has written a short but sweet Introduction to the book thus enhancing its value. J. S. R. Sarma's style of writing is familiar to our readers by his contributions that appear now and then in the columns of the *Hindu Message*. The Author himself says of this Drama that "it is not a literary drama modelled on the familiar Western plan, it is only a popular dialogue-drama". To quote the words of the drama itself, it is

"Illustrative of lofty ideals of duty,
Force of Character and spirit of
self-sacrifice,
Ethic of life and its noble philosophy,
Which have inspired, actuated the
destinies,
Of myriads and millions of human race."

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Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

"Pencillings by the Way.—XI."

Mr. S. P. Thiagarajan in the course of the article attributes to the following causes among others acting separately or in combination, the physical degeneracy of the Hindus:—

"Too great an insistence on laws of ceremonial purity which frequently prevent us from taking wholesome or nutritious food when away from home or on travel; general abstinence from nutritious food, due to habits of excessive thrift and in a very large measure to the appalling poverty of the people; topping all these, the systematic refusal and denial of military career to the race; in some instances inter-marriages within very limited circles."

My friend takes joy that the last is disappearing. I know him to be taking interest in varied subjects. I also know that he has an independence of character and possesses considerable erudition. If I happen to make some remarks upon some of his deduction, it is simply to impress the true significance of our sastras as regards food and avocations. I hope he will not take anything in personal reference. I know that there are many who have pet ideas resembling his own which require careful study before being made public.

The Vedas strictly enjoin that Brahmins should never join the army. The other castes are not forbidden from doing so. My friend has erred in thinking that the Aryan race, as a whole, is debarred from a military career. If Brahmins are strictly forbidden not to serve in the army, it is because they alone are fit to conclude peace in times of war and properly guide the government. So the reason for the physical degeneracy of Brahmins to-day will have no effect by this kind of argumentation, as we know that our forefathers, though they never served in the army, were far more strong than the military race of to-day.

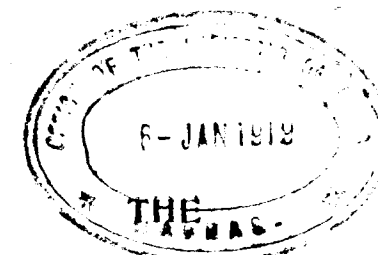
Then my friend likes to give up the ceremonies or rather desires to alter some of the rules relating to them, viz., abstinence from nutritious food etc. Here also he has

erred in thinking that the rule is for one and all, though in the case of flesh-eating non-brahmins, flesh is to be avoided during ceremonies. The rule is strictly laid down for Brahmins, as they alone are the custodians of purity and virtue. Moreover, it may be said that much depends upon the manner of eating and assimilation than upon nutritious essence the food contains. Vegetables which will create passion, are strictly forbidden because of the pure life which has to be led on those days by the Brahmin to bring *sreyas* to himself and his descendants. My friend will take objection even to fasting observed by many Brahmins and non-Brahmins up to the present day who are far more strong than many flesh-eaters, because of the scientific truth that much depends upon the (manner of) eating and assimilation. The contention falls down here also.

The last reason is simply due to not knowing the inner idea of our fore-fathers who, in their anxiety to safeguard the purity of the sect as well as of the race, laid down *sishtacharas* and also marriages within that fold. This contention will only hold good to Brahmins but not to other castes. If there is physical degeneracy in the said groups, it is due to other causes such as sedentary work and the pernicious character of the present system of education. I wish to say one word in this connection. In one of the previous issues my friend has said "That Brahmatejas superadded to Kshatriyavirya can alone elevate the Holy Land to her rightful place among the nations of the world". To obtain Brahmatejas, Brahmacharyam is of first-rate importance. Moreover, when we study the lives of Vasishtha and Visvamitra, can my friend enlighten me what Vasishtha did possess to subdue his rival, apart from *is Brahmatejas*? I may impress that Brahmacharyam can be had only by abstinence from nutritious food prescribed in the Sastras, fasting, adherence to the rules of ceremonials and marriages within the said fold. Let him not forget his old theory when he wants to put forth new ideas.

R. NATESAN.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY FEBRUARY 14, 1918. [No. 17.]

The Hindu Message stands for

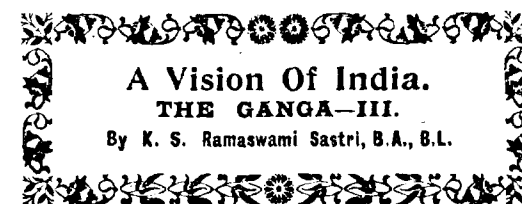
- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis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

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All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.



Sagara, fair Ayodhya's sovereign, vain of
power
And wealth and fame and strong imperial
might
Performed the holy Asvamedha rite
To prove his world-wide sway and win as
dower
A life of rapture sweet in Swarga's bower
Where heavenly Beauty blooms upon the
sight
And scents and sounds and sights and
splendours bright
Arrive upon the wings of every hour.
Then Indra hid the proudly prancing steed
Which was to wander through the realms of
earth
For one full year before the sacrifice.
The Sagaras then dug the earth with speed
In their defiant and presumptuous mirth
And in their mad quest made the oceans
rise.

The Hindu Message

THURSDAY EVENING 14, FEB. 1918.

The Viceroy's Opening Speech.

His Excellency Lord Chelmsford's inaugural speech at the present session of the Imperial Legislative Council is, doubtless, a performance which is more valuable for what it implies or leaves unsaid than for what it has put into clear utterance. Of course, the conditions of India and the world to-day render it almost impossible that one occupying so responsible a position as the Viceroy can freely proclaim all that he feels or wishes to say regarding the present position of affairs. The war is still dragging its weary, interminable length, and what the immediate future will bring no one can say. The Russian revolution and the Italian retreat came quite suddenly on us. How events in Turkey and Austria, or even in Germany are going to shape themselves no one can confidently predict. Meanwhile much is expected from the vigorous participation of the American forces in the campaign which will commence in vigour on the Western front with the return of spring. If this anticipation is realised, it may do more for the cause of the Allies than any purely internal troubles happening in the enemy countries, or their mutual recriminations and dissensions, can do. In India the Secretary of State's mission is fairly ended, but he still remains with us, apparently pursuing further the aims for which that mission was undertaken. Under such circumstances, it would be absurd to

expect that His Excellency Lord Chelmsford can do anything more than issue the message on the present situation contained in his inaugural speech.

We have referred to the significant implications and silences of the speech. First, we must dwell on the topic which is paramount at this moment in the hearts of all Indian politicians, and even of Indians at large,—the question of self-government. To India it is a question of life and death,—not only because, we feel that, until we secure, in full measure, at least the control of our finances, we cannot find enough food for the starving, famished and submerged fourth or third of our people, but also because we feel that we are destitute of the freedom which self government alone can secure to us, as it has done to the Colonies and Dominions of the Empire. We can also have no sense of national self-respect, nor cultivate the strength and spirit which are necessary to entitle us to consideration and respect as partners in the successes and achievements of the Empire. On this question, we think His Excellency would have done well not to have spoken at all, instead of making the semi-cryptic pronouncement contained in his speech. He said:—"I have every hope that the Secretary of State may be able to take home proposals embodying a sane and sober advance with future steps duly outlined so that, provided we get that co-operation on which the announcement of August 20th laid stress, we shall be able to progress towards the realisation of responsible government." This sentence seems to be an ominous confirmation of the leakages which we have had, in the columns of certain Anglo-

Indian papers regarding the agreement or decision arrived at in the Conference of the Provincial Satraps with the Viceroy and the Secretary of State. The Indian people, we feel assured, would not care to receive self-government in minute doles and dribbles,—in department after department—as outlined in the scheme of the shadowy and irresponsible politicians of the Round Table. We trust that the Viceregal utterance above quoted means no such thing, and we fear that it will only result in rivetting further our bonds of political enslavement instead of setting us firmly and steadily on the road to freedom. It will also set at large the never-ending, still beginning, but for the moment pent-up, forces of agitation all over the land. The Indian people have ever been inclined towards a settled and peaceful, though not a languid, life. It is the ever-growing suffering, and the uncomplainingly passing away in untold millions, of our people from the effects of starvation, disease, destitution, and famine, and the contemptible treatment accorded to us as a *dependent* nation incapable of self-respect and unfit for self-government that has roused discontent in us and reconciled us to this life of constant agitation and growing unsettlement for an entire generation and more. We appeal to His Excellency the Viceroy and the Secretary of State to give our people the assured prospect of a peaceful life and the sure promise of an uninterrupted record of internal progress, by making over to us such a measure of financial control as will make the Indian executive a factor of Indian national advance such as can be utilised for making this land and its people rich, strong, respected, and

free. We appeal to them to remember the dictum of His Honor Sir James Meston, when taking leave of his Council at Allahabad on February 6th, that "with the growth of political liberty, every form of liberty must grow."

In the *second* place, the Viceroy's pronouncements in regard to India's business relations with the United Kingdom do not seem quite satisfactory to us. India has fully recognised the practical exigencies and difficulties of the situation arising from this most destructive, most disheartening, and most dangerous of all wars. The manner in which India has borne its share of the brunt and burden of war has been fully acknowledged on all hands, and so we are entitled to demand that all business relations not only internally within the limits of India, but with the United Kingdom and all other countries, should be regulated according to the soundest principles of economic science, whether they relate to commodities like tea and rice which are "not held to be of essential national importance" or salt and cloth which are of such a kind. His Excellency speaks of prices in regard to tea which will give "a reasonable amount of profit to the gardens in this country," and of prices in regard to rice which will give "a reasonable return alike to the cultivators and millers." Of late there has been a great deal spoken in regard to the necessity of dealing with "profiteering." We trust that His Excellency's pronouncement in regard to what is "reasonable" as profit or return in the tea and rice trades has no reference to "profiteering." To deal rightly and successfully with "profiteering" is a matter of consider-

able difficulty, and may easily result in much individual injustice and hardship. Economic laws must be allowed free scope in a country so exceptionally situated as India. When we have self-government in the full measure now demanded, and especially when we control our economic policy and the power of the purse, we shall be enabled to manage our commercial and industrial interests with the freedom or restraint consistent with so altered a situation.

Why a change has been made in the rules of procedure for the discussion of the financial statement, as announced by His Excellency, has not been made clear to us. They can only be tested in the actual working. The consent and counsel of the non-official members of the Council has not been taken before they are introduced and enforced, and so they seem, *prima facie*, objectionable. But we think that any set of rules can be made to appear reasonable or the reverse by merely discussing them on abstract or *a priori* grounds. Hence, it will be well to wait and see whether the new rules prove beneficial or not to those who have to transact business in the Council on behalf of the public.

Political Crime and Political Agitation.

We have no sympathy with any kind of crime, whether political or non-political. If any one commits murder, or engages in a conspiracy to subvert the Government, or indeed even infringes the existing law, the author of such outrage must be punished according to the provisions of the law. It is simple madness to feel or express any sympathy, simply

because the motive underlying the crime is political. We know, indeed, that if a person overthrows the existing authority in armed conflict and the result is a needed change in the system of government, he is honoured with the title of a patriot among his contemporaries, and his name goes down to posterity crowned with laurel as a public benefactor and a heroic martyr for liberty; if, on the other hand, he fails, his name is branded with infamy as a rebel and history condemns his action as the blackest of all crimes, the crime of disturbing the social order and attempting to overthrow public authority. Nevertheless, we hold strongly that the existing law, whether it is right or wrong must be obeyed, and any one who violates it must be punished according to its provisions. A man for instance, who engages in a conspiracy to overthrow authority, may have had the patriotic or altruistic aim of reforming the existing system, but yet he is a criminal and must be treated as such.

So far there is no difficulty. It is when we are concerned with political agitation that we encounter difficulties. The idea of holding public meetings to make representations to men in authority is nothing new to us in this country. In the Tamil land at least we have always been familiar with what is known as the gathering of a *Maha-Nadu* (great popular gathering or assembly). What is new to us is that Government should make the endeavour to deal with it either by taking measures to prevent it, or to strike at those who have taken part in it.

We have already said that the law as it exists must be obeyed by all. From this it follows that any one who, in addressing a public assembly incites

people to disobey any existing law, is liable to punishment under its provisions. But one who simply discusses the merits and defects of the present system of law or government certainly commits no crime, and ought not to be punished. To punish him is only tantamount to the declaration that, in the opinion of the Government, whatever is best.—a proposition to which no one can give his assent. All public speakers who keep themselves within the proper limits of criticism ought to be free to expose the faults of law or government as it is. In theory all will easily assent to this proposition, but the question is whether public speakers are responsible for the crimes committed by those who, under the impulse supposed to be received from their utterances, which are in themselves unobjectionable, commit acts which are calculated to bring them within the purview of the criminal law. Such cases are of frequent occurrence, and it does not happen that, in all of them, government resolves to strike at the public speakers or critics themselves. To do so would be to take leave of all reform, and also to render impossible the legitimate endeavour to form a healthy public opinion in favour of reform. In those cases where government strikes at them, experience shows that, in all civilised countries, governments are more often in the wrong than not. We think that public speakers or agitators, so long as they keep within the limits of the law, should be free from all danger and trouble, and that no connection should be established between their utterances and the breaches of law committed by others,—for these latter must be assumed to be able to understand their true import, and so

the responsibility lies with them and not with the remoter or unconnected authors of the legitimate and legal criticisms which have either been misunderstood or perverted from their rational aim and intent.

We now pass on to the preventive measures usually taken by Government to suppress public meetings or speakers out of the expectation that, even where certain utterances are unexceptionable in the eye of the law, the impulses emanating, or likely to emanate, from them are likely to result in a violation of the law and public order or in a defiance of public authority. Such preventive measures are usually of two sorts,—deportation or internment. We are strongly of opinion that these measures usually aggravate the very conditions which they are intended to prevent and only tend to weaken the credit and prestige of the Government. Our Anglo-Indian contemporary, the *Madras Mail* says:—"The power of deportation is essential but for rare use, and there can very seldom be a case in which, at any rate after some lapse of time, the main reasons for deportations cannot be given. So, too, with internment." We dissent from this view. In many cases the reasons cannot be stated without prejudice to the interests of Government and the public, and in several others the reasons might, if subjected to rigorous scrutiny, be found to be insufficient or even beside the mark. Where, in consequence of such circumstances or otherwise, the result is loss of prestige to Government, the evil done by the Government's entire policy far outweighs any temporary advantage, real or imaginary, resulting from it. Especially does the prestige of Govern-

ment suffer where the person interned or deported is a man eminent in art or letters, or one who is a popular favourite of some kind.

There is also another serious evil arising from these measures, especially when the Government is unable, for one reason or another, to publish a full and convincing justification of their policy. They very often help to confer a cheap notoriety or martyrdom on even small men. To these their subsequent elevation to the status of national heroes is ample compensation for any temporary inconvenience or injury entailed by the Government's dealing with them.

Lastly, where the opportunity for the popular agitator is furnished by the existence of a felt public grievance, it is the duty of Government to make timely concessions, as such concessions are more effective for purposes of prevention than deportation or internment. In all such cases, repression is always a mistake, and sooner or later the Government have to retreat, slowly or hurriedly according to the nature of the situation created by their own measures, from their original position. This is both humiliating and foolish. A wise Government which has the courage to remove public discontent by devising remedial measures always makes up in substantial strength for any imaginary loss of prestige it might for the time incur. Truly did John Bright say on a memorable occasion,—“*Force is no remedy.*” The true remedy is to remove discontent by conceding the public demand.

Notes and Comments.

The Hon'ble Mr. B. V. Narasimha Iyer is certainly not the first Brahmin who is going to England on what he (or others)

may consider to be a public or patriotic purpose. Nor are they right who think that those who go to foreign countries for their own educational progress do not serve the country's interests. Moreover, in these days Hindus who have returned after a residence in foreign countries find no difficulty in getting admission into their own families, and, to some extent at least, also in Hindu society. Why, therefore, he should make a fuss about getting public promises of re-admission into caste, which after all might prove in several cases shadowy and misleading, is, we confess, a mystery to us! We do not wish to attribute motives, for we are of opinion that in most cases, men fail to read motives aright. The Hon'ble Mr. Narasimha Iyer ought, as a Hindu to observe the injunctions of the Rishis, and not at all to care what this man or group of men will do. Manu, our greatest teacher of Dharma, says that Dharma alone follows the soul in its progress to other states of existence after we leave this body, and so we must lay by a store of Dharma according to the shastras, and not what our own reason or passion sets a value upon. Even the Veda enjoins on us to follow the precepts of Manu as the “Medicine” for all the evils of life. Hence, our opinion is that Hindus, and especially Brahmins—who are the appointed “guardians of the treasury of Dharma”—must care more for the strict observance of the shastraic ordinances of Dharma than for any purely personal or public aims. There are, also many who, like ourselves, hold that agitation in India is quite enough to secure all our present political aims and more,—that Brahmins should not de-Brahminise themselves further,—that, as men of other Hindu castes are not subject to the same shastraic restrictions, they may be paid their expenses and otherwise encouraged to undertake any political mission or agitation that may be required in order to advance Indian interests in England.

There are some Brahmins who are strict in their own observances of shastraic custom, but are prepared to see or even encourage, others to violate them, and feel

callous about the consequences to them and others here or hereafter. We think such men behave improperly, and their non-chalant selfishness is reprehensible in the extreme. If the shastras enjoin what is right, we must not only carry out their injunctions in our own daily life, but must disapprove of their violation by others, and even dissuade them from it. This is the right ethical attitude, whether we take the prevailing casuistical view of the West, or that which obtains in India. To act differently shows a sordid and execrable kind of Philistinism of which the consequences, when widespread, are moral deterioration, social disharmony, and political downfall.

..

There has been some agitation recently about the conversion of two Brahmin lads to Christianity in Madura and Tinnevely. Such conversions, though very rare, do take place now and again, and bring much dislocation in the Hindu family and even in the Hindu society. Hence all responsible Hindus should take care that they do nothing which will unsettle the minds of Hindu lads. In these days, however, men are led away by personal considerations, passing emotions, and transient interests of all kinds, and are not inclined to apply the eternal Shastraic test to know which action is right and which is wrong and to what consequences they will lead when we shuffle off this transient mortal coil. When even Brahmins openly violate the injunctions of the Rishis in regard to various matters of daily life,—when they openly follow the bad example of foreigners in matters like dining, smoking, dressing,—when they abandon openly their morning and even twilight worships and prayers and even the fortnightly and annual rites in honor of ancestors,—when they frequent and patronise openly the Y. M. C. A. restaurants,—when they compel even their women to imitate the fashions and habits of foreign women in various matters,—it is no wonder that missionaries are able to influence the minds of their Hindu students by telling them that Christianity is the original source from which these

admired institutions of the West have derived their inspiration, and so they must offer the homage which is due to it by becoming converts. It is an unquestionable truth that the home is the source of all lasting inspiration and influence. The home, therefore, must be kept strictly Hindu both in the inner spirit which pervades it and in the exterior forms, fashions, and usages which its older inmates observe. Where this is the case and the Hindu home is, in consequence, kept well-ordered and in accordance with Hindu traditions and authoritative shastraic injunctions, the fear of conversion, or of denationalisation in any form, cannot exist.

..

Moreover, the Hindus must realise the fact that they show themselves incapable of self-respect, dishonour their ancient culture, and ruin their fair name when they have to send their children for education to institutions maintained by Christian Missionaries or other foreign agencies out of their own funds and for their own purposes. It is, in our view, a great national disgrace and humiliation that we should not provide funds with unstinted liberality and even profuseness to be able to found our own Hindu Colleges and have them properly manned and managed so that they may retrieve their tarnished reputation in the eyes of civilised men. The Hindu boys, who owe their education to the efforts and sacrifices of the professors of proselytising creeds or those of foreign societies and agencies which are here for the prosecution of their own aims, will come to know, sooner or later, that their own co-religionists had failed to do their duty by them and had allowed themselves to be guided by purely mercenary considerations in sending them to be educated by the enemies of their faith, open and disguised. Most people may, indeed, fail to rise to this high level of dignified self-realisation and self-knowledge. But in these days there are Indians who are prepared to go any lengths rather than allow their pet views, passions, or interests to be frustrated or exposed. Such people,

whether Hindus or others, bring the most deleterious influences to bear on immature minds, with the result that these latter succumb and fall a prey to the unhealthy influences brought to bear on them. The Hindus, in special, ordinarily behave as if it is beneath them to have any leaders of their own,—even in small matters. Even young people—even those who are still students or have only recently left studying at college—want to air their own views in public on all matters and also to have their own organs and organisations for self-expression of the kind which commends itself to them. It is no wonder, then, that, in the midst of the mental, moral, and social anarchy now prevailing, several plastic young minds get unhinged, and plunge at once into the abyss from pure want of guidance or disbelief in the possibility of receiving any healthy or sane guidance.

..

If the Hindus want to improve the existing state of things, they must first regain their own sobriety and stability of mind, and not allow themselves to be thoughtlessly influenced by foreign ideals, organisations, leaders, or misleaders. They must also resolve to consult their own eternal oracles—the Vedas and the Rishis;—and they must not allow foreigners, or Indians trained in irrational methods of foreign interpretation, to interpret for them the ancient sacred records or authorities. They must form societies of their own learned men for investigation, and give wide publicity to the conclusions thus reached. They must also take care not to depart hastily, in the actual practice of daily life, from accepted ideals and standards of conduct and avoid doing or saying anything that would tend to unsettle young and immature minds. They must especially make their home a temple of truth, love, purity, piety, and learning. More than all else, they must make the Hindu materfamilias the power she deserves to be within the portals of the home and efface themselves there altogether. This is the position assigned to her by Manu, for he calls her the *Sri* (or *Lakshmi*) of the home.

The Hindu wife and matron is the purest of all gems, and the fairest of all flowers, in the world, and sheds the divine light of her life-giving love all over the home. This fact ought to be appreciated by every Hindu patriarch,—and not only the respect shown to her, but also the power and influence she enjoys in the household ought to be in the fullest measure of accord with it.

A Ramayana Harikatha.

By P. R. KRISHNASWAMI M.A.

Popular amusements! What a world of varied human activity are implied in them. Bear-baiting, bull-baiting, cock-fighting, hawking and falconry, dancing, and theatres and circuses, all are popular amusements and pastimes, and still how they can vary in the reflecting of human qualities! Tell a people's pastimes, one may be tempted to say, and I shall assert their character and qualities and prophesy their destiny.

In India, among the Hindus, the highest and most popular of popular amusements, who will deny, is a Harikatha, the story of God, the Omnipotent and the Eternal? Where do the highest and the lowest congregate with devotion, enthusiasm, love, reverence, and humility, except at a Harikatha? Man, woman, and child alike, how completely they can be charmed, pleased, edified, and contented by a Harikatha! A Harikatha is not a musical performance and still it is musical. Indeed, the witchery of words with the witchery of sense, where else can they be blended to greater effect than at a Harikatha? A Harikatha is not a dancing performance. And yet the grace, the lightness, and quickness of the movement of the limbs of the body, how expressively and aptly they can add effect in the expounding of the Divine Tale of the Harikatha? A Harikatha is the most perfect orchestra of the Hindu genius, not of musical instruments alone, but of the harmony of the raptures of the soul, with the raptures of the body and the raptures of the mind.

The leading citizens of Kumbakonam conceived sometime ago the happy idea of running a complete series of Ramayana Harikathas by one of the most reputed Bhagavathars of the South. Such an organisation falling in most harmoniously in the scheme of Hindu life would seem not to need any special mention. But Hindu life has latterly turned to other attractions and distractions too, so much so, that the organisation of a legitimate institution has to be achieved with persevering effort.

The first of the Kathas came on a Monday a few weeks ago. Precisely at half-past four, as advertised, was gathered in the holy precincts of the Sri Ramaswami temple one of the largest and most well-ordered assemblies to listen to a Harikatha on the origin and meaning of the Ramayana. The place was chosen with great appropriateness—in the wide temple verandah running by the open corridor round the shrine of the temple. Nothing of the sordid modern world catches the eye there. All is holy, sanctified ground. All about you, in stone and coloured painting, breathes Faith in the one Great Eternal. The episodes of the Ramayana are painted in colours on the walls in the covered verandah. He who runs can read the great epic of the Hindus visualised there in pictures of the great actions belonging to it. The simple temple verandah needed none of the precautions of modern "ventilation principles." No vulgar windows stare in the face. The sky was bared to you near you, and your vision could extend to the Infinite!

A Harikatha differs from every other form of a popular entertainment by its elaborate preliminaries. After the various musical instruments are attuned and the Song of Praise, Prayer and Invocation sung, the Bhagavathar expounds the (untranslatable) *punyam* to the different classes of his audience, of attending the Katha. The Brahmin can hope thereby to become a prodigy of wisdom and knowledge, the Kshatriya a world-wide Emperor, the Vaisya, the king of his trade, and the Sudra, the pattern of his class. The audience sacrifices none of its Reason

when it receives with acclamation such a statement. The thing is, Reason has no place at all there, the audience is united in a single-hearted Faith, and Faith does not question the proportions in which it is itself commended. Then the audience is once again reminded by contract of absorption in worldly affairs, and the much-needed escape into a Harikatha for one's salvation. When Wordsworth wrote:

The world is too much with us, late and soon,
Getting and spending, we lay waste our powers,

all Europe might have worshipped him for his truly poetical sentiment, and India might follow too, to praise the inspiration of the lines, and yet it is of the commonest knowledge among the Hindu people. It is just to guard itself from "giving its heart away, a sordid boon," that it has devised numerous vigils, fasts and festivities, and among them Harikathas. In a Harikatha a Hindu audience is visibly transported into a far higher world than this. The melody of music, the humour and good sense, and above all the artistic narrative of the progress of the soul towards immortality, all unite to pluck the hearts of all into a nobler and abstracted world ecstasy.

The Bhagavathar next prefaces to the audience his own modest part in the exposition of the Divine tale. The name of God is the secure ground on which he takes his stand. The name of God pervades all that is in India. Men call each other most frequently in the most hallowed, sweet names of God, and the beggar in the street cries in God's name to get his alms from the householder. The Bhagavathar's modesty is once again couched in hyperbole, but as has been said before, nobody is in a mood to resent such hyperboles. You may presume to add a speck of gold-dust to a mountain of gold, light a farthing candle to add light to the bright sunshine, or enrich the ocean with a pastry gem, rather than the Bhagavathar presume to expound the Divine Tale. But the good man is like a sieve which lets pass away "the faults thick as dust" and retains the few precious things that will be uttered.

And then at last to the Ramayana,—and not even then the Ramayana itself, but its Prologue. The story of Ambarisha, his penance for progeny and for the everlasting grace of God, and God appearing to him to grant his cherished prayers,—the narrative progresses from point to point lightly and rapidly with passion, eloquence, and grace, and alternating in song and speech. The Sanskrit couplets of Valmiki, verses in Tamil, songs from Telugu, tripping Marathi lines from Tukaram or Tulsidoss, all combine to vary the fund of the Harikatha genius. Has not India with all its bewildering diversity of languages still the most striking principle of unity? Is not all the diversity of tongues shaped only for the one common eternal worship of Vishnu? Tulsidoss in Marathi, Kamban in Tamil, or Molla in Telugu, are they not all allied in affectionate and sacred fraternity to the one Valmiki of Bharata Varsha?

In a Harikatha you fully realise the enchanting music and melody of Sanskrit sounds. The simple, seemingly dull and monotonous couplet of Valmiki, what thrill and sublimity does it not acquire in the act of the Bhagavathar. The melody of Telugu, the subtle music of Tamil, and the tripping measure of Marathi, how they all form worthy components in the orchestra of the Hindu Harikatha!

And then the story of King Ambarisha—Vishnu would make trial of the singleness of his devotion to Himself. He assumes the form of Indra, the Lord of the Devas, and appearing in his celestial robes, declares himself at the service of Ambarisha. The latter opens his eyes, relating his meditation, but only for a little time; for he could not be enticed into being distracted from meditation on his great God, even if the object of distraction offered itself in the great lord of the immortals himself.

The goddess Lakshmi is by the will of God born as daughter to Ambarisha. The maiden of divine lustre has to be paired in holy wedding. The Sage Narada and his pupil are on a visit to King Ambarisha, and each is smitten with love for the damsel.

Sage meet kings, and devotees are admitted to converse with the great God. How frequently in all these we are reminded of the fascinating forms of ancient courtesy, of ancient politeness and ancient worship! The monarch rises from his throne to greet the sages at the Palace entrance, the feet of the guests are washed and all "other ablutions offered." And then, ancient worship, what priceless lessons it should not convey to us for all times! The Bhagavathar formulates with none of the consciousness of the self-importance of a Carlyle, that the world's good depends on the worship of the truly worthy, and that the worship of the unworthy would presage the corruption and fall of the world.

And passing over other details necessary to continue the narrative, let us note just one incident. The sage Narada and his pupil for a time forsake in ignoble pride the faith in the Almighty,—let us say through human temptation. But torn by desire they have again to implore the Almighty for aid. The Almighty smiles and grants the boon. This is the cardinal faith of the Vaishnavite devotee. True worship and single devotion win for all time command over God's eternal favour.

We will stop here in our account. The deep, profound, and enchanting significance of the Hindu Harikatha has been essayed to be brought to popular attention here. If there are people in the world who believe that India's religiosity was only of the past, let them witness a Harikatha, and make their inferences from what they see there. The essence of India to-day is to-day, as it has always been, that of the deeply religious. India is the eternal home of the ecstatic realisation of the great ardent faith in the Omnipotent, benevolent Vishnu. Material desires come over her sons, and petty struggles of human existence may seem to absorb them, but the one deep current of her life is in her Vaishnavite faith. The faith may need new prophets to capture the hearts of India once again, in its enduring peace, and then India will scorn her mundane consciousness, of political reform and industrial development, railways and hos-

pitals, education, and co-operation, and all the hundred other features of unpoetic and ungodly material life.

"The Fast bowed low before the blast,
In silent deep disdain
She let the legions thunder past
And plunged in thought again."

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

The poem begins with an extollation by the gopis of the particular month and day in which it was granted to them to reach the Lord unreservedly and lay their hearts bare to Him. The month was Margali, the month which, of all the months, the Lord identified himself with; the month that to the Devas corresponds to our उपसु or early morning (being the last sixth part of the Dakshinayanam, which is their night, preceding the Uttarayanam, which is their day); the month which like the shadow of the Lord, वासुदेवतरच्छाया, is neither too warm nor too cold, नातिशीता न घर्मदा; the month in which Satvam, the first and the highest of the three gunas or principles of Nature, reigns uppermost. And the day was a full-moon day. The day when, out of all eternity, the wandering soul who had strayed so far away from the right path by reason of his selfishness engendered by his ignorance of the true nature of his self, is enabled to understand his folly and turn to the Lord, who in the immensity of His love and affection was never able to give up the erring soul and continued to prelude and follow him unawares as *Antaryami*, even in his crooked ways and sustain him against total annihilation, like unto the fond mother who would not appear before her loved but mad and wicked child, lest its ignorant and foolish rage against her be roused and work its harm on the child, and yet would feed it by an unseen hand, that it may not starve and die and shatter her never-ending hope of its eventual recovery from its temporary malady;—is it not worth engraving in gold? Can it be too highly extolled? It is the only day that counts in life, and exclaimed

by Akroora, when he was sent to Gokulam to invite Krishna to Kamsa's Court and accompany Him thereto:

अय मे सफलं जन्म सुप्रभाता च मे निशा ।

यदुन्निद्राञ्जपद्माक्षं विष्णोर्द्रक्ष्याम्यहं मुखम् ॥

It was only natural that the best of months competed to have the honour of containing the day on which the gopis went to the Lord, and the moon lent her highest brilliance to glorify it, because the creation cannot but obey its Author and act in accord with His purpose. The rest of the opening stanza containing a brief summary in somewhat veiled language of, *first*, the nature of the goal or the highest object of human attainment; *second*, how (i.e., through or by what means) it could best be attained; and *third*, the qualification required of an aspirant who wants to reach that goal through that means. "Wealthy girls of the abundance-flowing *Ay-pādi*! the best jewelled ones!", exclaim the more advanced gopis, "the son of Nandagopa, the sharp lancer and severe doer, the lion-cub of Yasoda, the beautiful-eyed, He whose form is so tranquilizing, whose eyes are red like lotus, and whose countenance combines the best in the sun and the moon, Narayana, himself, will surely give us, the *parai*; come forth, those who would engage in this peevance to the commendation of the world and wish to have an immersion". The immersion here spoken of is really not the dipping of the gross body into water, which only removes the external and not the internal heat, but the union of the individual self and the Universal, the drowning of the former in the cooling knowledge of the essence (स्वरूप), the form (रूप), and the glory (गुण) of the latter. And the real *parai* which they want, and hope to get from the Lord, is as we shall find expressly explained by them later on, everlasting *kainkaryam* or service, service having no tinge of selfishness, in the object, in the making or in the result. Union with the Lord and everlasting unselfish service at His feet are then the goal or the object of attainment, and the means of attaining it is the Lord Narayana Himself. Who can venture to say that the Karma, (action), the Gnana, (knowledge), the Bhakti (devotion) or even the Prapatti

(self-resignation) of the feeble soul which so much owes its incarnation, its sustenance and its tendencies to the Lord Himself, is the *means* for the attainment of the Heavenly Bliss from which there is no returning, than which there is no higher object to be strived after. The *means* and the *end* could not be so disproportionate. One might as well say that a kingdom granted to a person, was *purchased* by the lime fruit he carried to the donor as a mark of respect. The goal is purely the voluntary gift of the Lord; Karma, Gnana, Bhakti and Prapatti only befit us to be its recipients. Even these are not absolutely necessary. It would be sufficient if we do not deny the very existence of the Lord and run away from him, if we do not pilfer our self and set it up as our Lord, if we do not refuse to receive the gift which He has always been ready and willing, nay, anxious, to make. This is what is conveyed by the exclamation "come forth those who would engage in this penance and wish to have an immersion". The only qualification required of the aspirant is the mind to receive. Let us give up our "I-ness" and submit to the Lord and He will surely take care of the rest. No father ever neglected any son who was not unruly. This was the inestimable jewel of the gopis, this was the wealth and the abundance that filled their village to over-flowing. Can it be otherwise, seeing that the Lord, the Universal Soul, was there present, as Krishna, the son of Nandagopa and pride of Yasoda, with his charming appearance, lotus-like eyes and dazzling countenance burning with love and affection to his devotees.

The second stanza deals with how an aspirant who believes in the attainment of the goal by means of the Lord himself, would behave and what he would do. This is the Prapanna, one who wants to follow the course enjoined by the Lord, in the famous couplet, called the *Charama* (or the last) slokam as it deals with the last and the best means of reaching the Lord:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
"Resign all Dharmas and consider Me the only means. I shall make you free of all

sins. Do not grieve." There has been a good deal of controversy over the real meaning and import of this plain sloka, a good part of which, at least, is in my humble opinion, attributable to the non-conception or mis-conception of the various standpoints from which commentators have looked at the sloka. But let that pass; we will not have anything to do with controversies which do not edify anybody. All are agreed that the man who simply gives up the Dharmas, which are the duties enjoined by the Lord on each individual according to his birth and position in life, is not a Prapanna. Real faith in the Lord as both the means and the end, never tends towards idleness. The observance or doing of the Dharmas without caring for the result, the rooting out of selfishness and individuality in their observance, these are the initial stages. Such observance of the Dharma is called Karma Yoga and is practised by some as the means of reaching the Lord. But the Prapanna's standpoint is different. Not only Karma Yoga but Gnana Yoga nay, not even Bhakti or Prapatti, is to him the means of reaching the Lord. This is why he resigns them all; but he welcomes them in another capacity, as the end itself. Karma Yoga is not now the means of reaching the Lord, but the loving service of the Lord, service for its own sake. Gnana Yoga now merely enlightens the true nature of the individual Self and the Universal or the Lord. Bhakti merges itself into the longing for service which is now the end. And Prapatti, the *acceptance* of the Lord as the means, identifies itself, when it is understood that even such acceptance is not the means but the Lord, with the knowledge of the entirely dependant nature of the individual self on Him. A Prapanna is, therefore, not the hateful idler. Listen, then, to what he would do and what he would avoid. Say the gopis, "we would sing the feet of the supreme Lord who gently sleeps on the Milky Ocean and take no ghee, no milk. We would bathe in the early morning but not paint our eyes or tie our hair with flower. We would not do what great men have not done, or speak evil. We would dispense alms and charity and take pleasure in thus sustaining our-

selves". The keynote for all this will be observed to be complete unselfishness. Ghee and milk, and eye-paint and flower denote luxury, and their enjoyment is entirely foreign to a Prapanna. His whole time is taken up in acclaiming the Lord, who out of his own kindness has been pleased to meet us more than half way by coming down and reclining on the Milky Ocean, and cheerfully serving Him by observing the duties imposed on him according to his birth and station in life and society, for their own sake and not for any further end. A branch of this service, or one of the duties imposed by the Lord on an individual is the giving of charity and alms, the imparting of the light which lies in him to his fellowmen in accordance with his own capacity and ability and the capacity and ability of the recipient.

(To be continued.)

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(Continued.)

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

And many other valiant men who are ready to lay down their lives for my sake, who wield diverse weapons and missiles of war, and who are masters of the art of war.

NOTES :

1. त्यक्तजीविताः There is in this word an undercurrent of suggestion—not voluntary but involuntary and inauspicious—that they had already lost their lives for his sake.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥

Yet our force protected by Bhishma is not sufficient, while their army protected by Bhishma is sufficient.

NOTES :

1. अपर्याप्तं has been said to mean (1) insufficient, or (2) unlimited while पर्याप्तं means (1) sufficient, or (2) limited. But the first-mentioned meanings are more in keeping with Duryodhana's character and the general spirit of the descriptions of the contending hosts in this chapter. We have already stated that Duryodhana was inspired by fear. A greater number of heroic leaders who blew on conches with specific names is stated on the side of the Pandavas than on the side of the Kauravas. The blowing of such conches is said to have inspired the Kauravas with fear. Duryodhana had also a lurking, though mean and unmerited suspicion, that Bhishma favoured the other side. It is further noteworthy that Duryodhana, though his army consisted of eleven *Akshowhinis* while that of the Pandavas consisted only of seven *Akshowhinis*, had already called the latter as *महती चमू* (great army). He had already described the great warrior on the side of the Pandavas as equal in prowess to Bhima and Arjuna. Above all, there was the fact of Sri Krishna being on the side of the Pandavas.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्मयेनाभिरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥

Therefore, let all of you, each stationed in his place in his respective division, guard Bhishma.

NOTES :

The presence and inspiration of the generalissimo are important factors in warfare everywhere and especially so in oriental warfare.

तस्य संजनयन् हर्षं कुरुदः पितामहः ।

सिंहनादं विनयाच्चैः शंखं दध्मौ प्रतापवान् ॥ १२ ॥

Then the valiant and aged grandsire of the Kurus (Bhishma) blew loudly on his conch Simhanada (of the lion's roar) in order to cheer him up.

NOTES :

1. Bhishma saw Duryodhana's faintness of heart from afar and blew a high and loud note on his conch to hearten him.

2. The verse shows that Bhishma was valiant (प्रतापवान्) though old, unlike Duryodhana who was a coward though young.

3. तस्य. Some commentators say that it may refer to the army of the Kauravas, or to the army of the Pandavas as a sign of the commencement of military operations and an assurance that they will be given an opportunity of showing their military prowess, or to Sri Krishna as the occasion—divinely predestined—for manifesting the object and the glory of His incarnation.

ततः शङ्खाश्च कर्णश्च पणवानहगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलाऽभवत् ॥ १३ ॥

Then conches and kettledrums, tabors and drums, and the cow-horns were simultaneously sounded; and the noise became deafening uproar.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशखं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्ताविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

Then Krishna and Arjuna, seated in a great chariot to which white horses were yoked, blew their divine conches—Hrishikesh (Krishna) blowing the conch Panchajanya and Dhananjaya (Arjuna) blowing the conch Devadatta. Vrikodara (Bhima) of terrible deeds blew the mighty conch Poundra. King Yudhishtira, the son of Kunti, blew the conch Anantavijaya. Nakula and Sahadeva blew the conches Sughosha and Manipushpaka.

NOTES:

1. माधव means the lord of Sri, the goddess of fortune. The word hints that success was to be on the side of the Pandavas.

2. The separate mention of the warriors and their conches in the army of the Pandavas shows its real might in spite of its smallness of numbers. It was fighting on the righteousness; the noblest chivalry of the time was on its side, and the grace of God was upon it. (To be continued)

Laity versus Medical Faculty.

BY S. P. THIAGARAJAN.

Writing to the Editor of this journal, soon after its inception, I had given it as my opinion that the Tuberculosis Institute at Madras is a gigantic waste of public money. And it was my original resolve to deal with this in the *Pencilings* that appear in these pages. But the controversy on this subject in the daily Press, to some extent lightens my task. It has been said that, when a certain set of men fall out, honest men get their own; and this controversy should have shown the careful reader something of the way in which remedies are bolstered up by the Faculty. It will have strongly confirmed my contention that logic is not among the strong points of the Faculty of Medicine.

Tuberculin has a strange history of its own—which the reader will see for himself in subsequent issues. I shall prove from unimpeachable medical testimony that the whole question of "tuberculin" treatment is in the region of antiquity and doubt: that the various tuberculin dispensaries, now sought to be established throughout the land, though they may feed the hungry members of the Faculty, are in reality "tuberculous" dispensaries. All this will be for readers of our subsequent issues. The present article has altogether a different genesis. Most laymen who know anything of the quackery of Western medicine would be stung to the quick by the audacious assertion, regarding laymen and medical questions, of the present Director of the Tuberculosis Institute at Madras. Though his short letter to the "Hindu" is, between the lines, confession of utter defeat, he has not the grace to retire modestly, but should indulge in dexterous mud-slinging. But, before I have fully done with the claims advanced for Tuberculin, the wonderful Doctor, as well as the Faculty, shall know that the Laity, whose hard-earned money is squandered on maintaining an army consisting mostly of quacks, have as much and still greater right to decide on controverted medical questions. And were it not for "the language of nonsense" which they invent

for every new remedy and for every disease they cannot diagnose, the Laity can give some points to the wonderful Faculty in the matter of curing disease.

We do not wish to hurt or to wound the susceptibilities of medical men. The art of healing appeals to mankind as nothing else can. Its most successful achievements have been accomplished when pursued on *Nature's lines and with Nature's aid*. Medical progress has been, and is, hampered with a curriculum and pharmacopæia, both of which are not only out of date, but are overladen with and burdened by cults and quackeries. Many of these modern practices are worse than anything we hear of in the witcheries and enchantments of the past. If they could be considered apart from the prestige, *esprit de corps*, etiquette, and false professional glamour by which they are surrounded and upheld, they would not only be scouted as insane and preposterous, but rejected and condemned by the profession itself.

The truth is, there are fashions in medicine as in millinery; they are started; they flourish; they pass away; but the permanence of any medical fashion might be secured if fortified by endowment. Of course, it would be absurd to charge medical men individually with defending; say, vaccination, because of the gain attached thereto. But as Hobbes observed of mankind in the gross, "Even the axioms of Geometry would be disputed if their interests were peculiarly affected by them." And as Mr. Balfour once observed, "Everyone who will look through the history of medical opinion as regards public health during the last fifty years, and the amount of money spent in obedience to medical opinion, will find as great a crop of errors and as large an expenditure of public money which subsequent knowledge has shown to be ill-spent as anything connected with the Army and Navy.....as long as the House of Commons is not entirely composed of men possessing Solomon's wisdom, so long shall we, acting on the best opinion we can obtain and which science shall give, commit errors which the science of the next day will say have been of the grossest description." In the face

of such a statement, we think even Dr. P. S. Chandrasekhar will lose nothing by being more modest in his claims for tuberculin in "specialist" hands. But the mischief of it all lies not so much in Dr. Chandrasekhar, nor even with the Faculty. It is all due to the State's "infamous record of calamitous blundering" in matters of public health: Our readers know that "The State Medical Service in Mesopotamia, Gallipoli and elsewhere in this war has, been a scandal that cried to heaven."

As an English contemporary very pertinently remarks, the State "has committed its conscience and common-sense into the case of a close corporation of medicine men, the most narrow, bigoted and unscrupulous of trade unions, which it has endowed with an unhealthy monopoly of prestige and practice and profit; a parasitic profession making its living from disease and therefore dominated and biassed, consciously or unconsciously, by that essential fact: a body which has attained such sinister power that we have lately seen it actually defy the injunctions of Parliament in the matter of recruiting. It has even repeatedly vetoed an attempt by the War Office to employ an *unqualified* though experienced practitioner in the repair of broken soldiers."

Such a body acquires an almost irresistible momentum and independence of its own and would be able to go like a steam-roller over dissentient minorities. And it was the consciousness of belonging to such a body that emboldened Doctor Chandrasekhar to administer what he probably thought a rebuke to another medical gentleman. If I understood him correctly, even Dr. M. C. Nanjunda Rao only objected to the present location of the dispensary; and he advocated, with his professional instinct, the opening of more such dispensaries in the country—though he had a word to say against the danger of tuberculin being used indiscriminately and by non-specialists and owing to an entirely wrong diagnosis. All these are the baneful results of the Government lending their ears too easily to the trade union which is its medical adviser. These evil results we see most in England, and they are rapidly invading India. To

cite one example, "the voice of the Eugenist Crank is heard in the land, calling for all sorts of enactments which aim at the regimentation and supervision of the proletariat. As it is, the poor man can hardly call his soul his own, let alone his body."

But for us of Madras, rightly or wrongly, and whatever the wails of Dr. Chandra-sekhar, tuberculin has been translated to politics and made every man's business; whilst the interest created by the endowment of a Tuberculosis Institute deprives its medical advocates of judicial authority in the controversy. Rather than lecture to us of the laity, let that redoubtable son of Euscalapius realise that as an interested party, he is out of court in this controversy. It would be as reasonable to expect slaveholders to denounce slavery, or protected manufacturers to advocate free trade as for those whose professional prestige and advantage are involved in a particular practice to speak the truth about it. Let us be reasonable. Do men gather grapes of thorns, or figs of thistles? We should not, indeed, require of average human nature the virtue of its rarer forms. Like all monopolies, tuberculin and tuberculosis institutes endowed by the State, will be defended with unanimity from within, and must be attacked and overthrown from without—nevertheless be it said with some assistance from within, and that assistance most efficient, as our readers will see by and by. But, say they, it is a medical question and we may leave it to medical men to settle—it is the *vis inertia* of the community that speaks. And again it will be said that a majority of physicians approve of it. To the first apology for thoughtlessness, we say—"the Tuberculosis Institute is paid for out of the public pocket, and whatever the evidence adverse to its usefulness, it will be upheld by those who profit by it. If those who pay do not object, those who are paid never will. In face of common human experience, we cannot hold it will be otherwise." To those who take the second objection, we quote the opinion of Professor Dobson, M.D., Professor of Physiology, Pathology and Hygiene, New York, who says—"A majority of physicians does not matter, because this majority once opposed Harvey's discovery about the circulation of

the blood, this great majority has, a century ago, bled and slaughtered thousands of people, this great majority has always hindered each true progress in medical science."

For the present we have done with the subject, though not with Doctor Chandra-sekhar. The pathological aspect of every medical question is regarded as hallowed ground; but, even a "man in the street," as Mr. Balfour once observed, may sometimes possess knowledge equal to that of a Cabinet Minister. Although I lay no claim to such special knowledge as the Doctors, it is yet possible to collate the views of scientific minds. And if these lines should catch his eye, we would earnestly entreat Dr. P. S. Chandrasekhar to ponder deep on the wise words of Southwood Smith. "If with the *Times* newspaper I have condemned dogma as out of place in medicine, if I have argued for breadth of view and philosophic insight against a narrow specialism and a too rigid professionalism, it is not with a desire to disparage the magnificent and industrious researches into all departments of pathology which have become so striking a feature of modern times. It is rather that I may emphasise the greater necessity there is that the true student of sanitary science should, like Faraday's true philosopher, be 'a man willing to listen to every suggestion, but determined to judge for himself. He should not be biassed by appearances, have no favourite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons; truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the temple of Nature'. He may be the object of ridicule by the ignorant, or the target for scorn and criticism from those whose vested interests his duties require him to disturb; but the true sanitarian intent on enduring work will not suffer such to distract him from his task. The temple of Hygeia needs many hands and various arts to complete it and adorn it, and in the building of that stately edifice each one of us may play a humble part." The Italics are mine throughout.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Red Vase Press, Rangoon.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY FEBRUARY 21, 1918. [No. 18.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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A Vision Of India. THE GANGA—IV.

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

And in a cave below the deepest deep
Dispelling by his self-effulgent light
The darkness dire which baffled human sight
Kapila sat in his God-seeing sleep.
Before his soulsight's all-inclusive sweep
The Truth of things revealed its glories bright.
His puissant psychic power in matchless might
Did move up Yoga's high and giddy steep.
The powerful steed which Indra left hid there
To foil Ayodhya's king's presumptuous pride
And dower the world with Ganga's holy grace
Stood like a painting in the charmed air
Where Nature like a shy reluctant bride
Before her bridegroom Soul revealed her face.



themselves of any present opportunity to obtain the benefits of modern education. For, large numbers belonging to every one of those castes have done the same themselves. We think, therefore, they are bound to do all in their power to offer every help to those Panchamas who aspire to advance themselves in the world. For, even in the present disorganised and abnormal condition of our society, we are bound to preserve what unity and co-ordination is still possible, so that our leaders may be enabled—now or in any future, near or remote, when they feel the promptings natural to all enlightened men—to do what they can to re-invigorate Hindu society and start it again on the work of fulfilling its appointed mission on earth.

If ever Mr. Thampuran's eyes happen to catch these few lines of ours, he will be able to judge for himself whether those who, like ourselves, support our ancient Dharma, believe in its spiritual potency, and insist on the necessity for its preservation, are, by any ordainment of irresistible fate, committed to what he calls "the communal enslavement" of the Panchamas,—whether, in order to recognise and fulfil their duty to either wing of his community or to any individuals belonging to it, they must make a sacrifice of the eternally glorious Dharma which, in spite of its chequered history of countless thousands of years and the mire of disorganisation into which many thoughtless Hindus of the present day are found almost hopelessly fallen, retains still several of the unfading laurels of a glorious antiquity and the ever living and vivifying and blessed promise of direct divine help and intervention whenever the course of decay is such as to threaten to overwhelm the holy people and their faith for ever. Mr. Thampuran speaks of "noble aspirations for the realisation of the high principles of Liberty, Fraternity, and Equality" which are animating the minds of the present generation of Hindus who have received a Western education. The Western interpretation of these "high principles" and the application of them to the practical affairs of life have proved a thorough failure, as shown

by the heart-rending and purposeless sacrifice of untold millions of valuable lives at the altar of the bloodthirsty Moloch of Modern European savagery. How we, Hindus, interpret these principles will be seen clearly stated below in the continuation we are publishing to-day of the introductory lecture on the Gita. It is in the spirit of this interpretation that, in our view, all Hindus—whether members or not of our caste-divisions—should approach the question of recasting and rebuilding our Community.

Notes and Comments.

"The Crisis in India" "A Step Towards Anarchy" "Lord Sydenham's Warning." Such are the sensational headlines under which the leading Anglo-Indian journal in Madras publishes a Reuter's telegram giving a summary of Lord Sydenham's article on "the Situation in India" in the *Sunday Times*. Surely, there is no crisis here,—except the standing economic one. The masses of our people die as ever in increasing numbers, and the higher classes and castes from whom the leaders of the Indian people are drawn are decaying in vitality because they have to compete in every walk of life, badly handicapped, with the representatives of the ruling race who have a monopoly of all the manifold advantages of race-prestige, of legislative and administrative control, of unlimited resources of accumulated capital, &c. The country has been, and is, absolutely quiet, except for the brief interval of three months during which the internments caused an abnormal agitation of the usually steady flow of the placid waters of Indian political discussion. There has been no "situation" or "crisis" worth speaking of, and never will be. For Indians are ever grateful for all they owe to their British rulers, and they firmly believe that the destinies of Great Britain and India are for ever wedded together for the achievement of a common glory and a common goal in the future evolution of civilised humanity.

Lord Sydenham speaks of a "small body

of political agitators which is demanding power for its own ends." An absurdly wild and absolutely unsupported assertion! A statement, moreover, utterly opposed to the views expressed by various other administrators of equal rank even within recent times. Has Lord Sydenham any proof to offer? None whatever. "The failure of the volunteer movement."—says Lord Sydenham. Our reply is,—The volunteer movement has been an unexpected success. The very fact that a beginning—and a hopeful one, too—has been possible is itself a matter for congratulation. The manhood of the country and of every community in it has long been kept in a condition of lethargic deterioration by the fatal policy of distrust so long in the ascendant. Now that a change is perceptible, the mind and conscience of the nation will unfailingly rise to the occasion and the demands made on it. Before the young men of our Indian castes and communities are called on to display their martial spirit or prowess, they must be made strong and athletic by constantly taking part in physical games and exercises of all kinds. It is only within a few years that the students of our schools and Colleges have been taught the value of participation in games and physical exercises in the building up of a strong and healthy body. Our rulers have not hitherto encouraged the formation of popular gymnasia or the holding of popular competitions for the exhibition of feats of physical strength and skill by trained men belonging to the various communities. If now at least all responsible officials resolve to make up for lost time, we feel sure that in another ten years we shall witness a vast and marvellous change. Lord Sydenham can do no good by shutting his eyes to the failures and failings of his countrymen in India, and by simply indulging in wild exaggerations regarding those of others whom they have neglected while themselves enjoying the blessings and sweets of power and office.

Lord Sydenham draws a distinction between "the fighting classes of India who have gallantly acquitted themselves in the

field," and "a section of the English-speaking Indians dominated by the Brahmins and the lawyers,"—in order to support his statement that it is only the latter who have been agitating for constitutional changes of a more or less drastic character. Evidently, however, he is not quite sure of the support and approval of the "fighting classes,"—for he is careful to add the proviso, "if they understood the issues." Our "fighting classes" will not fail to note what Lord Sydenham and others of his ilk think of their powers of intelligent discrimination and comprehension of the condition of affairs around them. When Mr. Montagu arrives, however, he will find an almost absolute unanimity of opinion and resolve among all sections of the Indian people,—among the leading sections of the entire Indian populations, whether Punjabees, Hindustanees, Bengalees, Mahrattas, or Dravidians,—as regards the need and urgency of constitutional change. Lord Sydenham is evidently a Rip Van Winkle who has got himself gently and slowly rocked into a condition of blissful and ignorant somnolence during the years of his retirement from office in India.

How afraid Lord Sydenham is of the dismal prospect before the Anglo-Indian bureaucracy of losing its present monopoly of high office is clear from his suggestion that "it would be easy to give minor posts in the administration, provided competitive examinations were not accepted as the only tests of fitness." Why not the major posts also? Because he wants the bureaucratic fraternity which he formerly led to enjoy for ever the sweets of power and the more substantial gains which are associated with the holding of those major posts in India. We have ourselves never had faith in the value of competitive examinations as a proper method for selecting candidates for Indian posts, "minor" as well as "major." So far we can agree with Lord Sydenham. We here add our humble voice to the chorus of Non-Brahmin agitation so as the concurring of all opinions may lead to their early abolition. Any one can see why Lord Sydenham wants to see competitive examinations abolished only for the

The Hindu Message

THURSDAY EVENING 21, FEB. 1918.

Re-distribution of Provinces.

The rejection of the Hon'ble Mr. Sarma's resolution on this question was a foregone conclusion. We think Mr. Sarma made a tactical blunder in raising the question in the large and unlimited form of delimiting all Indian provinces according to language. No doubt he was careful to say that his proposal should not be understood to be intended to be carried out in this extreme form. He also laid down the conditions essential to the success of any such proposal to be three in number,—viz., that people should desire the change, that they should be sufficiently numerous, and that they should speak the same language. Every one ought to know that Mr. Sarma was interested only in the question of the Andhra province, and we think he ought to have brought up that question and that alone. Very likely he wanted to show that he was a cosmopolitan disinterestedly interested in the welfare of all the separate Indian nationalities, large and small,—and herein lay his mistake. In politics men are rarely disposed to take large or distant views, and prefer only to concern themselves with the present and the near. Mr. Sarma would, therefore, have appealed more effectively to the minds and consciences of his hearers if he had pictured to them the discontent and agitation prevailing among the Andhras during many years. That would have struck the right chord in the hearts of the

Indian members before him at least,—for they would have had to justify themselves in the presence of the Right Honourable Mr. Montagu who was seated as an interested spectator in the Visitor's Gallery. It was the Indian agitation and discontent with the present system of administration that had brought him to India in order to study the question with "the man on-the spot" and to acquaint himself with the views of the various Indian communities concerned. If the Indian Councillors showed themselves unsympathetic or unconcerned in regard to a change desired intensely and long agitated for by the Andhra people, that would have been a bad lesson to inculcate on one—Mr. Montagu, that is—who had come over to conciliate the Indian people by yielding, to the extent now desirable or possible, to their persistent agitation and demand for a change. Hence, we think that Mr. Sarma made at the very outset an inexcusable blunder in not confining himself to the question in which alone himself and the Andhra Nationality whom he represents in the Council are vitally interested.

In the *second* place, the arguments advanced against him were bound to be as academic as his own; and in a purely academic fight, we may be quite certain that success is assured in every case to him who plays the role of a champion of the existing regime. Men in general only desire a change when they begin to feel a pinch, or when at least they are made to feel it by forces which they are unable to resist. Mr. Sarma ought to have been able to put his case in such a way as to convince the Council that a refusal of his claim would bring in a situation among the Andhras not unlike what

flowed from the Curzonian policy of wounding the National susceptibilities and feelings of the Bengalee people. Instead of this, he chose to take up the more comprehensive and abstract principle, and suffered a defeat from an adverse combination of men some of whom were incapable of at all comprehending any questions of abstract principle, while others were adepts in the art of meeting abstractions by opposing abstractions. The Viceroy's Government did the best they could for Sarma under the circumstances by taking a position of perfect neutrality. This of itself was enough to show how weak any case must be which is made, to rest on purely abstract principles. The Viceroy's Government would not have taken that attitude, had Mr. Sarma been able to show that popular feeling among the Andhras ran high, and that Government would do well not to allow its temperature to reach the boiling point and then to deal with the question he had raised in the spirit of the repentant sinner and plunge into extravagant and extreme measures with the thoughtless and indecent haste which characterises discredited triflers who pant after a reconciliation or rehabilitation with those who are jubilant over their triumph. Government would not have forgotten the lesson of the agitation for the re-united Province of Bengal, and would have hesitated before taking up a neutral attitude when threatened with a similar agitation of public sentiment in regard to the Andhra Province question.

We are not a little surprised at the attitude taken up by the Hon. Mr. V. S. Srinivasa Sastri on a question so essentially South Indian as this. Had

he been content, like others, with purely abstract arguments, we should have passed over his speech without comment. As a matter of fact, he beat all others in the manner he trotted out abstract propositions against Mr. Sarma's resolution. It is strange even to the length of absurdity that one who is expected to keep himself in touch with all the phases of public sentiment in every part and province of India should have enunciated such purely abstract propositions as "the imperilling of the growth which we owe to British rule of a large idea of Indian patriotism", the rending of the historical associations which have grown round the present arrangements, &c. If these are valid arguments for opposing the consensus of public opinion and sentiment among the Andhras, we think that Anglo-Indian residents in India are equally justified in opposing the grant of self-government to India on the grounds that it would imperil the growth of a large idea of *Imperial* patriotism and the rending of historical associations that have grown round the present position of India as a loyal *dependency* of the British Crown. It is strange that this aspect of the matter should have been forgotten. The Hon. Mr. V. S. Srinivasa Sastri is an example of out-Heroding Herod in abstract reasoning. For, he went on to say, in reply to Mr. Sarma's statement that he deprecated a logical extension of his principle of delimiting Indian provinces on the basis of language, that, "every proposition had to be decided by its extreme application." We can imagine nothing more absurdly and stupendously abstract than this kind of playing with burning political questions on which popular sentiment—and espe-

cially the sentiment of educated and reasonable Andhras most of whom form the very cream of modern Indian culture—had emphatically and repeatedly declared itself. What an absurdity it would be, if the Hon'ble Mr. Srinivasa Sastri were invited to apply his wonderful dictum to his own enthusiastic advocacy of post-puberty marriage! We think that, after Mr. Sarma had expressly deprecated the logical extension of his principle to its extreme limit, the Hon'ble Mr. Sastri's procedure in giving it such an extension was an act of mere flippancy and a distinct *disservice* to the people whom he wishes to serve. The wonder at the same time is that he distinctly avowed that "the Andhra province question stood by itself, and that he had latterly come to think that perhaps it would be an advantageous re-arrangement in the province of Madras." Why, then, trot out the extravagant and miserable abstractions above referred to?

We must not fail to refer to one more topic before we close. The Hon'ble Mr. V. S. Srinivasa Sastri said, that "he was much disturbed by the idea that Mr. Sarma had thrown out that he would like the vernaculars to be the languages of the Government and Legislature in the Provinces. It appeared to him a perilous suggestion." Our heaven-sent legislator did not put forward a shred or shadow of an argument which could indicate where the peril would lie. The only peril we can think of is that the places of several of our Indian Councillors in the Legislative Councils would know them no more, and for the simple reason that they cannot hold forth in their own vernaculars. *Educated* Indians, so-called, are usually spoiled

children who can neither speak like cultured Englishmen, nor speak their Indian mother-tongues like truly cultured Indians of the normal type. In our view it is nothing short of barbarous that Provincial legislators at least should be called on to speak in any language other than the language of the province to which they belong. We may here quote the instance of the worthy Hungarian leader and patriot, Count Szechenyi. When taking his seat in the Diet of 1825, he introduced a memorable innovation. Hitherto Latin had been in use as the official language of the House of Magnates, but Count Szechenyi boldly broke through the established tradition and spoke in Hungarian; and although he was at first severely criticised and reprimanded, he had soon many imitators, and in truth his bold and manly bearing on that occasion largely contributed to the subsequent rapid development of the Hungarian language. Let us hope that the Indian mind is capable of developing a sturdy patriotism like that of the Hungarian statesman.

We feel pleasure in congratulating the Hon'ble Mr. K. V. Rengaswami Iyengar on the discriminating manner in which he dealt with this important question. We trust also that Mr. Sarma will next year bring the Andhra Province resolution specifically before the Council and do full justice to its claims and merits. We hope also that meanwhile the Andhra people will rouse themselves and carry on their agitation in such a manner that the question will be fully mature by this time next year.

An Urgent Need of the Time.

According to our sacred books the Brahmins are entrusted with the duty or function of "guarding the treasury of Dharma", and the Kshatriyas must protect all, including the Brahmins, and especially enable the latter to preserve the Dharma from being misunderstood and misinterpreted. Owing to a series of revolutions and other causes, the Kshatriyas lost their power and status in the land, and their downfall resulted in leaving the Brahmins without such guardianship as is needed for the preservation of Dharma. Hence, for centuries, Dharma has undergone a slow, gradual and continuous decline. Still, till very recently, the Brahmins were able to preserve their faith in the need and efficacy of Dharma as an instrument of the moral and spiritual evolution of the individual. But, within the last half-a-century, the influence of Western Civilisation and of the foreigners and foreign organisations introduced into the land for the purpose, avowed or disguised, of overthrowing the Hindu ideals of Dharma has been of the most deleterious character, and many Brahmins of South India, especially those belonging to the numerically largest section of Smarthas, have been found ready to violate the precepts of Dharma, if only thereby they can advance their interests or what they imagine—under the influence of Western ideals, political or other and at the instance of foreign guides—to be advantageous to the interests of the country. Some even of those who proclaim from the house-tops their faith in Dharma are unable to resist the influences and ideas which are in the air. The belief, in especial, that some great change is impending has

unsettled even sober minds, and every one has begun to think that he must make some contribution of his own to hasten its coming on or to prepare the country for it. When even minds usually calm and sober feel agitated and disposed to act on impulse, it is no wonder that minds having an innate tendency to emotionalism and especially those which are fanatical or fickle, become unhinged and take to wayward courses. The Brahmin community is like a person standing on the brink of a precipice and about to be cast head-foremost into the abyss by any false step, whether taken on its own motion by some irresistible impulse of despair, or at the interested counsel of foreigners who have their own ends to serve. The Brahmins have not shown themselves to be capable of united action, and have no leaders worth the name, at least in South India. The reason is that there are few Brahmins among us capable of forming high purposes, or of independent thought or disinterested activity. Even those who figure prominently in the newspapers or platforms mostly hate or despise each other. Hence the community is degenerating fast and has become the laughing-stock of all other sections of the Hindu Community, and the country at large.

Many Brahmins have, indeed, brains and energy, and some earn considerable amounts of wealth. But we do not hear that they do anything to start institutions to benefit their community as a whole. Contrast them with the Parsees, another small community, and see how their money flows to keep their own kith and kin from degradation. Rich Brahmins at least once used to regard as a sacred obligation the giving of food and alms

to the poorer members of their community. This has now fallen into neglect as a phenomenon of daily life. Even on festive, ceremonial or other such occasions, rich Brahmins are now giving up the custom of feeding poor Brahmins.

The Brahmins, according to the Sruti and the Smirithi, are the appointed media for the performance of sacrifices (*Yajnas*), and the blessed Bhagavan himself has explained how *Yajnas* are the means for maintaining the law of the universe by which the Devas, fed with sacrificial offerings, bestow, in return, rain and other gifts on men. Hitherto, the Vaidika Brahmins were everywhere welcomed and encouraged to perform *Yajnas*. Large crowds used to gather to witness the ceremonials, and money used to flow freely from all quarters in order that they may be conducted with due regard to the rules laid down for their performance. Within the last few years, however, a change has come over the community, and these *Yajnas* are no longer cared for and may be said to have been practically abandoned. The Brahmin Community seems almost to have lost its faith in *Yajnas* and in the sacred books (like the *Gita*) which inculcate them and explain the spiritual laws on which they rest.

The number of Vaidika Brahmins or those who follow the vocation of *Purohita* is daily going down in number, and we have occasionally heard of a whole village where none are available. In towns where in these days Brahmins congregate to follow various secular callings, matters have not reached this low state of ebb, for owing to the large numbers of those who still need or value the services of

Purohita, these men can manage to earn at least what is needed to keep body and soul together. But, owing to their profitableness, the various kinds of secular callings are more and more favoured, and so those who now pursue the priestly calling do not wish to train their sons to follow their own. The profession also even in its palmy days, never commanded much respect among Brahmins, for usually the priesthood has been dissociated from learning. The Pandit class which takes to learning has alone always commanded respect in India. There is thus every chance that, in a few years, no priests will be available to officiate at our Vedic *Karmas*; and for this reason the ceremonial part (*Karma-Kanda*) of the Hindu religion, which has already shrunk to very modest dimensions, may have to be abandoned. Then, with it the higher Hindu religion or *Jnana-Kanda* must fall too, for the *Karma-Kanda* is the step which leads to the *Jnana-Kanda*. *Jnana* can never be a reality to those who do not pass the portal of *Karma* and gain the purity of mind—i.e., the freedom from egotism and the disregard of fruit—flowing from it as its direct consequence.

When all these circumstances are considered, we think it is time that a Brahmin Sabha or association should be organised, and we are glad that the Brahmins of Palghat have already taken the first steps, towards that end. The organisation, when it is brought into existence, should, we think, be so constituted as to include Brahmins of all sects and sections so that, by slow degrees of *rapprochement*, unity of aim and common modes of thinking and acting may be arrived at by all. At first, no doubt, the situation may

seem hopeless. But when men learn to know each other and exchange ideas with the firm resolve to achieve a co-ordinated purpose and a common basis of action, we would fain hope that methods of conciliation may be discovered, and the community as a whole will be able to strengthen its position and reach some coign of advantage so as to avoid the disastrous fate now impending before it of an early decay and dissolution.

Notes and Comments.

In the issue of the Madras Mail dated 26th January 1918 there is a gross and deliberate perversion of the facts of Hindu social polity. The Editor thinks—or rather says—that the Brahmins have been sitting like an incubus on the rest of the population and are responsible even for the feeling of superiority felt and displayed by some sections of the Non-Brahmins towards the depressed classes. Both the statements are utterly false. The Hindu society is based on differentiation of duty and on a co-operative basis of service. He who rose upon the wings of duty and service into the upper regions of love and realisation was revered, from whatever group he rose. The modern feuds—of caste here or of race there—are all due to *Ahiveka* and *Adharma*.

Sometime ago it was stated that there were proposals in Germany to legalise polygamy!! The strange disease of a world-war seems to be producing strange remedies suggested in a spirit of reckless experimentation. What is the object of the proposal? To replenish the numerical strength of the decimated populations of the German states. What is this for? To increase the number of fighting units. What is the goal of this? To Germanise the world. Has life no fixed and high ideals for certain peoples? Is Law to be a mere German convenience and God to be a mere German commander?

The Madras dailies are becoming full of new educational propaganda. We have big advertisements of educational weeks, big type announcements of presentation of purses for the new educational scheme, etc. Has anybody reflected about both the sides of the question, we wonder? We are not here referring to mere careers and prospects from the worldly point of view. But from the point of view of religious education itself, has any one put the plain question as to what is the scheme of religious education and who are the persons to give it? Are Christians and Brahmins, outside insiders and inside outsiders, persons of different degrees of estrangement from Hindu culture to determine the men, the methods, and the ideals? Only the other day a strange enthusiast writing to the columns of *New India* stated that English also should be taught in rural schools. If the new demigods having charge of the department of national education open schools where applied science are to be taught and open industries where the men educated in such schools can find a living for themselves and bring more wealth into the country or at least keep the wealth of the country from going out, they will deserve what they seem to have already got—the applause of a listening nation which listens when there is nothing to listen to and of a grateful people who are grateful when there is no occasion for gratitude. The people of Trichinopoly and other districts at any rate have got the nearer and dearer, though humbler duty, of forming and endowing a Hindu College here where to the usual routine of study in our modern schools will be added the study of Hindu culture, art and literature, philosophy and religion.

Dr. Slater on National Income—I.

(By V. RANGASWAMI Aiyangar.)

Dr. Slater's views on the material condition of the country naturally attract attention on account of the position he occupies as University Professor of Economics. At the same time they run counter to the established views of Indian econo-

mists and publicists. We propose here to subject to criticism the latest of his attempts to elucidate the economic conditions of India,—viz., his estimate of national income in the Madras Presidency.

We wish to premise that the importance of the subject is our excuse for taking it up here. When his estimate was published, it was suspected that it would result in making out a case for the Government to impose additional taxation, especially an increase in the tax on land. This idea is confirmed by a casual statement in the Doctor's reply to Mr. V. T. Doraswami Aiyar (*vide The Hindu* of the 7th February) that, in as much as customs, &c., will not bring a substantial income to the state, the raising of land revenue is the only course open to them, if they wish to secure the funds needed for various measures of public improvement.

Before subjecting his estimate to examination, we shall make two preliminary observations. *First*, a nation's income consists of the total quantities of the varieties of goods, agricultural and non-agricultural, produced by it in each year. *Secondly*, increase or decrease of income is generally followed by a corresponding increase or decrease of population, as the staying power of a people and its ability to combat famine and disease are proportionate to its resources,—a conclusion which can be easily verified from the economic history of any country, European or other. For example, in Europe, owing to the continued and growing economic prosperity following the dawn of the industrial era and the practical disappearance of the old scourges of famine and pestilence, the death-rate in all progressive states has now been brought down to the low level of 14 per thousand, while in India it has never been below 30 and has gone up to the high figure of 60 or 70 during famine times. Again, while the average annual increase of population in Europe is not less than *one per cent.*, in India Mr. Datta's calculation (after excluding mortality from plague) shows that it stands at 375 per cent.

The preliminary observations above are intended to show that there can be no

increase of material prosperity unless there is an increase of population and wealth, and also wealth increases faster than population. We propose to apply this test in order to see if Dr. Slater's estimate of average income in this Presidency satisfies the test. Dr. Pierson, the distinguished Dutch statesman and economist, says:—"suppose that the Dutch census of 1909 were to show that the population had again increased by 13 per cent. in the preceding 10 years and the statistics were to show that the income of the nation had increased by 13 per cent, the people of Holland might comfort themselves with the reflection that no economic decline has taken place; there would certainly be no sign of economic progress." Pierson impresses upon his readers that, unless wealth increases faster than population, no improvement can take place in the material condition of a people; and he has shown that, during the 40 years ending in 1883, national incomes in various European states had become doubled while the increase in population ranged between 1.51 and 1.18 per cent per annum. This comparatively large improvement in income had been effected by means of improved agriculture, mechanical invention, &c. He says:—It is entirely owing to the strides made in production that a population of 350,000,000 men can now find clothing and housing on almost the same area as was formerly inhabited by 172,000,000 (in 1800 A.D.).

Availing ourselves of these conclusions, we hold that, unless Indian statistics relating to production and population prove beyond doubt that there has been continued progress in the directions above pointed out,—i.e., unless they show not only that both production and population have advanced, but that also production has advanced more largely than population,—no real material improvement can be shown to have taken place. We shall now consider both the items entering into the calculation,—(1) statistics of national income (2) the relative extent of the advance in production and population.

As regards the former (with which alone we are concerned in this article), we must, in the *first* place, not fail to distinguish

national and individual incomes. It is not true that, if we add all the individual incomes together, we shall get the total national income. For, in respect of all individual incomes, we must distinguish between *original* and *derived* incomes. If we allow the latter to enter into the estimate of our national income, we shall simply be adding several items over and over again and unduly swell the total which will reach a figure purely fictitious. The national income ought to be estimated by the summing together *only* of *original*, and not of *derived* incomes. Wages, interest, profits, the salaries of civil and military officials, the incomes earned by a numerous host of private individuals doing services of various kinds such as lawyers, doctors, schoolmasters, priests, painters, domestic servants, nurses, and others, should be counted as secondary incomes, and therefore ought not to be included in any estimate of the national income, though these services go to enrich the national life in a variety of ways. In the *second* place, Pierson points out that every act of production involves the destruction, in whole or in part, of certain quantities of economic goods. For example, we cannot produce corn without using seed, meat without using fodder, bread without using firewood, and so on; and so these, along with the wear and tear of plant, machinery, &c., must be deducted from the amount arrived at by totalling up all original incomes in order to arrive at a correct estimate of the real national incomes.

Dr. Slater, in replying (*vide The Hindu* dated 20th December last) to a critic who had said that "the labour of domestics, lawyers, and others who are paid out of the agricultural income cannot be estimated to add to the national dividend" has written as follows:—"This sentence appears clearly to indicate an opinion that the people who perform services and earn incomes thereby must have their incomes counted so far as they are concerned, but to get the total for the community, these incomes must be deducted from the incomes of those to whom they render such services. If I rightly understand your correspondent's meaning, he would say

that my income, for example, is not the salary I receive from the University, but what remains of that salary after I have paid my servant or servants, my barber, my medical man, the fees of the schools and colleges to which I send my son, &c." We cannot conceive of a more absurd misunderstanding of a plain statement of a fundamental economic fact, viz., that the incomes of domestics, lawyers, &c., are all *derived* incomes in the sense above explained, and consequently cannot be included in the national dividend. Also, Dr. Slater grossly misrepresents his critic. For, the latter did *not* state what the Doctor ascribes to him, viz., that these derived incomes must be deducted from the original income from production of all kinds in order to arrive at the national dividend or income. Had he made such a statement, then only would Doctor Slater's hypothetical case regarding his own income hold, and not otherwise. As the matter actually stands, his analogy is as misleading as it is totally inapplicable, and it is clear that the Professor's failure to perceive it is due to his manifest inability to distinguish between Original and Derived Incomes of a community. It is equally clear, therefore, that it is Dr. Slater who is in the wrong, and not his critic.

Passing to the other item in the estimate of the national income,—viz., the amount to be *deducted* from the gross earnings (or original income) on account of the economic goods destroyed, wasted, or worn out in the *preliminary* processes incidental to production, it may be pointed out, as Dr. Slater's critic in *The Hindu* has done, that Mr. F. C. Danvers of the India Office "has allowed 15 per cent. for seed, wastage, &c., which ought *not* to be included in a census of material production." Dr. Slater, however, has not chosen to *deduct* it from his estimate of income, while calculating the amount spent for seed alone as 8 per cent; and he makes no mention at all of other items to be deducted such as wear and tear of machinery and other materials incidentally used up in the processes preliminary to production. Dr. Slater's critic's own calculation of the total preliminary wastage for seed and

cattle-feed alone stands at 21 per cent,—even without including the amount for the wear and tear of machinery, plant, tools, &c.

Moreover, there are other important points to be taken into account which have been altogether ignored by Dr. Slater. *First*, in calculating the national income per year, it is not at all proper to take a particular year, but to strike an average of a long period of years,—a period sufficiently long to cover both lean and fat years. Dr. Slater has not chosen to take this course as he should have done, but selected one year only, viz., the official year 1916-17, a favourable year with pretty fair harvests all round. In his report on the Rise of Prices, Mr. Datta has shown that, during the 21 years ending in 1912 which formed the period of his inquiry, there were only two good seasons and that, in the other 12 years there had been enormous damages to crops resulting in shortage of foodstuffs which in turn caused *seven* severe famines carrying off millions of men and live stock. That, in a country which is made to depend entirely on the seasons for its out-turn of production, a large margin should be allowed for the vicissitudes arising from this cause needs no demonstration. *Secondly*, as Dr. Slater's critic has pointed out, he has prepared his estimate "at so many rupees per acre, having no regard for the yield." The actual yield in very many years falls short of the estimate by acre. *Lastly*, Dr. Slater's critic has also pointed out many other errors in his calculation relating to live stock, milk, &c., and also states that "Dr. Slater's figures for agricultural income are almost double that of Dr. Chadwick (of the Agricultural Department)."

In our next article, we will deal with matters relating to production in its bearing on the growth of population and national welfare.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Tirunelveli.

Andal's Tiruppavai.

(By V. BHASHYAM IYENGAR, B.A., B.L.)
(continued)

Scriptures declare:

यत्राष्टादशसंमिद्धो महाभागो महीयते ।

न तत्र सञ्चरिष्यन्ति व्याधिदुर्मितस्कथाः ॥

"Where the great man flourishes who truly observes (the teaching contained in) the sacred Ashtakshara, there, do not thrive, disease, poverty or stealth." Not merely so, the place that can boast of a truly religious man commands everything that can be desired in this world or the next. This is not exaggeration. For verily such is the effect of godliness, and many of us have personally experienced it at least to a limited extent. Do we not feel ourselves electrified and elevated even by the simple presence of a great man? It is the spirit of the Lord which naturally radiates the better, the more the crust of selfishness which envelopes the medium of the individual self or Jeeva, is removed. What indeed can this radiation not achieve? Those which we call natural forces cannot produce greater results than this radiation, for are they not merely an infinitesimally small phase of the activities of the Primeval Spirit and Intelligence.

This natural effect of godliness is dealt with in the third stanza. It is here not merely one individual self whose eyes are turned to the Lord. All the gopis have accepted Him, who humbled Bali's pride and graciously brought the whole world under His growing feet, as their end and their means. For themselves, they wished for nothing else than the union with the Lord and service at His feet; but their spirituality must spread its influence on all their surroundings. Plenty will therefore reign everywhere; the shepherds who allowed the gopis to have their desire, will be bountifully blessed with beneficent rains in the appropriate seasons; their crops will grow even as luxuriously as the Lord did when Bali's gift had been made; their cows will fill pots after pots with their delicious milk, and in short, everlasting wealth and prosperity will fill the whole country.

The fourth stanza contains an exhortation to Varuna to open his flood-gates and bless the whole world with plentiful rain. But the cynic asks, "Is this Varuna a servant of the gopis?" The answer is an emphatic affirmative. The instruments of the Lord are also the undoubted instruments of His beloved. There is nothing here against the Laws of Nature, if we properly understand them. Has not a Sage proclaimed, that rain would fall at the mere bidding of a Pativrata? They are not mere idle words. Once a person truly casts off his selfishness and lets the Lord in him have free play and scope, all the forces of nature are at his beck and call, though he may be unconscious of it. That is why it has been said: द्रवन्ति दैत्याः प्रणमन्ति देवता नश्यन्ति रक्षोस्यपयन्ति चारयः ॥ यत्कर्तृनात् ... ।

"When the glories of the Lord are sung, Daityas, or Asuras, run away, the Devas, Varuna is one of these, come and prostrate, Rakshasas perish and enemies are nowhere."

In the next stanza which is the last of what I may call the introductory stanzas, is answered the question "would not our sins accumulated in the beginningless past militate against our attempt to reach the Lord?" The question is not unnatural seeing that elders have said: श्रेयांसि बहुवि-

ग्रानि "There are many impediments in the way of great deeds," but it does not take into account the all-surpassing greatness of unselfish love towards God which both overcomes the intervening obstacles and accomplishes itself. Did not Vibhishana, the *uterine* brother of Ravana, rush to the Lord Rama for refuge and protection, just as he was, without any sort of purificatory ceremony whatsoever, and was he not readily accepted? Indeed, there is nothing like first washing away our sins and then beginning to love and worship God. We need no candle shade to see the bright Sun shining before us; we have only to open our eyes. Even just so, if we rely on the Lord with all our heart, and take the first step, utter His sacred name and think of Him and his wonderful glories, our sins would be nowhere. He who came all the way from Sri Vaikuntam to Mathura and

would even descend to the depth of mingling himself and playing with the ordinary shepherds who could not distinguish between their right hand and left hand, He of such wonderful power and capacity and yet so genial and easy of reach;—Does He need any introduction? Would He require or allow us to go after any wild goose chase of trying to wash away our sins, once we think of Him and unselfishly submit to Him? No, the sense of our accumulated sins need not trouble us in the least when once we cut away their root of selfishness, and take our stand by the side of the loving Lord. They become non-existent in a second, like unto a heap of fine cotton held out into glowing fire, as stated in Chandogyaopanishad, "तद्यथेकीकृतममौ प्रोतं प्रद्वयेतैव हास्य सर्वे पाप्मानः प्रद्व्यन्ते ।"

The next ten stanzas describe how the gopis who woke up first roused the others that they may all go to Lord's mansion in a body. It has already been stated that selfishness is condemned even in the enjoyment of the Lord. There were also other reasons why they did not want to go to the Lord, each in her own way, but in a body. Persons entering into a flowing torrent do not go alone, and similarly the glory of the Lord might carry one off one's feet, if one tries to face Him unaided. This indeed explains the communal worships in temples, mosques and churches. And then, the company of His servants, who would recommend one to the Lord is itself a thing to be strived at. In any case, even if our neighbour is apathetic, it is our duty to quicken his soul and try to take him on with us to the presence of the Lord.

These stanzas form excellent reading and are both interesting and instructive as laying bare though in somewhat figurative language the various emotions, feelings and sentiments that should prevail on either side under similar circumstances. The theme of one and all of these ten stanzas is some one or other of the innumerable exploits of our Lord. Now it is His condescension in reclining on His serpent couch, not only in the milky ocean but in the heart of every body who would think of Him; then, it is the thousand and one

super-human deeds of the Lord Krishna; again, it is the exploits of the genial Rama, the Emperor's son, and so on;—these are the only matters which would interest and rouse the gopis who were in their beds.

It is impossible to deal with all the stanzas under consideration in detail within the bounds of this cursory article. I may, however be pardoned, if I make a short reference to one of them, the last.

Here was a damsel who had been waiting to receive and enjoy the sight of the whole body of the gopis. How pleasing, how ennobling, is the sight of a collection of true devotees? The gopis had been rousing her neighbour to bestir herself and join them in singing the Lotus-eyed Lord who bears the Sankha and the Chakra in his mighty arms. The damsel caught their last words and set them to tune in her melodious throat as she lay on her bed. The gopis heard the musical voice and moved towards it and exclaimed எல்லே இளங்கிளியே, "Ho! young parrot!". This interrupted the damsel's song and she stopped and kept silent. The gopis continued: இன்னமுறங்குகியோ! "Are you still sleeping?". With so many waiting outside to greet and honour you, could you neglect them and lie dormant? Or having obtained the best opportunity to seek the secret audience of the Lord could you fail to take advantage of it? Should not the wise lie awake in what is night to others? The damsel was so much engrossed in meditation that even the gopis' words bore her and she said: சில்லென்றழையேன்மின், நங்கைமீர்போதருகின்றேன், "Pray do not call me with shrill voices, my ladies, I am coming." Her God-realisation was so intense that even the address of fellow devotees appeared an interruption! The gopis were apparently stung to the quick and replied: வல்லையன் கட்டுறைகள் பண்டையன் வாயறிதும், "How clever! we know already your hard speech and skilful tongue." She hastily retorted: வல்லீர் நீங்கள், "You are clever (not I)", but added on second thought, நானேதான்மிக, "Let it be myself." She was the affected party, having been charged with hard speech and skilful tongue, and yet took the blame on herself. That is the way of true

servants of God, they are so submissive that whenever anything goes wrong anywhere, they think it is all their own fault; just as Bharata, who thought it was his own sin that drove Rama to the forest:

न मन्थराया न च मातुरस्या

दोषो न राज्ञो न च राघवस्य ।

मत्पापमेवात्र निमित्तमासी-

द्बनप्रवेशे रघुनन्दनस्य ॥

This subdued the gopis, and they said: ஒல்கை நீ போதாய் உனக்கென்ன வேறுகூடய், "Come forth quickly; could you want anything for yourself, without us!" Individual and secret devotion to God only ranks after the company of and devotion to His elect. It is said, that during the ban by the saiva Chola king against Sri Ramanuja and his followers from entering the temple and worshipping the Lord of Sri-Rangam, who is so dear to the Vaishnavas, Koorattu Alwar the foremost disciple of Sri Ramanuja and the ideal Vaishnava, was on account of his perfect gentleness of disposition, offered by the gatekeeper, the liberty to go into the temple and worship the Lord, if he would relinquish his connection with Sri Ramanuja, but he preferred to have the latter and go without the worship of the Lord. The damsel who was inside was aware of the eminence of the God's elect, and had only been waiting for all the gopis including the novices to gather together, and therefore, questioned, எல்லாரும் போக்தாரோ, "Have all turned up." They answered, போக்தார், போக்தெண்ணிக்கொள், "All have turned up. Come and take the count," the object of taking count being to mix with each and every individual and not merely with the gathering as a whole. And what was the object of all this?; வல்லானே கொன்றானே மாற்றுகை மாற்றழிக்க வல்லானேப் பாட, "to sing the wonderful Lord, who killed the strong elephant (Kuvālayapeedam) and could wipe out the might of the enemies." All the power of the Lord, verily seems necessary to put down the pride of man, which is not smaller or less strong than an elephant, and remove our wickedness of heart and will. But the wonder is, that when evil has disappeared from us, the

Lord is found to be so gentle and malleable, that He appears to have no will of His own. How many times have His true Bhaktas not had the upper hand of Him.

(To be continued.)

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(Continued.)

काश्यश्च परमेष्वासः शिखण्डो च महारथः ।

दृष्टुम्रो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपद्याश्च सर्वशः पृथिवोपते ।

सौमद्रश्च महाबाहुः शङ्खान्धुः पृथक् पृथक् ॥ १८ ॥

The mighty-bowed King of Kasi, the Mahāratha Sikhandi, Drishtadyumna, Virata, the unconquered Sātyaki, Drupada, the Draupadeyas (Droupadi's sons), and the mighty-armed Saubhadra (Abhimanyu) blew their conches separately on all sides.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नमश्च पृथिवो चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

That uproar rent the hearts of the sons of Dhritarashtra, filling the earth and sky with the sound.

अथ व्यवस्थितान्द्रु धार्तराष्ट्रान् कपिष्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुस्त्रयस्य पाण्डवः ॥ २० ॥

Then, the monkey-bannered Arjuna, on seeing the marshalled Kaurava forces and when the battle was about to commence by the discharge of military weapons, took up his bow.

NOTES:

I. अथ. This word always marks a change of topic. It may refer also to the fact that something unexpected was imminent. The word is also said to be auspicious in itself and is a मङ्गल शब्द and introduces us to the blessed Gita.

ओंकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।

॥ ७ ॥ ऋणं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥

हृषीकेशं तदा नाक्यमिदमाह महोपते ।

अर्जुन उवाच ।

सेनयोर्हयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेऽहं योदुकामानवस्थितान् ।

कर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥ २२ ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्वृद्धेर्द्वे प्रियचक्रावपः ॥ २३ ॥

And spoke thus to Krishna, O King: "Station my Car, O Achyuta, between the two armies, so that I may see who have come here longing for battle and with whom I must fight in this great work of war, and gaze on all who have assembled here, for fighting desirous of pleasing in battle the evil-minded son of Dhritarashtra.

NOTES:

1. आह. Being of a noble and deliberative nature he did not precipitately run away from the war under the influence of his impulse of tenderness as Duryodhana forced on the war under the influence of lust of dominion. He spoke and awaited illumination.

2. अच्युत. Arjuna was not afraid that by being between the two armies he would be singled out for attack when unready, because it was a time of righteous warfare and hence no one would attack him when unready whatever was the cause espoused by him and because अच्युत—He of the Omnipotent will—was by his side.

3. We may note also that consciousness of personal doing which is indicated by the frequent use of the first personal pronoun etc. in these lines: मे रथं, निरीक्षेऽहं अवेषेऽहं etc. This shows that he was beginning to have the fundamental error of his being a doer. According to the Advaitic school of thought the soul is not a doer but is अखण्ड सच्चिदानन्द (Infinite Being, Consciousness, and Bliss). According to the Visishtādvaita school the soul is no doubt infinitely subtle but is सच्चिदानन्द.

According to the Dvaita school the soul is not स्वतन्त्र but is dependent on God and the idea of his being a doer is hence an illusion. In any view, therefore, the soul has a different origin, nature, and destiny from nature (Prakriti), and it is the identification of the soul with the properties and tendencies of the non-ego that brings about *Samsāra*, just as the realisation of the true nature of the soul brings about the bliss of liberation and beatitude.

(To be continued.)

Dharma—III.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

We saw how the ancients understood *Dharma* to mean the injunctions contained in the Vedas. Inversely this means that the Vedas are the right instruments with which we can recognise *Dharma*. To be more plain the definition "ऋद्धना लक्षणोऽयं धर्मः" (जि. १. १. २.) given by the venerable Jaimini means that the Vedas are the only *pramanas* in regard to *Dharma* and *Pratyaksha* and others cannot decide it. This naturally brings us face to face with Mrs. Besant's contemptuous remark "why should any particular set of books be kept sacred?" (Wake up India: Foreign Travel). Our answer is that the Vedas are not purposely kept sacred but we are forced to regard them as such as will be evident from an impartial discussion of the relative merits of the various *Pramanas*. This is not the first time when the authority of the Vedas is questioned by Mrs. Besant and others. It was the ancient Buddhists who raised this objection more forcibly than she has done and it was the *mimamsakas* who came to the rescue of the sacred Vedas. Her absolute and implicit faith in the marvellous efficacy of the historical method of criticism too is not quite new to us Hindus but is as old as the Buddhists or even older than they. We beg to point out that we mean no personal ill-feeling to Mrs. Besant by the above remarks, but what we mean is that these stale and barren objections in regard to the authority of the Vedas, once met and overthrown, though somewhat forgotten in later days, have now been vigorously pushed forward by her exertions. Hence our duty is

again to examine how far the method of investigation carried on in these days stands the test of Reason. Says Mrs. Besant "every *Śruti* must pass through the fire of criticism and thought in India as similar books have passed through the fire of criticism in the West." We regret to find that she has not laid down the principles that govern the law of criticism and hence our work becomes somewhat laborious as we have to sift every possible objection that can be reasonably raised. Fortunately for us the Buddhists have done such a thing and if we note down their objections and the reply of the *Mimamsakas* to them we shall have answered Mrs. Besant's query, "what about historical Criticism". Our readers will kindly excuse us for dilating on this topic. Let us turn to the subject proper: *Pramanas* have been translated by the late F. Max Muller as the "right instruments of Knowledge". We saw that *Dharma* can be learnt only from the Vedas. Hence Vedas are the right instruments of knowledge in regard to the knowledge of *Dharma*. This is the view of the followers of the Vedic religion. The Buddhists begin by discarding the validity of the Vedas as a *Pramana* at all. Why? Because they cannot become *Pramanas* by themselves. What are the Vedas but a collection of words? And words cannot come into existence spontaneously but, only with the help of a human being they may be made to show their presence; and unless we can be sure of a man's sincerity and honesty we cannot with justification rely on what he says. Therefore for the Vedas to become *Pramanas* we must first know who was the author of them and how far are his words reliable. Hence it is that only a secondary, or conditional *Pramanya* is claimed for words or sentences, whether they be written or spoken; but in the case of the Vedas even this conditional "*Pramanya*" becomes untenable. Highly childish, ludicrous, and impossible things are dealt with in the Vedas. We shall cite one or two examples: There is a passage "अग्निहोत्रं जुहुयात् स्वर्गकामः" in the Vedas which means "One desirous of obtaining *Svarga* should perform "*Agnihotra*". How can a human being know that "*Agnihotra*" is a means to obtain *Svarga* (Heaven)? "*Svarga*" is a place or thing whose whereabouts we do not know, nor can be known with the help of any *Pramana*

such as *Pratyaksha*, *Anumana*, etc. To give a beautiful description of a place or a thing the real existence of which we have no means of knowing is, to say the least, ridiculous. Unfortunately only such things and descriptions abound in the Vedas. What is the meaning of describing Agni with four horns, and three legs, two heads and seven arms? ("वत्वारिशृङ्गाः त्रयोऽस्य पादाः द्वे शीर्षे सप्तहस्तासो अस्म"). No wonder if McDonnell declares the Vedas as the "babblings of a child humanity". Logically therefore those who wrote the Vedas must be concluded as having had civilisation of a very low type and to quote those texts as of absolute authority in an age when reason and not implicit obedience is considered as the guiding principle in everything is nothing but nonsense. This is how the Buddhists maintain their view. In the next article we shall see how the *Mimamsakas* reply.

The Hindu Ideal.

My darling, this thy marriage day

Lights all my heart with pure delight.

May it rekindling in thine heart

Light up thy face in depths of night.

Grace thou thy husband's home with
love.

And change even pain to wisdom's
fruit.

Bear gently with his failings, child,

For souls of men are children unite.

And when the shades of evening close

Around your narrow prison-walls,

Take him in hand and lead him on

To where His voice of Freedom calls

K. G. SANKARA AIYAR,

B.A., B.L.

Pandit's Column.

[We purpose to publish from time to time translations of contributions by Pandits which give an insight into the culture of our land. To-day we print below our translation of Pandit O. S. Venkatarama Aiyar's account of an interesting incident in ancient Tamil history,—an authentic case of telepathy related in the *Purananuru*, a Tamil classic.—Ed.]

An Authentic case of Telepathy among the ancient Tamilians.

(BY PANDIT OOTHUKKADU S. VENKATARAMA AIYAR.)

In olden days one of the three Kings of the Tamil country, *Ko-perunchola* by name, ruled the Chola Kingdom with *Woriyur* as his capital. He was great in the knowledge gained from books and in the knowledge of the world, and he had faith in God. To guard the welfare of his subjects as his own was a noble trait of his character. He never departed by a hair's breadth from the strict rules of his Kingdom's polity. He was free from all faults except that, for some unknown reason, he quarrelled and engaged in war with his sons who had become his enemies. By his own example, he made clear to all the true nature of friendship. He was the liberal patron of great men of letters like *Pothiyar*, *Eyithiyanar*, and others, and strictly carried out in his life their ethical precepts. He gave liberal gifts of land in his state even to the wise men who condemned in unmeasured terms his unnatural conduct in carrying on war with his own sons, and diligently practised all the available means for gaining the state of bliss in the future life.

This excellent King had a friend who was in every way worthy of him. He was a native of *Pisir* in the Pandya country, and his name was *Andaiyar* (அடையார்); and he was known to all as *Pisirandaiyar* (பிசிரண்டையார்), according to the custom of the age by which the name of the native place was prefixed to the name of well-known persons. Of these two friends, the king had always lived in the Chola country and *Andaiyar* in the Pandya country,—and so they had never known each other in person. But the king had known by report from many persons

The Hindu Message

THURSDAY EVENING 28, FEB. 1918.

District Boards' Powers.

The discussion on the Hon'ble Mr. Ramachandra Rao's resolution on this question has been of an interesting character, if not altogether edifying or dignified, on account of the needless wrangling which occurred on this occasion, as on some others, owing to the failure, from whatever cause, of some of the members, on one side or another, to put their case fully and clearly before the Council or to understand a point of view somewhat different from their own. Some members also seem to be very sensitive, or even seem to think that the Council is a place where they can air their passing emotions and peculiar inclinations, whether or not the occasion is suitable for it. Such developments or dispositions are natural enough in a time of transition, but we think that the part of wisdom and common sense lies in resisting the temptation to enter upon erratic courses, and in adopting moderate counsels so as to advance the public welfare.

The Hon'ble Mover of the Resolution made fairly clear what he wanted. He wanted only a "larger liberalising" of the District administration and a "closer association of the people" with it. He said also:—"The question of the extent of that association he would leave the Government to decide." So far there was no difficulty, and there could be no room for difference of opinion. But he introduced the apple of discord when he said:—"The true

line of advance was to extend the functions of District Boards and transfer the functions of Collectors to District Boards. The District Boards should be empowered to deal with the branches of administration other than local self-government." And again:—"His object was to press the principle rather than go to the details whether the functions of the District Councils should be advisory or administrative."

There can be no difference on the question that larger powers and functions of local or even District government should be conferred on District Boards, and there is no doubt that the Bill soon to be passed into law will grant several such powers. But beyond this the Hon'ble Mr. Ramachandra Rao proceeded to raise two questions:—(1) Are all the duties of Collectors to be transferred to the District Boards?; (2) Are the Board's functions with regard to such duties to be advisory or administrative? Evidently, the Hon. Mr. Ramachandra Rao's ideal was to make the District Boards occupy the position of a District Legislative Council or House of Commons, and to act as a check or watch on the Collector's exercise of absolute power in regard to "questions of general administration affecting their districts."

The Hon'ble Mr. Rajagopala Chariar could *not*, and did *not*, fail to understand him properly. For, in his first reply, he said:—"If they accepted the resolution, the Council would be committed to a recommendation to enlarge the present functions of Local Boards and to make a statutory provision in the Act now under revision empowering local Boards to express their views on all subjects relating to the various branches of District Ad-

ministration." But, in further discussing the Resolution, he proceeded to consider what he called its "full implication." In so doing, he feared (1) that "every Local Board would become a weak imitation of the Provincial Legislative Council, and questions would not be discussed with the feelings of appreciation of all sides, and with the ability and detachment which was conspicuous in the honourable members of that Council"; and (2) that "people in charge of the District administration could not be expected to be thoroughly acquainted with all matters of general policy as to be in a position to defend Government." *Thirdly*, the Hon'ble Mr. Rajagopala Chariar pointed out that the Resolution, if passed, would "cut at the root of the machinery of the legislation." For, "if they (the Local Boards) were created Advisory bodies on all branches of administration, their advice should be acted upon, for the consequences of which they would not be responsible." He, then went on to give instances of questions which might be brought before Local Boards, such as communal representation, Moharrum and Dussrah disturbances, Moplah outbreaks, the representation of castes and creeds in the administration. On these grounds, the Hon'ble Mr. Rajagopalachariar said that he would accept Resolution XII, if the words "committed to their charge" were added at the end. The effect would be that the Local Boards would have to confine themselves to the business entrusted to them under the Bill now on the anvil. When that Bill came on for discussion Mr. Rajagopalachariar said that "those questions"—(meaning those which were to be brought before the Local Boards)—

"might be considered."

We think that the position taken by the Hon. Mr. Rajagopalachariar was not indefensible; and His Excellency the Governor, at a later stage, in a conciliatory speech put to Hon'ble Members the question "if it would be really in the interests of the development of local government in this country that they should deliberately put upon the young institutions in their infancy not only statutory duties which they should carry out but also charge them with the duties of criticising at large everything that went on. He gravely doubted if it was a wise proceeding. It was better for them to err on the side of caution and not commit themselves in favour of such a decision." His Excellency also pointed out that "it was not the case in any local institutions of the United Kingdom such as parish councils, school boards, or town councils that they had any such powers as were now proposed."

The result of His Excellency's intervention was that, finally, the Hon'ble Mover of the Resolution withdrew it. "All's well that ends well," and this course was the only proper one to adopt, especially because the Hon'ble Mr. Rajagopalachariar gave an assurance that "the questions in this debate would be borne in mind by the Government" and that "the Government would discuss the whole thing at length. The resolution and the various aspects put forward would be kept in mind and considered."

We regret, however, that the intervention of the Hon'ble Mr. V. K. Ramanujachariar was rather unfortunate and gave an undesirable turn to the debate. We are convinced that there was not the slightest ground for the

attack on the Hon'ble Mr. Rajagopalachariar (and other Indians in high positions) implied or expressed in the following comment:—"I have always thought that the Indian will play his part well, wherever he is placed. I was an official and knew well how I thought then. I am now among non-officials and feel the change in my thought. The one feels like an absolute autocrat and the other feels a downright critic. The cause for a such a thing is in either case a feeling of irresponsibility." We do not remember ever reading a more deplorable and reckless attack on the educated Indian's character as a public man. These remarks have not the slightest foundation in fact; and, if they were true, there would not be a more unprincipled body of men in the world than educated Indians. If it be true that Indians, whether officials or non-officials are all men characterised by "a feeling of irresponsibility", how can the Hon'ble Mr. V. K. Ramanujachariar be justified in advocating, as he went on to do, the grant of responsible government as the remedy for it. If he had said that the educated Indian feels his responsibility, as an official, to the Government, and, as an elected councillor, to the constituency who elected him, there would have been at least a nearer approach to the truth. As a matter of fact there are and have been, many who, as officials, have felt themselves responsible *both* to the Government and to the people. There are, fortunately, many cases in which, even under the bureaucratic government now in power, responsibility to government is not inconsistent with being also responsible to the people. We think that not only there was no justification for the veiled attack contained

in the remarks quoted above on the Indian Member of the Madras Executive Council, but that the Hon'ble Mr. Ramanujachariar's more direct attacks on the same gentleman in other parts of his speech were also equally unjustifiable. The Hon'ble Mr. Rajagopalachariar's references for instance, to communal representation, Hindu-Mohammedan riots, the non-Brahmin agitation, &c., were brought up *only as illustrations* to show the nature of the questions that would have to be discussed in the Local Boards if they were made advisory bodies capable of discussing and passing resolutions on all important questions of public administration in the District. Hence it is wrong to infer as Mr. V. K. Ramanujachariar did, that the Hon'ble Mr. Rajagopalachariar entered into a formal statement of his own views on these matters or of the policy of the Government of which he is a member.

We must also with equal emphasis condemn the implication contained in such remarks as the following to which the Hon'ble Mr. Ramachandra Rao gave utterance in replying to the criticisms on his speech in moving this resolution:—"If the Hon'ble Mr. Rajagopalachariar joined our ranks, he would change his view." We would say, the converse would be more correct. If the Hon'ble Mr. Rajagopalachariar changed his view, he would join their ranks. He must be given full credit for sincerity in the position he occupies, just as the Hon'ble Mr. Ramachandra Rao is entitled to the fullest credit of sincerity as a tribune of the people and the champion of educated Indians.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price Annas 4 only.

Prof. K. B. Ramanadha Iyer on University Reform.

It is a great advantage to have the views of so distinguished a scholar and active educationist on the reform of the Madras University. We shall deal *seriatim* with the topics he dealt with in his address at the South India Teachers' Union, Madras, on Sunday the 17th February last.

1. "*The personnel of the University*". The Professor's first proposal is "to increase the elective element". We agree, but not for the reason assigned. His reason is:—"The Government thought that it had a considerable stake even in the administration of the Universities. So the Government would exercise its right to veto whatever there might be undesirable in the regulations they might contrive to pass". This, we consider, is only partially true. For, sometimes the Government veto has been of help to the Country, for they have used it to overthrow or modify unreasonable or unpopular decisions arrived at in the Senate by hasty or packed majorities. We do not think that any one would propose that the Government should be called upon to abandon its power of veto so long at least as the present Constitution of the University continues to encumber the ground. No doubt, the power of veto is only exercised by Government on those rare occasions when there is an emphatic popular disapproval or widespread excitement over a change passed by the Senate. But so long as the veto has a practical value of this kind, it should be retained, though only to be rarely used, as it has been. Hence we cannot agree that "the increase of the elective element"—useful as it will certainly

be—is needed for the reason assigned, viz., that it will remove the influence of Government.

Moreover, even if Government abandoned its interference through the exercise of the power of veto, the mere "increase of the elective element" cannot prove in itself an effective means of reform, if what the Professor said—more by hint than by express statement—regarding the present state of affairs be true. He said:—"Unless those people worked together and presented a united front, there could be no chance for their view of matters." Now, Indians are everywhere unable to "work together and present a united front". Even as the University Senate is now constituted—42 Indians out of the 93 constituting the entire strength, which is certainly a most unsatisfactory state of things in an *Indian University*—the Indians have frequently failed to do all the good they can, *because* they have failed to unite on various important occasions. What guarantee is there that they will do better if they secure a larger "elective element"? The truth is that each Indian wishes to think independently for himself on every topic under the Sun and has not yet learnt the important lesson of endeavouring to secure what advantage one can, as each occasion presents itself. Modern public life is certainly not regulated according to any principles of everlasting Dharma, but is simply carried on through the working of the process of competitive bargaining,—or rather of that of war in which both strength and strategy, and especially the latter, are needed to secure victory. So long as educated Indians suffer from the disease of self love and self-determination and lack the power of

filling of the "minor" posts. The monopoly of "high" office is the chief of all the means by which the *esprit de corps* of the Indian bureaucracy has been maintained; and, when that monopoly is broken we feel sure that the serfdom of the Indian official coolies will cease, and the human soul in them will again assert itself. What the Sydenham set are in mortal dread of is exactly this spirit of self-assertion and self-knowledge in the educated Indian.

Lord Sydenham gives a list of urgent reforms needed in India,—the transfer to Indians of larger powers of local self-government, the restoration of village panchayats, the reform of education, and the complete overhauling of civil law and procedure. All these are certainly urgently needed reforms,—but we want, even more than all these, the restoration and development of our industries and arts. So long as the Anglo-Indian bureaucracy wields the reins of powers, we cannot hope to have this most urgent of all reforms; nor are we quite confident about securing even those other aforesaid measures which are certainly of less urgency. Transfer power to the people, and the country will have all these boons in quick succession on the crest of a swelling tidal wave of reform. The present Indian constitution is antiquated and obstructive to the last degree, and ought not to be allowed to stand and encumber the earth a moment longer. We want self-government,—“a real, living representation of the people,” in the magnanimous and stirring language of the greatest man of the nineteenth century, Mr. Gladstone,—the unrestrained power to make ourselves a happy, prosperous community, with our national self-respect restored to us so that we may take our rightful place among the fraternity of self-governing and self-respecting nations constituting the British Empire.

..

Lord Sydenham says:—“India's most pressing need is the abolition of the caste-system, and here lies a magnificent field of work for real Indian patriots.” Why is the abolition of caste our most pressing

need? Lord Sydenham refuses to tell us why. But he has unconsciously exhibited the proverbial cloven foot. He speaks in one place of “the section of the English-speaking Indians dominated by Brahmins and lawyers.” It is “the Brahmins and lawyers” who have ever been the abomination of the Indian bureaucracy. Lord Sydenham evidently feels that, if caste is abolished, the domination of the Brahmins and lawyers will cease in the land and its politics. We fail to understand how the abolition of caste will lead to the abolition or extinction of lawyers in India. We have even now a numerous and influential body of Non-Brahmin lawyers; but Lord Sydenham is evidently of opinion that, as the Brahmins form the large majority of Indian lawyers, the lawyers will, when the Brahmins are got rid of by the extinction of caste, form a microscopic minority and so remain without influence, and then the present narrow rule of the Anglo-Indian bureaucrat will get perpetuated and will continue for ever in strength without the rivalry or the intrusion of the Brahmin caste. It is equally astonishing and disgusting that a nobleman bred in the free democratic atmosphere of Great Britain should make so contemptible an exhibition of clannish narrowness and jealousy. “Can the Ethiopian change his skin, or the leopard his spots,”—we cannot help exclaiming.

Mr. N. K. RAMASWAMI writes:—

A *Sadas* was held at the Mutt by His Holiness Sri Sankaracharya Swami of Kumbakonam on the evening of the Vijayadasami day for awarding gold and silver medals to the Prize-winners and presenting works to all the Varnashrama Dharma Prize essayists. 21 Essays had been received from the colleges of Trichinopoly, Kumbakonam, Madras, Salem, Guntur and Benares. Two of them were in Tamil, one being by a 4th Form student. Medals were given to Ganesan and Ramachandran of the St. Joseph's College, Trichinopoly and Manusmriti and Bhagavad Gita in Sanskrit, Sandhyavandana Bhashyam in Tamil and the Ramayana numbers of Mr. Sarma's Portfolio of drawings were presented to the two medallists and the 4 Kumbakonam College essayists who attended the *Sadas*. After a few preliminary remarks by Professor Sundararama Aiyar, His Holiness gave a masterly and inspiring lecture in defence of Varnashrama Dharma.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.,
(The substance of the lectures now being
delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

In fact the Hindu conception of Dharma is not really out of harmony with the essential elements of the modern spirit. The modern spirit is summed up in the words—Liberty, Equality, and Fraternity. As regards Liberty, the greatest of Hindu books on Dharma says—

सर्वे परवश दुःखं सर्वमात्मवशं सुखं

Manu.

In this country Dharma ruled the Kings who ruled the people; bad Kings were turned out when they were bent on destroying Dharma; the people were consulted when the heir-apparent was chosen and at other important moments of the national life; there was the combination of a strong central authority and local self-government and village autonomy; there was no mere verbal worship of democracy as a fetish in combination with the pulling of the political strings by abusive and self-seeking cliques such as we find in the West, but a stable social and political order based on an admirable combination of the elements of monarchy, aristocracy, and democracy all under the sovereignty of Dharma; there was no clash of majority and minority or of minorities *inter se*, but there was an organisation of society on a basis of co-ordinated and non-competitive social service based on a spiritual conception of life which placed duties before rights; and there was the utmost intellectual freedom. Mr. Havell says in his *Ancient and Mediaeval Architecture of India*: “It is true that Indo-Aryan liberty was not of the crude Western type represented by the formula ‘Liberté, Egalité, Fraternité.’ It was liberty for every man, whether king or peasant, to follow his own Dharma—the Dharma being that which long tradition and the wisest of Aryan law-givers who knew Indian history and people had taught every man to regard as his duty to God, to state, his household, and himself”. He says again: “The

Aryan was a born aristocrat but his ideal of Government was essentially democratic. The philosophy of the Vedas proclaimed the highest ideal of self-government and Aryan philosophy was not an abstract speculative theory but a practical formula of life.....The democratic principle of government was fully understood in Ancient India.” The combination of aristocratic ideals in personal relations with democratic ideals in governmental and spiritual relations produced a unique, efficient, and harmonious social polity in the golden age of Indian civilisation.

So far as *equality* is concerned our civilisation has recognised the inherent and spiritual equality of all to the fullest extent, nay, it proclaims the *unity of life*. But there is a difference between shutting our eyes to the patent inequalities of mental and physical life and indulging in day-dreams of equality of mental and physical life, or bringing about such equality at the base of the guillotines established to murder those who happen to have got the good things and graces of life in a more abundant measure—and recognising such inequalities and trying to effect equality by filling up the gaps and breaches with the ambrosia of love and of the recognition of divine immanence and manifestation. The latter is our method and the former is the Western method.

So far as *fraternity* is concerned, we have recognised this principle fully as following from the fatherhood and motherhood of God. But we have realised what the West has forgotten *viz* that the conception of fraternity implies elder and younger brothers and that the reverences of life should be maintained for the uplift of all. Truth was held to be accessible to all, and all were equally eligible for salvation, and no real difference was made between man and man. Mr. Havell very rightly speaks of “the spirit of Aryan philosophy which proclaimed truth to be a temple open on all sides to devout worshippers who might choose the approach most accessible to them.”

Thus in the West society is made stable, or rather kept on the brink of unstable

organisation and the habit of obedience to a leader, they will only do the country and society infinite harm by meddling with public life. The mere increase in the number of the elected Fellows will only help to show up their helplessness, and bring them and their country into greater contempt than ever.

2. *Number of Universities.* As regards University jurisdiction, the Professor wishes to have "as many Universities as possible, whether they be on the territorial or linguistic basis, with restricted jurisdiction, so that the work might be more concentrated". Here we entirely concur. For nearly a quarter of a century, the starting of two Universities, one in Rajahmundry and another in Trichinopoly have been advocated, but our authorities have not moved. Even our so-called popular representatives in the Legislative Councils have not chosen to move resolutions on the subject so as to draw Government's attention and keep the question alive in the minds of the public.

3. *Medium of Instruction.* The Professor said :—"For higher University purposes, English should be the medium. It was undesirable to go back on the present condition of things. Even extreme partisans of one language should admit the utility of another language". We agree to all this, no doubt, as an expression of what is desirable or proper at present. We also agree with the Professor when he goes on to speak of "the wealth of European thought" which English literature has made accessible to us, and when he further tells his audience that "whatever kind of patriotism and enthusiasm they might have for their own literature, it was due to their

having come into contact with a body of people who were intensely patriotic,—that kind of patriotism being sustained by the intellectual nourishment they had from the study of English literature". But, should this state of things last for ever? Our Vernaculars are growing and in time the conscious and systematic efforts made to develop them must result in a sure and rapid growth. Meanwhile, we think that we must boldly make educational experiments which are likely to help forward such a growth. Whoever is unwilling to help forward the making of educational experiments and the gathering of lessons thereby for future guidance has no right to come forward as a public authority or Counsellor in educational matters. The Professor himself is not altogether against the making of experiments,—for, he says, "In the high schools, experiments might be made to teach in the vernaculars". Our opinion is that *the vernaculars should be the chief media of instruction throughout the high school, and English should be relegated to the position of a second language.* If the Professor and his associates in the University help forward educational progress to this extent, the country will have every reason to feel grateful to him and to them. Whether the time will come when the same course might be adopted in the College department will depend on the progress made by our people in the future. We certainly do not undervalue the importance of the study of a second language, or the importance of the study of English as the language of our rulers, or even as the language which is most widely spoken over the world, or as the language which will unlock to us the treasures of Western thought, life,

and progress. But we must insist that the progress of the masses of the Indian people is indissolubly bound up with the growth of sympathy in ideas and culture between educated men and the Indian people or society at large, and this can only be brought about by the development of the literature in the Vernaculars. How this development will affect the growth of the University we may leave the future to decide for itself. Meanwhile the Professor and his Indian Associates in the University should leave no stone unturned to transform the course of studies in the High School in the direction we have indicated above,—i.e., to have it conducted in the Vernaculars as the medium of instruction.

4. *The present Curricula.* It is strange that so distinguished and discriminating an authority as the Professor should indulge in a sneer at the widely prevailing view that our students are "overburdened with studies". Both the Intermediate and the B. A. Pass Courses are really proving a burden at least to the average Indian students in this Presidency, and even to large number of those who are above the average. It might be true, as the Professor says that, in these days, "there was a better idea of physical conditions and more willingness to conform to the rules because of the Knowledge of Physiology and Hygiene". But these circumstances tend only to mitigate the evils arising from the heavy—and even impossible—curricula, and something must be done to lessen the strain on our youth. Already, as a matter of fact, several youths succumb prematurely to the effects of this strain, and those who help to maintain this sad and perilous state of affairs cannot escape

the charge of practising homicide as a fine art.

The Professor went on to say that "there were different Universities with different aims", and to distinguish the German Universities as *specialising*, the French as *vocational*, and the English as those of "forming the character". The recently established English Universities of Birmingham, Manchester, etc., approximated more to the modern German and French models than to the mediæval types of Oxford and Cambridge. India should, if she cares to save her people from further destitution and death, follow the German and French examples rather than the worn-out Mediævalism of Oxford and Cambridge, and especially the former.

We regret we have no full report of the reminder of the speech in which the Professor is said to have dealt with the study of literature and science, the University's function of offering facilities for research, &c.

We reserve for another issue our review of the speech of the Vice-Chancellor, who presided on the occasion.

Notes and Comments.

The National Education Movement is the latest started by Mrs. Besant's fertile brain. A tremendous effort—a regular "sweeping movement"—is to come off, and a vast amount (some tens of lacs, as we are informed) is going to be collected. We wish, in this connection, to give a warning to over-enthusiastic Besantines regarding one aspect of this sweeping movement and endeavour. It will seem to justify the suspicion which some Englishmen—in England, especially—entertain that there are hidden hoards of wealth in India. We know that this is a white lie. But the enemies of India will not fail to make

capital out of it in order to do us some grievous harm. We cannot divine what form the mischief will take, and what will be its effects on the future life of the people. We wish to express the hope that thoughtless enthusiasts will be warned in time, in order that counsels of moderation may prevail.

Why is the new movement for advancing Indian education specially designated National? Mrs. Besant constantly declares that as a result of the work of the Theosophical Society, we are going to make room for a new civilisation and a new race. And yet we are told that the movement and the education it favours are *National*. Only in 1914, Mrs. Besant wrote in her weekly paper, *Commonweal*:—"Race is important; it is important in the plant, in the animal, and it is also important in the man; and you must recognise the law of heredity, although you may say it is no longer carried out under the name of caste. *General avoidance of intermarriage is vital for a Nation's future*". Without intermarriage, how can there be a "*new race*" in India,—the new race which the Theosophical Society's endeavours are to bring into existence,—unless, indeed, we are all to be called upon to make room for a community of immigrants from abroad?

A correspondent draws our attention to the following sentence which occurs in an article on "The Problem of the Depressed Classes" extracted in the current number of the *Indian Review* from the Presidential address to the National Social Conference by Dr. P. C. Ray, of Calcutta who recently visited Madras on a lecturing mission:—"The beautiful legend of Satyakama Jabala in the Chandogya Upanishad exemplifies the fact that truth and learning opened out in those days a path to the highest honour and the highest caste". This view is based on a misapprehension of the story as given in the Upanishad. The account as given there begins as follows:—"Satyakama Jabala addressed his mother Jabala,—"*Your ladyship, I wish to lead the life of a Brahmachari; of what Gotra am I?*"

This shows that it was usual for the religious teacher in ancient India to ask for the Gotra before starting his pupil on his course of studies. Satyakama put the question to his mother, so that he might be ready to give the information to his teacher. *He had never any doubt about his Brahmin birth, but only wanted to know his Gotra. Only the twice-born classes have Gotra, and no others; especially the Brahmins.* Secondly, Satyakama told his teacher that he had asked his mother and had been told by her that he was born when she was very young, that her husband had died soon after his birth, and that, owing to her having been absorbed in the duties assigned to her in the household of her husband, she had failed to ascertain the Gotra and remember it. Then the teacher said:—"One who is not a Brahmana could not have spoken out thus. Bring the *samit* (sacred reed), friend, I will in due form admit thee as my pupil. Thou hast not swerved from the truth". The teacher does not say,—"*Because thou hast unhesitatingly spoken the truth, for that reason thou art a Brahmin*". He says only,—"*Thou art a Brahmin, and, therefore, thou hast spoken the truth*". Sri Sankaracharya comments on the passage thus:—"The Brahmins are *by nature* truthful, not others". Evidently his meaning is that Brahmins, unless perverted by education of certain kinds, by temptations, threats of injury, &c., will speak the truth. In these days it is the legislation and judicial procedure that offer a premium to human weakness, instead of helping what is strong in human nature to resist it. Furthermore, the ancient institution of Brahmacharya which helped so much to form the manly character of the Brahmins is dead and gone, and so no opportunity exists for the youths of to-day to form such a character as was usual among the Brahmins of old. Even within a century or so back, the people of India—Brahmins and others—were eulogised as being a pre-eminently truth-loving and truth-speaking people by foreign observers. Their names are legion, and their classic and oft-quoted utterances have become household words among the educated men of India.

"S. V. K.", writing in Mrs. Besant's paper, the *New India*, of February 9th says:—"About it (the caste system) her latest pronouncement is that the system has to pass away, not because it is bad in itself, but because it is too good for us to adopt at present, and therefore out of place and inconvenient". Is this latest of her pronouncements to be her final pronouncement? Her pronouncements vary like the chameleon which, as we know, assumes the colour of the substance it rests or moves on, and yet she passes as the *avatar* who is to save India and the world.

Mrs. Besant wants to introduce Panchamas into our temples, instead of letting them have their own temples. But only the other day, as it were,—i.e., at the Theosophical Convention of 1909,—she spoke as follows:—"Theosophy laid stress on the things in religion which were based on natural laws, and so justified very often some old custom that otherwise would have died away. But in doing this, it has only anticipated Western science. Europe is re-discovering some of these very laws, and scientific men are beginning to insist on the careful rules of hygiene and sanitation that our Manu had taught thousands of years ago.....Why, they (some modern Hindus) say, insist on the Brahmanic superstition that the Brahmana alone should draw water from the village well, and pour it into the village pots brought for filling? And yet an English Inspector travelling through these provinces said that the custom checked disease, for you could take care of the one vessel and see that it was clean, whereas if any vessel brought perhaps from a dirty house, were dipped into the well, the water would be made foul, disease would spread, and health be injured. It is silly to throw away these hygienic rules when Europe is re-discovering them. I know only one man in the West who is as careful as a Brahmana, and he is a doctor".—We ask our modern Hindus, young and old, should we only retain what Europe is "re-discovering" now? Should we abandon the rest? What guarantee is there that Europe may not "re-discover" other Hindu customs and institutions later

on? If we get rid of these now, are we to restore them later on? Let us not render ourselves ridiculous by listening to counsellors from abroad who fail to understand the origin and nature of our social rules and customs. We are not opposed to change, but let us change in order to observe the injunctions of the Shastras—to obey the mandates of the Vedas and Rishis. Let us not blindly imitate the West, and let us not blindly follow foreign counsellors who do not understand the spirit of India and her mission among the nations.

Olla Podrida.

The main fad of the hour is the fad of national education. A scheme of national education is the only means of national uplift—that every sensible and patriotic man knows. But what is the national education that is being so persistently advertised? No one knows any practical details about it and no one asks for or gives such details. Only a persistent and ominous attempt is made to scour this poor land from end to end for funds for—Nobody knows for what.

New offices and titles are being created to infuse spirit and energy and enthusiasm to do the work of piling up money for this unknown object. There are collectors and sub-collectors and what not. This will at any rate make up for the loss by non-advertisement of the official titles and designations and honours conferred by the departed fad of the Madras Parliament.

Sir Sivaswami Iyer said on 17th February 1918, that he did not understand what is meant by the new cry of national education in regard to mathematics or biology or botany or other branches of study. For this he was reprimanded by the editor of *The New India*. The censure is as ridiculous as the criticism was acute and wise. There are certain subjects such as history, art, literature, and religion which can and should be handled in a national way. But the present godfathers of the advertised scheme of national education seem to wish to start schools of all grades which will empty the present institutions of

their students and to pile up a huge mass of gold, jewels, cash, cloths, and what not which will by the wand of a few magicians be transformed into model national educational institutions. Is that the aim or is it not? If that is the aim, what are you going to do by way of providing careers for the boys educated in your schools and colleges? If that is not the aim, what is it that you want to do? For God's sake, let us know this.

The Hon'ble Mr. T. Rangachariar did right in sounding a note of warning on this matter in his speech at Negapatam the other day. He asked us not to be mere visionaries and waste our precious monies in an undefined cause foredoomed to failure. The proverb well says that the better is the enemy of the good. We have so many practical schemes of educational betterment waiting to be attended to and now comes this new flood which is likely to wash off the remnants of the old and itself also disappear.

The plain question that we ask is, what is your programme of religious education and what are the books embodying it and who is going to give it. It is all very well to talk of nationality and cosmopolitanism in the same breath. The real danger is that there is going to be set up a fetish of cosmopolitanism which will empty the shrine of each national faith of its worshippers. The cloven foot is too visible to be juggled away by words. There are cosmopolitan elements in each religion and a true system of national education will intensify them and preserve and vitalise the special glories and graces of each religion. The system of pseudo-national education will set up a new cosmopolitanism which will fascinate young minds though it is a thing of shreds and patches and will wean their minds and hearts away from their traditional faith and ideals. What beautiful phrases we have now-a-days—nationalised cosmopolitanism, cosmopolitanised nationalism, etc. Words, words, words !!!

Meantime the hunt for cash goes on. The cry is taken up from mouth to mouth

and the fiery cross has been sent from village to village. Most of our Hindu leaders of to-day are utterly denationalised and have lost all independence of thought. Newspaper-made opinions, sentiments taken from the street, emotions made to order, and souls not vindicating their royal prerogative of clarity of vision but taking colour from the surroundings and changing colour every instant like the chameleon—such is the miserable spectacle that pains us wherever we turn. "Tis true it is pity and 'tis pity it is true".

But what is it that we really need? We want the curriculum to be lightened so as to make room for a really national education in history, literature, art, and religion at least in educational institutions under private management. The smallest and most urgently needed measure of change is the starting of hostels run by Hindu men of culture loyal to our social and spiritual ideals who will supplement in hostels what is wanting in schools and colleges. We want also technical and industrial education which will go on side by side with the starting of industries where the boys educated in such technical and industrial schools can get a living and bring real life and wealth into the country as opposed to the death in life and drain of wealth which are the concomitant glories of the endless conferences of the men branded with modern university culture. This is a big enough programme for three decades more. But our modern Don Quixotes want to tilt at windmills and brag about Dulcineas and do not care "to ride about redressing human wrongs".

Cannot our men put this simple question to themselves—who form this motley group that promises the millenium to us? What are their acquisitions and achievements in the fair realm of Hindu culture inclusive of art, literature, history, philosophy, and religion, whatever be their fitness in other respects? Have they or have they not stood out of the main stream of our cultural life? Christians of different degrees of loyalty to Christianity, Parsis, Brahmos, Arya Samajists, reformers of diverse com-

plexions—these are to impart our culture to us in a national way. Is it so?

Cannot at least the Tamil Districts attend to their immediate educational needs in a spirit of commonsense and loyalty to our traditional ideals? Southern India is the India of our great Acharyas, was never subjected to those influences and forces which overwhelmed the soul of Northern India, and has always exhibited that combination of individual purity, social harmony, and spiritual vision which is the peculiar excellence of the Hindu race. If Southern India cannot look after itself, then it does not deserve to be looked after. We do not think that one terribly uniform university system binding the soul of India in iron bands of pseudo-cosmopolitan uniformity is a desirable consummation. The Trichinopoly people have got the urgent task of bringing into existence a really national Hindu College. Will they show common sense and real and passionate loyalty to our great social and spiritual ideals?

SCRUTATOR.

The Bhagavad Gita

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(Continued.)

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

• सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भोष्मद्राणप्रमुखतः सर्वेषां च महोक्षिताम् ।

उवाच पार्थ पर्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

Thus addressed by Arjuna, Krishna stayed the great car between the two armies in front of Bhishma and Drona and all the chieftains there and said: "See, O Partha, the assembled Kurus."

NOTES:

• 1. गुडाकेश means one who has conquered deep—a man of pure sattvic nature capable of perfect self-mastery.

2. The isolated stationing of the car was not a strategic blunder because that was a time of धर्मयुद्ध and because the Lord of wills was there and no human will could act without His direction.

3. Bhishma has described this situation in the beautiful verse that occurs in the first Skandha of the Bhagavata.

सपदि सखि वचो निशम्य मध्ये

निजपरयोर्बल्यो रथं निवेश्य ।

स्थितवति परसैनिकायुरक्ष्णा

हतवति पार्थ सखे गतिर्ममास्तु ॥

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखांस्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बधून्वस्थितान् ॥ २७ ॥

कृपयापरयाविष्टः विषीदन्निदमब्रवीत् ।

Then Partha saw there in both the armies uncles and grandfathers, teachers, maternal uncles, brothers, sons and grandsons, comrades, fathers-in-law, and friends. Seeing his kinsmen thus marshalled in battle array, and with his heart wrung by supreme pity, he spok thus in sorrow.

NOTES:

1. Arjuna's grief is not like Duryodhana's grief. Duryodhana's grief was owing to हृष्टभय, caused by his apprehension of the loss of earthly things. Arjuna's grief was owing to भृष्टभय caused by his apprehension of various evils to himself, to the society, and to Dharma by the impending slaughter. The two kinds of grief show the real natures of the two men.

2. The Lord does not say that mercy is improper. Indeed in the last sloka in Chapter XI of the Gita, He says:

मत्कर्मवृन्मत्परमो मदक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

There He describes the soul that has risen to the highest altitudes of Love and Renunciation. It is only he that has soared on the wings of Law and Light that can live in the pure empyrean of Love. Mercy which is accompanied by selfish attachment to the world and which sets itself in an

attitude of hostility to Law is not a Godward quality.

3. As all men are not of Sattvic nature, the world requires दण्ड (the law of pains and penalties for violation and transgressions). Arjuna himself in the राजधर्म says

राजदण्डभयादेक पापाः पापं न कुर्वते ।

यमदण्डभयादेक परलोकभयादपि ॥

परस्परभयादेक पापाः पापं न कुर्वते ।

एवं सांसादिके लोके सर्वे दण्डे प्रतिष्ठितम् ॥

The punishments inflicted by a just king in accordance with law are like the punishments of God. Those can no more affect the former than these can affect the latter.

4. Hence the unrestricted application of the principle of non-resistance will only intensify selfishness and vice and crime in the case of the evil people and will lead to the disruption of society, though there are instances in life as well as in the literature (e.g. the case of Jean Valjean) of a true conversion of the heart brought about by absolute non-resistance. Punishment for misdeeds is necessary to reform the ill-doer and preserve the moral order of the world. Even in the case of the supreme pain and penalty of death for certain atrocious crimes, the Hindu doctrine of karma gives us a real and new aspect of the philosophy of punishment, because the next birth will certainly be all the better for the working out of the great evil by the equally great punishment. Ordinary man may not realise this fact and it may be said that this is not demonstrable by reason. But those whose consciousness is extended and perfected by yoga can realise the procession of the re-incarnations of the soul and the acts done and the fruit enjoyed by the embodied soul.

5. The Hindu religion has always taught *Nivritti* to be higher than *Pravritti* but has taught also at the same time that it is only the man who has followed loyally the law of legitimate *Pravritti* that can tread the higher path of *Nivritti* and attain the bliss of beatitude.

6. Arjuna's mercy was strongly coloured through and through by elements of selfish-

ness and egotism. He had not lost his love of empire. His ~~own~~ on behalf of Drupadi was ever present in his mind. He was thinking of the loss of all kingly pleasure in the removal of all relations and friends by the cruel hand of death. The ideas of "I" and "mine" were in the forefront of his thoughts. The mercy of selfishness is a source of weakness. It is different in quality and degree from the divine mercy of absolute unselfishness and love and renunciation.

7. Again, our real kinsmen and friends are those who are lovers of God, even though not connected with us by ties of kinship and friendship. The latter are not our real kinsmen and friends if they violate the law of God.

8. कृपया परया. Some commentators say that it means कृपया अपरया i.e., unworthy pity. Others say that it means a second fit of mercy as Arjuna was overpowered once before by tenderness to his cousins and said :

‘न चाहं कामये पापमपि कीटापिपालयोः ।

किं पुनर्ज्ञातिषु वधं कामयेयं कथंचन ।

एतदर्थं मया तात पञ्च प्रामा दृताः पुरा ॥

(Udyoga Parva.)

(To be continued.)

Dharma—IV.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

We saw on the last occasion how the Buddhists argued against the validity of the Vedas as a *Pramana*. We have already cited Mr. McDonnell's view of the Vedas simply to point out that the spirit in which the attacks of the Buddhists were based could be seen even in these days. But to return to our subject. In reply to the objection of the Buddhists the *mimamsakas* begin by asking them in turn "on what general principles does the validity of your प्रत्यक्ष etc. rest"? When put more plainly it means "what are the general principles on which the validity of any *Pramana* is based"? And this is the topic which we will have to follow in trying to understand the *Mimamsa Method of Interpretation*.

PRAMANAS.

The *mimamsakas* maintain that any *Pramana* becomes valid on account of its inherent worth. And to establish this they begin by a thorough examination of all possible objections that can be reasonably raised against their view. The learned *mimamsa* champion "Parthasarathi Misra" begins by asking as follows :—

‘कथं पुनः प्रामाण्यस्य स्वतः प्राप्तिः; तदर्थमिदं सर्वज्ञानान्यधिकृत्य विन्यते; किं प्रामाण्यमप्रामाण्यं चोभयं स्वत एवावगम्यते, अथवा अन्यतरदपि स्वभावेनानिरूपितं कारणगुणदोषप्रत्ययाभ्यामवगम्यते, आहोस्विदप्रामाण्यं स्वतोऽवगम्यते, प्रामाण्यं तु कारणगुणज्ञानात् संवादज्ञानादर्थक्रियाज्ञानाद्वावधार्यते, उत प्रामाण्यं स्वतः प्राप्ते सत् अर्थान्यथात्वकारणदोषज्ञानाभ्यामवगम्यमानेनाप्रामाण्येनापोद्यते’ इति ।

Before giving a translation of the above passage we shall make one or two remarks. We said that the *mimamsakas* maintain that a *pramana* becomes valid because of its inherent worth. What we mean by this is that they hold that a *Pramana* is valid because it gives us some new idea which we had not before it was revealed to us by that *Pramana* 'बोधकत्वेन प्रामाण्यं प्रामाणां' so they say, which means "All *Pramanas* become valid on account of their ability to impart knowledge to us". With these remarks we now proceed to give a faithful translation of the big passage quoted above from the 'धर्मलक्षणाधिकरण' of the famous "Sastra Dipika". The passage means :—

"How can a *Pramana* become *Pramana* by itself. To prove this let us begin the discussion in regard to all kinds of knowledge; (1) Do the validity as well as the invalidity of any *Pramana* become such by themselves (स्वतः); (2) Or is it to be supposed that the validity or invalidity first becomes indistinguishable and then its reality is ascertained from examining its source, and finding out whether it is reliable or spurious; (3) Or is it to be supposed that अप्रामाण्य or the invalidity becomes of itself known naturally of every *Pramana*, while *Pramanya* or validity can be ascertained only by having recourse to the merits of the source from which the *Pramana* emanates or with the help of corroborative evidences or from the

effects which that *Pramana* produces; (4) Or is it that *Pramanya* or validity becomes स्वतः while अप्रामाण्य or invalidity is to be understood if the source of the *Pramana* is, or becomes known to be, contaminated, or other *pramanas* of an opposite nature are revealed to us". It will be seen how searching is the examination of the *mimamsakas* in their thirst after pure and spotless Truth and Justice. We commend the above passages to Mrs. Besant, with respect as they will surely repay perusal. Because she has declared on many occasions that *Historical Criticism*, which means *Higher Criticism* according to her, (by the way, which is the *lower Criticism*?) Should be the criterion on which knowledge is based and commentaries are soul-less. (We quote from memory subject to correction). She will find that the third method of interpretation cited in the above passage is nothing but *Historical Criticism* as is understood in these days. It is this method that was dear to the Buddhists of old. This *historical method* begins by supposing that everything must first be held as valueless or spurious until corroborative evidences are forthcoming. While in Trivandrum some years ago we had an occasion to talk to Mr. Gopinatha Rao, that vigorous worker in the field of Archaeology, who explained to us that the method to be adopted and pursued in investigating the lost history of our land should be that every record we come across with must first be held as useless and even spurious until we get corroborative evidences. (Mr. Rao may not be able to recollect this incident now, as it was in 1912). We shall see how the *mimamsakas* overthrow this contention. Before proceeding further with our *Dharma* we earnestly make an appeal to all lovers of our Mother India especially to the historians and archaeologists that they will fervently make a close study of, and initiate themselves into, the invaluable methods of the *Mimamsa System of Interpretation* and see whether our histories cannot be re-written. The "National College" to be started early at Trichinopoly will, we earnestly pray, initiate our students into the right method of investigation by making the study of *mimamsa* compulsory to graduates or undergraduates even in History. Think of the havoc done to our land by the so-called historical method of investigation. How *de-nationalised*,

spirit-less, and soul-less have we become! The real *historical criticism* is the *mimamsa* method and no other. This method is to some extent recognised in *Law*, but there too it is unfortunately intermingled with the other method especially in tracing the growth of the particular *law*. In this respect we are of opinion *Hindu Law* is the worst sufferer in the hands of the modernists. But let us return to our topic.

The Raison d'être of National Education.

BY S. A. VANESWAR, M.A., B.L.

In a refreshing and inspiring address published in the *Hindu Message* of 7th February, Sir John Woodroffe points out the value and need of preserving national ideals and guarding our cultural inheritance. Sir John decidedly belongs to that class of Englishmen—may the number increase!—who have sympathy and imagination enough to enter into the feelings and outlook of the Indian people. No question can be more vital to a people than that of the spirit and scheme of education vouchsafed to them. In our appreciation of the beneficial and stimulating results of Western Education ushered in by Lord Macaulay in his glowing and epoch-making minute, in our recognition of the many visible transformations effected by it in the sphere of Art and Religion; Society and Politics, we should not lose sight of the precious heritage of Indian Culture and learning which have a claim on us for being fostered and enriched. Never did a nation attain individuality and prosperity if it disowned or disregarded the ideals and traditions which link it to the past and ensure its future. The abiding strength of a race, its source of guidance and inspiration are to be found in the store of living culture and traditions stretching back through generations past.

The importance therefore of the problem of National Education in India can hardly be exaggerated. It is perhaps the most pressing and vital question of the day whose bearings are as wide and fundamental as are the aspects of national life itself. To the impulse of Western culture and ideals communicated through English Literature with its refrain of Liberty and English History with its keynote of steady constitutional

development are clearly to be ascribed the stirrings of a new life directed towards progress and reform in the sphere alike of politics and society. Western education has, as it were, communicated the Promethean spark to our slumbering national and social consciousness. The so-called unchanging East is now permeated with influences that make for activity and adaptation under the altered environment of to-day. While such is the dynamic and constructive phase of the impact of Western civilisation in this land, there have not however been wanting results which have proved deplorable and should be remedied. Western culture and spirit must only be taken to supplement and strengthen but not to supplant and shake our ideals and institutions, which have excellences and peculiarities of their own. It would be racial selfishness and starvation to refuse to recognise ennobling elements in the thought and life of the West. But it would be "cultural suicide" to surrender and smother indigenous ideals under the glamour of another civilisation which has evolved under surroundings and experiences far different from our own. To the extent, then, that Western culture has served in India to rouse national consciousness, to heighten self-respect and enrich national life and literature, it has been a sure and fruitful blessing. But its tendency, actual though not inevitable, to Westernise Indian outlook and standpoint, to denationalise Indians in modes of life and thought, is fraught with grave evils which, if unarrested, would outweigh the benefits that can accrue therefrom.

There is reason however to be optimistic as to the future of Indian culture and civilisation. Under the stimulus of Western education, a sense of unity and individuality is struggling for expression in social as well as in national life. It is indisputable that this national awakening is a happy resultant of Western influences and, if guided aright, will lead to the advent of a truly Indian Renaissance. There can be nothing disastrous in store if the new-born spirit of critical enquiry refuses to accept on blind trust even hoary teachings and traditions in India and is eager to put them to the test of modern reason and requirements. Such an investigation will only result in a keener and more sincere veneration for them in most respects. It may well be said that in matters educational we are passing through

the necessary stage of transition from unbounded admiration of the nascent Western civilisation to a sober realisation of the value of our own spiritual inheritance. It is increasingly felt that every nation has its own mission to fulfil and message to deliver in the world. Nothing should be allowed to dim or dissolve the cultural entity which belongs to us as a natural growth and inalienable heritage.

It is high time therefore that the process of wholesale adoption and imitation of Western modes of dress, language, thought and life should be curtailed and rendered consistent with the preservation and improvement of our own observances and institutions. The period of blind imitation which does not enable but undermines progress should pass away and be followed by the *assimilation* of all that is noblest and best in the West along with the development of similar elements inherent in our own age-long civilisation—The purpose of Education conceived in this spirit would be to make Indians *better Indians* and not unmake the Indian nature, coloring it into a second-hand copy of the Western.

Indian education, nationalised in scope and spirit, would stand for due assimilation, not abolition of Western culture and civilisation. It would be a truly liberal education, safeguarded against one-sided development. As Sir John Woodroffe pointedly observes, it is one's regard for his own culture that will induce anybody else to take note of its worth. Disowned by himself, it will be despised by the other. Indian culture, if conserved and cultivated as a living influence, will offer to the West its elevating and spiritual tone for its re-vitalisation. In the interests alike of India herself and of humanity at large, the cause of National Education is sacred and paramount. The function of the vernacular should be duly recognised in University Curricula as *easy* and *natural* media of popular enlightenment without sacrificing familiarity with the English language which is the thought-vehicle of a progressive nation. The reproach of a "Godless" system should be wiped out and instruction in respective religions should be provided so as to deepen one's knowledge of and attachment to the faith into which he is born. Then alone can it be said that the Hindu, Muhammadan, Parsi or Christian in

India not merely professes but *lives* and *breathes* his own religion. Indian art and literature should be reinvigorated in conformity with the spirit and genius of the nation, so as to prove real expressions of a rich national life. Indian History should be taught from authoritative sources and from the proper standpoint so that it may embody the experiences of India through the centuries and hold out lessons for guidance in moulding her future. Knowledge of the past is the sure and necessary foundation on which alone can be reared the fabric of the future—"Know the Past, dream of the future, but act in the living present" is a motto that must command ready acceptance—Developing not merely the intellectual but also the artistic and moral sides of human nature, such a system of National education will produce sterling Indians of light and leading who will cherish ancient ideals and yet keep abreast of modern tendencies. It will have fulfilled the great object of education which in the words of Marden "is to raise man to his highest power, to develop him along the line of his nature, so that he will be not only keen, sagacious and shrewd but broadminded, evenly balanced, sympathetic, tolerant and charitable." That is a business-like proposition laid down by an American and may well serve as a touchstone of educational worth.

In saying that the ambition of an educated man should soar higher than mere bread-winning in the work-a-day world, it is not to be understood that the pursuit of riches should be deprecated. But such a quest should not be all-absorbing and all-satisfying. Wealth in itself has great potency for good or evil. And it is on the right application of wealth that individual and national prosperity alike depends. Education is prized and will be necessarily regarded as the avenue leading to wealth, power, fame and influence. And the best type of education is clearly that which *maximises* the possibilities of reaching this goal. Education would be a failure if it turns out only "standard human products," specialised, it may be, in arts or sciences, but ultimately crowded into any one profession like that of Lawyers or let loose upon the lower ranks of Government Service. On the other hand, it would be a success if it produces men of character and capacity whose diverse talents can be

devoted to the satisfaction of the expanding needs of national life. The demands of many-sided progress can be met only by the earnest activities of persons trained, equipped and employed in different professions. Industrial, commercial, engineering, chemical, agricultural, military, naval and other lines of development are more in need of educated workers and should offer better prospects to them than the crowded legal profession or lower cadres of Government Service. National education would be marked by such a comprehensive outlook and would prepare students for these varied and valuable activities which diversify and hasten national development. Where prospects and facilities are provided along these many lines of occupation, the choice of a career suited to individual capacity and inclination becomes easy and satisfactory to every generation of students. National Education would thus be effective as a vivifying and regenerating influence which results in the attainment of all-round material prosperity. In their individual capacity, the products of such an education would happily blend in themselves scholarship and spirituality, artistic insight and practical sagacity. They will act as various chords whose sound swells into the one symphony of national progress. Above all, they would have learnt the art of "citizenship," of "good life" in the Aristotelian sense, without which national existence is an impossibility. The *raison d'être* of National Education is that it will fuse Education, bringing out the best in an Indian, with Religion, keeping him true to his own spiritual ideals, into a National Culture which can afford strength and inspiration to generations of workers in enriching the material, intellectual and spiritual treasures that belong to their motherland and will benefit mankind at large.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

"Pencilings by the Way.—XI."

A REJOINDER

Let me assure my good friend, Mr. R. Natesan, that I am propounding no "new ideas," nor am I in the least likely to forget our "old theory" of

Life, which it is my one object to expound in the series that I am contributing to the *Message*. Whether that is well or ill done my readers must be the judges.

My friend objects to my remarks re a military career for the race. If he had only remembered that I was discussing modern conditions, and never for one moment questioned Vedic injunctions, he would clearly have recognised what the tallest amongst us have so often deplored, and till lately in vain. A dwarfing or stunting of our manhood has been going on, owing to the unreasonable and unjust enactments of the British Indian Government. Though there have of late been signs of returning sense in the Councils of our Government, the Arms Act is still on the statute book. And if my friend could reconcile this with the Vedic injunction that the Brahman should not join the army—which in some instances has been violated, as we know,—and without detriment to the prowess of the race, I wish him sincere joy of such an intellectual feat. The race is not co-terminous with the Brahmanfold; and fortunately my militant neo-Dravidian friends are at hand to cure us of any such notion. So, my contention holds ground.

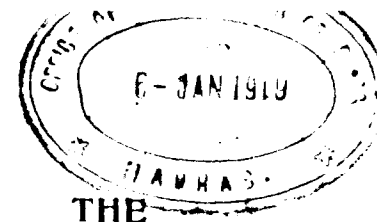
My friend is unjust to me when he seeks to show that I do not, to say the least, look with favour on laws of ceremonial purity. And I am sorry he has brought in the altogether extraneous question of the merits of vegetarianism versus flesh-eating. It is an alluring field, for all the honours go with us, vegetarians. But I shall not follow my friend into this field. I only say—and I maintain it strongly—that laws of ceremonial purity frequently prevent us from taking wholesome or nutritious food when away from home or on travel. With all regard to the scientific manner, to which my friend refers twice in the same para, I do not think any good flows out of denying the statement I advanced. Its influence may be negligible so as to be left out of the reckoning. But there it is.

I am startled to see my friend defending the consanguineous marriages now obtaining amidst all our Varnas. Let my friend remember that not only the Brahmins of these days, but also of earlier epochs had fallen from the shastraic ideal. And I have the authority of Mr. K. Sundara Ramaiyer for the view that consanguineous marriages are not shastraic. They are also opposed to all the deductions of Biological science.

My friend preaches a homily on *Brahmacharya*. The view that he attributes to me in the last para is Swami Vivekananda's. In that same article, which is the second of the series, I have clearly laid down that "spiritual force can always raise up material force to defend it"; and I have earnestly pleaded for the bringing back of *Brahmatejas*. And if my friend would do me the honour to wait, he will see that the system of *Brahmacharya* will be given its due weight and authority in these notes. Indeed, could not my friend see a forecast of it in my reference, in this article which he finds fault with, to "an all-comprehensive and rational system of education"?

S. P. THIAGARAJAN.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Yam Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.]

THURSDAY MARCH 7, 1918.

[No. 20.]

The Hindu Message stands for

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

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Single copy As. 2 only.

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A Vision Of India. THE GANGA—VI.

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

Bhagiratha who in that lineage great
Was born a holy sovereign felt the woe
That had his proud ancestors laid so low,
His penance pure did ope the golden gate
Of Vishnu's love. And from their hapless fate
To save the Sagaras God bade Thee flow
To earth and quench the sin that yet did glow
In ashes where did end their kingly state,
But Thy imperial prowess who could bear
As Thou leapt from the opening sapphire skies
With power unwitnessed after or before?
He prayed God Shiva in His matted hair
To check thy downward force from paradise
And bid thee flow upon earth's waiting floor.

The Hindu Message

THURSDAY EVENING 7, MAR. 1918.

The Indian Executive Councillor.

There has been some discussion in the Indian Press of our Presidency regarding the question of the distinctive function of the Indian member of the Executive Council. In referring to this question here, we wish to avail ourselves of the experience gained so far. We have had four Indian Councillors in our own Presidency since the reforms introduced by Lord Morley came into force nine years ago. We believe that all have justified public expectations, even though they may have, in a few matters, taken views somewhat different from the opinions held by the modern and educated section of the public. Holding this opinion of those who have hitherto held this high office, we have not much difficulty in expressing our opinion regarding what the enlightened public should expect from those who hold it now or in the future.

In the *first* place, we are of opinion that it is not right to expect that he should be constantly in opposition,—dissenting from his European Colleagues and inditing minutes of dissent. We are of opinion that his usefulness and wisdom depend upon his being able, by suggesting acceptable compromises, to make the Government point of view approach, in as large a measure as may be found possible, to the view which he regards as Indian and also as *truly* conducive to the public welfare.

While, ordinarily, he should *interpret* to Government what he regards as the *prevailing* Indian view, we think he must not fail to present what, according to his own judgment and conscience, he considers right and desirable even if it goes against that view, quite as much as he should present the same when it goes counter to the view taken by his European Colleagues. To hold that one who has risen to so eminent a position should, like a weather-cock, follow the varying phases or unthinking impulses of public opinion is as absurd as to expect that he should slavishly say ditto to the opinions formed by the European Executive Councillors.

In the *second* place, we cannot agree to the view that he must *always* support the view taken by the majority of the elected members of the Legislative Council. We rather agree with Lord Morley's opinion that Indian Executive Councillors must be "men of large minds with the interests of their province at heart, men of wide views who would sympathise with the good of India as a whole." This view is not inconsistent with occasionally differing from the opinion expressed by the majority of the elected members. For, as the present elected members are only elected by a secondary or tertiary body of electors, their opinions need not *necessarily* be understood as alone calculated to promote "the interests of the province or the good of India, as a whole." The Indian member of that Executive Council is not a *delegate* of the elected members of the Legislative Council. Even if they were chosen by them, as they are not, we do not see why they should consider themselves *merely* their mouthpieces or delegates, and

why they should not form their own opinion, at times, of what is conducive to their true interests and welfare. This view of their position and duties can stand, even if the elected non-official members of the Legislative Council were elected by the *primary* electors themselves, and when these primary electors form those sections of the people of the land who have the largest stake in it and, therefore, in its wise and beneficent administration.

In the third place, we are of opinion that the Indian Executive Councillor should, *as matters are at present*, be content to do as much good as possible to their country and countrymen *silently and secretly* and by compromises with his European Colleagues rather than be anxious to multiply or proclaim his differences with them. Especially at a time when great changes are impending in the existing system of government and when that system is becoming more and more liable to popular odium, disapproval, or attack, we do not think it is becoming in the Indian Member of the Executive Council to do anything which will make it more unpopular than it is by doing anything which will even smack remotely of what is known as playing to the gallery. This will only make the situation of Government more embarrassing than it already is, and certainly no one with any sense of delicacy, honour, or discriminative wisdom can be expected to enter the Government with the express purpose, in this time of transition, of only discrediting or exposing it.

Judging by the principles above laid down, we think that there is yet no reason why the public should be dissatisfied with the Hon. Mr. Rajagopalachariar's tenure of office as Exe-

cutive Councillor. We have already explained, in regard to the recent discussion in the Legislative Council on District Boards' Powers, that the position he took was neither hostile to the popular interest nor in reality unfavourable to the position taken up by the elected members of that Council. Moreover, that position was quite consistent with the late Mr. Gokhale's three requirements of (1) more government on the spot in the districts, (2) a larger share of it to educated men who deserve confidence, and (3) more provision for local grievances being ventilated and settled within the District itself.

We think it also premature to form an opinion now regarding the Hon'ble Mr. Rajagopalachariar's tenure of office. Only one-fifth of the period for which he is appointed has expired. We shall do well to wait long enough to be able to judge of him by his deeds and in the light of the principles we have enunciated above in regard to the position he occupies as the Indian Member of the Executive Council.

Students and Political Meetings.

We purpose to consider carefully and dispassionately this important question in the light thrown on it by the recent discussion in the Legislative Council. In our view, two important points have to be borne in mind in all discussions regarding students' privileges and obligations. *First*, times have changed, and students to-day ought not to be subjected to a hot-house system of college training, but allowed to know something of the world of men and affairs around them—that world where they will soon

themselves have to play their several parts in the great game of life. *Secondly*, they must also subject themselves to the rules of college discipline and learn the duty of obedience and the habit of reverence by practical conformity to the precepts of their teachers and all healthy requirements of college control and college life.

As regards the *first* point, we may at once state that we cannot agree with the Director of Public Instruction that it is enough if students study politics in books and newspapers and discuss political topics and views in debating societies. We do not see why the Hon'ble Mr. Stone views with horror the prospect of students "hearing political speeches." His reason is that "the personal influence of a speaker did much to influence the opinions of students." What is the harm? In the College, also, the "personal influence" of the teacher ought equally to "influence their opinions" if the teacher is really worth his salt. We think that, whether at College or outside, our young men should come under all healthy personal influences and forces available in the land. But the question has also to be considered whether the students are to have perfect freedom to attend any and every political meeting so-called, and to get into contact with all sorts of men, desirable and undesirable, or whether any restriction is needed and, if so, in whom the discretion is to be vested.

We think most people of the right sort will agree that some restrictions are needed, and that the duty of exercising a wide discretion must be assigned to some responsible authority. The Hon'ble Mr. Siva Rao said of our undergraduates that "they were quite able to take care of themselves." Not

all of them, certainly. Many have been known to drift for want of guidance, and some get into bad hands. If Mr. Siva Rao denies this, we can only say that he knows precious little of some of our South Indian students. The Hon'ble Mr. V. K. Ramanujachariar said that "it is desirable that they should be brought under the influence of great patriotic orators." We certainly agree. But are the students to be left to decide for themselves who are such and who are not? Several undergraduates are only boys of fifteen or sixteen, and the responsibility of advising them properly should be vested in a proper person. Mr. V. K. Ramanujachariar said:—"In my opinion, persons responsible for the control of students are parents." But are all parents in this country educated men possessing a full sense of responsibility and capable of exercising it properly? Certainly not,—for we know there are many who are imperfectly acquainted with affairs of any kind and are unfit by education or character to exercise any influence or control on anybody in any matter. Is anything to be done at all for such or not? Are they to be allowed to drift hither and thither without any guidance or counsel? We believe that, in order to meet such cases at least, the discretion is rightly invested by Government in the heads of colleges. Of course, only a general rule or order can be framed by Government to this effect, and it is not right for Government to say, that their order is only applicable to boys who have no parents capable of guiding them aright. For, if the Principal is to be allowed to judge of the competence of parents in this matter, this will lead to much heart-burning and complaint, and

numerous appeals will be sent to the Director of Public Instruction or even the Government itself against the Principal's orders.

Objections are made to the vesting of such discretion in the heads of colleges. *First*, the Hon'ble Mr. Narasimha Iyer says that "Government still maintained the policy of the original G. O." What is it? At least as now modified, that policy is surely based on the idea that a distinction must be made between desirable and undesirable political speakers, and that the students must be properly guided. To this view and position, at least, there can and ought to be no objection. But the Hon'ble Mr. Siva Rao says:—"The Government expect them (the heads of colleges) to loyally carry out the intentions of the Government." But the Hon'ble Mr. V. K. Ramanujachariar pointed out that Principals have not failed to use their own discretion, and Government do not propose to interfere with the exercise of such discretion. Mr. Ramanujachariar, however, finds another fault in the system:—"This differential treatment (of students in different places owing to the varying discretion of Principals) leads to local irritation." In our view, such occasions will be rare, very rare. For, Principals generally try to accommodate themselves to the wishes of students. This is usually the case even with the Principals of Government Colleges, and almost invariably with all others. The Principals of Government Colleges are as fully entitled to our confidence and respect as others. Do they not usually help our students in various ways in the after-lives of our students quite as much as they do while they study at College? It is a great mistake to

suppose that Principals and Professors of Colleges are less attentive to the advancement of the progress and welfare of students than their parents or our public men. We think that the objection cannot be sustained. In this connection, the Hon'ble Mr. Narasimha Iyer said that "two days stay with Gokhale or Malaviya would do more good to students than two years' attendance at College." In the *first* place, no head of a College is likely to interdict students from hearing the speeches of such great men, or even of smaller public men so long as they are not known to be objectionable on special grounds. In the *second* place, have there not been—and are there not to-day—great educators, Indian and European? Has the world lost its capacity to produce great educators,—men quite as great as the great public men of the past and present? Why indulge in so unsuitable a comparison? A cause which requires to be supported by a superfluous and exaggerated sentimentation like what underlies this strange and silly statement is, in our view, avowedly weak, if not also self-condemned. If there are great men like Gokhale and Malaviya in public life, there are also great men like Bose and Gopala Rao among the Principals and Professors who have shed a lustre on the profession of education.

Mr. Siva Rao's objection is that "The Government expect them (the heads of Colleges) to loyally carry out the intentions of Government." The Principals are not all of them officers of Government. In fact, there are only 3 or 4 of such among the heads of Colleges. The Principals are, also, most of them men of strong individuality. Some, moreover, have as strong sympathies for the national

cause as the Hon'ble gentlemen who represent it in the Legislative Council. Moreover, we have before us the unquestionable fact, already referred to, that different Principals take different courses in regard to students' desire to hear or meet the same popular leader, and this shows that there are neither uniform instructions from Government, nor any uniform principles of dealing, on the part of heads of colleges, with the relations subsisting, or that ought to subsist, between popular orators and leaders.

With regard to the *second* point which we mentioned at starting,—the question of discipline at College,—we quite agree with the Hon'ble Mr. Narasimha Iyer when he says that Government should not attempt "to wean people (i.e., students) away from patriotic movements," and that they should "remove the impression" now existing that they are engaged in such an attempt. The Government have already taken certain steps in this direction. They have already released the interned Home Rule trio, and now they have entrusted to heads of colleges the discretion to regulate the conduct of students in regard to their attendance at political meetings and speeches. We think that heads of colleges should alone have this discretion. Otherwise, the discipline in colleges would vanish, and some fine youths at least would be spoiled while yet in tender years and irretrievably too. The Hon'ble Mr. Siva Rao says that the "old rules" would be "found quite adequate to meet the evil of a revolutionary agitation." The conditions to-day in Indian politics are greatly changed from what they were ten years back. As a matter of fact, several imperfectly educated men are

seen on occasions moving about, and several students come into contact with them. There is, therefore, some need for a change in the educational rules dealing with the conduct of students in regard to politics and political leaders or meetings. We think also that the most desirable change is that heads of Colleges alone should have the discretion to regulate the students' behaviour in their relations to political life and political leaders.

Notes and Comments.

Mr. C. V. Vasudeva Aiyar, contradicts the statement made in the New India (of the 9th February) by its Kumbakonam correspondent that the renowned Pandit Mahamahopadhyaya Ramasubba Sastri approved of sea voyage if it is undertaken for public and philanthropic purposes. Mr. Vasudeva Aiyar's letter is published in this issue. The letter from the well-known scholar denies what has been attributed to have been said by him. Will the Correspondent have the fairness, now at least in as much as the learned scholar's views are before him, to come forward boldly to apologise to Mr. Sastriar for giving publicity to what he heard others say without knowing Mr. Sastriar's views himself at first hand?

We know well that a statement, however unfounded when once put into circulation, goes its round for ever and ever, even long, long years after it has been contradicted. We shall presently give an example,—a very notorious one. In modern India, especially, men have learnt from the West the fine art of being in a hurry about everything. The calmness and imperturbability on which our ancestors set the highest value in life has departed for ever. Men not only rush in hot haste by railway from the North of India to the South and from the South to North several times in the course of a few months with little or no work to do which cannot be transacted by telegraph, but also rush to hasty conclusions

of all sorts and do not care to make themselves acquainted with facts as they truly are. Of India's many losses by its contact with the West, the loss of this strength of serenity is, in our view, the greatest and most deplorable. In great matters and in small, this Western tendency to rush and push hither and thither in unthinking haste has seized hold of us. It is, therefore, no wonder that people also make unfounded statements in their anxiety to give a momentary impulse to a cause they may have at heart. The Veda says, "Truth alone triumphs". But the Kali age we live in is the age of sensualism, strife, lying, and sophistry. Men care only for glory and power and wealth. The great sage whom his contemporaries honoured with the title of "कवितार्किकेशरी" "the lion of poets and logicians" Sri Venkatanatha—commonly known as Vedantadesika and one of the very greatest of India's great teachers, has said of the men of his time what is still more true of men to-day,—

न धर्ममनुवर्तन्ते न कामान्नापुनर्भवम् ।

अर्थमेकमुपाश्रित्य दुःखमेवोपभुञ्जते ॥

"Men neither follow Dharma, nor (pure) love, nor liberation from re-birth. They attach themselves to Artha (worldly prosperity) as their sole aim and suffer only misery (thereby)."

Last week we exposed the unfounded nature of the statement regarding Satyakama Jabala,—that he was not by birth a Brahmin. We showed from the incidents of the story as given in the Chandogya-Upanishad that he was of Brahmin birth. We now deal with another like statement which is often quoted as proving that the Indian distinction of Varna or Caste is later than the Rig-Veda. The context refers to the story of Kavasha-Ailusha, in the Aitareya-Brahma (II. 3, 19 in Martin Haug's Edition,—or Chap. VIII, Khanda, 1). The statement that Kavasha was a Sudra and was admitted into the class of Rishis as the seer of certain Suktas in the Rig-Veda, was set a-going so long ago as the 14th September 1881 before the International Congress of Orientalists in Berlin,

and it still does yeoman service to those who want to destroy or discredit Hindu Society. Even the Maharaja of Kasimbazaar who says, "I personally believe in caste", quoted it in his speech at the recent meeting of the Hindu Sabha at Allahabad. The terms of the Berlin statement are as follow:—"Kavasha Ailusha who was a Sudra and son of a low woman was greatly respected for his literary attainments and admitted into the class of Rishis. Perhaps the most remarkable feature of his life is that he, Sudra as he was, distinguished himself as the Rishi of some of the hymns of the Rig-Veda". In the *first* place, the Rig-Veda does not state that he was a Sudra. So, the Rig-Veda cannot be the source from which the Berlin Orientalist derived his information. The only other source is the passage contained in the Aitareya-Brahmana above referred to in the extract quoted from the proceedings of the Berlin Congress. If we refer to this passage we find Kavasha Ailusha is spoken of as follows:—"दास्याः पुत्रः कितवोऽब्राह्मणः" The expression used is, "दास्याः पुत्रः *not* दासीपुत्रः". This shows clearly that Kavasha Ailusha was not a Sudra, as he would have been if the latter expression had been used. Hence Sayana rightly says:—"दास्याः पुत्र इत्युक्तिरधिकेपार्थः" "The statement that he was the son of a slave is meant as a term of reproach and censure". Sayana also says:—"कितवो द्यूतकारस्तस्मादब्राह्मणोऽयम्" which means,— "Gambler, and therefore not a Brahmana, this person". As Kavasha Ailusha was expelled as unfit to take his seat among a body of Rishis assembled for performing a Somayaga, (sacrifice of the Soma plant) on the allegation that he was a gambler—an allegation later on ignored or withdrawn when he was discovered to be a Rishi of a hymn (of the Rig-Veda)—we see that the expression "Not-a-Brahmana" means only that, though a Brahmana, he was a degraded person and so could not sit as a *Dikshita* among a body of *Dikshitas*. That Rishis were Brahmins is also clear from the fact (stated in this Vedic text) that, when they first expelled him, they contemptuously called him *A-brahmana* (not-a-Brahmana)

for being a gambler. Sayana's Bhashya sets the story in the text in its proper light, and entirely overthrows the impossible construction put upon the passage by the Berlin Orientalist. The refutation of it we have now given may have been given before, and will doubtless be repeated again and again, but we feel quite certain that the original misrepresentation will continue to flourish. For, there are men about now—and there will be in the future—who are interested in quoting it again and thereby enabling it to set out on a further career of adventure.

The truth is that the Indian sacred books can only be interpreted correctly by those who, by daily contact with Hindu life and observance or by getting into close and sympathetic communion with those authorities, have learned and comprehended fully their aims and points of view. It is especially necessary to be a *Sishya* (or disciple) under a Guru in order to gain the insight into their true spirit and import. Many are unwilling to undertake the trouble and loss of apparent dignity which Hindu discipleship almost always involves in more or less degree. Most modern Indians, also, are busy men and so are prepared to take on trust any and every statement, especially when a person holding a high office or having a name and fame of some kind—and a foreigner, too, of some note—lends them the weight of his authority and support. But such people are usually very unreliable guides, for they know not what they are talking about. Hence many are misled and fall into the abyss. We have already given several illustrations of this kind in our journal, and hope, as we proceed, to prick many more bubbles and expose several dangerous pitfalls into which men have fallen under blind guidance. The task may be none pleasant, but has to be done in the interest of truth.

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Olla Podrida.

This year's cattle show at Ongole shows the dangers and follies that lurk under the forms of the modern self-advertising civilisations. Those that carry off the prizes at these shows are not the ryots, but professional rearers of cattle who rear for prizes and not from any higher motives. This is the first element of rottenness in these shows—Well have these been termed *shows*!!! The next and worse element is that cattle-breeders from Dutch East Indies and other distant places carry off such show cattle. We have always felt that this has been the only result of the so-called industrial exhibitions. Foreign exploiters got in them an opportunity to study Indian tastes and dump cheap goods on Indian markets to satisfy such tastes and thus kill the few poor straggling industries we have.

The evil is not so much in the exhibitions but in the exhibitors and their compatriots. We have no real love of country or love of enterprise or love of science. Hence our men will buy anything from anywhere, sell anything anywhere, and strut about like jackdaws in peacock feathers. So long as the true spirit of *swadesi* is not in us, so long as we do not develop abstract and applied sciences, and so long as we do not start industrial enterprises, exhibitions and shows are only additional instruments of national suicide. If we progress in those directions, then they are additional instruments of national uplift and progress. But these branches of work are humble and silent. Our educated men of to-day do not care for humble and silent work. They want high-sounding though empty titles whether these are conferred by the Government or by the modern god-let of the daily press and seats in mad parliaments and what not.

One other point about the cattle show: Mr. C. V. Krishna Row pointed out in his welcome address that the bulk of the cows taken from Ongole are sold to butchers when dry and that the calves themselves mostly die of starvation. Shame on you, modern India, that hast lost thy hold on

the spiritual aspect of things which was thy true crown of glory in the past and that hast not common sense and worldly wisdom enough to know how to shut and open the doors wisely and well!

The new fad of national education seems likely to become an all-devouring ogre. We have all read of what became of the inaugurator of a new life in *Frankenstein*. The protagonists of the new movement ask the trustees of temples to hand over temple monies to the society for the promotion of national education. It is a well-known fact that modern charity has turned away from temples to a large extent. Are old endowments also to be exploited? As a matter of fact the temples have a great duty to perform in the direction of educating the archakas, maintaining the purity and power of Sanskrit and Vernacular religious learning, sending out preachers, etc. in addition to preserving by repairing if not by rebuilding the temples and keeping up the traditional systems of worship. It is a well-known fact that even the temples with immense revenues are unable to do anything worth mentioning in these directions. Then again there is the duty of each big temple having all the other temples in a given area affiliated to it and of preserving them. How many small temples have gone to ruin before our eyes though we pretend to be religious. Sanctimonious hypocrites that we are! Each ruined temple bears witness in the august tribunal of God against us. Now there comes the new faddist to bring into existence new forms of depletion of temple revenues, as if the present day managers, trustees, and archakas were not enough by themselves.

What new methods the new faddist invents for the cause of national education! Undials, handfuls of rice, self-denial bands, badges of self-sacrifice, collections of jewels, fancy bazaars, lotteries, lucky dips, Wedderburn annas, Gokhale pies, national education week poems reproduced in facsimile, orders of appointment of chancellors and pro-chancellors and vice-chancellors and registrars and examiners and professors and

lecturers and tutors in facsimile, national university extension lectures, and so on and so on. Go on, make yourselves happy and let the hunt for money and jewels and what not go on! We have no quarrel with the spirit but with the men, the means, the methods, and the ideals.

The most exasperating feature about the matter is that there are important measures of educational work to be taken up and realised as soon as possible for the sake of the future of our beloved children and the welfare of our beloved motherland. Are we to spoil these chances because some of our modern educated men are dazzled by glittering ideals whose very distance lends enchantment to the view?

We certainly wish the collections to be made for our educational uplift. But they cannot and should not be handed over to those that run the present show until more details are stated as to men, means, methods, and ideals and until the details are such as to satisfy us. Is not this the proper method? It seems to us that it is so.

SCRUTATOR.

Presidential Address at the 4th All-India Hindu Conference

[BY H. H. THE JAGADGURU SHRI SANKARACHARYA OF KARVIR PEETH]

(Published, and circulated to us, by authority—Ed.)

SWAMIES, MAHARAJA SAHEB, LADIES AND GENTLEMEN,

It is indeed a very great privilege to me to be present here in your midst to-day and make the opening speech at this FOURTH ALL-INDIA CONFERENCE. When I received the invitation from one of the great leaders of our country, Pandit Madan Mohan Malaviya and from the Secretaries of the Reception Committee, to preside over the Conference, I thought that I had a very fine opportunity to give expression to my feelings of joy at seeing the most progressive work done by the All-India Hindu Conference, which though quite young, is full of promise from our nationalistic standpoint. This Conference is certainly far-reaching in effect. It

equilibrium, by checks and counter-checks; here it is held together by the central gravitational force of Dharma. There law and fear of the enemy perform the functions of love of God and love of Dharma operative in India. There society consists of conflicting groups held together by fear of enemies and by obedience to law; here we have interrelated groups held together by love of God and loyalty to Dharma. There religion is not in vital union with life; but here in the words of Mr. Havell "religion is never regarded as external to secular life but as its consecration and illumination."

In our land religion, philosophy, and ethics are commingled, are one. This is as it ought to be as human nature is a unity and not a mere juxtaposition of unrelated elements. The assertion that such commingling is a mark of barbarism and that their separation is a test of civilisation is baseless. The thinker is yet to be born who is bold enough to deny refinement and civilisation to the Indian people.

The Hindu conception of the state is of a stable and harmonised social order—able to resist disruptive forces within and attacks from without—which has as its instrument of political life a harmonious combination of monarchy, aristocracy, and democracy as represented by the king, the council of the elders, and the council of the people. The will of the people was always consulted and respected and any dangerous predominance of any one of the elements of political power was prevented by their common allegiance to the sovereignty of Dharma. In modern times the doctrine of the sovereignty of the people has been raised to the rank of a fetish. Democracy run mad is a de-vitalising and dangerous force in societies. There are provinces of life where the will of the people is everything and there are other provinces of life where the will of kings, of aristocracies, and of democracies must bow before a Higher will which declares to us the eternal principles of righteousness. Where the will of the people—nay, even the will of the majority which is a less stable and unworthy manifestation of human reason—is allowed to

subvert the racial ideals of the people and the moral order as revealed to it, then it becomes a foe to real progress and culture and is one of the arch-enemies of God.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Hindu National Literature.

Whether religious or secular or mixed, and whether in the Sanscrit or in the vernacular or in the prakrita languages, the literary inheritance of the Hindu caste-fraternity in prose and poetry from Hindu sages and standard scholars has been vast and varied. The loss by neglect and mischief has been enormous, so that what is known or recoverable at present is not perhaps a tenth of the studies of the Hindus in Hindu svarajya days. Be it remembered also that vastly more instruction than was recorded on cadjan leaves and granite stones was treasured up in the brain and communicated orally. Most of the present-day controversies over Texts and their meanings and applications proceed from imperfect knowledge and individual conceits. Too often, the wish is father to the thought, and selfishness passes for selflessness.

The ancient and modern Rule of Decision is to submit the question to learned Parishads, Sangams, Councils and Committees, who deliberate with clean bodies, unprejudiced minds and godly feelings. The Hindu Navaratri and other holy days are meant and fitted for such national meetings and decisions, and the Vedachariars and Vedantachariars preside over the deliberations in the Rajasabha.

Legislative Councillors and Parliamentary orators with foregone conclusions and alcoholised brains may make and unmake laws and organisations ever so much, they may please the ministers of changing personnel and changing policy: but such time-serving devices can never reach time-abiding truths and arrangements.

Hindu National Literature is of Monarchical and Parishadical standard, and boycotts contentions and mobbish declamations.

A. SANKARIAH, P.F.H.S.

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Gnana Yoga—I.

A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on December 18-1895.)

The following are four words which convey four forms of discipline—

(Here is some blank space in the Manuscript tended evidently to be filled up with the names of the four Sadhanas viz., Nityanityavastuviveka, amutrarthaphalabhogaviraga, Samadishatsampatti and Mumukshutvam.—Ed.)

The first two, *Sama* and *Dama* can be taken together, and the definition of them is to keep the organs in their own centre, and not allow them to stray out. I will have to explain to you first what the word organ means. Here are the eyes; the eyes are not the organs of vision, but the instruments. If the organ is not there also, even if I have eyes, I will not see anything, but given the organ and the instrument also, the organ being behind in the brain, that is called the nerve centre, and when the mind attaches itself to these two, then vision takes place. So in each act of perception these three instruments are necessary—first the external instrument, then the internal organ, and the mind. If any one of them is missing there will be no perception. So, in order to control the mind, we have really to control these organs. This mind acts from two sources, external and internal. When I see things my mind goes out, becomes externalised, but suppose I close my eyes and begin to think of certain things, the mind does not go out, it is internally active. But in either case there is activity of the organs; when I look at you and speak to you both are active. When I close my eyes and begin to think my organ is active but not the instrument. Without the activity of these organs there will be no thought. You will find that none of you can think without some symbol. In the case of the blind man he has also to think through some figure, figures of touch, as heat and cold, hard and soft. These will act in the mind, and so his organs of touch will be active at the time he is thinking. The organs of sight and hearing are generally very active; you must bear in mind that by the word

"organ" is meant the centre point. The eyes and ears are only the instruments of seeing and hearing, and the organ is inside. If that organ is destroyed by any means, even if the eyes or the ears be there, we would not see or hear. So, in order to control the mind, we must first be able to control these centres, to restrain the mind from flying out or in, and keeping the organs close to these centres is what is called *samadhana*. One is not allowing the mind to externalise, and the other checking its internal activity. Then comes the next preparation, (it is a hard task to be a philosopher!) "*titiksha*" the most difficult of all; it is preached as the ideal forbearance, "resist not evil." It requires a little explanation too. We may resist an evil, but at the same time we may feel very miserable. A man may say very harsh things to me, and I may not hate him for it, may not strike him back; I may restrain myself from getting apparently angry, but that emotion will be in the mind, and I feel very badly towards that man. That is not non-resistance; it should be without any feeling of hatred or anger, without any thought of resistance; the mind must be the same as if the man had blessed me, and only when I have got to that state, have I attained to non-resistance, and not before. Similarly with regard to the *Deandras* the duality of nature, heat and cold, pain and pleasure, bear them all; forbearance of all misery, without even a thought of resisting or driving them out, without even any painful feeling in the mind, or any remorse. Suppose I do not resist something and great evil comes, if I have "*titiksha*" I will not feel any remorse that I did not resist; when the mind has attained to that state, it has become established in "*titiksha*." People in India did extraordinary things in order to practise this "*titiksha*." They bore tremendous heat and cold without caring; they would not even care for snow; they go on just as they are, because they have taken out all thought of the body; it is gone, as if foreign. "*Uparati*" is not thinking of things of the senses; most of our time is spent in thinking about sense objects,

can explain clearly the constitution of the Hindu Society, it can expound the principles underlying our social traditions and more important than all, it can suggest the standards for adjusting and adopting the several social needs under the modern changed conditions for the guidance of those who profess Hinduism. No true scholar of our Sacred Sanskrit learning can ever fail to see that our ancestors led most enlightened and most progressive lives and their civilization, if civilization indicates a high standard of intellectual and moral advancement, in whatsoever branches it may be, was next to none. I am also of a sincere belief that if India should once again achieve that ancient glory which characterised her centuries back and which has struck admiration into the minds of the most fastidious critics of the civilized world, then our standard of social, religious and political life in India should be one having its backbone on our ancient Hindu ideals and being elastic enough as to comprise within itself all possible scopes for our onward march among the great nations of the world. To-day all of us have met here, I believe, to give expression to those grand ancient ideals of our forefathers and suggest how with those ideals we should work out the constructive policy of establishing unity among the several Hindus. The place chosen for such a sacred Conference is most unique from the standpoint of the Hindu spiritual sentiment. Prayag is the centre of confluence of the rivers that we consider most sacred and this confluence is significant in so far that we see sacredness arising from the unity of holy waters, just as we expect a sacredness of purpose in the unity of all Hindus even from the modern standpoint. Such Conferences as we are now engaged in will, I hope, explain away all social differences and cement us all to oneness of thought, word and deed. The several activities in the country, all aiming at reforms of all sorts, their respective influence on the minds of the millions that inhabit India and the several social binding forces that are forging the scattered races and creeds into one solid nationality are a striking proof that the time is come for our evolution. We should be up and doing. It is now or never. Just as the dawn-time awakens people from their dead slumbers, so the present time awakens us from our torpor. If instead, we feel lulled into sleep after waking at the

dawn-time we have to reap the fruits of our idleness and be sitting moping and moaning for all time. Even those who consider themselves quite snug and warm in their corners should get up and work for the common cause. We should lose no opportunity of marching onward if we should be allowed to remain a progressive and individual nation. It is certainly sad to look at our degraded condition and it is only natural that we should shirk off our lethargy and gird up our loins to win our goal. In ancient India each man tried his best to serve the common purpose before he even thought of his own needs, and consequently degradation was a word unknown to our ancients. We should also justify our position now-a-days on that great principle of selflessness and should unanimously work for the regeneration of our motherland. Whatever was a binding force in ancient India has now become a curse, a bane, and an eye-sore in modern India. Whatever conduced to the well-being of our ancestors is now treated with contempt and ridicule, whatever were emphasised by our ancient Rishis and Acharyas are now taken for antiquated curiosities and is it a wonder that we should be in a fallen state when we are not true to ourselves, to our own nation and to our fathers? Dharma it was which worked wonders in days of yore and it is the absence of Dharma now-a-days that should count for our downfall. The Varnashrama Dharma of ancient India was a beautiful organising principle of Hindu society. How smoothly did it work till very recently, and what great blessings did it confer in ancient days upon India. In these days we see chaos and confusion everywhere. The Brahmins have lost their real character, the Kshatriyas have forgotten their responsibilities, the Vaishyas have occupied a totally insignificant position and then what to speak of Shudras and others. There is a mad race for money and empty honours and everyone bloats or blinks as he realises his goal or fails to reach it. Brahmins in ancient days were selfless workers, honorary professors, free legal advisers and in a word the backbone of the administration. Is it strange that they should be worshipped like gods? Now we see the Brahmins, the descendants of the same selfless workers, most selfish and crafty people, onesided and bigoted, competing in the markets with cobblers and men

of every possible profession only for the sake of lucre, still expecting to be honoured as their ancestors. Nothing can be more anomalous than this. There are Kshatriyas in the country but what are they? Do we see even the slightest semblance of the ancient glory of their forefathers? All greatness that characterised those ancient men, the warrior class seems to have faded away. Is it not time yet that India should show her true warrior blood in these Kshatriyas. There are certainly hopeful signs that all is not lost in this quarter. Many, many are they from India who went to the battlefield with true Kshatriya spirit, and I hope that in the near future the Kshatriya race will blossom forth in hundreds and thousands. The Vaishyas accumulated wealth in former times to serve their king and country and led most progressive and peaceful pursuits. Whom can we call the merchant class in modern India? What to speak of other classes? In a word we can say that the ancient system has been so much disturbed that it is not possible to restore it to the old ways and methods. Nor is it practicable that in this century in India we can achieve much by closely confining ourselves to that system. But one thing we should all bear in mind. Whatever the creed or caste that a man belongs to in India, whatever profession or occupation a man is engaged in, whatsoever tendencies he may have, it is our bounden duty to see that so far and so long that he works for the good of the country he deserves our best co-operation and our best regards. It is only when such a solid social principle is at the bottom of all our activities we can say that we are all working on a nationalistic principle, and it is only then, I believe, that our national aspirations will meet with success. Chaturvarnya, which was a unifying principle, now serves or is made to serve the seed of discord. The Brahmins who were revered and respected till now have become objects of ridicule and contempt. The Sadhus who were living examples of piety and godliness and the very incarnation of patriotism have now transformed themselves into begging mendicants. Their touch is profane and their look is impure and immorality is ever associated with them. If transition ever worked havoc into society at any time in India, it has done so now. Dharmagurus exercised beautiful powers in old days to save society

from imminent ruin. The social equilibrium was maintained by Gurus on one side and the kings on the other side. The kings punished wrong doers while the Gurus by their wholesome influences and good counsels not only prevented wrong-doing but also encouraged good actions. Thus the Gurus in ancient India became very powerful in society and in administration. They were given lands, Jaghirs, etc., for maintaining a large number of disciples always with them. It was their duty to guide them, to teach them sound principles of action, to ward them off from danger and to make them good and useful citizens of the land. Even kings could not disregard such Gurus. In the name of Dharma they exercised absolute powers and kept the country under peace and urged its progress. We of to-day do not know indeed what we have to do. Each one of us is trying to assert individual opinions, but in some cases it may do good, but in the chief purpose, the common cause, the good of the country it does great harm. What is wanted is guidance, a proper guidance on the lines of Dharma. Human nature being different, naturally individual opinions differ and with such differences how can a universal principle develop unless we are ready to sink our individual differences in the achievement of that mighty principle. Consider here for a moment the ancient Kulapatis. They gathered round them thousands of students, trained them all to act up to the needs of the time and clime, and with one voice each of them obeyed the Kulapati and from the Himalayas down to Cape Camorin the influence of these Kulapatis was immense. The stability, the progress and the establishment of good will between the rulers and the ruled were in their hands. Now-a-days, our position is ridiculous. We have forgotten our own responsibilities and expect the Government to look to our needs. Why should we do so? If every one of us in this sacred land of Bharata-Varsa were to realise his own responsibilities and requirements and act up to them, we need not approach Government at all for the fulfilment of our desires. The Government will rather come to us and look to what we want. The one saddest feature of modern India is that some people are not in the least willing to come out of their warm corners, some

others again do not care to see what their neighbours are doing, and again a self-less few are doing what best they can do irrespective of their personal interest. How can march and progress begin and continue under such disadvantages. If our aspirations should be attained each one must understand that he is an Indian and accordingly adjust himself to all the necessary needs of the day. Education is a mighty problem coming under that need. It has been the most complex problem agitating the hearts of all the leaders in the land. The ancient system of education was good for those times and no one but a bigot can emphasise that, with that system alone we can achieve progress to-day in India. Equally wrong is he who champions the Western system and declares that if India is to be an entity at all she should foster under the most beautiful, most useful and most progressive Western system. How sad that there are hundreds of persons talking in one way or the other. In their blind attachment to one or the other, they do not see that a good deal of mischief is wrought and the younger generation, of an age when they cannot form any standard of judgment and cannot realise the importance of their future action, fall an easy prey and all round there is distress. I do not dwell at length here on the ancient methods of education because they cannot be practicable for our modern needs and purposes under the changed conditions. I shall touch on a few points of the present-day University system in India. This system has done certainly great good. It has thrown open the gates of the Western culture. The breadth of mind and the eagerness to partake in the civilized activities on the side of material advancement have been the direct result of the University education. Directly or indirectly the influences that are running the quarters of the globe are made to be felt in the hearts of Indians for their good whether they are willing or not. But equally heavy is the mischief played by this system. Our national genius and national temperament are killed out. We are made to ape forgetting our individuality and originality. All our sacred traditions are slowly leaving us away. By the time the University courses are over the so-called finished products of the University have learnt to despise their own tradi-

tions and pretend to successfully imitate the traditions of Westerners and the result is disastrous. When they come out of the University into the practical world, how many of them are successful in their aping. Many of them are moral bankrupts and some of them hopeless desperates with neither principle nor ambition and a few, a fortunate few, have been able by other circumstances to lead fair and honest lives. There is another side of this educational activity which is assuming tremendous proportions. Whether it is good or bad is not my purpose here to mention. Time the greatest judge alone can prove that. Strong, very strong individual convictions are formed in the hearts of the young men while within the University doors and all the old traditional relations are set at defiance by them. They do not attach any such sacred importance to their relation with their parents, Gurus, if there are any and even the Almighty Being. There is none who can guide them and each young inexperienced man thinks himself a nestor. They mister their fathers and mister God if they are convinced that there is one. It is this strong individual conviction that is the motive principle of the younger generation in all the present-day activities. Nobody can try to check it when it has developed so far and when it is almost ingrained in their constitutions. What is more, the whole world is marching towards democratic ideas and no Government, no system of repression can ever stop it. The attack makes the march swifter and more dangerous. Take one simple instance. The action of the Government of Madras in interning Mrs. Besant only aggravated the situation in the country and people flocked in thousands round her banner and even the greatest men began to fear what proportions the agitation would assume. Thank God, her liberty and the influence of His Excellency the Viceroy and that of His Majesty's Secretary of State have calmed the political atmosphere. What I insist here is that for good or bad the cards are let loose and the march has begun. There is no use forcing people to recede. As far as I think only two solutions suggest themselves to me out of the difficulty. The Government and the responsible officers forming the Government must take the public largely into their confidence and treat the public on equal lines.

The democratic spirit that has so far advanced should not be a meaningless empty term but should work on most happy lines. In India, unlike other countries, the religious principle should underlie all such movements and then only we can rest assured that the movement will meet with success. That religious principle is Dharma which gave peace and progress to our ancestors, which established the social solidarity of the Hindus which was the foundation of their intellectual advancement and which alone made India the most ancient country of the world live even to-day with all her freshness. To achieve our ends, to realise our aspirations, to work out our ideals and to establish once again the ancient glory of our Mother India we should resort to Dharmic measures and infuse that Dharmic spirit into all our activities ever and anon. On that and that alone rests our hope of nation-building. On that lie the several binding principles of society bringing each man to love his neighbour as himself and through that alone the Mighty Lord will bless our enterprises.

Gentlemen, with this brief introduction I shall now treat the provisional list of subjects for consideration of this FOURTH ALL-INDIA HINDU CONFERENCE. This list gives the most beautiful points which touch generally and particularly almost all the phases of our Hindu life to-day and which require the many factors of Hindu social solidarity to be clearly brought forth for the understanding of every Hindu and the practical application of his every-day life. Those that are responsible for the preparation of the provisional list of subjects deserve to be congratulated for that all-embracing character of the list in the time-honoured organisation of our social life and I shall briefly touch on them as suits the time and the dignity of the place.

I.—Our first and foremost duty in having assembled here to deliberate the further actions of the Conference is to pray God to bless the Allied arms with glory and speedy victory. In mentioning about the War, it may not be out of place here to offer a word or two from the standpoint of the Hindu ideal and Hindu Dharma. The present ghastly war is the outcome of the horrid development of science put into wrong use. Our ancestors, with their genius and innate powers could have achieved even greater

things in the material side of life. But they knew that, if material civilisation advanced abnormally the crisis would be inevitable and the whole world would meet with disaster. Many a passage can be seen to this effect from our sacred books. To them the peace and progress of the world was more important and they lived plain-living and high-thinking lives. The Western civilisation which, until recently, considered itself the highest civilisation the world ever saw and which had no satiation in material wants and material ambitions is a striking and living proof of what nations ought to suffer under such civilisations bereft of the principle of Dharma. The horrible taste of the Germans in this war and the still more horrible methods of their warfare are loathsome to everyone. The sense of justice and preservation of small independent kingdoms that characterised the Allies is certainly the noblest sentiment ever seen in the history of politics. Though I believe that the All-knowing and All-powerful God had his own motive in bringing about this great war, as men it is our bounden duty to pray to Him to bring this war to a glorious termination. Indians have done their best in contributing to the war with men and money and in never flinching in further help. They have done all that loyally, and I am sure that they will do their utmost in seeing that the Allied arms are ever resourceful to march on to a speedy victory. It is the every-day habit of a Hindu to pray God to bless the world with peace and happiness and now as so many of us have gathered together on this auspicious occasion, I believe that our joint prayers give greater strength to the purpose and God roused thereby will bless the cause of the Allies who have sacrificed so much for justice and humanity.

(To be continued.)

Tuberculosis.—I.

BY S. P. THIAGARAJAN.

[No claim is set up, for this and following articles, of originality of any kind.]

Great efforts are now being made to cope with one of the most fatal maladies to which the human race is subject. The British Congress on Tuberculosis, held in London in July, 1901, will long be memorable in the annals of public health. The fact that the

late King Emperor Edward VII evinced a great personal interest in the proceedings, and that eminent experts from all over the world assembled with a view of concentrating their united wisdom and research upon this supremely important subject—Professor Koch also being present—all combined to make this Conference distinguished above all others.

It was further memorable for the startling announcement by Professor Koch that, after a considerable investigation aided by experiments, he "felt justified in maintaining that human tuberculosis differs from bovine, and cannot be transmitted to cattle." He proceeded:—"It seems to me very desirable, however, that these experiments should be repeated elsewhere, in order that all doubt as to the correctness of my assertion may be removed". He stated that the German Government had appointed a commission to make further inquiries on the subject.

Dr. Koch next proceeded to discuss human susceptibility to bovine tuberculosis. He observed that "this question is far more important to us than that of the susceptibility of cattle to human tuberculosis, highly important as that is too." He went on to say, "It is impossible to give this question a direct answer, because, of course, the experimental investigation of it with human beings is out of the question." This is rather an amazing statement, coming from the inventor of *Tuberculosis*, with the aid of which innumerable experiments have been made, and are even now being continued, upon human beings with fearfully fatal results. Soon after this speech was delivered, *Tuberculosis* fell under a cloud, on account of its manifold failures. But it has since, like vaccine lymph, been improved and its use revived. Professor Koch also said, "If the bacilli of bovine tuberculosis were able to infect human beings, many cases of tuberculosis caused by the consumption of tubercle bacilli could not but occur among the inhabitants of great cities, especially the children. And most medical men believe that this is actually the case". We need not discuss these questions here, as it has been established by the Royal Commission on Tuberculosis that bovine tuberculosis can be transmitted to man. It seems strange that Professor Koch, above all others, should ever doubt it.

It is a singular and sad commentary on

human infatuation, as well as upon the supposed advancement of medical science, that we should continue to sow broadcast the seeds of consumption by inoculation, and then, after the crop has matured, to affect surprise and grief. Not long ago it would have been regarded as a cruel crime to suggest that consumptive patients should have out-door treatment. Now it is all the fashion, and is undoubtedly beneficial. If the Government had abolished vaccination, instead of offering to provide sanatoria for the treatment of consumption, they would have taken the first strong step towards ridding the human race of the devastating scourge of this malady.

The *Medical Times and Gazette* (1) stated that consumption "has widely spread since the introduction of vaccination, and within ten years (ending 1853), had slain its 68,204 victims in the Metropolis alone."

Dr. Bray, in a public speech at market Rasen, in 1876, stated:—"Facts have accumulated to show that since vaccination had become the law of the land, consumption, which before was comparatively unknown in this country, had, as it were, become an inheritance in certain families. The pure lymph, perhaps obtained from the greasy heels of a dismal old horse, was identical with the matter ejected from the lungs of a consumptive person—Vaccination was applied to the arm, but the poison diffused itself rapidly into the lungs, the blood, the stomach, and even the brain."

In the *British Medical Journal* (2), Dr. Simon says "that vaccine lymph may possibly contain the contagion in full vigour, even when the patient has not on his own person any outward activity, and that infection may follow both from tuberculosis and syphilis."

The *Medical Times and Gazette* (3) records that "M. Toussaint vaccinated a cow in an advanced stage of tuberculosis with lymph absolutely pure. The vesicles progressed normally, and with the lymph obtained from them he vaccinated different animals, all of whom subsequently became tuberculosis. The significance of these experiments can scarcely be over-rated."

Dr. Sir William J. Collins, M. D., writing from St. Bartholomew's Hospital, 10th September 1881, with reference to the communi-

(1) 1st January, 1854. (2) 13th December, 1875. (3) 3rd September, 1881.

cability of syphilis, erysipelas, pyaemia, and scrofula, says:—"That tubercle or scrofula can be engendered or intensified by vaccination is no new theory. Dr. Squirrel, an anti-vaccinator, suggested it seventy years ago, and now that a belief in the inoculability of Tubercle is gaining ground, it will probably not be long before this danger is considered as real as that of vaccine syphilis."

Recently numerous undeniable proofs have been adduced. In 1906, the *Petit Parisien* published an interview with Professor Vallee on the subject of Dr. Behring's bovo vaccine. The Professor said that he had at first believed in the efficacy of this remedy, but experiments had proved to him that it was no remedy at present for tuberculosis. Thus two calves which had been vaccinated and placed among tuberculosis cows contracted tuberculosis, whereas they ought to have remained healthy. Questioned as to whether bovo vaccine, a tuberculosis product, was really harmless, Professor Vallee replied that he tried it on guinea-pigs, which became tuberculosis. Professor Lignieres, of Buenos Ayres, obtained the same result. Professor Vallee said:—"If I had inoculated cows with it, not only should I not have vaccinated them, but I should certainly have given them tuberculosis."—(Reuter).

The *Keighley Herald* (4) contained a long article by "Retired Medico," entitled "Consumption's Cause". The writer expounds the view that the modern prevalence of consumption is an aftermath of arm-to-arm vaccination. He also comments on the similar risk attaching to vaccination with calf lymph, and concludes thus:—"This subject is a grave one for the people, for it entails the vital question of whether we are not doing our best still, through vaccination—I leave the question of the merits and demerits of vaccination to others—to propagate the growth of the greatest twentieth century scourge—consumption".

A paper on "The Great White Plague," read at the fifth annual meeting of the Connecticut Medical Union, in Waterbury, Conn., U.S.A., on 1st June, 1910, by Mr. L. W. Andersen, was printed in the *Sunday Herald* (5) and the writer expressed the belief "that tuberculosis will continue to exist and increase as long as the virus of animals, more or less impregnated with tuber-

culosis, is injected into the human blood".

Writing on the subject of vaccination and tuberculosis, Dr. Perron, Officier de la Legion d'Honneur, published an article of superlative importance in the *Gazette Hebdomadaire des Sciences Medicales* (6), from which the following excerpts are taken:—

"The possibility of conveying tuberculosis to man in the act of vaccination was long ago pointed out. Tuberculosis has, in fact, a special predilection for the bovine race which yields us our vaccine. There are few of these animals that escape its attacks; the calf, the heifer, sometimes bear traces of it but a few weeks after their birth."

"The cow as we have said, is the tuberculous animal *par excellence*."

"If, as announced by Professor Bouchard, the medium created by a vaccination can be destructive to one or several microbic species, we may add that by the law of reciprocity a medium of cultivation may at the same time be favourable to one or several microbes. That is exactly what happens with the cow, in respect of tuberculosis and vaccinia, diseases between which the soil of cultivation establishes, as we see, a striking connection."

"At the very time when we have created in the man the vaccinal soil, we run the risk of having, *ipso facto*, established that immoral state (*terrain immoral*) which is favourable to the tuberculosis genesis."

"If we now turn back and examine the events of the last century or so, we can show a constant increase of tuberculosis, a fact never hitherto satisfactorily explained. There was a time when this malady existed only as an exceptional thing; now, actually, in spite of the incessant progress in public and private hygiene, in spite of all the material improvements that have been made, it tends more and more to rise to the rank of a pestilence. It should be remarked that it strikes by preference at the young lives—that is, those who are, nevertheless, at the age when the physical resistance to mortific causes is the strongest. Now, a malady which originates in exhaustion, in vital poverty, should display its power in the inverse order, and should fall most heavily on the old."

"Side by side with this growing extension of tuberculosis, we see developing, *pari passu*,

(5) 12th June, 1910.

(6) Translation published in the "Vaccination Inquirer," of December 1890, and January 1891.

(4) 8th July, 1910.

and in the same period of time—that is to say, since the beginning of the century—the practice of vaccination. We may ask ourselves whether in this double simultaneous evolution there is not a hidden oneness. If tuberculosis, in spite of all sanitary precautions, has multiplied its attacks during the last hundred years, it is we submit, vaccination has come to create for it a propitious soil. That would explain not only its advancing growth in all civilised countries, but also its special influence over the young subjects, who are always more or less recently vaccinated, and consequently more receptive than the others in the presence of the bacillus."

"In all the European armies vaccination is the order of the day. On their arrival with their corps, the young soldiers are forthwith carefully revaccinated. Now, the military statistics of all countries show an enormous proportion of various forms of tuberculosis among soldiers, especially during the first and second year after their enlistment."

"Whence, then, come these attacks of tuberculosis, so sudden, so numerous, upon subjects that, but a few months before, the council of revision rightly declared to be fit for service? Tuberculosis of the lungs, of the organs, of the joints, of the bones, etc., all these fatal evils show themselves in the garrisons of all countries with a frequency before which one might well despair. We believe that we must simply seek the reason for these facts in the re-vaccination which awaits the recruits upon their arrival at their corps, and which transforms them forthwith into a medium which is receptive towards those germs of tubercle which swarm in centres of population. This revaccination immediately upon enlistment is all the more regrettable and inopportune since just at that moment the young man separated from his family, his country, his familiar conditions of life, undergoes, without any period of transition, total and radical changes in his manner of life, and thereby finds himself less well-equipped for resistance."

"We must recall the fact that tuberculosis is 'hatched' amongst bovines with very great facility.....also to the progressive extension of tuberculosis since the end of the last century, and the concomitant extension of the vaccinal practice; and the inexplicable frequency of the malady amongst young or revaccinated subjects."

Here, then we have the *rationale* on the growth of consumption, communicated by an eminent pro-vaccinist, who is certainly not at all favourable to the antivaccinist view of the question. Dr. Perron writes with the idea of inculcating the exercise of more care in vaccinating, rather than—as one would have thought such risks ought to suggest to these experimenters with human bodies—to the entire abandonment of so dangerous and disease-distributing practice. The extraordinary growth of consumption in Japan, where, with increasing vaccination and re-vaccination, the death-rate from pulmonary tuberculosis has increased more than 50 per cent from 1886 to 1909; whilst on the other hand, with declining vaccination, the death-rate from the same cause has gone down in investigation both in England and Switzerland, is a striking confirmation of the argument of Dr. Perron.

Correspondence.

Sea-Voyage and Home Rule.

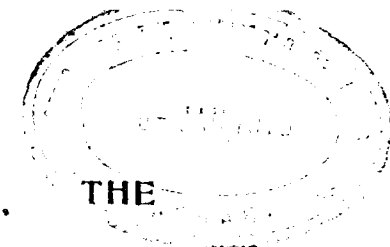
Sir,

It is but strange that the *New India's* own correspondent at Kumbakonam has written a correspondence under the above title to it which was published in its issue of the 9th February saying that Mahamahopadhyaya Ramasubba Sastrigal of Thiruvassalore being a noted scholar of great erudition in Sanskrit has approved of Sea-Voyage if it is meant for public and philanthropic purposes. I doubted the truth of the same and at once wrote to Mr. Sastriar himself asking him if it is a fact. His reply in Tamil, when translated, runs as follows.

Thiruvassalore,
13—2—1918.

Asirvatham. I have published a dissertation, wherein I have strongly asserted that Sea-Voyage is objectionable. Well, to speak of me as having now the contrary opinion that it is quite unobjectionable, is one of the greatest lies. I have not at all given publicity to such a view. The article is written without my knowledge. I repeat that on any account Sea-Voyage is out and out unallowable. Many are apt to say that I am of such and such an opinion with regard to matters that are objectionable and unpermissible "from a Shastraic standpoint". To attach weight to all such false representations is not wise. (Sd). RAMASUBBA SASTRY.

Now I leave the public to judge for themselves of the ways and means adopted by such people as, in the present case the "New India's" own correspondent at Kumbakonam, to make others believe what is entirely wrong and false. Is this the way these people are going to get Home Rule for India? Will that correspondent at Kumbakonam have the fairness, now having had an occasion to know Mr. Sastriar's view, to boldly come forward as a Gentleman and to apologise to Mr. Sastriar for having published what was perhaps only a hearsay, without trying to know Mr. Sastriar's views himself at first hand. C. V. VASUDEVA AIYER, Tamil Pandit.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY MARCH 14, 1918.

[No. 21.

The Hindu Message stands for

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

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A Vision Of India.

THE GANGA—VII.

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

And from the upper skies with powerful sweep
You came in sweet fulfilment of His grace,
And leaving in your love your heavenly ways
You earthward sprang in one majestic leap.
Your waters white that moved in seeming sleep
In heaven now left their wonted shining days
Like poet-thoughts that moved in moonlit

ways
Of Fancy sung to soothe the hearts that weep.
Whose Love but His could bid thee come to

earth?
Whose but Thy grace can find rejoicing here?
Whose but His might can hold thee as you

came?
Praised be the Lord for this bright gracious

birth
Of sweetness in our pain-filled earthly sphere
To quench with nectar-showers sin's fatal
flame.



The Hindu Message

THURSDAY EVENING 14, MAR. 1918.

Drink and Drug Debate.

A noted Anglican Ecclesiastic once exclaimed,—“We found India sober, and have made her drunken.” There can be no doubt that the use of imported alcoholic drinks has largely increased among the upper and more advanced classes of Indians within the last half-a-century. But it is also certain, though not well known, that the drinking of country liquor of one kind or another has ever existed in India among the fighting and working classes,—the former resorting to it in order to increase their ferocity in war, and the latter to relieve the strain of severe daily toil. Though the late Canon Farrar—the amiable ecclesiastic above mentioned—indulged in a rather gross exaggeration in making the statement referred to, there is no doubt that the advent of our British rulers and our contact with Western civilisation has brought the evil of alcoholic drink into India and tended to its ever-increasing growth. We are therefore, of opinion that the representatives of educated and high-class Indian opinion in the Imperial Legislative Council were perfectly justified in bringing on a debate in that Council on the 20th February last, and in demanding that Government should not derive a revenue from intoxicating drinks and drugs and should, if they cannot prohibit such liquor and drug traffic altogether, at least take one after another the series of steps which would successively and at an early

date lead to such a desirable end. Enlightened medical men have condemned even the moderate use of alcoholic drink either as a daily habit, or even its occasional use as a possible preventive in cases of actual disease or threatened infection or contagion. This condemnation of medical science applies equally to the use of all intoxicating substances,—whether liquor or drug. Hence, we are of opinion that, whatever may be the views held by British officials, the Hindu and Mohammedan representatives in the Imperial and Legislative Council should year after year persist in bringing on a debate so as to rouse the consciences of our rulers and induce them, to resolve to abandon the revenue derived by the Abkari Department from so tainted a source. Moreover, as the Hon’ble Mr. Malaviya pointed out, this revenue has tended to rise “gradually, but steadily” since 1874. This shows that the defence set up on behalf of the Government that their policy was “to discourage excess, while providing drink for the moderate drinker” has failed altogether. The Hon’ble Mr. Sarma who brought up the resolution on the subject before the Council, rightly pointed out that “according to this policy, the minority of moderate drinkers tyrannise over the majority of total abstainers.” Sir Dinshaw Wacha who followed him also condemned the Government’s policy as one which had failed altogether, as “the result had been maximum of revenue but not minimum of consumption.” Under these conditions the only alternative before Government was to prohibit the sale of intoxicating liquor and drugs, at least within or in the vicinity of towns, and abandon the revenue, as they did that

on opium, though of course the result may have to be attained by slow and gradual steps. Nor did any of the Indian representatives, including the Mover himself, demand the immediate abandonment of the Government’s policy and revenue by what the Hon’ble Dr. Sapru called “a stroke of the pen”

The Government opposed the Hon’ble Mr. Sarma’s motion, and it was therefore lost. This result is regrettable, and certainly we think the Government might have taken a more defensible and conciliatory attitude, for some at least of the Hon’ble Members who spoke on the Government side did not fail to express their sympathy with the Hon’ble Mr. Sarma’s aims and views. Sir Hamilton Grant went even the length of saying that “if Mr. Sarma wanted reform he should have come forward with proposals of modification of the Excise Law instead of trying to interfere with individual freedom.” Most part of human morality partakes largely of the character of interference with individual freedom. No one can pretend that man in the freedom of the savagery of the natural state was capable of the higher and nobler ethical practices, impulses and ideals which we now associate with civilisation. There is no doubt that a higher ethical and spiritual life has come to man as a result of interference with the promptings of nature “red in tooth and claw.” The Law of Dharma came only as a dispensation or interposition from a long line of Rishis beginning with the Creator Himself, the eternally glorious and non-pareil Rishi. A measure, therefore, like what the Hon’ble Mr. Sarma pressed on the attention of Government, tending to promote the larger

humanisation of man ought not to be described as an “interference with individual freedom.” The Hon’ble Mr. Fagan’s objection was based on what he described as “the endless disagreement among moralists on the point,” and he held also that “the abuse of alcohol and intoxicants” and “their moderate and reasonable use” should not be placed on the same level. If this argument does not hold, as we showed on the strength of medical opinion, even in countries belonging to the temperate zone, it cannot and ought not to be so much as mentioned in a tropical country. A third line of argument against the Mover’s proposition was that taken by Sir C. Hill who said that “the growth of the illicit use of alcohol” ought not to be understood as implying “the increase in the total quantity of alcohol.” Sir George Barnes also finally pointed out how “financial difficulties” might arise if the Council interfered with the question in the manner advocated.

Our summary of the arguments of the opposition shows clearly that, had it not been led by the Government, it might have failed, and it proves also that the Government was only imperfectly alive to the importance of checking the growth of the evil of the modern habit of drinking among certain of the upper or advanced classes in this country. If the Government had realised their duty and accepted the Resolution at least in some modified form, it is certain that they could easily introduce,—at least tentatively—any of those moderate measures of reform which have been frequently advocated, such as local option, the appointment of licensing committees, &c. Even in Western countries,

measures enforcing prohibition in varying amounts have been found possible under the strain and pressure of War conditions; and such action as has now been found effective might easily be made permanent when the normal conditions of life are restored. We cannot understand the Hon'ble Mr. Fagan's statement that "the degree of prohibition had only been possible as the result of the conditions entailed by the war without a parallel in the world's history and was therefore no argument for normal times." We think, on the other hand, that the war ought to prove an incitement to human progress in various ways. Already great minds are thinking and discussing about the larger and humaner possibilities of the future of our race. The tragic horrors of such widespread devastation and unimaginable wrong as the war has brought to humanity must surely lead to the devising of means and measures to prevent a return to those conditions of the past which have rendered them possible. We would fain indulge the hope that there are unfathomed depths and undiscovered heights of ethical emotion in the human heart which the future leaders of our race will be able to discover and exploit in order that we may march on towards the realisation of a nobler and happier future than we have yet known.

We Indians and especially Hindus, are the heirs of a noble spiritual inheritance. It may be that many of our educated men have become so modernised and and Westernised that they can no longer believe in the efficacy of the Hindu doctrines of *Bhakti*, the loving service of God and man, and of *Vairagya*, the renunciation of the desire of the transient

things of this world. But there can be no doubt of the truth of the statement made by a modern English writer as follows:—"The Conquerors of India have come in hordes again and again, but they have scarcely touched the soul of the people." The soul of the Indian people still lives, and will eternally live, for the love of God and man; it scorns, and will continue to scorn, whatever tends to brutalise man; it will not, we feel assured, barter, away the lasting glories of spirituality for the brutalising pleasures of *spirituosity*.

The Higher Education of Hindu Women:—A criticism.

We are indebted to a valued friend for the loan of his copy of the issue for November last of the *Mysore University Magazine*, containing Srimati Rukmini Devi's article, "A Plea for the Higher Education of Hindu Women", and we are asked also to state our views concerning it. We gladly accept his mandate, and trust we shall, in so doing, serve the cause of true progress. We can honestly say that it is our sole aim in all our efforts for this journal.

At the outset we must express our opinion that it is a great advantage to us to have the views, on so important a subject as Woman's Education, of so cultured and exalted a personage as Srimati Rukmini Devi. She is not only a rare product of the present system of University culture in South India, but she is one in whose contribution we gladly and thankfully recognise some measure of the caution characteristic of her sex and race.

As nothing can be so agreeable as to agree, especially to agree with one so unique in her station in life and society, we shall first state wherein we can adopt her views and to what extent. First, she says: "Our girls cannot attend school after a certain age. It is obvious, therefore, that a practical system of home education

should be devised for them, so that when they become better educated they may themselves successfully tackle our social problems." We should have been glad if Srimati Rukmini Devi had been so gracious as to give details of what her idea of "a practical system of home education" may be. Without such details, we cannot estimate the value of a mere vague generality which may mean different things to men having different aims and views. Does she convey by implication what she has in view by the clause,—"so that when they become better educated, they may themselves successfully tackle our social problems." The italics are ours, and seem not only to foreshadow a truculent future of which the anticipation is not quite pleasant, but also to indicate an impatience or discontent on the writer's part which seems only to be restrained by the exercise of the serene self-restraint so characteristic of our gentle Hindu sisters. The use of the word, "*themselves*," in the above extract seems to suggest that our new women of the future are expected to "tackle our social problems" from the vantage-ground of single blessedness and without the help or countenance of the so-called sterner sex. Secondly, the Srimati says:—"It is not all communities that enforce early marriage. There is no reason why the girls of the so-called backward classes should not come forward to enjoy the benefits of higher education." We agree. But these classes must be convinced that what the Srimati calls "higher education"—the education that she herself has received in common with her fellow-graduates of the male sex—can be allowed to deserve the name, so far as women are concerned, or even men. Many are in these days dissatisfied with what passes as higher education. Some who have suddenly become very vocal in regard to what is true high education in India say that it is all that it ought not to be,—that it is not national, but foreign,—that it is not patriotic, as it does not train Indian youths to love their mother-land,—that it is not practical, as it does not promote material prosperity,—that it is not religious, as it does not make young men true to their own faiths, and so on. Is

Rukmini Devi in favour of the changes now being advocated and content to prescribe them for "the girls of the so-called backward classes" whom she has taken under her protecting wings? If she is, then she must revise her ideas of "higher education." And if she does, what is the guarantee that her revised version of it will be such as to produce the effects that she anticipates from her present authorised version,—viz., the enabling our women to "themselves successfully tackle social problems." If there is no such guarantee—and no one can confidently re-assure her on this point—we take it that she will be landed on the horns of a rather painful dilemma, and so we should like to be further enlightened as to how she will deal with the change of circumstances and of opinion that is already passing within the range of our ken. Thirdly, the Srimati says:—"There is another important point which must not be lost sight of in considering the feasibility of higher education; and that is to utilise the large force we have in the country, of the child widows, who are the products of our present social system..... Properly trained and equipped, they can be made to serve as women educators, carrying the torch-light of learning and wisdom, whereby to raise Indian woman to future glory and greatness." The use of the expression, "present social system," clearly points to a latent, but unexpressed, hope (in the Srimati's mind) for the advent of a time, not the present, when it will *not* form part of our social system. If this view is correct, we shall, when that time arrives, search in vain for the widows who, according to the Srimati, are "to raise Indian women to glory and greatness." She has also said earlier in her paper:—"I am not upholding the view that the salvation of India depends on the number of widows that get husbands." Here evidently the Srimati is clearly parleying with the force of the public opinion of the day which is still largely adverse to "the getting of husbands" by widows. We do not, indeed, object to the Srimati's ideal of "training and equipping of widows so as they can be made to serve as women educators &c." But we wish to point out that

widows—unfortunate only in the loss of the love and life of their husbands and of the privileges and obligations of Hindu matronhood and the Hindu home—are, most of them, discharging the function of sweet sisters of service in the homes into which they were born or wedded, and that this is as useful and necessary, as honourable and indispensable, a social function as that other one of engaging in the work of educating girls or promoting various schemes of public utility.

We wish to consider here further the question of the education of Hindu girls. We may agree with Srimati Rukmini Devi's statement in another part of her paper that "our girls are in greater need of physical, moral and intellectual development than of early initiation into culinary knowledge, to acquire which they have ample leisure at home." But here as elsewhere she gives no guidance. She says:—"I do not wish to discuss the curricula of studies for girls' schools". But she does not fail, consciously or unconsciously, to indicate where her sympathy lies. For, in speaking of those who "assume a bitterly hostile attitude towards the women's education that is in vogue", she makes the comment, *bitter enough* as it appears to us, that they fail to see that the present system of higher education represents the type of culture to which Hindu women can attain under modern conditions and are a presage of the future." The Srimati further explains herself as follows:—"The question of women's education is not only of domestic, but of national importance. A woman is a member of the civic community as much as a man. Upon her devolves the performance of a twofold duty—duty which is peculiar to her as wife and mother, and duty to the community at large, of which she is a member. It is this latter relation of hers which she must be made to realise." And again:—"The Hindu woman should be made to grasp clearly the ideas of nationality, national interests, and the responsibility of the individual to the race and country. And again:—"No doubt her chief mission in life is to be found in the family. But her relation to the outer world should likewise be recognised as

equally important for the progress of the race and humanity." "They must be made to partake in the reform of society and in the progress of the nation in addition to taking care of the family."

We have given several extracts above in order to give a true and fairly complete account of the Srimati's view. We ask,—How does it differ from the ideal and practice of women's education as it obtains to-day in Europe? How does it differ from the present scheme of Indian male education? Evidently the Srimati does not realise that in Europe the normal conditions have tended to make woman the active rival and competitor of man in almost every walk of life and that the exceptional conditions of the war now going on have only intensified that tendency to its utmost possible limit. Or if she does, she has come to the conclusion that that is the right sort of goal to attain to Indian girls' education.

We beg to differ altogether from this view. It may be that such a system of education will lead to a larger industrial advance, though this is not by any means a settled and secure conclusion. It may lead to what is known as a higher national efficiency. But the results of this feverish process of national progress are gained by the sacrifice or destruction of much that is most valuable to women, and to men; and the loss to the nation and the race is far greater than any gain in wealth or power which the world may secure thereby. In England, we see how women hanker after political power, professional perquisites, and the freedom from the cares of married life and, especially, the burden of maternity. When the present war is ended and women have to be disengaged from the professions which have brought to them the joys of independence and the gains of industry, then will come the feminine sense of wrong at the hands of men; and the righteous indignation which it provokes will surely bring on a more or less crisis in society which, if it may not result in disturbances, will not fail to leave behind a feeling of rancour in women's hearts which will be far from desirable. Further more, we should not forget that continued or

protracted employment of women in occupations which involve the straining of their bodily organs or their mental energies will derange those peculiarities of sex which are indispensable for the healthy maintenance of the race.

In conclusion, we must not also forget that India has a mission in the world, and that the functions of Indian women in the home and outside have been laid out by our glorious Manu and the Rishis of the Holy Land with a view to the eternal fulfilment of that mission, and we feel that Hindu women should never cease to engage in this greatest of all services not only to humanity, but to the universe of living souls at large. Let us ever strive more and more to produce, in we can, in the future, women of the stamp of Sita and Savitri, Damayanti and Draupadi, Anasuya and Arundhati. All our vigilance is needed to preserve and perpetuate these noble Indian types of womanhood. In the words of Sister Nivedita,—“Let every Indian woman incarnate for us the whole spirit of the Mother, and the culture and protection of the Homeland.”

Notes and Comments.

Principal Paranjpe says with the cocksureness usual with our new men:—"There would be no New India in the absence of the English Language. He objects to such measures as introducing Hindi as a national language or the redistribution of Provinces on a linguistic basis, as they will have the result of endangering the position of English in our Indian economy." If there can be a New Japan or a New China "in the absence of the English Language," why not also a New India. After all, who wants to do away with the English Language? We only wish to have it relegated to its legitimate position of a second language. *The Mahratta* of Poona, speaks for all true Indians as follows:—"If we are really to rule in our country, our principal vernaculars must be raised to the dignity of ruling languages." No vernacular language is a patois. Each and every one of our leading vernaculars is a highly developed language, with a noble

literature and each is now developing and gathering a rich store of modern knowledge and thought, and will soon be as strong a vehicle of beneficent influences as English itself. English, assigned its legitimate consolations as a second language, will suffice to preserve our political intercourse and connexion with Great Britain, and the rest of the Empire and the world.

Instead of acquiring* the English language to perfection, our countrymen ought to acquire those characteristics of Englishmen which have given them their place of pre-eminence in the world,—those characteristics of which H. E. Lord Ronaldshay, quoting Emerson, spoke when opening the new building of the Bengal Chamber of Commerce and Royal Exchange. Emerson said:—"The English have in themselves what they value in their horses, mettle and bottom." He explained himself thus:—"Let who will fail, England will not. These people have sat here a thousand years, and will continue to sit. They will not break up or arrive at any desperate revolution, like their neighbours; for they have energy, as much continence of character as they have ever had." Again:—"He (the Englishman) has stamina; he can take the initiative in emergencies. He has that aplomb which results from the good adjustments of the moral and physical nature and the obedience of all the powers to the will." The Modern Hindu—and especially the Brahmin—seems to have lost both "mettle and bottom"—both "energy" and "continence." Especially he has lost the latter,—that serene depth of conviction in his race-ideals which has preserved him for 5,000 or 10,000 years and more. It is that which enabled him to produce and trust great leaders who could influence the world. He is now the sport of every wind and wave that passes along, of every social and religious organisation from abroad which is brought into this land for purposes of its own. Hence, he has become the object of contumely, of threat, and of denunciation from every passer-by, sojourner and adventurer. Shall we ever learn better?

One feature of Russian chaos as it develops itself is that an anti-religious agitation is started in the villages on the pretext of counteracting the anti-revolutionary activities of the priests, and the Church lands are declared common property. The Minister for Public Welfare annexed a few days ago one of the most important monasteries in Petrograd, converting all the buildings except the Church into homes for the aged and infirm. In our Presidency, we have a government in power which, great as are its faults and shortcomings, has the essential merit of preventing anarchy. Still it tolerates something analogous to what is stated to be taking place in Russia,—the diversion of Trust property (known as Temple and Chatram Funds which are respectively dedicated for purposes of religious ceremonial and for feeding Brahmins and the poor) for the maintenance of schools or hospitals. We cannot approve of this diversion of funds, and neither Government is justified in permitting it, nor our Legislative Councillors claiming to be the guardians of the public interest in looking approvingly on, or actively encouraging and even initiating, such diversion. It is strange how, in this one respect at least, there is common ground between chaos and one of the stablest of all governments. The truth is that, so far as ancient Hindu institutions are concerned, we are moving more and more into slippery ground. Who is to come to their rescue?

Lord Morley once spoke of Indians asking for Colonial Self-Government as "asking for the moon." In his "Recollections", he speaks of India "on the footing of a self-governing colony as a mere dream." Then, why may we not be constituted a self-government of the type we have in Travancore, Mysore, &c., of the type which prevailed in the days of Akbar, Asoka, or Vikramaditya VI the Chalukyan. To the modern world they may seem like picturesque chinaware, or excavated cave-temple. But a living writer has only recently said:—"If there is anything anywhere in the world that is rare and wild, wonderful, singular in the perfection of its beauty, civilised man sweeps

it out of its existence". Our native states have the singular honour and merit of being at least self-governing; so were also the extinct Indian states of the past. None of these, present or past may be brought under the designation of Civilisation. But self-government spells honour and self-respect, while dependence—call it what you will, Civilisation or aught else,—means contempt and dishonour in the eyes of your fellow-men.

Olla Podrida.

The Indians of to-day have a refreshing ingenuousness. Memorials and other public movements of all sorts and degrees of public utility (or rather futility) are started and sympathisers are enrolled into vast committees. Collections are made on the spot; collections to be made are resolved upon; and further collections are supposed to be made or are made. Then with the suddenness of transformation scenes in plays, everything connected with them goes underground.

"Dead the mover, dead the glory, dead the movement for which he spoke."

Once the dailies of Madras take up a thing, it is lifted up into the upper regions of fame; and when in search of new sensations they scent fresh game and ride madly in its hunt, the poor neglected thing that went up like a rocket falls like a stick and lies there "unwept, unhonoured, unsung." But this does not matter. The collected sums are even unaccounted for—a rather sickening feature in regard to the application of public funds. We shall not mention names. Just think of the memorial funds, defence funds, internment funds, externment funds, South African funds, Australasian funds, relief funds and what not? Oh funds yet unborn but nearing birth! Will you join your great brotherhood of the past funds in this trustful land suspicious of none save its own forefathers and its own children.

So the national education week is being ushered in with the blowing of further trumpets and the flying of further flags!

Handbills to be pasted on *juthas*, posters to be pasted on the walls, human beings bearing the triple mail of advertisement sheets and boards,—why the affair has all the varied charm of a municipal election. We wonder if any refreshments will be provided. But Ah! we forget that cosmopolitan refreshments are to come later on.

It is stated by the sponsors of the new movement that the graduates are a sorry lot and that the new non-graduates will be a set of enlightened immortals. What enchantment distance lends to the view. What chance is there of any betterment of our conditions until we have a practical programme of work to be done by our people for our people. Let us get out of the mad whirl for a moment and rub our eyes and see things as they are. There is no hurry about this matter. *More than twenty-four days remain for uplifting our nation and the world is not coming to an end within twenty-four days.*

SCRUTATOR.

The Bhagavad Gita

With an English Exposition
By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(Continued.)

दृष्टुं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।

गाण्डीवं संसते हस्तावकुचैव परिदहते ॥ २९ ॥

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।

निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

O Krishna, Seeing these my kinsmen, gathered together through lust of battle, my limbs fail and my mouth is parched. There is a tremor in my frame, and my hair stands on end with horror. My bow Gandiva slips from my hand, and my skin

has a burning fever. I am not able to stand steady and erect, and my mind seems to be in a whirl. I see inauspicious omens, O Keshava.

NOTES :

1. Sri Ramanuja points out that Arjuna's grief was due to his nobility of nature, his mercifulness, his love of Kinsmen, and his fear of *Adharma* and evil consequences to society. He says that Arjuna was महामनाः, परमकारुणिकः, and दीर्घबन्धुः, and was inspired by बन्धुस्नेह, परा कृपा, and अधर्मभय.

2. But this tenderness was based on a wrong conception of the nature of the soul and of *Dharma*. That was why it became a source of unnerving grief (विषाद). The same love if based on a right notion of the nature of the soul and *Dharma* would have caused joy and self-poise.

3. Our duty is to carry out the Lord's commandments irrespective of results and with a full realisation of the nature of the soul. While a state of universal peace is the goal of human endeavour and while all of us fondly dream of a happy warless earth

—"Robed in universal harvest up to either pole she smiles
Universal ocean washing softly all her warless isles"—

nones should shrink from duty. Make war against war but never shrink from duty if it involves war for the sake of duty and righteousness. Duty is higher than love and mercy which are inspired by selfishness and ignorance, though selfless and wise love and mercy—divine in its fulness and universal in its application—is the highest goal. Sri Rama was at the same time embodied law and incarnate mercy. He was विप्रवान् धर्मः and he said

अभयं सर्वभूतेभ्यो ददाम्येतद्गतं मम ।

Love won through loyal obedience to Law will be selfless, dynamic, complete, and universal, and will shine forth for ever and save its object. Tenderness which is a compound of weakness, grievance, and selfishness will be selfish, powerless, fragmentary, and limited and will set itself in

opposition to Law and will ruin itself and cannot help its object.

4. The word अविष्ट in verse No. 27 shows that *pity* was the active agent in Arjuna and that Arjuna became its object. It was deep-rooted in his nature and overpowered him, though he was trained in the habit of obedience to Dharma. His *Soka* (grief) and *Moha* (illusion) had to be dispelled by the Lord by teaching him the true nature of the soul and the true nature of Dharma.

5. He whose mercy is in opposition to Law and is coloured by attachments, desires, selfish impulses, and ignorance and who yet wants to inaugurate an era of mercy—as if God who is Law is not at the same time Infinite Love and Mercy—is unable to bring into existence the era that he yearns for, because his love is not the fulfilment of Law and is hence not full but partial, not dynamic but weak, not radiant but clouded, not universal but local in relation to time and place and persons, not divine but human. Absolute, universal, divine, and selfless love and mercy which are the result of fulfilment of the Law would lead to joy and realisation (अनन्द and ज्ञान) and not to grief and illusion (शोक and मोह).

न च श्रेयोऽनुवदामि हत्वा स्वजनमाहवे ।

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥

I see no auspicious result from slaying kinsmen in battle. I do not desire victory, nor sovereignty nor pleasures.

NOTES:

1. श्रेयः—It means auspiciousness or our real good. The *Kathopanishad* clearly differentiates *śreyas* and *preyas*.

2. कृष्ण He who takes away our sin and grief, and draws our hearts to him in a passion of love and devotion. Hence that word is used here, as Arjuna prays for the removal of his grief and illusion.

3. In the *Bhashyotharshadeepika* there is a suggestion that Arjuna does not want these lower results as they would lead him mud away from the love of the lord, and the commentator quotes the verse

यस्यानुग्रहमिच्छामि तस्य वित्तं हराम्यहम् ।

This idea is beautiful but it is not in place in this chapter.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥

मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ।

एतान्न हन्तुमिच्छामि ब्रतोंऽपि मधुसूदन ॥ ३५ ॥

What can we get, O Govinda, by sovereignty or by enjoyments or by life itself, because they for whose sake we desire sovereignty, instruments of pleasure, and pleasures have come here to fight abandoning life and riches—teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives? I do not wish to kill them even though they kill me.

NOTES:

1. भोग and सुख. भोग means सुखसाधन here (Madhusoodana Sarasvati.)

(To be continued.)

Presidential Address at the 4th All-India Hindu Conference

[BY H. H. THE JAGADGURU SHRI SANKARACHARYA OF KARVIR PEETH]

(Published, and circulated to us, by authority—Ed.)

(concluded.)

II.—The great departed leaders like the lamented Dadabhai Nowroji, the Grand Old man of India, Sir Pratul Chandra Chatterji, Mahamahopodhyaya Shiva Kumar Shastri, Sir William Wedderburn, whose memory will live for ever in India, and many others of that type who have gone before us, deserve a word of our keen sense of regret at their departure from this world. They were our backbones and from them we received our inspiration. But we need not regret for them as their bodies are gone and souls live for ever with us to lead us into right paths and to guide us amidst most conflicting environments. Their disinterested service to the Mother-land and their devotion to

His Majesty the King Emperor have actually created their prototypes, not ten or hundred in number, but thousands and tens of thousands in the country. Gentlemen, it is a sad truth that none is a hero to his valet and no hero is ever considered as such by his contemporaries. The departed leader, as a general rule, rules the hearts of his countrymen like a demi-God only after his departure, and I am sure that there is no one in this hall who does not think with me that they are guided in their actions by the spirit of the great leaders of the past. Our expression of regret should not be merely a conglomeration of words, but we should keep alive the traditions of the great leaders by our loyal devotion to them and by our acting according to their principles. We, the Hindus, the worshippers of the texts like the Bhagavad-Gita, do not know how to weep for the departed souls, but we are taught by the same Lord who taught the sacred Gita how to honour the great souls that passed away before our very eyes. I exhort that every true Indian will have one such great leader as his ideal and will follow his constructive policy to promote peace and progress in the land. By this we can be sure that their never-dying souls wherever they be, will be pleased.

III.—The recent riots in Bihar and the United Provinces show what an unfortunate thing it is that there should be a misunderstanding between certain sections of the Hindus and certain sections of the Mahomedans. In one case the sentiment of the Hindus revolts against certain practices of the Mussalmans and in the other case certain practices of the Hindus offend the religious sentiment of the Mahomedans. If both have got the country's good at heart, if both are Indians, each must be prepared to make a certain sacrifice for the good of the country. A few scholars of the Hindus and a few of the Mahomedans must open deliberations and settle the existing differences which is possible only after mutual sacrifices.

IV.—The recent political agitations in the country and the visit of His Majesty's Secretary of State for India, the Right Hon'ble Mr. E. S. Montagu, to India and the solemn deliberations of him and His Excellency the Viceroy with the public, leaders are a sufficient proof that political

reforms are necessary, let politicians call it self-Government, Home Rule or by whatever name they like. Let not such reforms work on one-sided factions' principles based generally either on prepossessions or prejudices and we should have our goal in the ultimate working of the reforms introduced without launching the land once again into unrest. If that be so we must condemn wholesale sectional or communal considerations in the matter of representations as it would never help to carry the administration on the principle of equality.

V.—The essential and the most successful way to bring about the Hindu unity is to establish joint common worship and joint celebration of common festivals. In most of the temples and places of pilgrimage these things actually prevail, but there are certain exclusive measures which are due to the bigotry of certain sections of the community, and they deserve to be removed. More than this the object of the worship and the object of the National festivals should be explained on common platform to all the Hindus irrespective of caste or creed and all possible precautions should be taken to have such institutions steadily growing as our very national life thrills in them and as they alone can appeal to the masses and provoke their enthusiasm.

VI.—There is a great movement taken in hand by some patriotic gentlemen to cultivate Hindi to a large extent to make it the *Lingua Franca* for India and it stands to reason that there should be one such *Lingua Franca* for our common purposes all over the land, and although it is not possible to say how far and in what time it will become feasible, it must be taken in right earnest, and Hindi which once wielded considerable influence should be encouraged as far as possible. It goes without saying that when Sanskrit is neglected we are lost to the world, our individuality distinct and national, fades away and our very existence becomes unbearable. I say that these fears face us when Sanskrit is neglected, for in reality Sanskrit can never die. Although our modern taste compels us to call it a dead language, I say with emphasis that it is the most living language from the scholarly stand-point. Now-a-days, books written only yesterday are not read to-day and they get antiquated after 24 hours. But turn

back to the literary master-pieces of ancient India. Kalidasa, Bhavabhuti and others of eminent renown are living with us even to-day. Which Indian does not read these illustrious writers and literary giants with animation and thrill of joy after hundreds of years. The Vedas, the earliest literary productions of the world, are chanted over every day by millions in the land. The Upanishads, the sources of our Metaphysical inspiration, are enjoyed even in the West as the sweetest productions that human mind is capable of soaring in the realms of the Abstract. The Itihāsas, Purānas, the several systems of Philosophy and the utilitarian studies like Ayurved, Jyotish, Arthashastra, Shilpashastra, etc., are made everyday-studies in the way of Pravachana and Sikshana. In a word it can be safely and impartially said that Sanskrit lives to-day and lives for ever. It can never die. Look at her sisters, Greek and Latin. They are simply fields for antiquarian researches in the West. Without Sanskrit life in India, social, religious and political is impossible, and we should leave no stone unturned in developing Sanskrit studies and encouraging Sanskrit scholars to the best of our purse and time.

The great Orientalists and Phoneticians have unanimously agreed that Devnagari is the most phonetic script in the world, and what wonder that all our Sanskrit books should have that as the script for their publications. It may not be that Dev Nagari becomes a common script for all India as other vernacular scripts are vying with it, but it stands to reason that Sanskrit books should have Dev Nagari scripts for their publications all over India.

VII.—Amidst our progress in the several aspects of our present day life we should not be blind to our women. They require to be raised along with us in this National upheaval. They are the mothers of the citizens of India and from them should these citizens borrow the highest sentiments arising from true culture. Let them not, if they so care, read English, take degrees as their brothers, seek service in the Government or elsewhere. But is it not imperatively necessary that they should be acquainted with our ancient history, our ancient traditions and with our ancient civilisation. There were such characters in

ancient India and there are a few even to-day. But their number deserves to be increased in the interest of the country and much of modern ideas should be made known to them if they should be our helping hands in the race for our nation-building. Every right-thinking Indian should make all efforts at giving them suitable education education not of ideas, but ideals for making our homes happy, and consequently, the nation happy. No one can close his eyes to the sad truth that the state of the widows is deplorable in the land. There are a number of them and they live miserable lives. The horrible and disgusting custom of shaving their heads which in some cases has resulted in moral and physical disaster has urged the modern people to stop it. Among the followers of Shri Ramanujacharya a certain section has put a stop to the shaving of their widows, and I hope that others as well may do something in the way by considering both Shastras and the time. The widows will, if taught to serve their country like nurses and teachers of the woman class and taught to take part in other philanthropic measures raise India, no doubt, to a much higher position.

VIII.—No one has a right to call himself a Hindu if he does not know the fundamental truths of the Hindu religion, and every possible arrangement should be made to teach those truths to boys, girls and adults of both sexes. There is a tendency now-a-days for Hindus to either become hopelessly superstitious in the absence of a correct knowledge of Hindu ideals or hopelessly materialistic in the presence of the all-attractive modern phages of the fashionable world. Both are the enemies of the Hindu religion, the one forming a meaningless crust on the grand ideals, sinking the substance and exposing the shadow and the other engrafting on the simple and yet majestic grandeur of our sentiments and emotions, all pernicious and detestable elements from the depraved societies that have worked havoc into many a home.

IX.—One of the most important things that all right-thinking Indians should bear in mind is the ruin the country is subjected to on account of the child-marriage. Statistics report that there are widows of a few months old, widows of one year, two years and so on. Can any man ever imagine that

in a civilized country such primitive brutality can ever exist. Notwithstanding, such a horrible custom prevails and all social legislations must direct their attention towards this bane and remove it. By doing so we will not be under the necessity of urging widow-marriage which destroys the sanctity of our marriage system.

X.—Much money, lands and Jahagirs have been endowed by the charitably disposed gentlemen for the purpose of doing good in the name of Dharma. When endowed they solely aim at promoting the happiness of the donor and the several persons that deserve such charities. To effect this, temples, *Maths* and many other institutions were founded and in most of these, without offending anybody, I can say that hypocrisy, mischief-mongering and evil propensities are largely cultivated. Is it not time yet that we should shake off our torpor and aim a deadly blow at such miseries and turn the large proceeds of those institutions into more useful, more sacred and more humanitarian activities? All these institutions without exception are infested, if I can use that term, with Sadhus, mostly of questionable character and the best way seems to me to improve their condition first by utilising the proceeds of the charitable institutions. Free Sanskrit schools should be established connected with all *Maths*, temples, etc., free boarding and lodging given therein and all Sadhus must be put under moral compulsion to undergo training in our Hindu culture. Such institution will remove much of the misery of this Sadhu community covering up lakhs and lakhs, and I may even say here that people who want the poor law and the workshop system of the West to be introduced into India are totally wrong as they do not consider the Indian needs and aspirations. We want Sadhus, but not of the type we see generally now-a-days. Real Sadhus are an acquisition to the country. Abolition of that class is abolition of one of the Hindu ideals, viz., self-less working for the land. What is wanted is only improvement. Better we will have numberless Sadhus in the country than to see the country studded with men with all avarice, caprice and the spirit of meaningless competition. I also believe that Governmental interference will not be advisable and it is social legislation that can do justice to the problem.

XI.—The idea of starting an institution under the auspices of the Conference is certainly a desideratum of these days. Our sacred literature in the original, the translations thereof in the different vernaculars, should be printed and published under the auspices of this Institution at a cheap rate. What a greater fall can there be for the literature of a land when that literature is printed and published in other countries and when we have to read through them paying a heavy cost for all. The books published elsewhere are done so for money and naturally the prices are very high. If this Sabha were to undertake this sacred work and if the rich lovers of Hindu religion were to endow greatly we can distribute our literature at a very cheap price and see the hidden treasures of our ancient wisdom put within the reach of all Hindus. I have said above that by utilising the large proceeds of the charitable institution we can educate the Sadhus on the lines of Hindu Dharma and if such Sadhus with enlightenment start as Hindu Missionaries to inculcate the principles of Vedānta and Arya Dharma in the minds of the masses how much more glorious can India be in a few years.

XII.—Although from the standpoint of the Hindu sentiment and Dharma cow-killing is the most horrible feature of present day India, all Indians whether one is a Hindu or non-Hindu, cannot fail to see that such slaughters have made pure milk and pure *ghee* very dear. From babies in the cradle to the oldest person milk and *ghee* are used by all communities in the land. Our Indian food is mostly prepared with milk and *ghee* and dearness in them means dearness in our food. More than all, the relations between the Government and the public rest on their making legislation whereby cheap and wholesome food can be easily obtained and healthy constitutions built up. The milk and *ghee* that are now sold in the bazaar are much adulterated with stuffs that offend our Hindu sentiment and the cause for all this is the slaughter of cows. We should approach the Government to pass all possible measures to secure us a large supply of pure milk and pure *ghee* and check the cow-killing whereby alone that supply is practicable. All Indians are troubled on this account and we expect that the Government will surely consider our difficulty when all people will in a body

things which we have seen, or we have heard, which we will see, or will hear, things which we have eaten, or are eating, or will eat, places where we have lived. We think of them or talk of them most of our time. One who wants to be a Vedanti must give up that. "Sradha" faith; one must have tremendous faith in the truth of religion, and God; until he has that he cannot attempt these grand things. A great sage once told me that not one in twenty millions in this world believed in god. I asked him why, and he told me "Suppose there is a thief in this room, and somehow he gets to know that there is a mass of gold in the next room, and only a very thin partition between the two rooms, what will be the condition of that thief?" I answered "He will not be able to sleep at all; his brain will be actively thinking of some means of getting at the gold, and he will think of nothing else." Then he replied "Do you believe that a man believes in God and does not go mad. If a man sincerely believes that there is that immense, infinite mind of bliss, that there is a Being reaching Whom is the whole goal of life, and He can be reached, would not that man go mad in his struggles to reach Him." This is "sradha," faith in God. *Samadhana*, constant practice; nothing is done in a day. Religion, like anything else, cannot be swallowed in the form of a pill; it requires hard and constant practice; this mind has to be conquered by slow and sure practice. Next is "*mumukshutvam*" the intense desire to be free.

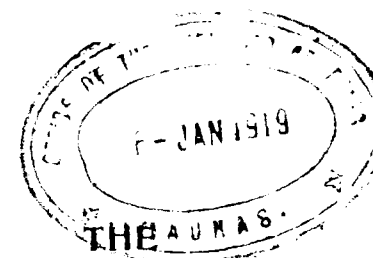
Those of you who read Edwin Arnold's "Light of Asia" remember where he translates the first Sermon of Buddha, where Buddha says "We are in a wheel of misery and the wheel is going round and round, but at the same time though we know and feel it, we hug and kiss its spokes." All the misery we have is our own choice; such is our nature. The old Chinaman, who has been kept in prison for 60 years was released, on the coronation of a new

Emperor, and when he came out he could not live; he must go back to this horrible dungeon, among the rats and mice; he could not bear the light. So he asked them to kill him or send him back, and he went back. That is the condition of men; we run after all sorts of misery. Every day we run after pleasure, and before we reach it we find it gone, slipped through our fingers; on and on and on we are going, blinded fools that we are.

In some oil mills in India there is a bullock that goes round to grind the oil, and there is a yoke round the bullock's neck. The Indian people are very kind to animals; they do not like to beat them. But the bullock would stop working if they did not beat it, so they have a device to take its place. They have a piece of wood fixed on to the yoke, and on that is a wisp of straw. The bullock is blinded in such a way that he can only look forward, and so he stretches forward to get at this straw, and when he does so he pushes the piece of wood out a little further; and he makes another attempt and never catches the straw, but goes round and round in search of it, and grinds out the oil. So you and I are born slaves to nature, and money and wealth, and wives and children; we are always chasing a wisp of straw, chimera! The great dream is love; we are all going to love and be loved; we are all going to be happy, and never find unhappiness, but the more we go towards it the more it goes away from us. Thus the world is going on, society goes on, and we, blinded slaves, have to pay for it without knowing. Study your own lives, and find how much of happiness was there, and how much of truth you have gained in this wild goose chase of the world.

(To be continued.)

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



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"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A. & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY NOVEMBER 8, 1917.

[No. 3.]

The Hindu Message stands for

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

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Crowned with the loftiest mountain's spotless
snows,
Thy lotus feet kissed by the smiling seas.
Around thy form a tranquil sunlit peace
Or dark-hued clouds lit with the lightning's
glows
Thou shinest. Nature in her gladness throws
Each year an emerald garment o'er thy
trees
And fruitful fields. The amorous southern
breeze
Breathes fragrance as it softly sings and
goes
What joy to have the blessed gift of birth
In Thee, with low-bowed heads to kiss thy
frame,
To gaze upon Thy glorious golden face,
O sweetest 'midst thy sister climes on earth
O thou with sweet symphonious heavenly
name,
O thou bright-dowered with God's measure-
less grace,

present themselves claiming to be redressed of their grievance. It is not out of place to mention in this connection that our best thanks are due to the Hon'ble Justice Sir J. Woodroffe who pronounced that cow-killing should be stopped in the interest of the country from the social, economic and agrarian standpoints.

XIII.—In olden days the Chaturvarnya worked for social solidarity and promoted peace and happiness among the different sections of the community. But we are now seeing that the Sudras and the untouchables who are really the most useful people in the community are trodden down. So long as education had not entered into their abodes things went on very well. Education, and I can say, some mischievous extraneous influences have made them realise their degradation, real in some case and imaginary in most cases and they have begun to agitate. Those of the blessed ignorant men, who in their rustic character cannot make out why all this agitation is going on deserve our best sympathy and deserve to be raised up. We have to better them and elevate their condition by giving them education, by teaching them cleaner habits and by helping them realise that they are our brethren in the Hindu community. It behoves that all Hindus must consider themselves as part and parcel of the grand community and work for its progress in all ways possible. The condition of criminals and convicts who generally come from the lowest strata of our community deserve our best consideration. They are so much down-trodden in every way that they have no means of even honourable living. They have to theive, do all sorts of crime and finally suffer in jails. As elderly brothers, if educated and high class Hindus take care of them the number that enter the jail now will be largely lessened, and we will have lesser occasions to complain of the cruel treatments accorded to them in jails.

XIV.—Nothing is more shameful to Hindus and to the sacred organisation of the Hindu Society than the present unrest in the land due to Brahmin and the anti-Brahmin feelings. Brahmins deserve to be blamed for their exclusive policy and non-Brahmins are to be blamed for their headstrong policy of condemning all Brahmins. Unless both keep away their selfishness and

work selflessly for the common cause, I cannot see how India can be once more great. The non-Brahmins are the body of the Hindu social organism and the Brahmins are the head and I hope that there comes a time when the whole society will stride forth towards an intellectual evolution. This being the case we should condemn the present strange conflict and use all means to cement all factors of the Hindu society if we desire for the welfare of India.

XV.—It needs not to be mentioned that there should be a Committee to look after the Hindu places of pilgrimage. The underlying principle of pilgrimage is so beautiful that in no country except India it has worked so much good. Places of pilgrimage are centres to teach large-heartedness and breadth of mind. From the Himalayas to Cape Comorin there are places of pilgrimage and pilgrims from all parts of the country join together to appreciate the idea of their nationality. This again is based upon the religious principle and godliness and worldliness go hand in hand in such places. Now-a-days we have special exhibitions and what are these places of pilgrimage? During the season there are cattle shows, exhibitions of various sorts and the whole things are so agreeable that a great deal of good always accrues from such visits to the places of pilgrimage. As in other cases, we see that a good deal of regularity and systematic management is necessary in these places. A Committee is to be appointed and they should tackle the problem to make these places more useful and prominent with all the modern advantages.

XVI.—Last, but not least, gentlemen, all the items in the list are so momentous that heavy responsibilities lie on each and every one that is a Hindu. Help in personal energy and help in pecuniary matters should be combined with the scheming heads of the great leaders to achieve success in the regeneration of our ancient Hindu society. Just as we are spending our energy, wealth, intellect, etc., for so many things, not half as sacred as this great national cause, we should devote some portion of our time, some portion of our savings and some portion of our intellect to work for the good of the community at large. Let not this work for the community and its progress make the community itself isolated. Draw from

all other communities wholesome influences and base your actions on a principle thoroughly tolerant of other's views and faiths. Make every one in the nation understand that, to effect national solidarity, each factor in the nation should be thorough and with that joint thoroughness alone can that national upheaval be possible. Our belief to succeed in this grand work must be a faith in the All-kind, All-knowing and the Almighty Being from whom alone we should draw our inspiration to march along this stupendous task.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Confusion and Confusion.

One breathes a sigh of relief when it is found that Mrs. Besant is President of the Home Rule League only for 1918, and not for life,—not only for the reason that it saves a conflict with democracy, but also because it is undesirable to endow a changing like Mrs. Besant with anything like a permanent appointment. Regarding the Honorary Presidency for life, it is said that it is invaluable as a reminder. Unfortunately for me, I remember also that in the darkest days for Indian Nationalists, when the late Mr. V. Krishnaswami Iyer was the leading politician of Madras, when Mrs. Besant was the friend of Lord and Lady Minto, Sir Subramania Iyer bought the columns of the *Wednesday Review* of Trichinopoly to ventilate his opinions in politics as the only soft-enough paper. The Hindu at the time noted this strange predilection on his part and even taunted him with it. The Editor of that same Review is also the biographer of Sir Subramania Iyer. He is also the author of the phrase 'Mr. Tilak and his yelling gang'. He is steadfast, while Sir Subramania Iyer has strayed away from his biographer and panegyrist, because Mrs. Besant has strayed away from her aloofness from politics and her contempt for Nationalist politics; Mrs. Besant has done this, because her Theosophic bubble burst most awkwardly some time ago. An attack on the bureaucracy was peculiarly delicious, because the High Court Judges who wrote the most virulent sentences against Mrs. Besant in the Narayanaiah case were the two Civilian Judges, members of the bureaucracy.

We have to take considerable care in dealing with such people whose heroisms are made to order. We ought to deal with them as God Subramania is dealing with his Peacock-Yahana.

Apparently, Sir Subramania Iyer, though he is a member of the Esoteric Section, is not one so far as funds are concerned. For did he not write, when pleading for food to be furnished to interned Mrs.

Besant, that Mrs. Besant was in principle a perpetual pauper etc? And was not that contradicted subsequently?

My anxiety regarding the position that a Theosophist happens to be Treasurer continuously is this.—Mrs. Besant visits Kumbakonam, and say, delivers three lectures on politics and 5 lectures on Theosophy. Is the expenditure apportioned between Home Rule and Theosophical funds as three to five? Or what is the fashion in which the calculations are made? In that way, Home Rule funds may even indirectly help on the cause of Theosophy, which may be very galling to some subscribers of those funds. My anxiety is lest the Theosophic propaganda, which was perishing for some time, should lift its head again, assisted however little, by Home Rule Funds.

Again the way in which all Theosophists have in a swing become politicians makes me suspect that they are out for a conquest, like an army. Thus also Mrs. Besant came to define political leadership in terms of army leadership—taken exception to in the *Modern Review*. The Theosophists were at a loss how to mingle again in society with well-preserved countenances; and Mrs. Besant, master of tactics, found a glorious way out, so cheekingly glorious that Mr. Wadia's good manners have been replaced by effrontery. In eulogizing Mr. Telang, Mr. Wadia said that Theosophists have served better and more heroically than non-Theosophists, and that was inevitable: e.g., the internment first in Ooty, then in Coimbatore; conjoint internment of three by Government; voluntary conjoint internment of others, though tempered of course by almond-halvah, and by the 'Bystander' and other very gay picture-magazines of the world.

Christian Missionaries have prescribed one penance for all India's woes, viz., Christianity; So Theosophists prescribe one remedy, viz., Theosophy. Missionaries began by concerning themselves with the young. The Jesuits meddled also with the women of the families of France. So the Theosophists also would interfere with the education of the youth and would influence the women. The Missionaries would convert very young fellows on the implied ground that they were old enough and knew better than their old parents and other elders. That is exactly and expressly what Mr. G. S. Arundale said to the Students in Convention at Trichinopoly. When shall India be cured of this malady?

There is one difference, however. The Theosophist begins by flattery. The Theosophist butters. He affects to have great mountainous regard for our religion. We forget that he so regards every religion. We forget that he really condemns every religion. We fail to see that he has a concocted religion of his own. He preaches that he is for everything national, but to his favourite youth he administers English baths most carefully, and so on in endless inconsistency.

The Krishnamurti cult, which we had thought slain, has revived with the political sensationalism of Mrs. Besant. And last year the students of Madanapalle College marched in a procession in which were carried the photos of Sarasvathi, Mrs. Besant and J. Krishnamurti.

Now, Mr. Arundale is to be Registrar of the National Board of Education. He is also the private Secretary of Mrs. Besant. I do not know

that he has resigned it. He is also the private Secretary of J. Krishnamurthi. I do not know that he has resigned that. Mrs. Besant has said that Mr. Arundale is anxious not to be Registrar himself. How indispensable these are! And now poor India is! And let us hope and prey with fervour that Mr. Arundale and Mrs. Besant will at least find an Indian who could be trained by them into a tolerable alter ego of Mr. Arundale.

I stand for Vertebrate Nationalism. Get these eccentric condescending Mahatmic foreigners out of the way. I think we have not been sufficiently grave and earnest in the matter. The situation demands a grim determination and persistency in principle. Coalitions for mere expediency cannot carry us far. The old difficulties will revive in new forms and their solution will only be a delusion.

The Patrika preaches gratitude. If what Pandit Ajudia Nath has told some of us be at all true, we know fully well what sort of favours most surely elicit the gratitude of the Patrika. The revenge which the Patrika has long been waiting for against Babu Surendra Nath for being an orator, it imagines it has at last discovered in Mrs. Besant. It is indeed difficult to decide that the Patrika does not hate Surendra Nath more than it does the Bureau. The Editor of the Patrika may be left to himself with his dances of joy over every exploit or exploitation of Mrs. Besant. The New India, the Patrika and the Bombay Chronicle—these are the thick and thin supporters of Mrs. Besant. In spite of its valiance, the Bombay Chronicle is incapable of regnant serenity; and its real nature betrayed itself when it went to support Mrs. Besant in her view of the Ali Brothers. The Patrika's support is valueless, since it is for a consideration which ought not to weigh with the public, the consideration did indeed move from a third party, but even according to the Contract Act that may well be.

I hope that confusion will be avoided and Theosophy will not be allowed to rear its head under the garb of National Education with Mr. G. S. Arundale as Registrar.

V. MAHALINGA IYER, M.A.

Gleanings.

Superstition in Society.

By THE RIGHT HON. G. W. E. RUSSELL.

I once asked a lady who, in her earlier life, had lived in the very heart of Society, and who returned to it after a long absence, what was the change which struck her most forcibly. She promptly replied: "The growth of superstition. I hear my friends seriously discussing ghosts. In my day people who talked in that way would have been put in Bedlam; their relations would have required no other proof that they were mad." My own experience confirms this testimony. People who used to tell ghost-stories told them either to fill gaps when reasonable conversation failed, or for the fun of making credulous hearers stare and gasp. Bishop Wilberforce invented a splendid story about a priest and a sliding panel and a concealed confession; and I believe he habitually used it as a fool-meter, to test the mental capacity of new acquaintances.

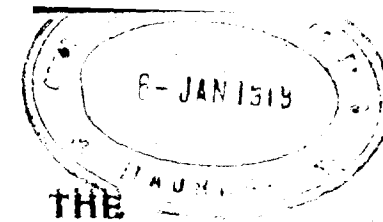
Superstition and infidelity usually go together. Professed atheists have trafficked in augury, and men who will not believe in God will believe in ghosts. But of late years ghosts have gone out of fashion, and Spooks (a word fashioned, I believe, by Mr. Andrew Lang out of Greek materials) have taken their place. People stuffed with luncheon and coffee and Kummel and cigarettes will sit in an admiring circle round some absurd impostor, male or female, who dilates on "that rap, which none who have heard it can ever forget," and narrates imbecile conversations with departed friends whom one credited with better sense. Closely connected with "Spookery" is Clairvoyance; Mrs. Endor throws herself into a trance, announces what she knows will be acceptable, pockets her cheque, and sets off on her return journey to America or to Australia.

But Clairvoyance is a little old-fashioned. Crystal-gazing is more modish, and as easy as lying. You gather open-mouthed round a glass ball, and the gifted gazer reports that which she or he can see, but which is invisible to the grosser eyes. There are no bounds to the fascinating range of a crystal-gazer's fancy, nor to the awe-struck credulity of his dupes. But crystal is not the only medium through which a purged eye can discern the mysterious future. Coffee-grounds, though less romantic, are very serviceable. Our hostess is an expert in this form of science, and, being a thoroughly amiable woman, she makes the coffee say pretty much what we would like to hear. "Dear Mr. Taper, this is delightful. You will be Prime Minister before you die. Hope on, hope ever, and trust your star." "Oh, Mr. Stylo, I have such good news for you! Your next book will be an immense success, and, after that Messrs. Skin and Flint will be more liberal, and you will make quite a fortune." Closely akin to the science of coffee-grounds is that of Palmistry. A wretched gipsy who "tells fortunes" at a race-meeting is sent to prison; but when the Vicar of St. Berengaria's gets up a bazaar for a military hospital, a bejewelled lady sits in a secret chamber (for admission to which an extra half-crown is charged), and, after scrutinising your line of life, tells you that you have had influenza, and, projecting her soul into futurity, says that the next time you have it you will get pneumonia unless you are very careful.

Of these absurdities one can afford to speak lightly, but graver reprehension is required for certain mal-practices which are grouped together under the name of "Occultism." I have known a most promising boy whose health was destroyed and his career ruined by a hypnotic experiment practised on him without his parents' knowledge. I have known a hypnotic clergyman who cozened the women of his congregation out of money, character, and, in some cases, reason. Where Occultism is pursued, veracity and self-respect disappear, and all that is evil finds lodgment. Whoso is wise will ponder these things and give occultists, male and female, an uncommonly wide berth.

M. A. B.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Yani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 1.]

THURSDAY MARCH 21, 1918.

[No. 22.]

The Hindu Message stands for

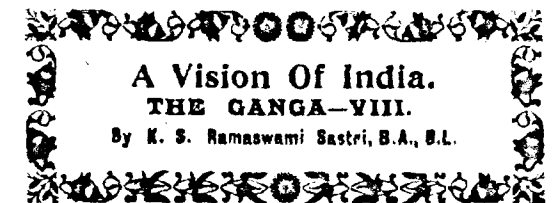
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- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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A Vision Of India. THE GANGA—VIII.

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

And in the forests of His matted hair
He locked up thy earth-shattering puissant might
In thy swift rush from heavens' highest height
That thy great force the waiting earth might bear.
Thy hastening streams full-dowered with beauty fair—
Bhagirathi and Alakananda bright
And hundred other streams most fair to sight—
Then mixed their waters full of sweetness rare.
Past towns and forests great and Asrams sweet
Thy waters white did haste the world to save
While fragrant breezes gladly did proclaim
Thy coming from afar with blessed feet
And foam-fringed robes which in the breeze did wave
And fragrant mouth that sang God's holy name.

The Hindu Message

THURSDAY EVENING 21, MAR. 1918.

Indian Deputations to England.

The Secretary of State is still here, but will soon be going back. We know that he will take with him "sober and sane proposals" for satisfying the Congress demand for self-government. Whether they will turn out satisfactory remains to be seen. We have already expressed our misgivings, and stated that nothing will satisfy our leaders which will not enable us to take the measures needed to put an end—an early, an immediate, end—to the chronic state of starvation, of suffering, of silent sinking into the abyss which is the lot of the masses of the Indian people. Self-government is *largely* a means to the gaining of this end, and does not *merely* indicate an aspect of the universal feeling of aspiration for a higher life of national self-consciousness or self-respect. This is, in truth, what differentiates the agitation in India from the Irish movement with which it has largely synchronised. In Ireland, too, *before* the grant of those subsidies from the British treasury which were made for securing to tenants those concessions which have converted a harassed tenantry into secure proprietors of small holdings, popular outbursts of various kinds such as the No-Rent Agitation, the Plan of Campaign, &c., occurred as the outcome of the economic conditions underlying the agitation for Home Rule. In India, the

economic disease is more desperate than in Ireland or elsewhere, and demands the application of a radical remedy; and we are at last bold and vocal enough to declare the national demand that self-government alone can enable us to apply the remedies we need.

All this must by this time be fully known to the Secretary of State, and if his stay in our midst has only helped to make him "sane and sober" to a degree to which he has hitherto been a stranger, instead of making him rise up in arms against the continuation or perpetuation of so disastrous a situation and so awful a prospect, he has undertaken this pilgrimage of his in vain. We trust that this is not the right version of the situation, and nothing can be more deplorable from the Indian point of view. If anything could have prevented this, that thing should have been looked to during Mr. Montagu's stay here. The expectation or solicitation regarding a "calm atmosphere" which came to us from high quarters and which Indians have endeavoured to satisfy to the extent possible in the conditions prevailing in various parts of our land, was meant to enable the Secretary of State to conceive his measures in a *broad and liberal*, not a "*sane and sober*" spirit.

The question now is, what is the right thing to do? To hurry on the deputations to England in the fear or anticipation that the British electors would otherwise be captured by our active enemies,—or to wait and see how the Secretary of State comports himself in the performance of his difficult task on his return to England? If the appeal of India's enemies to "the ape and tiger" elements dormant

in the sub-conscious mind of man, succeeds, and our representatives arrive in England too late, the Secretary of State can only pass on to the Ministry "the sane and sober" proposals which he carries with him from India. If, on the other hand, our representatives precede him and secure a popular hearing for the Congress demands and proposals, the Secretary of State will be helped to reveal *his own plans and proposals for reform* and secure their acceptance by his colleagues in the War Cabinet. It is this view that has induced the Home Rulers to hasten the departure of their representatives to England and to instruct them to interest the British electors in time on behalf of their own reform programme.

Such is the prevailing view everywhere. If a deputation is wanted and must go, we certainly think that the earlier it goes and the longer it stays, the better for the cause it represents. A thing that is worth doing is worth doing well and thoroughly. If it is worth our while to send Indian representatives to educate British opinion on Indian affairs, deputation after deputation will have to go and do their work, too, in a conscientious and thorough-going manner. We know well the strength, activity, and unprincipled audacity of our enemies of the Sydenham set in England and the old gang or school of bureaucratic opinion and influence here; and it is well to begin the struggle against the opposition in good time and in the best fighting style.

But we must not fail to turn to the other aspects of the question. *First*, will the British Ministry continue along the course they have chosen in the spirit above indicated? They have

voluntarily come forward not only to declare the ultimate aim and goal of British policy in regard to India's future political evolution and destiny, but have sent in Mr. Montagu as an ambassador of peace and good-will, and as an indication of their own *present* aim and objective in Indian policy. Will it be wise or prudent to suggest that we have no confidence in their goodness, wisdom, statesmanship or honesty of purpose? Is it necessary to enlighten the mind of the British elector as an aid and preparation for the support or growth of the spirit of enlightenment? In the *second* place, are such efforts likely to be of any value and advantage at a time like the present when we know that the war is taking an unexpected turn? The German army has received a sudden accession of strength in reinforcements, munitions, &c., in the Western front. Moreover, there are signs of German advance not only into various parts of the interior of Russia, but even into Siberia, on the borders of Turkestan, and towards the Palestinian, Mesopotamian, and other fronts. There are also signs of aerial inroads from Germany becoming more frequent and more threatening. At such a time, will the Indian representatives' chances of a hearing be as great as we should desire them to be? No doubt, the Labour sympathy is already in some degree assured to India. For, the Labour party have passed a resolution in which the following sentence occurs:—"The Labour party accepts the principle of self-determination for all peoples and believes that this can be secured for Egypt and India by a rapid extension of Self-Governing Institutions on Dominion Lines." But we feel that such a declaration

may mean much, or may mean little, —according as the sense in which men understand the word 'rapid' varies. Hence we cannot set much store by so vague a statement. And then we have to estimate exactly the extent of the influence which the Labour Party exerts in the inner councils of Mr. Lloyd-George's Ministry, especially at so troublous or expectant a time as this, when only those sections of the British Community whose resources and talents can alter the course of the war are likely to wield the greatest influence in the United Kingdom and the Empire.

We think, therefore, that, even while the Indian deputations are being looked after with a view to the continuity of their succession or the efficiency of their work being maintained, it is equally important that our agitation here must be fully developed. We must continue to express our unalterable conviction that the cause of India can only be lost or won in India, and not elsewhere. Let us, if we can, establish a closer union of hearts than ever among the Indian people. That will help us more to win this great constitutional struggle in the end than the piling up of stumping campaigns on British platforms, and secure our strength and freedom on a basis of adamant which will last for ever.

A Weak Point in Hindu Society.

The multiplication of New Communities has for several centuries been a weak point in the Hindu social constitution. Whenever a new interpretation of truth and life is given by a great teacher either on the basis of the

Veda, or on an entirely independent one, the new interpreter or his followers have at once proceeded to form a new community with a caste organisation of its own. This has been a besetting sin with us ever since we left the Puranic period behind. The process, we think, began with Buddha and his contemporary, Mahavira. When they founded their religious systems, they formed distinct communities of their followers with their own separate rituals, regulations, and modes of life. Then the Buddhist system underwent a change under the lead of Asvaghosha. The Jains, too, separated into two great sects. When, later on, Hinduism revived, there began a regular craze for forming more new and separate communities. The process was renewed every time there was a fresh interpretation or need for change. Not only the great systems of Sankara, Ramanuja, and Madhva, but every other variation of them resulted in the formation of a new community. In Punjab, in Hindusthan, in Bengal, in Maharashtra, and in all parts of the Dravidian country, reformers of various schools and views appeared during the mediaeval period of Indian history, and each has left behind him a new community. Over and above these intellectual or spiritual movements due to the appearance and influence of great teachers, there has been also a parallel movement of separation into communities based on mere local habitation or variety of dialects; and this movement has been an equally great—or even a worse—source of social separatism or sectarian division. A third or fourth parallel source of division has been that into right-hand and left-hand castes or factions whose very origin remains an insoluble enigma

to students of comparative religion and history.

Nor is the modern epoch in India lacking in the activity which helps to add its own quota to our ineradicable tendency to multiply social and sectarian divisions. We have the various branches of the Brahma Samaj, the Prarthana and Arya Samajes, the Swami Narayan group, &c., which command each the allegiance of its own separate community. Then the Theosophical Society has come in, bringing its own cleavage; and its separatist methods are marked by peculiarities which defy exact calculation or definition owing chiefly to its division into exotericism and esotericism, and its President's resolve to destroy the Brahmin caste.

Some have supposed that the present movement for national unity which, within the last thirty years, has had a great development, will act as a check on the separatist and sectional tendencies which have exercised so fatal and abnormal an influence and brought upon us troubles in abundance arising from social division and strife. But we are not wanting in men and influences similar to those which have worked evil in the past. In South India, to-day, we have two great centres of new movements which—we suppose—are still in their infant (or even embryonic) stage and so have not attracted much attention. One is Madras where the Suddha Dharma Mandala which has its seat of inspiration in the Himalayas has found its champion and leader; and the other is the Yoga School at Kumbakonam. Both have already some followers who are enthusiasts, and are trying to disclose the literary sources, or at least to formulate the religious propositions,

to which they give their adhesion. Both are trying to form new communities distinct from any that exist. Both hope to spread some day over the entire habitable globe.

We think we have said enough to show that this fissiparous process of forming new communities which has long gone on unchecked has reached a stage when it has become a national evil. We think that the time has come when at least the chief vedic communities must devise a working scheme of sinking their divisions and finding a means of rapprochement. We do not by any means wish to object to, or to reject, the marvellous systems which the great Acharyas of all schools have constructed and which have had able champions and controversialists among their followers. What we think is that these great systems of Vedic thought and practice should not be converted into narrow sects, as the present followers of each of them imagine themselves to be at present. The Acharyas or founders of them at least have not stated in their works that they desired their followers to form an exclusive body or sub-caste of the Hindu Community. We think that all the existing subdivisions of the Brahmin caste can safely contribute followers to each system without the Acharyas losing their hold and influence among the caste as a whole. That hold and influence is due to the depths sounded, and the heights scaled, by the giant might of their intellect and spiritual power, and not to the fact that their followers form a secret conclave drawn exclusively from one sub-division of the Brahmin caste. The result of this narrow and exclusive policy is that the systems began to be neglected,

their differences accentuated, and their study confined to a very few scholars. They threatened to become almost extinct, and it is mainly to the exertions of a few English-educated men that we owe the revival of recent years and the holding of annual assemblies of the Pandits of each communion. At a time when numbers of Brahmins are anxious to give up their Brahmin caste and are violating many of the ethical and spiritual injunctions known as *acharas*, those who still wish to remain faithful to them must come together and form a united community in order to fight those who want to destroy the entire caste.

We should not be understood to say that the various existing divisions must be at once effaced so that the Brahmins of all the orthodox schools of Vedic thought may be combined into one caste only. The time for such a fusion is not yet. What we at present advocate is that the followers of each of these schools may be drawn from all sub-divisions of the Brahmin caste, so that the thoughts and words of the Acharyas may be made available to all members of that caste. We advocate an intellectual and spiritual communion of all Brahmins who possess the capacity for it, not a communion of interdining and intermarrying Brahmins—at least for the present. "In the Kingdom of Heaven there is no marrying and giving in marriage,"—nor need there be dining *salons* and refreshment rooms. Finally, we wish to say that we are not alone in expressing these views, we have also the sympathy of many learned men who have mastered the orthodox systems of Vedic thought and who are equally anxious to maintain the Brahmin caste and our Hindu Dharma for ever.

Olla Podrida.

In the *New India* dated 9th March 1918 there is a significant sentence in the leader which deals with the work of the Theosophical Society during the year under report. It says that the work of the society should not be judged so much by the increase in the number of members as by the general pervasion of life by theosophical ideals. So the cat is let out of the bag after all. Theosophy came as a student of religions and after establishing itself as an inmate in the house of our culture claims to teach Super-Hinduism. Its text-books are a hotchpotch of everything and nobody knows what it is or what it is not. As was said of corporations it has not got a body to be kicked or a soul to be damned. Its invertebrateness passes for catholicity and its ogling at industrial development and casting sheep's eyes at politics pass for liberalism. What is the meaning of this increasing pervasion of life by theosophical ideals? It means that theosophy tried to capture the grown-up men before and found them a slippery lot and that it now tries to catch the youth of the land because if you catch the human animal young you can make of it what you like at once and for ever.

Have you noticed a new feature about Madras speeches now-a-days? Madras speeches are in no way wiser than Moffussil speeches and yet "what passes for genius at Madras"—in the words of the famous educationist T. Gopala Row—is duly wired forth to the ends of the earth while Moffussil wisdom is buried "deeper than ever plummet sounded." But that is an old story. The new feature is that each speech is followed by two or three columns of musings by G. S. A. in the spirit which is described well, though in slang, by the words, you scratch my back, I will scratch your back. In the *New India* dated 18th March 1918 we have what is clearly a valuable study in Journalistic psychology. I cull here a few of the very discriminating superlatives scattered in prodigal profusion at page 7. "Mr. C. P. R. made a true point....One of the *finest* speeches was that of Mr. S. Satyamurti, whose *fire* and

eloquence stirred the audience to its depths. Mr. Satyamurti is evidently one of the younger leaders in this Presidency, for he writes enthusiasm with an obvious *depth of true sincerity*, and adds to his *brimming patriotism* a *comprehensive study* of the political situation.....The cheers that greeted him as he rose, and the *storm of applause* under which he resumed his seata *fine* speech in Tamil from that practised orator and humorist—Mr. Balasubramania Iyer. The *house rocked with laughter*.....Every speech was full of cogent matter.... I may add for the information of my readers that the exhortation in the fifth column of the above said issue is signed by "S. Satyamurti, Secretary, Executive Committee, National Education Week."

By the bye what is this muddle about the belated Congress Deputation, about the casting vote, about preparing the ground, etc. etc.? We have read of Louis XIV pompously proceeding to receive the surrender of the ports already invested and reduced by his great generals. How far does this analogy go?

In the Imperial Legislative Council when Mr. Sarma moved his resolution about the formation of Provinces on a linguistic basis, Mr. Jinnah twitted him with bringing forward the resolution by way of making a bid for popularity in his own province. They are setting a nice example of decorum in the premier popular assembly in India. Oh for the lost composure and serenity of life and thought in India!!!

The National Education Week is drawing ever nearer and the number of appeals and responses is getting ever larger! The latest method is the selling of lecture-notes on aspects of national education in relation to national life. Each memo of lecture-notes is worth 4 annas. Then we are to have special ceremonies in churches,

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price Annas 4 only.

mosques, and temples. Then there are to be fresh bromide enlargements of the new saviours of India, of the heroes of the hour, of Jagaddhatus and Jagaddhatris.

There are to be ladies' committees because their eyes "must rain influence and adjudge the prize." Then there are Hebbar's posters, priced at Rs. 2 to 5 according to size. A patriotic tannery is going to make new shoes out of old motor tyres for the sake of national education. Then last but not least is the famous blunder of G. S. A. for which N. S. Subramanyam upbraids him. O sense of propriety and proportion, where art thou fled?

As I write these notes there comes a description of "yesterday's meeting" in the issue of the *New India* dated 16th March 1918. There is in it an audible patting on the back of "Younger Madras." Hitherto we were hearing of *Young India*. Now we have the comparative. Very soon we shall have "*Youngest Cape Comorin*." Now for an extract from the musings. Mr. Satyamurti's speech together with Mr. Balasubramaniam's humorous sarcasm, were the *pieces de resistance*, and an excellent repast they both proved." Mr. Ramadas is said to have been "solid and convincing." Quite naturally, as solid things are always convincing.

In the *Goings To and Fro*—I beg pardon for my profanation—there is an ill-suppressed jubilation over songs with the refrain "Jaya Vasanta Mataji" by *Indian girls* and shouts of "Besant Matakai Jai" by *Indian boys*. These are the hopefuls of our land!!!

Remember, please, that India will live even after Sunday, April 7th.

SCRUTATOR.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

Hindu Society

Under Vikramaditya VI, the Chalukyan
(1031-1126)

(BY A. V. VENKATARAMA AIYAR, M.A.)

A.—Social.

As to the general condition and character of the inhabitants the words of Hwan Tshang about the early Chalukyas may as well be echoed of their descendants in the eleventh and twelfth centuries. "The natives are tall and haughty and supercilious in character. Their manners are simple and honest. Whoever does them a service may count on their gratitude, but he that offends them will not escape their revenge. If any one insult them they will risk their lives to wipe out that affront. If one apply to them in difficulty they will forget to care for themselves in order to flee to his assistance."

The type of natural beauty among women of the Kuntala land was the same then as now. A slender waist, feet red below and on the sides, high breasts, red lower lip, large eyes, thick eyelashes and dark profuse hair were the characteristic marks of the genteel and beautiful lady of the age. She put on ornaments on the ankles and on the five fingers, rubbed herself with saffron (*kunkuma*) on the breasts when bathing, had a single garland of pearls (*ekavali*), wore ear-ornaments (*kundala*), adorned her face with designs of creepers and leaves drawn on sandalwood paste, used lamp-black to cool the eyes, had a mark on the forehead of oomphor or something of a dark-red colour, dressed her hair in such a manner as to have some stray locks beautifully suspended on the forehead, used a hair-perfume (*krishnagaru*) and put on garlands of flowers on her head.

She had a jacket to cover the upper part of her body and lower down wore a separate cloth which did not, as now, pass between the legs but which could be easily put on or off.

Of the several modes of intellectual diversion of kings may be mentioned practice in arms, horsemanship, training of elephants, wrestling, cock-fighting, bringing up of dogs, poetry, music, dancing, sports in gardens and fields and mountains and sand banks, games, etc.

The queens were invariably governors of

provinces, large or small, fertile or otherwise, according to their hold on the affections of the king. They were given these provinces for their *angabhoga* (pin-money). These they administered themselves or through a number of deputies. There were several ranks among the various queens of the royal household. The chief or senior queen was known as *piriyarasi* or *pattarani* or *agramahishi*. Thus Mailaladevi and Hoysaladevi were the *piriyarasis* under A'havamalla and the latter proudly styled herself as the breaker of the pride of co-wives. Similarly, Chandralekha and Lakshmadevi were the chief queens of Vikramaditya VI and the latter ruled in Kalyan the capital of the empire, exercising equal authority with the king. The same was the case with the Chola contemporaries.

The women of the upper classes accompanied their husbands to the hunts and battle-fields. Akkadevi, the sister of Jayasimha and the aunt of A'havamalla was the ruler of Kisukad—70. Like Boadicea of old and the maid of Saragossa she was a warrior-queen and laid siege to the fort of Gokage probably to quell some local insurrection. She is described to have been a very *Bhairavi* in battle and in destroying hostile kings: charming by reason of her virtues (*gunadabedangi*); and of one word (*ekavakye*). These instances certainly point to a high state of learning, military training and freedom among the gentler sex. We hear even of a *stridyaya* or a country of the Amazons under the suzerainty of the king of Kashmir somewhere at the foot of the Himalayas. The high class women were often proud and addicted sometimes to the use of spirituous liquors. Dancing, drawing and singing formed the ordinary accomplishments of every Hindu household—poor and rich, low and high, each in its own degree. The women spoke Prakrit and occasionally Sanskrit. The lower class women who could not afford solid gold and silver jewels used lac inside them. There was also prevalent the custom of tonsuring the widows.

The Chalukyas of the Dekkan had a great tenderness towards animals. Horses were given an intoxicating drink (*madira*) when they were tired after hard labour during the day. They had armour on them when they were made use of in battles.

The Hindus of the eleventh century had

as now immense belief in astrology and supposed that the planets exerted an influence for good or evil on the course of men's lives.

There is a reference to the hook-swinging festival in which a Sudra offered himself to be suspended by a hook (*sidi*) fastened through the sinews of the back and swung round, the endurance of the torture being supposed to gratify the god. Far more pleasant and of a wholly different nature was another festival, known as *Dolotsavam* (swinging the cradle), in which the young and the old, men and women, joined together, swung the *dola* (plank), sang songs and made themselves merry at the commencement of Spring, the season of plenty and mirth. Even now the festival is observed in Ganjam and Vizagapatam districts.

Boys learnt their alphabets by writing them on sand—a method even now prevalent in the pial schools of rural districts. The education imparted was almost encyclopædic and comprised such subjects as the vedas, the sastras the smritis, grammar, policy, astronomy, astrology, dialectics, rhetoric, poetry, music, painting, architecture, medicine, etc. The 1300 Brahmins of Begur Agrahara are said to have been well versed in the four vedas, with their *angas* and *upangas*, the sastras, the eighteen smritis, puranas and kavyas (dramas) and in their interpretation. They are said to have been also much skilled in Nyāya, Vaisesika, Lokhāyata, Bauddha, Mimamsa, and other sastras and agamas. Shikarpur inscription 126 contains an elaborate praise of Lakulavarā—a Siva teacher and the founder of Lakulasamaya—who is said to have been a lion in splitting the skulls of rival debaters, a sub-marine fire to the Bauddha ocean, a falling-star to Digambara speakers, an inveterate enemy to Lokhāyata, Sankhya and Advaita luminaries. Excellence in literary composition was considered to be the highest goal of general education. Mallideva or Mallikarjuna *alias* Somesvarapandita is said to have been a master of eloquence, a Brahma in memory, quick in composing; emperor of mnemonics (*dhārana sarva bhauma*); *adipattukavi*. He is praised as an Iswara among poets and is also spoken of as a skilled *avadhani* composing poems extempore, repeating a number of stories from mere narration and making calculations in

any given figures. These give an exalted but none the less a true picture of the high learning of the times. The advance made in sciences was no less remarkable. There is a reference to the atomic theory—the formation of bodies by means of atoms. Scientific explanation of natural phenomena was also well-known. "Rain is caused by the heat of the sun drawing off water from the surface of the ocean." The age was not, however, remarkable for any great original treatise in science, arts or religion. It was mainly an age of systematization and of definition and commentaries. "The attention of the Brahmins was for the first time directed to reducing the civil and religious law to a system or towards its codification. The texts or precepts on the subject were scattered in a great many smritis and puranas and often there were apparent inconsistencies and the law was doubtful. *Nibandhas* or digests, of which we have so many, began to be written in this period, but the form which they took, and which even now is one of the recognised forms, was that of commentaries on smritis. Vijnanesvara, the author of *Mitākshara*, flourished in Kalyan during this period and his work was a commentary on the smritis of the great sage Yajñavalkya. The same movement was continued by Hemadri in the thirteenth and by Sayana in the fourteenth centuries."

The century under reference witnessed also the slow evolution of a new style of architecture—neither the least extensive nor the least beautiful—of the three styles into which Hindu architecture naturally divides itself. Situated as it was locally half-way between the Dravidian and Northern styles, the Chalukya style retained or borrowed occasionally a feature or form from the one or the other but not to such an extent as to obliterate its individuality or to prevent its being recognised as a separate and distinct style of architecture. The Chalukya style was naturally evolved from the Dravidian, preserved on the whole the general plan of the Dravidian shrines and was but an embodiment of Chalukya details engrafted on Dravidian buildings. The earliest temples were not always clearly marked off from the Dravidian type and it was only by degrees that the Chalukya style acquired its distinctive character. Their *sikharas* or towers either show the curvilinear outline of the

Northern style or the storeyed pyramids of the Dravidian. Later on the corners were made more prominent by flat increments placed over them and the projections on the walls were but slight. The *sikhara* or roof soon lost the distinctively Southern storeyed form and became stepped, forming pyramids of different heights with breaks corresponding to the walls. Still later the plan often became star-shaped—though the rectilinear form and plan is kept in the specimens found in Bellary. A favourite arrangement was the grouping of three shrines round a central *mandapa* or hall. Stone windows specially belong to the Chalukya style.

Chalukya carving exhibits marvellous intricacy and artistic finish in even the minutest details. The ornament is generally completely undercut and sometimes attached to the solid masonry by the slenderest of stalks. Its general principle was based on a broad mass of foliage standing in high relief from a narrow but deeply undercut background. Colonel Meadows Taylor has remarked thus about Chalukya carving: "No chased work in gold or silver could possibly be finer and the patterns to this day are copied by goldsmiths who take casts and moulds from them but fail in representing the sharpness and finish of the original..... The carving in some of the pillars and lintels and architecture of the doors is quite beyond description."

Chalukya sculpture also shows the greatest possible exuberance of varied forms boldly designed and finely executed.

All the Chalukya temples with a few exceptions are constructed of a species of hornblende as porous as marble. It is said to be soft on being quarried and to harden on exposure to the weather. It is thus admirably adapted to sculptural work, for, while it readily lends itself to the carver's skill, centuries of exposure do not diminish its sharpness. The workman was no doubt greatly assisted by the pliability of the material on which he had to work but his complete mastery of the art is none the less remarkable.

The area over which the style extended includes Mysore and the Kanarese districts and the valley of the Tungabhadra in the South. The Dharwar district may be regarded as the cradle of the style. Specimens are also to be found in Bellary. It is in

Mysore, however, that the style attained its fullest development and the highest degree of perfection in the three centuries from 1000 A.D. to 1300 A.D., and the double temple at Halebid (Devapuri or Dwarasamudra) may be regarded as one of the most marvellous exhibitions of human skill.

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

The Gopis have all now collected themselves and are in front of the Lord's mansion. In the sixteenth stanza, they request the gate-keepers of the outer and inner courts in succession, to open their precious portals and let them inside. After the Putana incident it was not an easy matter to persuade the guardians of the Lord's mansion to believe in the good faith of even women, but the Gopis humbly told them of the previous engagement with the Lord, who had agreed to give them the sounding *parai*, and succeeded in convincing them of their innocence and purity of heart and purpose, and getting admittance. In the next stanza, they roused, and were allowed to pass by Nandagopala, the king, Yasoda, the best of women and light of the family, and Baladeva, the auspicious forerunner of the Lord and reach the innermost shrine, where the king of the celestials, who grew through the vault of heaven and fondly embraced the three worlds, with the touch of His sacred feet, lay clasped within the bosom of Nappinnai, His favourite spouse. These and indeed all the stanzas in our little poem, are quite lovely and occupy a very high place even judged by the ordinary standards of literary merit and outward sense, but their special attraction to the Vaishnavas consists in the *swapadesa* or esoteric meaning, that was intended to be and is conveyed by them. The grand principle lies hidden in stanzas sixteen and seventeen, that one should not presume to reach the Lord, without a proper *Guru* or *Acharya*, if he wants to be safe and sure and avoid the numerous pit-falls in the path. The term *Guru* signifies a dispeller of darkness or

ignorance (गुरुश्च स्वच्छन्दः स्यात् रश्मिस्तन्निरोधकः । अन्धकारनिरोधित्वात् गुरुरित्यभिधीयते ॥) and *Acharya* has been defined to be one who understands and observes the rules enjoined by the *shastras* and teaches and promulgates them to others (आचिनोति हि शास्त्रार्थान् आचारे स्थापयत्यपि । स्वयमाचरते यस्मात् तस्मादाचार्य उच्यते ॥) These are the elect of God, highly advanced souls specially chosen by Him and sent down to the earth with the express object of redeeming the ordinary mortals, and the powers of salvation delegated to them are said to be even more efficacious than those exercised by Himself.

न ह्यमयानि तीर्थानि न देवा मृच्छिलामयाः ।

ते पुनन्त्युत्कालेन दर्शनादेव साधवः ॥

"Good men are not like mere waters of sanctity or mere idols of mud and stone. These purify (only) in long course of time, but they, by mere sight". What difference does it not make between a person rushing to the Lord direct and abruptly demanding his salvation and his being gently led to Him at the proper moment by the guiding hand of His merciful messengers specially sent down to redeem the sinful and the unworthy! Will He not, in the one case, be put to some test, and in the other, admitted as a matter of course? And if it comes to a question of satisfying any test, what hope or chance, have we, frail men? Moreover, the ever-perfect Lord can have no such direct sympathy with us, as his chosen messengers, the walking Gods on earth, who though advanced in faith and knowledge, are yet our kith and kin and know our temptations, our imperfections, and our frailties, by personal experience. They will not care for our virtue or sin, if we place ourselves completely in their hands, and will procure salvation to us by their valuable and unceasing efforts on our behalf, more easily and with greater certainty and less risk, than can otherwise, be possible. That is why it has been said,

पापिष्ठः क्षत्रबन्धुश्च पुण्डरीकश्च पुण्यकृत् ।

आचार्यवत्तया मुक्तौ तस्मादाचार्यवान् भवेत् ॥

"The sinful Kshatrabandhu and the virtuous Pundarika, were both freed by placing

themselves under an *Acharya*. Therefore place thyself under an *Acharya*". Soorpanakha's incident with Rama, may be cited as an instance of the dangerous consequences of independent and ill-directed attempts to reach the Lord, without the guidance, the help and the recommendation of His servants.

In the seventeenth stanza, the Gopis also called out to Krishna separately and to Him and Baladeva jointly, to wake up from 'sleep', but there was no response from the Lord. This was because, they did not follow the ancient and proper path of seeking Him through His spouse and our gracious and merciful Mother, who had incarnated as Nappinnai. The principle that in resorting to the Lord for our deliverance and salvation, we should go to Him through the *purushakaram* or mediation of the Universal Mother, who is inseparably stationed in His right bosom and forms part and parcel of Himself is the most characteristic feature of the Vaishnavite religion and the highest teaching of its saints and sages. It is dealt with in the Holy *mantra* (मन्त्रारं त्रयदाति मन्त्रः । *Mantra* is that which saves or protects those who meditate thereon), known as *Dwaya*, which has been so sedulously guarded and handed down by the Vaishnava *Acharyas* from generation to generation, as the most secret, the most efficacious and the most meaningful of all *mantras*. Much may be written about the sacredness of this *mantra* and the very great respect in which it is held by the Vaishnavas, but I must content myself, at present, with simply pointing out that the last parting advice of Sri Ramanuja to his beloved disciples and followers was to concentrate their love and attention on the said *mantra*. It is impossible to explain the full meaning of the *mantra* or to discuss the question of *Sritatvam*, in detail, in this place and we can only touch on the fringes of the function of our Universal Mother in the economy of spiritual Universe.

(To be continued.)

The Bhagavad Gita

With an English Exposition

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

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

ADHYAYA I.

(Continued.)

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महाकृतं ।

निहत्य धार्तराष्ट्रान् का प्रातिः स्याज्जनादन ॥ ३५ ॥

(I do not wish to kill them) even for the sake of the sovereignty of the three worlds, Will I do so for this earth? What happiness will come to us, O Janardana, by killing the sons of Dhritarashtra?

पापमेवाश्रयेदस्मान्दृष्ट्वैतानाततायिनः ।

तस्मान्नाहो वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३६ ॥

By killing these murderous enemies sin will cling to us. Therefore we should not kill these sons of Dhritarashtra who are our own kinsmen. Oh Madhava, How can we be happy through killing our own kinsmen?

NOTES.

1. आततायिनः—An *atatayin* is one who makes a wanton and murderous attack and the word refers to the incendiary, the poisoner, the armed assassin, the brigand, the usurper of land, and the seducer of another's wife.

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।

क्षत्रदारहरश्चैव षडेत आततायिनः ॥

2. Arjuna argues thus. The Dharma Sastra says, do not kill any one (न हिंस्यात् सर्वभूतानि.) The Arthashastra allows the killing of the *atatayins*. Even here Katya-yana prohibits their killing if they are elderly men worthy of reverence. It may also be that they should not be killed if that would result in the disappearance of the whole family (*kula*). We may here refer to the verses.

आततायिनं चोत्कृष्टे तपःस्वाध्यायजन्मतः ।

वधस्ततः तु नैव स्यात् पापे ह्रीने वधो मतः ॥

Katyayana.

आततायिनमुत्कृष्टं तपःस्वाध्यायसंयुतम् ।

यो न हन्याद्बुधप्राप्तं सोऽध्वमेधफलं लभेत् ॥

Brihaspati.

In any event we should follow the mandate of the Dharma Sastra which is higher than the Artha sastra. Then sin will not cling to us but will cling to our opponents. Yajnavalkya says.

स्मृत्योर्विरोधे न्यायस्तु बलवान्व्यवहारतः ।

अर्थशास्त्रात् बलवद्वर्माश्रममिति स्थितिः ॥

3. The golden rule of non-resistance of evil is as fully enlogised in Hindu sacred books as elsewhere. But I have already pointed out above its application and stated to whom it is an absolute rule and to whom it is a relative rule.

4. Another meaning of the first line is this: "Sin will attach only to them the *Atatayins*, by killing us who are unresisting." (अस्मान् हत्वा एतान् आततायिनः पापमेवाश्रयेत् ।)

यद्यप्येते न पश्यन्ति लाभोपहतचेतसः ।

कुलक्षयकरं दोषं मित्रद्रोहं च पातकम् ॥ ३७ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृते दोषं प्रपश्यद्भिर्जनादन ॥ ३८ ॥

O Janardana, Although these being overpowered by covetousness do not realise the sin in destroying the family and no crime in hostility to friends, should not we, who realise the harm and evil of destruction of family, learn to turn away from this sin?

NOTES:

1. उपहत *upadhi* is an outside cause that colours our character and clouds our vision.

2. Arjuna's parade of argument is due to learning as distinguished from truth. All his objections and the fundamental wrong notions on which they are based are answered by the Lord in chapter II.

3. His main point is that only that duty which brings about a desirable fruit should be done.

फलतोऽपि च यत्कर्म नानर्थेनानुवर्त्यते ।

केवलं प्रीतिहेतुस्वात्तदर्थं इति कथ्यते ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुले कृत्स्नमधर्मोऽभिभवत्युत ॥ ३९ ॥

On the extinction of the family, the everlasting family-dharmas perish; and when such Dharma perishes, Adharma overpowers and envelops the entire family.

NOTES:

1. कुलधर्माः They include family traditions, observances, virtues, and graces.

2. सनातनाः means handed down from generation to generation (परंपराप्राप्ताः).

3. The word धर्मे means 'that which sustains society.'

धारणाद्धर्ममित्याहुः धर्मो धारयति प्रजाः ।

(To be continued.)

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

The nature of man ever makes him desirous of fame and enjoyment of some sort or other. No one works in this world to defame himself or to obtain suffering even for a moment. Even when one does not actually aim at the acquisition of certain merit or the enjoyment of some pleasure, one's mental attitude is somehow always inclined towards such an end. But in almost all cases, suffering, of some form or other, results from most of the actions of man, although such an end is far from his aim. The natural actions of man, we have to say, often produce results not expected by him and surely never desired by him. In all matters of life connected with social or political advancement, which always aim at material ends, such unexpected results are often seen to accrue. We have therefore, perforce, to conclude that *Svabhava Pravritti* or the natural activity of man often produces unexpected results. Thus, in many cases, in material matters, men adopt the means best known to them, but do not realize the ends they have in view, whereas, in spiritual matters, the ends being placed before men, with specific means leading to them, they are not willing to adopt the means pointed out to them although quite desirous of realizing the ends. This is

because of the established modes of life and the natural inclinations of man.

In every part of creation, a certain natural mode, which is known as *its Dharma*, is present in one form or another. The most natural observation that occurs to one, when one looks at this wonderful creation of *Isvara*, is that while all other created beings have no chance of committing sin, man alone has great opportunities for straying from the path of Virtue or Dharma. While every other created being acts in accordance with *its Dharma*, it cannot be considered to be capable of sinning because it has not got the consciousness of sinning and so is freed from the possible consequences thereof. So it is said to lead a natural life as opposed to the life which a human being leads in the world. The senses that are given to man are capable of being, and are being, used by him at every moment for doing acts which are dictated by his mental powers, which often render those acts sinful or opposed to his Dharma as a created being. The senses given to man for very noble ends are often used for very low purposes. The opportunities given to him are often misused and sins are invariably committed by man with full consciousness and so he prepares himself for the natural consequences in the due course. Even the dullest man, who has absolutely no mental attitude for many things, shows a keen mental acumen when a sinful act is involved. Just as a boy under fifteen, when his mind is pliable, requires to be constantly guided and has to have his daily life regulated in practice, so that he may become successful in later life, so also even a grown-up man has to be constantly watched and directed along the right path of virtue, in his practical life every day, lest he should fall into the wrong path and be drifted to a woeful end. Thus in the case of every human being, young or old, constant practice along the right line of virtue is very essential. This practice that every man should have in life is what is known as *Dharma*. *Dharma*, which represents the leading of practical life in accordance with natural laws of existence directed along the path of virtue, includes all good things done for the improvement of *Atman* for the attainment and enjoyment of true happiness in this world and eternally afterwards. So, all *Kama* or desire should be directed along the path of Dharma in-

tended for the improvement and perfection of humanity. So it is that Dharma is said to be the means or *Sadhana* for happiness or *Sukha* in the words of Naiyayikas (*Sukha-Sadhanam Dharmah*). The happiness meant here is that happiness without suffering, which is not attained as a result of *Svabhava-Pravritti*. The most important among the means required to attain the ends of Dharma are firmness of mind or *Dhriti* and regularity in life or *Niyama*. The nature of Dharma differs according to circumstances, time, place, &c. It appears in two forms always, viz., in the form of *Samanya Dharma* and in the form of *Visesha Dharma*. Dharma, both *Samanya* and *Visesha*, are intended for the uplift of humanity. *Samanya Dharma* includes such general virtues as are expected of all human beings, like *Satya*, *Daya*, *Arjava*, *Asteya*, &c., intended for *Chitta-Suddhi* or the purification of the mind. In the case of *Visesha Dharma*, as for instance in our *Varna-Asrama-Dharma* each Dharma has a particular result in view. Dharma has been taught to humanity by Isvara, through the *Sruti* or the *Vedas*. The *Vedas* give the *Vidhi* or the prescription for Dharma and it is on Vedic authority that Dharma regulates the conduct of human life. Hence the Sutra in the *Purva-Mimamsa*, the science of Vedic Interpretation, "*Chodanālakṣaṇārtho Dharmah*".

All reasoning requires the aid of the *Vedas* to give it strength. It is the *Ajya* or the commandment of Isvara, for the uplift of all creation. It has no human author and all the Six Schools of Philosophy are agreed in saying that the *Vedas* are eternal. Even *Kapila*, who had no faith in God or Isvara and so attempted to establish that the origin of the world was to be seen in *Pradhana* and not in God, accepts the authority of the *Vedas* for confirming his theory opposed to the dictates of the *Vedas*.

The value of the *Vedas* heard and transmitted to the world by the eternal *Rishis* lies in the fact that it is the fountain-head of Dharma and that it teaches all Dharma to humanity.

What is now called *Civilization* involves ever-growing change and thus it is really equivalent to loss of Dharma and not the maintenance of Dharma in full. Again, the word *Evolution* involves not a growth merely from one grade of visible life to another grade

of it, but a constant growth of all creation from a lower stage to a higher stage of existence. This growth carries creation from the minutest item of creation at the lowest point to the highest Being known to exist in the highest world in the creation of Isvara. What is *Sthula* or gross and visible transcends into what is subtle and invisible, and the higher the grade of Being, the more unrealisable and *Sukshma* he becomes to ordinary humanity. This earthly gross frame in which we see the creation of Isvara is only a very insignificant part of His creation, for at the very moment we are viewing all this creation, myriads of beings in frames made of other elements in Nature are moving and working around us.

These higher, subtle and invisible beings are enabled to be so in higher spheres of activity, as beings nearer to Isvara in the current of evolution, because of the peculiar natural powers and because of their super-human splendour which blinds the vision of man. It is in accordance with those natural powers and the degree of splendour in the *Jivas* that they are graded in this world and in all the other worlds, by the will of Isvara. It is in accordance with their natural powers or *Gunas* and in accordance with the differences in the *Tejas* of the Divine Light in them, that men have been graded in this world, by Isvara, into castes or *Varnas*. This gradation of human beings in the world is based on the *Veda*, which is the *Shashtra* or the one Scripture for all the world and all the castes among men. The fact that several among men are ignorant of this fact is no bar to the fact being so. Enormous evidences are forthcoming to show that the *Veda* was the first Scripture in the world and that the forefathers of all the nations that inhabit the world at present were the followers of the Vedic text. By the flux of time, under stress of circumstances, the pure *Varnas* of *Aryavarta* divided off into a large number of classes, by the combination of *Varnas* in different ways in social life, as detailed in the *Smritis*, and the classes so formed fell off from the main body in the course of ages, and wandered away to lands far and near, with what habits and customs they could carry with them from *Aryavarta*, their first home. The original four *Varnas* mentioned in the *Veda* and declared by Sri Krishna in the *Bhagavad-Gita*, so freely circulating now

among many nations of the world, as having been first created by Him, in accordance with the *Guna* and *Karma* of re-incarnated souls, remained in *Aryavarta* and continued their activities.

The expression *Varna-Asrama-Dharma* is used by the Hindus in the sense in which the word "Religion" is used with this main difference, that while other religions allow conversion into them, there is no such thing as a non-Hindu becoming a follower of "Varna-Asrama-Dharma" or the Hindu religion. The followers of *Varna-Asrama-Dharma* do not hold, unlike the followers of other religions, that those who do not follow their religious faith are less fitted for salvation than themselves. The acceptance of *Varna-Asrama-Dharma* comes from birth and so one who is not in the community cannot be asked to, and cannot, accept *Varna-Asrama-Dharma*, as his Dharma or religion. If it is said that this makes the religion non-universal, the answer to it is that *Varna-Asrama-Dharma* gives every religion in the world its place in the spiritual evolution of man and holds firmly that if any one, who follows any religion in the world, follows the Dharma of that religion with firm faith in the greatness of God and in the truth of his religion, he will necessarily rise in the scale of spiritual growth and in due course be born as a follower of *Varna-Asrama-Dharma* in fulness of time and thus obtain all the benefits of Dharma and hence Hinduism is universal in the sense that it is not exclusive like other religions that have no place for those that belong to other faiths refusing to be converted. *Varna-Asrama-Dharma* is binding only on those that are born to it and it is the Duty of the followers of *Varna-Asrama-Dharma* to tolerate all religions in the world.

(To be continued.)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Colossally Callous.

The talk of a Congress Deputation to England just now is unpractical. There is the greatest possible tension in the War-atmosphere. The impending

enemy attack monopolises or ought to monopolise all attention on the part of the British Government and Public. If the British Public is at all going to endure as a power with whom the granting or the withholding of liberty to India lies, that Public ought now to concern itself solely with the prosecution of the war and ought not like the Bolsheviks to concern itself with any other programme.

I go further still. I say we, the Indian Politicians also ought to concern ourselves solely with the war, so far as that concerns us. What is the war situation now? Not one of the newspapers in all India except the *Times* of India, is anything but callous towards the present war situation. The *Madras Mail* set the vicious example. It exalted local programmes and endeavours above all other topics. The others had nothing to do but to follow suit and join in the fray. There has been much expenditure of satire and bitter humour which could be well relished and gratefully relished in times less stern; but now all that only provokes our ire.

There ought to be much more solidarity between Hindus and Mahomedans than there exists at present. The Editor of the *Patrika* danced with joy over the release of Mrs. Besant. How unseemly it was. It was like celebrating a marriage while yet a corpse and a thousand corpses are in the house. What did they do in *Aligarh*? They postponed the celebration of the release till the others were released. Did the Hindus show a sense of solidarity on that occasion? Did they act as if they felt that all belonged to the same house? When the Muslims elected Mahomed Ali President, why did not all India also elect him as the President of the Congress? That would have set the seal of unity, not merely of union, upon the political relationship between the two communities.

No doubt, now in spite of the Hindus' failures the Muslims march side by side with them, but that is because till now their prospects were rather dark. Now, however, greenness is coming to view on the smitten tree. And let the Hindus behave respectfully towards the Muslims. And in order that they may be respected by the Muslims, let them be united amongst themselves, let them perceive the great danger that threatens the Hindu community in the disrupting movements that the *New-India* provoked and that *the Justice* represents. Let them not be under the hallucination that the division of opinion touches only the region of politics. Perhaps few of the leaders have noticed—being so callous—the delicate suggestion of the standard-bearer of the vanguard of Christianity in the Hindu ranks, Mr. O. Kandasami Chetti, in his paper, "*The Social Reform Advocate*". He suggests that now, since the non-Brahmins have forsworn the leadership of the Brahmins, the next step is the embracing of the Unitarian form of Christianity, which has the closest resemblance of any form of that religion to the Hinduism of the Non-Brahmins and to the genius of the Dravidian race. This sudden passage from the indifferent attitude towards Hinduism to withdrawal from it and perhaps also to antagonism to it, is something serious and alarming. The alarm shall not frighten us, however, but keep us on the alert, working betimes to ward off the danger. Hinduism shall not be lost amidst these dangers any more than the star is lost amidst the jaws of the clouds.

Hindu Colleges are the need of the hour; and the Kshatriya department in it shall for the present be the most important of all. 'Japan is ready and only awaits the signal.' So runs one of the telegrams of a day or two back. 'Japan is ready'—is it a theme of joy or sorrow for the British Empire? An everlasting stream of comment may well forth from that single simple sentence. Why is not India ready? India is a mere cipher? According to Mr. Gandhi, India ought to stand for valetudinarian right and not might right. He is too apprehensive lest the night should vitiate the right. Mr. Lakshmi Narayana in the 'Hindu' alleges that Gandhi, Tilak and Besant are the real leaders of India. What Mrs. Besant stands for, nobody knows, least of all herself. Let that go. Tilak stands for Karma Yoga, as he sees it preached to Arjuna by Shree Krishna on the battle-field of Kurukshetra. Gandhi stands or sits for passive resistance. Mr. Lakshminarayana becomes un-intelligible to me here. Perhaps Gandhi proposes the thesis, Tilak the Antithesis, and Mrs. Besant the synthesis (or confusion and eclecticism etc). Here is subject matter for revelry in misunderstanding.

The fame of Hindu monkey and Buddhist nunnery should give place for a while to a new fame for gunnery. That is the need of the hour. Japan's brilliance reminds us of the Japanese match-stick; and the swift-perishing light of that stick portends to me the swift end of that empire which is conducted on pure commercial principles, without even the gilding of Kultur. But this is not to offend our transcendent ally but to speed her up Godward Ho in the spirit of Sir Rabindranath.

Men are afraid now to enter the Indian Defence Force, because they are apprehensive lest they should really be called upon to enter the ranks of the firing line. Let Hindu Colleges be started with the compulsory Kshatriya department attached to it. Let technological institutes be opened to instruct in the preparation of fire-arms of all sorts. Let all the students be trained there. It is the training which will gradually remove their fears, which will gradually give them a taste (not a wicked or bloodthirsty or capricious) taste for those operations. And they will respond to compulsory calls even.

Acute submarinism would be the order of the day throughout the approaches to England and France. Why should our Mr. Tilak and other heroes perish there *uselessly*? Why should our talking and thinking men go and perish there? Food is getting short there, why should our men go and make it shorter, however infinitesimally? Mr. Tilak and others would be more welcome in England, if they were edible (for food is what they want there), or if they were at least warriors or strategists in open warfare.

Instead of going there, it would be much better, if the old Indian veterans could be got hold of and persuaded by Mr. Tilak and others to instruct our men in fighting and if the Government were persuaded at least to suspend the Arms Act. There is no use in approaching England. Mr. Wadia says that they in England and Europe are fast becoming spiritualist. It may be so, for the sudden transitions to which the European Mrs. Besant's life has been subject, proves that it is possible. But I do not see any use in the change. Mrs. Besant, tho' spiritual, is yet the richest-dressed 'Hindu' (?) Widow that ever has been. She dares, she is not ashamed, to say that she was entitled to moderate her tone, when she had

been released and that she was entitled to be brutal when she was threatened. Is this spirituality? 'I am free, though my Ali Brothers are not. And I shall calmly plead for them, though I pleaded furiously for myself. Hebraism shall be on my own behalf, and I shall practise Hellenism for others'. Is this spirituality?

I do not believe in the sudden conversion of Europeans into spiritual minded people. The feeling is sensuous, just a drop of pessimism in regard to their civilization. Whoever wins eventually, will brush aside this pessimism. The party that loses will be gnashing its teeth continually, till it wreaks its revenges.

Therefore, for liberty and the British Empire against Germany, for liberty and India against British predominance, for safety of Hinduism against disrupting modern influences I appeal to Hindus to unite and learn the practice of arms. If it be asked on what basis they are to unite, the obvious answer will be on the platform of Hinduism. In this connection the Apa Keerthanams of Thiagaraja are very relevant. A few months ago, he fell very foul of Shree Shankaracharya, who he said in derision, could not have floated, e.g., the cotton companies of Bombay. I hope that the sin he committed that day is not inexpiable, that the ignorance he betrayed that day is not incurable, that the passion that actuated him then will not actuate him for ever. Regarding his recent performance in reference to comprehensive diners and drinkers among Brahmins, I have nothing but admiration for his out-spokenness and nothing but gratitude for the pointed attention drawn to the dark sides of the picture.

In all the reverberating tones on the part of the Dravidians, I can detect no tone more earnest, more far-reaching than this—regarding the Brahmins, who 'senseful roll in a senseless sty'. Now only has that movement become a really, an earnestly Protestant movement. I hope that that will have a salutary effect—that it will provoke a counter-reformation, within the ranks of the steadfast and the sublime highmindedness and superiority to sordid interests will resume its throne in the hearts of the Hindus. The alliance with Mrs. Besant has deepened the contempt of all the classes for the Brahmins: it is well that the Brahmins prove that they can get on without her.

Therefore (1) let pure Hinduism be taught again and let the alliance with Theosophy be conclusively dissolved.

(2) Let Hindu Colleges be established.

(3) Let a Kshatriya department be opened in each College.

(4) Let the Hindus thus form a strong organism, strong enough to be respected by the Mussalmen as worthy allies and brethren.

(5) Let Hindus and Mussalmen feel the woes of each other as their own and

(6) Let the present 'National' education movement inaugurated in Madras by Mrs. Besant, Mr. Arundale and Mr. Wadia be obstructed in all possible ways.

V. MAHALINGA IYER, M.A.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 1.]

THURSDAY MARCH 28, 1918.

[No. 23.]

The Hindu Message stands for

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

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Single copy As. 2½ only.

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A Vision Of India.

THE GANGA-IX.

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

Thy stream then flowed behind the King's
swift car

And reached great Janhu's holy hermitage.

Then, as foretold in Fate's mysterious page,

Thy roaring waters that had come from far

Did his devout mind's meditations mar

And woke him from devotion deep. The sage

Then drank thy rushing stream in seeming

rage

As if he loved thee not but did abhor.

The Lord had willed that thy bright purity

Should added pureness get by touch of him

Who was immersed in Love's ambrosial

stream!

And that the sage should get the mystery

Of Grace in his pure frame from limb to limb

To see the God of his sweet life-long dream.

The Hindu Message

THURSDAY EVENING 8, NOV. 1917.

India and Federalism.

I.

Mr. C. Vijiaraghavachariar of Salem is an Indian politician of a type rare not only in India to-day, but in any country at any time,—a high-souled statesman and patriot who has never bargained with the powers that be or with his own conscience. To fight like a lion for what he deems the right, to suffer for it if need be, to retain his cheerfulness and hopefulness under all conditions,—are noble qualities which have characterised him throughout his public career, as they have done all great souls everywhere. In the Madras Presidency at least he seems the most towering figure of all in the politics of a generation past. When a statesman so honest and so straightforward comes out of his enforced retirement,—an enforcement which we regret exceedingly, especially at a time when great events are about to happen in the land,—to address his countrymen on the pressing question of Indian constitutional reform, his views are entitled to the most dispassionate and earnest consideration we can give to them.

Mr. Vijiaraghavachariar's main contention is that India requires a unitarian, *not* a federal, type of government. The present form of government is unitarian, and must be maintained,—whatever changes may be made to give it a basis of popular representation. He contends that all federal states must be weak centrally, and he wants the central power in the

Indian state to be strong. He fears that if a federal Indian state takes the place of the present unitarian one, "the local governments now existing and hereafter to come into existence would be converted into *states* with sovereign powers," and that they would gain power at the expense of the central or federal power; that federal patriotism would be a derivative patriotism, and one "which has been found everywhere unequal to great national purposes." Before we discuss this point, we will first offer a few remarks on the authority of Dicey's treatise on Constitutional Law on which he chiefly relies. Dicey's views and interpretation of the laws of political science were influenced by the Irish demand for Home Rule under Parnell's leadership and by England's determined opposition to it till Mr. Gladstone's marvellous genius, keen popular sympathies, and unrivalled influence with the British electorate roused men everywhere to a sense of Ireland's wrongs and sufferings. Since then opinion has grown and now Ireland is on the eve of obtaining all she had lost at the Union, or even centuries earlier. Sir J. R. Seeley's authority in the science of politics which Mr. Vijiaraghavachariar is disposed to disregard is no whit less than that of Dicey's. We have also the valuable and distinguished authority of Sidgwick in favour of federalism. He teaches in pregnant words,—“when we turn our gaze from the past to the future an extension of federalism seems to me the most probable of the political prophecies relative to the form of government.” Sidgwick also says:—“I think it not beyond the limits of a similar forecast to conjecture that some further integration may take place in the West European states; and if it

should take place, it seems probable that the new political aggregate will be formed on the basis of a federal policy.” This “forecast” of Sidgwick's seems to us to have been made with special reference to the conditions in Ireland; and, if so, there seems to be every prospect of its attaining its fulfilment within a measurable distance of time.

We quite sympathise with Mr. Vijiaraghavachariar's requirement that we must have a strong central power. But it is a mistake to suppose that only a unitary state can possess a strong central power. Dicey's authority on which he relies cannot stand,—for, as already shown, it is founded on ignoble political prejudices. Let us, next see what reason Mr. Vijiaraghavachariar has to assign. He says that, “the local governments would be converted into states with sovereign powers.” To this we cannot agree. The local governments are *not* similar in status to the members of what is known as *Staatenbund* (or confederacy) as distinguished from *Bundesstaat* (federal state). Strictly speaking, those unions in which individual members or states possess “sovereign powers” must be founded on treaty relations, for we cannot imagine, or find in actual fact, any other means by which they can enter into mutual relations with each other. Wherever this is the case, we have really no federal state, but a confederation like that of Austro-Hungary. In contrast to this, we have unions where the separate members possess no “sovereign powers,”—where the central state or sovereign power has the power to control the activities of the separate members for its own ends and can draw to itself, whenever need arises, the rights of the

separate members, and where the competence of the separate members to exercise such powers (even though they form part of the sovereign powers exercised by a unitary state) as they possess is only derived from the will and consent of the central or federal state. Here the separate members are really not *states*, for they have not really the attribute of sovereignty. In Unions of this kind, we have to distinguish the Union from the separate members. The Union is the only *real* state, and the separate members are only states *in name*. Prof. Burgess, the author of a great American work on Comparative Constitutional Law says:—“If sovereignty in the federal system be exclusively in the Union, then it seems to me that this makes the Union the only real state, and that the only distinction which remains between the separate states and the Municipalities lies in the fact that, while the Municipalities derive their authority from the states in a positive and definite manner, the states derive their power from the Union in a permissive and general manner. To be completely scientific, then, in our nomenclature and emancipate ourselves completely from the power of customary phrases, we should give the name *state* only to the union and find some other term to designate its members.” What we have said here shows that Mr. Vijiaraghavachariar applies the term *state* only in a loose and unscientific and popular way to our local governments, and the latter have no “sovereign powers,” except what they derive from the central government. Burgess points out that in America the separate members of the Union are no longer always called states, but also *Commonwealths*. He

The Hindu Message

THURSDAY EVENING 28, MAR. 1918.

Indian Finance.

Sir William Meyer's Budget and Financial statement—the last one of his tenure of office as Finance Minister for India—has been attended by every fortunate circumstance, considering that India, like the rest of the whole world, continues to labour under the exceptional evils of the disastrous World-War. The total revenue, according to the original estimate, was £ 98·8 millions. The surplus originally expected, too, was a trifling one, —£ 038 millions. The actual Imperial surplus was over 8 millions,—the amount collected being £ 110·4 millions, and the amount expended, £ 102·3 millions. This large increase is derived chiefly from increases in railways (4½ millions), salt (1½ millions), customs (over 1½ millions), Income tax (£ 910,000), &c. Some items such as the Super-tax have given less than the estimate.

The increased expenditure but for which the surplus would have been larger was due to the military expenditure which was larger by three millions owing to the increase of pay for the British troops and by the increase of half a million on the South Persian Rifles. There was an immense increase in the Home Charges or remittance liabilities for War Purposes,—the amount having risen from an estimate of £ 39 millions to £ 110 millions. The enormous liabilities were met chiefly by the response to the War Loan amounting to 35 mil-

lions, by the issue of Treasury Loans to the extent of 30 millions, by increases in the revenue to the extent of 7 millions, by an increase of 8½ millions under investments on behalf of the Paper Currency Reserve in England, &c.

So far as regards the year that is about to pass. Coming to the year which we shall enter on the 1st April next, we find that the amounts of revenue and expenditure are respectively estimated at £ 108·3 millions and £ 106·1 millions, and thus the surplus is estimated at nearly three millions. The main head of increase under revenue is the profits of railways, and military charges form the chief item under increase of expenditure. It is satisfactory that, in spite of the discouragements due to the eternal War, Government are able to provide for an increased grant amounting to £ 200,000 in aid of Primary Education which will be distributed among the various Provinces.

The one unsettling feature in these estimates is that Government expects again to be able to borrow to the extent of £ 20 millions. Of course a strong Government like ours is sure to succeed in its efforts when once it has made up its mind. It seems, however, to share the mistaken idea promulgated by certain mischievous people in England and in India that there is an abundant surplus of hoarded wealth in this land. Government should have found out the intolerable absurdity of this theory by realising how poor was the popular response last year to the Government War Loan, in spite of the great efforts made on all sides. It is certainly true that, if the Government of India borrows the amount they require from outside, the Indian

people will have to pay the interest on it. Hence it is certainly to our advantage that Government should borrow in India, and not from outside. But Indian Society, Hindu and Mohammedan, is based on the family, not on the individual, as its unit. Hence, each annual season of domestic expenditure leaves the large Majority of Indian families depleted of their slender resources and bordering on poverty, if not also on destitution. The so-called hidden hoard disappears, for the simple reason that we live a hand-to-mouth existence,—an existence undistinguishable from a never ending, still beginning, struggle for bare existence in which millions succumb hopelessly and merely drop into the abysses of desolation and the darkness of death.

In this connexion, we wish to make a few remarks on the Income-Tax Bill which was passed into law on Thursday the 14th Inst. The proceedings relating to Babu Sitanath Roy's amendment were one of the strangest that have ever taken place in the Indian Legislature. That the Government should have allowed its members perfect freedom to vote as they liked is itself a strange enough part of this strange event. The Government has always reserved to itself the power of fixing the Land Tax,—whether under the Permanent (Zemindari) settlement, or the periodical (Ryotwari) settlement. It has always had the landed interest under its special care, and therefore it is strange that on this occasion it should leave its fate to be decided by the uncertain and capricious course of individual opinion and voting. There has always been a tacit understanding that Government should not subject landowners to taxes other than the

land revenue and what is subsidiary to it. Even on this occasion, Sir W. Meyer said:—"Nor do we tax agricultural incomes *directly* at all." But the understanding hitherto has been that landowners should not be taxed by the state *directly or indirectly*, on the basis of their agricultural income, beyond the rate and amount at which the Government fixes its land-tax. The Maharaja of Kasimbazar, speaking on behalf of the Zemindari interest of Bengal, spoke twittingly to the Government when he flung against them the following declaration:—"the existing exemption from the tax of all agricultural incomes is based on solemn pledges for well over a quarter of a century." Sir William Meyer, too, stated, on the present occasion, that the present Bill was not intended to raise a higher revenue for the state. Therefore we cannot but regard as disingenuous his further statement that, as the income tax is levied on a "graduated scale"—i.e., as the rich man is assessed at a higher rate than the poor man,—the agricultural income of the former has also to be counted in an "equitable" determination of the amount of his income-tax. How could the Government have the grace to forget for the moment the fact pointed out by the Hon'ble Mr. Khaparde that "land when it pays assessment to Government, already pays a tax," and that, therefore, "the produce raised on the land ought not to be further taxed."

Sir William Meyer's defence is that "the Government are the trustees for the general community" and that "people who are paying the Income-tax are contributing to the needs of the general community." He also referred to the radical maxim that

"the landlord had his duties as well as his rights." Sir G. Lowndes, too, appealed to the radical instincts of the so-called "popular members of this Council," when he spoke as follows:—"Would the popular members of this Council vote for this clause? It was a test. Would they kick at the first prick when a popular measure was first brought forward? It would not be a bureaucratic government that would tax large landed interests, but did any one think such incomes would remain exempt under popular government? It would be unwise for the members who believed in popular methods to oppose the clause." In the end, however, clause 4 was deleted from the Bill,—a clause which had produced a heated debate, evoked a sharp conflict of interests, and led the Government itself into the unattractive and unedifying position of a tactician or strategist bent more on securing the success of a temporary move than on the triumphant maintenance of a long-established and honourable tradition,—that of championing the welfare of a great, permanent, and beneficent institution in the land, viz., its landed interest.

The Hindu Maiden's Bashfulness.

Love has been called "the miracle of civilisation." According to European psychology, "reticence, concealment, and restraint are among the prime conditions of religion and human culture" (*Stanley Hall*). The Hindus, too, hold that, without putting a restraint on animation, there can be no such thing in man as moral culture. The rules of Dharma are all intended by the Rishis to put a restraint on the spontaneous impulse in human nature to take a course of its own and thus prevent man from

attaining to the highest spiritual aim of liberation from the bondage of materialism. Thoughtlessly indulging in gaiety and familiarity must soon become an inveterate habit, and will only alienate a woman in the affections of him whose love will bring her happiness and esteem. Again, "pride goeth before a fall,"—for it leads to vaulting ambitions and desires which are only calculated to bring disappointments in the end. On the other hand, a restraint on one's feelings and activities will cast round one a veil of mystery; and this, by arousing and deepening interest, will more and more help to attract man to his beloved. This is the true significance and value of feminine modesty or bashfulness, chiefly among Hindu females.

What has been said above should not be interpreted as amounting to the holding of the view that our women's self-restraint and modesty is something *artificial*. Indeed, there are many who have held that female restraint and bashfulness is simply due to *clothing*. The famous incident in Sri Krishna's life—his seizure of the clothes which the Gopis, while bathing, had left on the bank of the river—seems to justify this view. But the truth is that Sri Krishna's aim was, not to outrage the modesty of the Gopis, but to teach them that they who were engaged in the holy ritual connected with the worship of Devi Katyayani should not have committed the improper act—*improper*, from a Dharmic point of view—of bathing naked in the river. Sri Krishna who is the pure and eternal lord of the entire universe could not have had any other aim in asking the Gopis to go to him naked;—certainly could not have dreamt of outraging their modesty. In fact, the truth, as stated in the Puranic account, is exactly as we have portrayed it above. Hence, we maintain that the conception of feminine modesty in Indian women has not a conventional or artificial origin, but is based on a natural instinct which is extremely charming in women. In India, men and women often bathe side by side in river Ghats, and yet the woman behaves with all the decorum to which her natural reserve, unmingled with mere prudery of any sort, is equally

a contributory cause and an attractive adjunct.

A modern writer points out that "under civilised conditions, the convention of modesty long precedes its real development." But this is chiefly due to the institution of courtship in Western countries. For, in the *first* place, where a woman is left to her own resources in finding out who is the most eligible among her lovers to be the partner of her life, she often has to assume a coquetry which is unnatural to her and which is taught to her as the only or best means of fulfilling her function in life. In the *second* place, in countries where courtship does not exist and woman is not placed towards man in the more or less *animal relation of the pursued towards a pursuer*, we find that (as in India) modesty exists and is valued, chiefly in virgin women, and is valued too, as both an ornament and a protection to her against any possible attempt in man's part to injure or insult her.

Those who have followed us so far will, we trust, be prepared to understand that the Hindus' insistence on the bashfulness and modesty of women is based on an innate and instinctive characteristic (or *Dharma*) of self-restraint. As we have already rejected the explanation that it is a sex-quality developed by clothing, we also reject the explanation that it is due to the *fear of causing disgust* arising from the exposure of her person in public,—a disgust analogous to the feeling of disgust produced by eating in public. The custom of using a veil for the face is often also thus explained, but it is not one even so universal as clothing. Hence it cannot be accepted as explaining the development of the feminine charm of modesty—seeing how we have already rejected the latter (i.e., clothing) as such an explanation.

One of the reasons why Hindus have always objected to the education of girls in a public school and, especially to the co-education of the sexes is that it will altogether root out our Hindu women's charming possession and attribute of bashful reserve. Under the Western system of education, it has wholly ceased to exist. In modern India, too, the same pheno-

menon is being witnessed. Especially destructive to the existence of this attribute of female attractiveness is the free mingling of women with men in public assemblies, and still more so is their taking up the position of orators on public platforms. This tendency, however, is chiefly due to their education in a public school, and so we have always had strong objection to the education of Hindu girls of the higher classes in public schools,—especially in schools where the teachers belong to the sterner sex.

It is not, however, to be supposed that we object to the education of women altogether. We have always advocated the view that all Hindu girls of the higher castes and families should be given the advantages of education, but that the education should be given in such a way as not to deprive her of the peculiar excellences and charms now co-operating to make her a unique possession and treasure in the Hindu home. The after-consequences, too, of such education should not be such as to degrade her into a platform orator and deprive her, thereby, of that charm of bashful self-restraint and that constant smile and unwavering cheerfulness in her which arises from her treasure of freedom from all tainting contact with this weary, wicked world around her. The only education which the Hindu women can safely receive is that which is outlined in the following Dharmic precept of the Rishi Yama:—"Let the father, or the father's brother, or her own brother, teach the girl, and none else." The home is the only possible Women's University for Hindus,—and naught else.

Notes and Comments.

A student from Karur sends us a copy of "The Student's Chronicle" for December 1917 and asks us to reply to some of the statements contained in a lecture by the Revd. A. C. Underwood M.A., B.D. purporting to be a "criticism of Hindu Ethics" from the Christian standpoint. We are always pleased when students seek our help in explaining any of their difficulties, and chiefly in regard to the Hindu

religion. We must, however first point out to our young friend who has addressed us from Karur that he must once for all know that no Christian Missionary can ever understand our holy creed. For, in the first place, he cannot have an intimate practical acquaintance with the principles of our religion. Our religion is essentially a religion of practical training, and the value and import of its principles becomes more and more clear with the increase in the spiritual gains of the person whose conduct in relation to God, man, and the universe is influenced by it. Hence the Grihastha and the Sannyasi who, under the guidance of a Guru, have been trained in karma, bhakti, and gnana—even from a purely intellectual point of view—have never been known anywhere to feel troubled by doubts or disconcerted by criticism. During half a century, the Gurukula has been largely destroyed under the pernicious influence of the modern system of education which aims not at producing men with an all-round training of the intellect and emotions, but only at securing passes at examinations, as a preliminary to state or other employment. Hence both students and even young men are often troubled with religious difficulties. Their position is, indeed, a painful one, as our readers will see from the present appeal for help to us.

The Revd. Underwood says of the Advaita School of Vedanta:—"Pantheism can never afford a satisfactory basis for any system of ethics." In the Hindu religion, it is the system of ethics that affords a satisfactory basis for Pantheism. Our system of ethics is based on the Veda, and the rest of our sacred authorities. The Hindus have only to follow a practical code of ethical rules (Dharma) and do not care to inquire into the basis or standard of ethics. The observance of the rules of Dharma under the Guru's guidance leads step by step to that state of purity of mind when it becomes possible for the disciple to learn the practice of Yoga and finally to realise the "omni-penetrative" God (*Sarvanyamin*) who is seated in the heart of Jiva quite as much as he pervades

the universe without. Dharma varies according to the stage of spiritual advance of the disciple, while it is also true that there are *Samanya-Dharmas*, or rules of morality common to all. Hence, the ethical rules of the Hindus are all eternal, and their practice by the qualified disciple under proper guidance can never fail to produce their intended effect on his spiritual character and development.

Mr. Underwood speaks freely of the "Vedanta"—or what he calls "Pantheism,"—i.e., Advaita-Vedanta. But he displays at every step how ignorant he is even of its fundamental principles and doctrines. For instance, he says of it:—"Pantheism says that all that exists is divine", and then goes on to argue as follows:—"If all that exists is divine, it is clear that there can be no such thing as sin and error, for sin and error cannot be posited of the divine. Hence pantheism must deny that men are sinners." To this our reply is as follows. We know that there are such things as sin and error,—men are conscious that they are both sinful and ignorant. No one but a fool will proceed to establish by argument what is manifest to the senses and intellect of all. When we practise the rules of Dharma, the mind becomes pure. Then only the Guru gives the Vedic teaching regarding reality, and also teaches the processes of Yoga by which the true nature of reality is realised, as it were, as a fact of experience. It is at this stage of realisation that sin and error, being *phenomenal* in their nature, cease. Each soul passes through two stages,—one a stage of sinfulness, the other a stage of purity. It is after this stage of purity is reached that, by the Guru's gracious help, the Reality (or Brahman) is perceived in its true nature as beyond all limitations and fetters of error and sin. Just as the intervening distance, or our dim vision, makes a pillar seem to us a man, but when we approach nearer or our vision gets clearer we see the pillar as it truly is, so also the practice of Dharma is needed to remove the sinfulness and ignorance which prevent us from knowing the soul of living man in its true nature as Brahman, transcending all the limitations of sense and mind.

Hence Mr. Underwood's entire argument above quoted fails, and only illustrates the sin and ignorance of any one who attempts to argue about things of which one can know nothing for the simple reason that he has not passed through the probation needed for it.

If he can understand what has been said above, Mr. Underwood must be able to see that he speaks what he knows not of, when he says that Hindu Pantheism holds that, because "all that exists is God" and God must be perfect, therefore "whatever and whoever exists must be perfect." The truth is that Hindu Pantheism exists in two forms:—(1) God is "omni-penetrative" (to use the famous term coined by the Revd. Dr. Miller), and so he is in every particle of matter in the universe and in the heart of each living entity existing anywhere in the universe; (2) Brahman is the one reality and forms the noumenal basis of every form of phenomenal existence, whatever its grade of intelligence, and that his essential nature is triune,—*Satchidananda* (i. e., Reality-knowledge-Bliss). The relation between the Noumenal Brahman and the phenomenal universe resembles that between the mother-of-pearl and the silver it is mistaken for,—the former alone *truly* exists, while the latter does not, its perception being transient and disappearing when it is truly known as the mother-of-pearl. Hence as silver is not mother-of-pearl so the world is not Brahman. The world exists phenomenally; only Brahman exists noumenally, and therefore truly. If thus understood, Mr. Underwood will be able to clearly see that, in the eye of Hindu Pantheism, no man, as man, can be perfect,—for he has the sense of contact with, and dependence on, matter and mind. Only the noumenal Brahman can be perfect, being free from all contact with, or dependence upon, matter and mind or the consciousness of personality arising from such contact. Hence, what he calls "the inevitable logic" of Hindu Pantheism does not arise at all. Pantheism is *not*, as he absurdly imagines, "compelled to deny the existence of error and sin." It admits "the existence of error and sin" as pheno-

mena, but denies their existence as noumena. It denies their existence *only* to him who has passed beyond all phenomenal existence. It is in this sense that Swami Vivekananda and Sri Ramakrishna—both of whom Mr. Underwood mentions in this connection—spoke of even sinners as divinities. Their meaning was not that sinners, as sinners, are divinities—a proposition which not even a fool will maintain—but only as noumenal existence (or Brahman) which they are *in essence and truth* (and not in their phenomenal manifestation as sinners).

We shall revert to Mr. Underwood's lecture in a future issue and expose more of his errors and absurdities. We will say now—and once more—that no missionary can ever hope to gain even an intellectual comprehension of Sankaracharya's Advaitic doctrine. Advaitism can only be known, and truly, by him who reverently seeks and finds a Guru and is by him helped to realise the Brahman.

Hindu Society

Under Vikramaditya VI, the Chalukyan
(1031–1126)

(BY A. V. VENKATARAMA AIYAR, M.A.)

B.—Religious.

The Dekkan was the home of varied religious worship in the 11th and 12th centuries. The worship of the puranic gods flourished as ever. We hear of the worship of Brahma and come across a mention of the Perumallu temple in inscriptions. The worship of Siva in the form of Linga of the Sankaracharyan type was in the ascendant. Jayasimha made a grant for the repairs of the temple of Pancha Linga set up by the Pandavas to the celebrated Siva teacher Lakulesvarapandita. This grant contains an invocation to Siva and ends saying, 'Maha-deva is God.'

From the boar onsign (*Varahalanchhana*), the boar stamp on coins (*Varahamudra*) and the invocation to the boar form of Vishnu (*Varaha avatar*) in most of the Chalukya inscriptions and grants Dr. Buhler and Mr. Fleet have inferred that Vishnu was the titular deity of the Chalukya sovereigns.

But Bilhana tells us distinctly and expressly that the *kuladevata* of the Chalukyas was Siva. This is confirmed by the fact that all their grants bear the figure of the Lingam in the centre and that in several of the remains of magnificent temples the figure of Mahadeva occupies a central position in the sculpture over the entrance with Brahma on one side and Vishnu on the other. Most of the princes were votaries of Siva. Canto IV. verse 58 of Bilhana's work, contains a regular confession of A'havamalla's faith in Siva. Vikramaditya was a favourite of Siva.

Besides the free and unstinted worship of the Trinity, Jainism and Buddhism were also professed and patronised. The Terdal inscription records grants made by the Virabhanja sects who were worshippers of the Jaina goddess Padmavati. Mandalika Lakshma repaired the Jain temples that fell into ruin in Beluvola. Rupabbattayya, the chief minister, established the Jayanti Buddha vihara in Balligave and made grants for it and for the worship of Tarabbhagavati, a Buddhist goddess. The site of the vihara can still be seen and there is even now the image of Tarabbhagavati. The wife of Hampachetti constructed another image of Tarabbhagavati and petitioned the emperor A'havamalla for a grant for its repairs. As late as 1095 A.D. Buddhism seems to have held a place in the Dekkan, for we hear that ten settlers of Dambal built a vihara of Buddha and another Sangamvayya of Lökkigunde built another for Taradevi.

In addition to the worship of the above-mentioned Aryan gods and goddesses, there seems to have been prevalent the worship of a large number of local deities. Reference 28 is made to Bhagavati Balliyabbe, to Kali and to the line of the gurus of Saktiparshe of Muvara-Koneya Santati whose *agrani* or chief was Kedarasakti. Frequent mention is made of individuals of the snake race. The Sindas, one of the feudatories of the Chalukyas, claim to belong to the race of hooded serpents. Many of the old Hindu temples are filled with sculptural representations of snakes set up for adoration. The inscriptions at Gurazala and Macherla of the time of Somesvara III are inscribed on *naga* pillars and contain an invocation to the eight *nasas* to decide the auspicious or inauspicious nature of the grant. There is still the observance of the Nagapanchami

day in many parts of India. The continuance of the worship of the local deities such as *sakti*, tree, *naga*, and *kali*, side by side with Aryan gods, plainly indicates how the Aryans when they conquered the Dravidians and colonised India, went half-way to meet the conquered and met them on their own ground by incorporating into their religious pantheon some of the worships of the Dravidians. It reveals to us the process of amalgamation and the spirit of compromise that were at work in the Aryanisation of India.

We come across very many instances not merely of varied but also of combined religious worship. Rupabbattayya, the minister, made grants for Kesava, Lokheswara and Bauddha. Akkadevi practised the rituals of Jina, Buddha, Ananta (Vishnu) and Rudra (Siva). Lord Nagavarma built Jina, Vishnu and Siva temples. The Silabara chief of Kolhapur constructed a large tank and placed on its margin an idol of Buddha along with those of Siva and Arhat and assigned lands for the support of all. Banavase province was well known as the Jina, Vishnu and Isvara habitation and also as the habitation for the Munigana. Balipura (Balligave or Balagamve) contained the favoured abodes of Tripura (Siva), five *mathas* practising the rites of their own respective creeds and three Brahmapuris. With lines of temples of Jina, Rudra, Buddha and Hari, Balinagara was well known as the place of five *mathas*. Even the most fastidious student of history must be convinced from the above-quoted examples, which are only a few among a large number of that series, that the most perfect religious toleration was extended to all creeds. India has always been deservedly known as the museum of religions existing side by side in perfect concord with one another. Kings, princes and private persons patronised all religions and in none of the inscriptions is there any indication of open hostility between them. On the other hand we often hear of kings so open to truth and new ideas that they of their own accord gave their support to new faiths whenever they were convinced of the truth of their tenets. For example, Jayasimha turned a Jain from a worshipper of Siva through the persuasion of Suggate, his Jain wife. Bittideva became a Vaishnavite through the preachings of the great religious apostle Ramanuja and called

himself Vishnuvardhana.

During the century under review we have but the last traces of Buddhism. Its flourishing period had long ago gone by and it survived as a sect only here and there. Jainism too was no longer the preponderant religion that it once was, though the grants made to temples of that persuasion were more numerous than to other temples. The worship of the puranic gods, especially of Siva in the form of Linga, rose into much greater prominence than before, but even this kind of worship was encumbered with meaningless ceremonials and elaborate rituals which were shocking to the good sense of many and thus paved the way for the adoption in the near future of a simplified form of worship of Siva in the form of Linga—the Lingayatism of Basava with its entire negation of all ceremonies, rituals and caste distinctions.

Bilhana tells us that A'havamalla performed a great many sacrifices and it may be inferred from this that these were still in vogue in the 11th century. Pilgrimages to distant and holy places, bath in the holy waters of sacred rivers and ablutions in the sacrificial fire (*homam*) were considered to denote purity of life. The 32,000 Brahmans of Tanagundi, said to have come thither from Abichchatra, are talked of at great length in inscriptions as having gained 12,000 *agnihotras* or *agnistomas* and as having bathed in the holy waters of several rivers and the *tirthas* of the five great Lingas. Saligramams (round smooth pebble-like black stones), which are still an object of worship in orthodox Hindu households, were used in *devarchana*. *Devatharchana* of modern days. The sacred thread was always on the neck and not merely on sacrificial occasions, and hung from it like a garland. It neither passed through the armpit as now nor was it tied to the waist as is done by the Parsis down to the present day.

Grants and endowments for religious purposes were made by all classes of persons—the official hierarchy and corporate bodies and private persons, including women and ascetics. These grants were not all of one sort. Some lands were given away entirely free from all imposts, the donee becoming the virtual and sole proprietor thereof and not liable to assessment. Such a grant was called a *sarvanamasya* grant. It is also

known as *sarvabhyantara-siddhi* i.e., a grant with full and complete rights of enjoyment. Sometimes the land was made over conditionally, exempt only from certain dues specified in the grant. If only one person was entitled to the sole and entire enjoyment of it then the grant is said to be an *ekabhoga* or *ekabhogya* grant. If enjoyed by a number of persons collectively it was a *ganabhogya* grant. If enjoyed by three parties—probably God, Brahmans and the donee—then it was a *tribhoga* or *tribhoga-abhyantara-siddhi* grant. Hence it may be inferred that these grants differed from one another in the amount of freedom that appertained to the land that was given away in charity and in the number of persons who had proprietary rights over the same. In a large sense, of course, every grant was a conditional one. The grant once made might be continued or disallowed by the successor, but such a revocation, though legal, was rarely if at all, resorted to.

Olla Podrida.

We have now come to the next stage in the propagation of national education. On the 25th instant the apprentices-at-law at Madras are going to give a mixed concert in aid of national education. Everything seems to be very much mixed now-a-days. The sponsors of the new education are a mixed lot; their ideas are very much mixed; and naturally the music also is bound to become mixed. We may well expect to find new mixtures of style in the realm of sound as in the realm of social life.

In the summary of news at page 7 in the issue of *New India*, dated 18th March 1918, there is a reference even to a protest meeting in regard to railway crossings but not to the Sri Ramakrishna Birthday celebration. Perhaps this was a mere accident. Strange accidents happen now-a-days.

In the issue of *Justice*, dated 18th March 1918, there is a summary of a speech by Mr. Somasundaram Pillai on 14th March. He gave three reasons for his view that Siva is not an Aryan God. First, Siva

wears a tiger-skin and an elephant-skin and a garland of skulls. Hence he was a God of savages and not of a pastoral people like the Aryans. Even pseudo-scholarship seems to be welcome and even profanity seems to be acceptable to inflame hatred against Brahmins. Siva was a God of savages!!! Nonsense. Secondly, the Aryans were all nature-worshippers up to the time of Buddha. We wonder where Mr. Pillai studied his wonderful history. Thirdly, the enemies of Aryans like Banasura and Ravana were Saivas. But Ravana is said in the *Ramayana* to be the descendant of a Brahmin and to have spoken Sanskrit. Perhaps Mr. Pillai is referring to some other Ravana. We learn that there was a movement sometime ago to build a temple to Ravana as a great Dravidian chief!!! Mr. Pillai says further that the cunning Aryans gave a wife to Siva in the shape of Uma, Durga, or Kali. Does he mean that the Dravidians never worshipped Parvati? Perhaps Parvati was the mother of the whole realm of being minus the so-called Dravidians whoever these were; and probably these were self-born, *Swayambhus*.

In the drink debate in the Imperial Legislative Council Sir Hamilton Grant referred to "the pachydermatous persistence which Mr. Sarma manifests in his multifarious, various, and generally uncalled-for resolutions". He said further: "I myself believe that Mr. Sarma is actuated by a burning passion for reform, though I have heard it maliciously suggested that he is actuated by a passion for the auto-intoxication by his own voice". How very like a high-school debating society!!!

The Hon'ble Mr. Justice Seshagiri Iyer gave in his recent speech at Tiruvallore some wholesome words of advice in regard to "National Education". He said: "If not, he would say with all earnestness do not intermeddle with education, because the Government could be asked to keep these ideals in mind and to improve education imparted under its agency so as to conform to these ideals". But the *New India* is angry with him for this. If the new scheme of national education confine

its attention solely to branches of knowledge now left uncared for and is by way of supplementing the educational system that we have and provides also suitable openings at the same time in the realms of science and industry and commerce, it will be a boon and a blessing. But nobody will tell us the real scheme because what is vague is always more attractive than what is definite. Also, the new scheme advertises itself as an attempt to compete with and supplant the Government's system of education. Hence its present popularity and future uselessness.

Among the new items of propaganda in regard to national education may be mentioned bowls of sacrifice, wicker baskets by Kamath & Co., undial pots coloured blue and yellow by Shiva Row, Bashyam Ivengar's book of patriotic poems, etc., etc. Above all, remember 8333!!! Of the National Education week committees, Madras comes in for at least 99%. The reasons are obvious. Please do not forget the dedication Sunday, Greek rhythmic movements, Harikathas, and abundant refreshments (to be paid for?).

Very blue and very yellow—are the colours of National Education. Blue typifies the skies because the Gods of the new national education movement are there and not on our *terra firma*; and yellow typifies the sun of enthusiasm because the sun shines in the skies. But the sun will help us only if we know how to get his help for our real needs in life.

At the Attangal T. S. conference there was a lecture on *U'arnashrama Dharma and Theosophy*. The conjunction "and"—is it always a conjunction?

As everything begins, lives, and ends in S. P. N. E., I say that there is no harm in not knowing what 8333 or 99996 means and that we should not forget that India will live even after 7th April 1918.

— SCRUTATOR

Varna-Asrama-Dharma.

The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

The most essential principle of the followers of Varna-Asrama Dharma is not to compare religions and discuss the superiority or the inferiority of religions, but to examine the foundations of their own Dharma and follow the Dharma closely and faithfully. The essential requirement for making such enquiry is *Sraddha*, as is contained in the saying "*Susrushah Sraddadhamasya*". The word *Varna* is used to represent the four great divisions, viz., Brahman, Kshatriya, Vaisya, Sudra. This division is based on *Niyama Visesho* or the *Niyamas* intended for the *Varnas* and the duties fixed to be done by them at fixed times. To say that the division into *Varnas* was based on the colour of the *Sukshma Sarira*, as some say, is opposed to reason, since the *Sthula* or gross conception of colouration cannot be tacked on to the conception of *Guna* as the basis of *Varna*-classification, as it is *Sukshma* or subtle in its nature. The idea of colour cannot be attached to *Sukshma Svarupa* and so the idea that the classification of *Varnas* has anything to do with colour is opposed to the laws of reasoning. In accordance then with *Guna* and *Karma*, the Lord has created the four *Varnas*, as He says in the *Bhagavat-Gita*. If, therefore, any one can now practise, as he imagines he can, the *Gunas* described as belonging to a *Varna* and can thus come to belong to that *Varna*, then there is no sense in the word of the Lord, that He has created the four *Varnas*. Besides, the *Smritis* and the *Upanishads* also oppose the possibility of such a voluntary transformation, for if the possibility of such transformation is granted, then the creative power of *Ishvara* must be denied, for what *Ishvara* says He has created, we should say we have power to create. The sense in that oft-quoted and least understood *Sloka*, quoted by almost every one from the *Bhagavat-Gita*, is undoubtedly that the Lord, as the judge and the rewarder of human beings for their *Punya* and *Papa Karmas*, (i.e.) for their virtues and vices, gives them births in this world. Again, if such a voluntary transformation is held to be possible, the spirit of the sacred texts, the *Smritis* and the *Upanishads*, is contravened in

another way. Such transformation involves sanction, for instance, to the *Sudras* and to the women to study the *Vedas*—a sanction which is directly negated in the *Vedas* themselves. This leads to the position of the *Vedas* being set at naught exactly when the *Vedas* are quoted for the sanction to such voluntary transformation. The examples of Drona, Visvamitra and a few of such men have no place in the argument, for, even if we do not grant that we are not comparable with them or even that the rare exceptions only prove the rule all the more forcefully, we are clearly given evidence to hold that, by fighting, Drona became a Brahmin and some thing, as Visvamitra was a Brahmin-Rishi under most exceptional circumstances and according to the legend the "*Haris*" causing his birth being endowed with *Brhadra* *Thejas*. Such instances cannot prove anything and they may even be taken to show the real force of *Varna Dharma* even in those very ancient times when, they say now-a-days, the *Varna-Dharma* was very flexible.

Varnas—Brahman, Kshatriya, Vaisya, Sudra—are then the classes created by the Lord, in accordance with the *Guna* and the *Karma* of the incarnated souls, as a measure of their *Punya-Papa* in several births. Of these, the stages of spiritual growth and perfection rise from the fourth or the *Sudra Varna* to the highest or the *Brahma Varna* through the *Vaisya* and the *Kshatriya Varnas*. By saying that the highest is represented by the *Brahma Varna*, it is not meant in the least that the *Brahma Varna* is the most enviable of the *Varnas* in the world, for while the other *Varnas* have less *Niyama* fixed for them, the *Brahma Varna* has the greatest amount of rigour and inconvenience side by side with the exacting duties of *Dharma* of the *Varna*. What a *Sudra* can get as the result of a minimum of *Niyama* can be got by the *Brahmin* only with the maximum of *Niyama*. Again, while the *Sudra* is punishable according to the nature of his offence against *Dharma*, the least fault of a *Brahmin* is held to be spiritually most heinous and degrading. The *Varna* which is considered to represent the highest stage according to the *Vedic Text* is not therefore the most enviable of the *Varnas*. But then the *Varna* of the human being who follows *Varna-Asrama-Dharma* is fixed for ever, so far as any single birth is concerned, and

Vedic Text lays down in clear terms the order of the Varnas, when it says that the Brahma Varna arose from the face of the Virat Purusha, the Kshatriya Varna from the shoulder, the Vaisya Varna from the thigh, and the Sudra Varna from the feet of the Virat Purusha. Some who object that the mention of this occurs only in the Yajur Veda, and there too in the Brahmana portion, the Yajur Veda being given a later origin by them and the Brahmana portions being considered by them to be later than the Samhita portions, may refer to the oldest Veda—the Rig Veda Samhita—which makes mention of the four Varnas in several places:

The origin of the four Varnas indicates their Dharma or Svabhava-Dharma, as mentioned in the Bhagavat-Gita. The face or Mukha being the seat of the gnanendriyas or the organs of wisdom, the Brahma Varna is to be the storehouse of the wisdom contained in the Sacred Lore. As the shoulder (Bahu) represents valour, valour is the badge of the Kshatriya. As the thigh indicates the seat of strength for movement and labour, cultivation and commerce are made the mainstay of the Vaisyas. As the feet represent the means to service and the goal (the feet of God) to be reached by service, service to the other three Varnas, in the social structure of Varna-Asrama-Dharma, is the fundamental and the only Dharma for the Sudra, quite sufficient to raise him in the scale of human beings on the path of spiritual progress.

As the Dharma laid down for the fourth Varna or the Sudra Varna is quite simple and hence requires no Sadhana for realization except Chitta Suddhi or purity of mind and willing co-operation in the maintenance of the ideals set forth in Varna-Asrama-Dharma all the injunctions laid down for the regulation of Dharma, relating to Varna and Asrama have reference only to the Tri-Varnas or the three Varnas known as the Brahma, Kshatriya and Vaisya. Those who belong to those three Varnas are said to be Dvijas or twice-born, for they are born twice in the world, once at birth from their mothers and again from their Acharyas, at their first Initiation through the Samskara known as Upanayana or Taking near the Preacher of the Word of God, the Mahamantra known as the Gayatri. Speaking of the general worldly duties of the three Varnas, the Shastras lay down six duties namely, Learning the Sacred Lore,

Teaching the same, Performing Yagnas, Officiating at Yagnas, Giving Charity, and Receiving Charity. Of these the followers of the Brahma Varna are allowed to follow all the six duties laid down above, while the Kshatriyas and the Vaisyas are allowed, by the very nature of their positions in society, to take up only the three first duties of the pairs set forth above, viz., Learning the Sacred Lore, Performing Yagnas and Giving Charity.

(To be continued.)

Our Present Situation, Social and Religious.*

(A Few Words to The South Indian English Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

INTRODUCTION.

This is no lecture intended to feast the intellect or to incite the emotion, but only a bare statement, from the religious and social points of view, of your position, your duty, your dangers and your possibilities. You are seriously invited to consider, with an open, unprejudiced mind, the matters which to my mind are facts and which, as one of you, I have felt bound to place before you for your good and mine and others' too. I know my utterances cannot have the same effect on all, nay, any effect in certain quarters. Prejudgment is the rule of the times, and we the present day Hindus are the last to break this rule. Yet, I would venture to request your patient indulgence for a while, at least taking pity on me as one mistakenly struggling, against the all-dashing current of modern wisdom, to find and if possible to push up a few firm-footed comrades holding still fast to the rocky, hidden bed of the out-of-date Sanatana Dharma, the very mention of which, I am quite aware, has come to create in many a sneering laugh, open or suppressed. You can no doubt have scores of people, ever-increasing in number, in both men and women, to address you now and hereafter, in eloquent terms and elegant manner,

*Read at the public meeting held at the Hindu College, Tinnevely, under the auspices of Sri Viveka Samvardhani Sabha.

on the immense glamour of worldly wisdom presented in its best polish. The fast vanishing (not dying) type of people, of whom I have the honour of being classed by some as one, who, hoping apparently against hope, want persistently, of course, unwisely from the modern point of view, to stem the downward, hurling tide of noisy worldliness, are certainly also entitled to be heard, at least for the reason that the kind of their utterances will soon get rare, though surely for the undoubted relief of both sides. I am here today, my Brahmin friends, to say to you among other things, a few words in reference to our Brahmanyam also; and, my non-Brahmin friends, to point out to you that you should, on no account, slacken your ever-elevating devotional adherence to our Great All-comprehensive World-old Religion, or in any manner lessen your wonted love for the Brahmin whose Dharma it is to be ever your co-worker, well-wisher and guide under all conditions and circumstances, and that you should never attempt by any means to drain away the pure Aryan blood from out of the veins of your ennobled bodies of immemorial Dharmic heritage. It is my duty to say without the least fear of your frown or self-complacency for your applause, and it is equally your duty to hear, however much some of you may disagree with me. The thoughts which I desire to force, if possible, into the minds of my critics, if any, to-day may, I hope, bear good fruits in their own time, however remote from now. Kindly excuse the roughness in my words. I am not here to allure you by sweet, hollow, fashionable eloquence. Refinement is no doubt good; but refinement divorced from truth cannot claim any recognition, much less, admiration. We meet on occasions like this, not for mutual admiration, but for mutual education as far as possible, taking our firm stand on truth and conscience. Bearing this clearly in mind, lend me, please, your willing ears for a short hour and a half believing that the time may not be considered wasted altogether.

BRAHMANYAM EVER PRESERVED.

Some say Brahmanyam has fallen on evil days. It is not so. Brahmanyam is being rightly and strictly tested for its eternal preservation (and about this some of my doubting friends may become convinced at the end of the address, though I cannot

promise.) It is the process of elimination by winnowing, as it were, that is going on amidst ourselves. Brahmanyam can never cease to be, and is bound to subsist, though most of the Brahmins may have already looked themselves out. Some of you Brahmins may cry at the top of your voice, in real or presumed harmony with the loud harangues of your uninformed, mis-thinking, sense-bound Social Reform agitator, in denunciation of your own heritage, and shake it out by actual un-Brahminical life; but you cannot end it. Brahmanyam will remain somewhere. You may quite easily fall away from it, and it is no merit. If you find yourselves really applauded for it, it is only evidence of a general catastrophe.

(To be continued.)

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

The term Sri (श्री) is derived in two ways श्रियत इति श्रीः and श्रयत इति श्रीः, and signifies that Her grace is sought after by all the three kinds of souls (बद्ध the bound मुक्त the freed, and नित्य the eternally free) except Herself, for their existence and positive and negative activities, but Her own existence and activities, depend on Him, the Lord. She is स्वामिनी or goddess of all the worlds अस्थेशाना जगतः but is Herself परतन्त्रा or dependant on the Lord, विष्णुपत्नी. The same idea is also conveyed by the text, नित्यैवेवा जगन्माता विष्णोः श्रीरनपायिनी ॥ "She is the eternal mother of the worlds and the inseparable spouse of Vishnu." We have seen that the Lord is both the means (उपाय) and the end (प्राप्त्य) of salvation. But one is never absent from Him. —Divine mercy cannot be separated from Divine Justice. When He is उपाय and works for our redemption and salvation, she fills the place of Mediator, when as the result of salvation, He receives our eternal, loving and unselfish service, she shares them with Him and adds zest thereto. Both the relationships of the Mother of the worlds and spouse of the Lord, conduce to the function of parushakara or mediation, with which we are now concerned. How

much do these relationships signify even in the world of flesh and blood? Is there any relationship that is more sacred or that denotes a more blind, a more tender, or a more self-sacrificing, love and affection, than that of the mother to her child or is there any other relationship by which one can more easily or effectively influence another, than that of the loved spouse? What will a mother not do in the interests of her child or what request will a lover not grant to his beloved wife? If this is the case in human relationships which are so limited and so fickle, how much more should it be with the eternal mother of all beings, the fountain-head of all tenderness, love and mercy and Her madly-devoted Lord! She blesses us with motherly grace and pleads before the Lord for our salvation with all Her irresistible beauty and coquettish charm and fascination. She knows the *Seatantriyam* or absoluteness of the Lord and the failings of 'bound' children and she, therefore, places Herself, between the two and would not quit Him even for a single moment, lest per chance, He might call us to account in Her absence. And if, like the far-seeing father (who is a *हितपर* or one who works for the ultimate advantage or benefit although there might be something seemingly harsh and unpleasant, in the beginning), He ever proposes, in our own best interests, to take us to any task for all our ingratitude and wickedness, Oh! with what special pleading does our Mother (who is a *प्रियपरा* or one who always wants to please) rush to our rescue and conciliate Him. Says Bhattar:—

पितेव स्वप्नेयान्जननि परिपूर्णगसि जने
हितस्रोतो वृत्त्या भवति च कदाचित्कलुषधीः ।
किमेतन्निर्दोषः क इह जयतीति त्वमुचितै-
रुपायैर्विस्मर्य स्वजनयसि माता तदसि नः ॥

"If like the father, your Lover, at any time, gets angry with fault-full souls, even for their own ultimate advantage, thou makest Him forget their faults by artful questions, "Why is this! Who is faultless, here, in this (material) world?" and such like fitting means and makest them His own; Therefore art thou our Mother." She follows the Lord in all His incarnations. She was Sita in His incarnation as Rama

and Rukmini when He came as Krishna and it is said she was with Him in His other incarnations also:

राघवत्वेऽभवत्सीता रुक्मिणी कृष्णजन्मनि ।
अन्येषु चावतारेषु विष्णोः श्रीरमयायिनी ॥

In Her incarnation as Sita, she has shown to us what all she does and suffers on our behalf. Lord Rama was pre-eminently kind and merciful to friends and foes alike, but even in that incarnation, she scored better of Him, as beautifully expressed by the *Acharya* whom we have already quoted:

मातर्मैथिलि राक्षसैस्त्वयि तदैवाद्रापाधस्त्वया
रक्ष्यन्त्या पवनात्मजान् लघु तारा रामस्य गोष्ठाकृता ।
काकन्तश्च विभीषणं शरणमित्युक्तिक्षमौ रक्षतः
सा नः सान्द्र महागमः सुखयतु क्षान्तिस्तवाकस्मिका ॥

Mother! Maithili! Lighter grew the associateship of Rama, which saved Kakasura and Vibhishana who asked for protection, by Thy saving of the Rakshasis, who even then continued to molest and trouble Thee, from (Hanuman) the son of Pavana. May such, Thy cause-less (spontaneous) forgiveness make us, who are wet with grave sins, happy! Hanuman was sent to inform our Mother about Rama's success, but the Rakshasis who had been guarding Her were yet unaware of Ravana's death and continued to threaten and tease Her. Hanuman who had done so much for Her informed Her of Rama's success and Ravana's death and asked for a single boon, to wreak vengeance on the Rakshasis for all the wrongs they had inflicted on Her, but she could not grant it as any infliction of pain was a thing which she could not bear to see. And she, therefore, implored and induced him to desist from his unholy request, by the following sloka, which forms the quintessence of Sri Ramayana:

पापानां वा शुभानां वा वधाहर्णानां एवञ्चम ।
कार्यं कर्णमार्येण न कञ्चिन्नापराध्यति ॥

"Sinful or virtuous, even to the death-deserving, thou monkey! mercy should be shown by the noble. There is nobody who does not commit (any) wrong." That Her presence and mediation or otherwise, make all the difference may be seen from the way in which Kakasura and Ravana were dealt with by Lord Rama. The former was the

more guilty and yet he was saved by His Mercy whereas the latter who was really less guilty was made to suffer the extreme punishment of death.

The Gopis knew the need and efficacy of going to the Lord through the mediation of His honoured spouse, although in their over-haste to join Him, they called out to Himself directly in stanza seventeen. When there was no immediate response from the Lord, they found out their mistake and corrected it at once by adopting the proper path. They, therefore, apply in the next stanza to Nappinnai, to gladly open the door with Her own hands, lovely as the red lotus and jingling with the sweet music of shaking bangles, and let them inside, that they may stand by Her side and sing the names of Her Lover. This Nappinnai was the daughter of Kumbha, but the gopis address Her as the daughter-in-law of the strong and brave Nandagopala; yes, our women are more proud of the family which they enter by marriage than that of their birth, just like Sita who began a description of Herself to Hanuman by saying *सुगता दशरथस्याहं शत्रु-सैन्यप्रतापिनः*. "I am the daughter-in-law of Dasaratha, the fire of enemy armies".

(To be continued.)

Reviews of Books.

Sri Krishna—The soul of humanity: by A. S. RAMAIAH, Editor, Everyman's Review. Published by Mr. K. A. HEBBAR, Madras.

We have never come across a book which is so full of ill-informed abuses, boyish cocksureness, and maudlin sentimentalism as this book is from cover to cover. To write a worthy work on Sri Krishna a man must have a pure soul and a clear vision as to the verities of life and should have realised the innumerable ways in which great saints and sages have understood the Lord's incarnation and message in the world of man. But the author is perfectly innocent of the study of the literature on Sri Krishna's incarnation and message and has not studied the Lord's gracious words to any extent. He has adopted—and even that in an inadequate and uninformed manner—the new method which

under the sway of a pseudo-humanism exhausts the holy books of the world of all their elements of truth and beauty and inspiration. The author's style is an odd mixture of inflation and attempted epigram. He desires to be a great phrase-maker but his phrases are as ineffectual and foolish as his thoughts. Ever since Sir Rabindranath Tagore's inimitable English prose blossomed in the fields of literature, there has been a plentiful crop of worthless imitations. The present work is the latest and worst of such senseless imitations. Here is a precious sentence: "He (an avatar) should have the heart to obey as well as to command; the eye to observe as well as to adore; *the ear to listen as well as as to sing*; and the tongue to study as well as to teach". This is the first time that we hear of the ear being able to sing. Here is another gem: "The poet's highest gift is intelligence, the steady light and effulgence of interpenetrative power, the spiritual vision that beholds the whole world as the One and the All, as the whole expression of an Evergrowing Beauty and as the expansive process of one divine experience which contributes to the growth of God". *The growth of God—O ye heavens! what a phrase is this!!!*

But enough of this wonderful manner of the author. What about the matter of this work? Putting aside the fine though rhapsodical effusions that are the prologue and the epilogue of the work and that go in the holy names of Narada and Vidura respectively, the body of the book is full of immature fancies masquerading as mature wisdom. To unmask properly the fancies and follies thronging in this work it will take more space than *The Hindu Message* can allot to this review. We shall give here a few samples of the author's wonderful wisdom. Sri Krishna is called as the soul of humanity in the title page. At page 105 he becomes *the servant of humanity*. The book has innumerable passages abusing the Hindu caste system as a kind of social leprosy. At page vii the author refers to the mental attitude of its supporters as "rank blasphemy", "unabashed idiocy" and "degraded savagery and loathsome materialism". At page 24 he says that the Kshatriyas became "a set of unscrupulous debauchees" and that the Brahmins became "a pack of unprincipled adventurers". At page 30 he speaks of "abominable priests and obnoxious

princes". At page 38 he says: "And the priests are born to eat and utter lies by hundreds—such is their practice". We fear that it is the practice of book-makers of the author's type to eat and utter lies by millions, if this book be taken as a fair sample of their mental outlook. The author's insight into asceticism may well be realised from this gem at page 27: "Asceticism is a lust, the lust of affection which feeds on the decaying flesh, on life's excrements and the seamy side of things." At P. 101 we humble learners are told that the Kali is "the age of democracy."

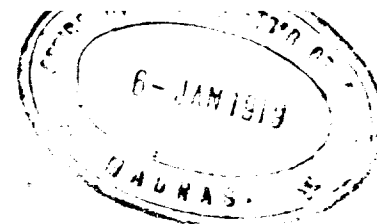
Let us now come to the consideration of the author's presentation of the life of Sri Krishna. At page 12 an avatar is defined as a genius who is a compound of a poet and a prophet. O Sri Sankara and Sri Ramanuja and Sri Madhwa! please come now and revise your interpretation of Chapter IV of the Gita in the light of the wisdom newly vouchsafed to man in the year of grace 1918! At page 28 the author says that an ideal king named Rama was accorded divine honours. This is an yet another interpretation of the word *avatar*. We now come to an inspired new version as to Krishna's birth. "A moment later he saw the Golden Babe of All Beauty burn Her Female Form in the fire of holiest sacrifice, burn Herself and melt in the most sacred fire of self-denying love and transform Her living soul into the Dark Green Figure of a Baby Boy" (Page 41). Here is a profusion of capital letters but not an iota of sense or truth. When Vasudeva took this baby to Gokula how did he cross the Jumna? Here is the wonderful description of that immortal scene: "He laid himself flat on the broad bosom of the Jumna as if it were a mat, then gave motion to his legs and swam and paddled with his right hand while the left clung to the godly burden". (Page 41). At page 57 Krishna is described as "the baby-cell of unceasing life". What in earth or heaven is a baby-cell? The author interprets "the wooden stake and rope" episode as meaning that growing humanity breaks up the effete institutions of the past. This is indeed social reform with a vengeance. But the most damnable portion of the book is that dealing with the Gopi-episode. The author puts in a strong plea for what Christ has called committing adultery in the heart. Page 64 describes this portion of Krishna's life as

"the flowering time of his genius emotional parts." At page 65 he says:—"It was the flowering time of a genius who had the greatest passion for the fair sex." He tries to make out that Krishna was the beau-ideal of the modern university dandy with perfumed handkerchief and golden spectacles lusting for the free intermingling of men and women in fashionable society where each lascivious look is a deflowering caress and each pressure of hand brings a hundred guilty thrills. He says at page 73: "He married himself many times in sport and married himself many more times in his heart and married himself in fact but twice."

We are sick of this rubbish and stop this review of the author's description of Sri Krishna's life. What does he say about Sri Krishna's times? Here are a few gems that show the author's ridiculous purblindness of vision. He says: "The Pandava victory was a Brahmin victory and the Pandava rule was a priestly rule.....Caste kills the conscience of those within its fold.....Yudhishthira's empire was an unreformed priestridden state". (Pp. 91—94). Two more gems deserve special notice. At P. 136 he says: "Truth to speak, Rama deserved not such a divine wife as Sita and, the disparity of matching was manifest even in the next Avatar with a change of emphasis on the husband's side". At Pp. 140-1 we have the quintessence of nonsense in regard to "the glorious conquest of Sri Krishna's realism over sage Kuchela's idealism", Realism and idealism indeed!

We think that it would be time wasted to deal with the author's absurd expositions of Sri Krishna's philosophy, etc. This portion of the work is a farrago of nonsense pure and simple. Yet the author threatens the world with a volume to be published soon on *The Supreme Religion of Krishna*. We can only advise him—if such a self-sure young man will heed advice—to fall prostrate before Sri Krishna and pray for the boon of silence for at least ten years so that he might not mislead and ruin the Hindu social world which is already attacked by foes without and within in a hundred ways but which yet retains its loyalty to the Lord.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.]

THURSDAY APRIL 4, 1918.

[No. 24]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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A Vision Of India.

THE GANGA-X.

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

From that great Jahnu's Asram forward sped
Thy waters white to meet the ocean blue,
Attended by Queen Jumna fair to view
And bright Saraswathi's sweet maidenhead
Which from day's prying eyes retreating fled
Beneath the earth where as the rose the dew
It sweetens life unseen but well and true
By nectar-touch from its ambrosical bed.
The Sagaras were purified by thee.
O save our joyless souls by sin beguiled
By gracious touch of thy sweet waters
white!
Shagirathi! O sweet Mandakini!
Alakananda bright! Great Jahnu's child!
O Vishnu's grace! Siva's crest-jewel bright!

The Hindu Message

THURSDAY EVENING 4, APRIL, 1918.

The Viceroy's Speech Closing the Session.

All India will appreciate the candour and fairness of His Excellency's speech closing the spring session of the Imperial Legislature at Delhi on the 22nd March last. As this is "primarily the financial session," as he called it, His Excellency devoted it mainly to matters of finance. The War Loan issued last year to meet the 150 crores which "India promised to His Majesty's Government for the cost of the War" was not fully subscribed. Only 52 crores were subscribed. As regards the remaining 98 crores, His Excellency said that "India has assumed responsibility for interest charges and repayment of a corresponding amount of the British War Loan." India is fully aware of the advantages of raising the loan in India. The money will be spent in India in raising various articles required for the War and will thus benefit Indian cultivators and producers. The value of these commodities will go to extinguish the remaining debt of 98 crores, and the interest now paid on that amount will be paid to those persons in India who subscribe for the New War Loan to be raised this year here to cover that debt. Lastly, the more money is raised here by the loan, the more will it enable the Government to reduce its necessity to put additional coins and notes into circulation. His Excellency said:—"Each rupee subscribed will reduce either the

amount of new silver that we have to purchase or else help to strengthen the metallic portion of our paper currency reserve."

Notwithstanding these evident advantages, the response to the Government's War Loan was last year only partially successful, and we have grave doubts whether the new loan to be started this year will be a greater success. His Excellency said:—"I confidently trust that India will once more rise to the occasion and equal, if not surpass, her previous effort." That India is as much interested in the crushing of the enemy as any other part of the Empire has already been proved in various ways,—and chiefly by the vast sums already subscribed, or still being subscribed as War Gifts by her princes and people in all parts of the country. That the sacrifices of men and money made on the battle-fields of Europe and Asia may, in one sense, be regarded as not voluntary, because it is made in obedience to the commands of authority, is a view which may be held by some people; and we have actually heard of some statements to that effect made in certain irresponsible quarters. But we do not think that the civilised man's cultivated sense of responsibility,—the working in him of the perfect law of duty which is also the perfect law of liberty—is effaced in the Indian's mind only, simply because the Indian (like others) receives payment for the services rendered and sacrifices made, by him on the battle-field. Apart, however, from these services and sacrifices, we have the vast amount of voluntary help of all kinds rendered by the Indian peoples and princes, and they show clearly our sense of the stake we have in this war.

Our unquestioned sense of the value of our place in the Empire was fully also brought into play in the spirit in which we made our response to the Government when it issued the last year's War Loan. That the same spirit will always prevail in India can no longer be questioned by any Imperialist at least,—by any one who is anxious to promote the unity and the strength of the Empire as the greatest instrument existing to promote the cause of righteousness among men. Still, it is a notorious fact that India's resources are not at all in keeping with her appreciation of her position and responsibilities within the Empire, and it is her serious deficiency in this respect that is the real explanation of her inability to make a larger response last year than she actually did to the Government's War Loan.

We fear that His Excellency the Viceroy has but an imperfect appreciation of this fact. For, he spoke of the starting of "unofficial propagandist committees" for the purpose of conveying to the Indian populace the urgency of the need for making an ampler response than was made last year to the War Loan about to be issued now. He said:—"We want propagandist work, and the more unofficial that work the more satisfactory will be its results."

We shall certainly rejoice, if the results secured prove a satisfactory advance on those gained last year. We trust that our people will come forward eagerly and gladly as subscribers to the New Loan, and that every Indian will join—or even convert himself into—a "propagandist committee" for the purpose of advancing the cause. His Excellency informs us that he is "against the employ-

ment of undue pressure to constrain unwilling people to subscribe to the loan." We feel that nowhere in the land can there be found any individuals or group of men who can be truly spoken of as "unwilling people." All are willing to come forward and subscribe their utmost, but we must not fail to take into account the well-known and well-established fact that nearly one-half of the population of India are ever on the verge of starvation.

The entire country will cheerfully and gladly associate itself with the tribute which His Excellency paid to Sir W. Meyer for the services he has rendered to India as its Finance Minister. He has held this great office in a time of abnormal difficulty and strain, and has met to the full all the immense and extraordinary military demands of the period. His skill has been so conspicuous that the demands on account of the war expenditure will be met entirely from the great increase of receipts expected under various revenue estimates during the coming year, and without any additional taxation. This circumstance alone is enough to entitle him to the gratitude of the country. Moreover, Sir W. Meyer has also taken his share of the burden of the ordinary work of the Executive Council of the Government of India, and he has also been Chairman of the Recruiting Board. In his case and in that of all other Government Officers, the whole country will cheerfully respond to His Excellency's call that "criticism should be tempered by charitableness." No doubt the country, as a whole, has always expressed a strong dislike of the present bureaucratic system of governing India by the Indian Council.

Service organisation. But it is also true that it is among our Civil Service bureaucrats that we have found our greatest benefactors and friends—men like A. O. Hume, Sir William Wedderburn, and Sir Henry Cotton. Hence, while we strongly condemn the system of government, we shall not be found wanting in due appreciation when men exceptionally meritorious in well-doing are found in the ranks of the Indian bureaucracy. His Excellency's tribute of praise to Sir William Meyer will find a responsive echo in all Indian hearts, and we trust that he will long be spared to enjoy in a happy retirement the well-earned honours and rewards of his great Indian career.

Self-Determination and Social Service.

The Western or civilised world is after all learning the lesson that it is not good for one people to interfere with the political, economic, and social organisation and ideals of other people and communities. This is the essence of the principle of *self-determination*, now proclaimed by Dr. Wilson, the great and wise President of the United States,—the holder of a position as dignified and powerful as any ever occupied by any human being in the modern world, whether a crowned head or not. This is also the principle of *Svadharma* which was first proclaimed by Sri Krishna on the banks of the Sarasvati river in ancient India. It was strictly and thoroughly applied to every man, every sub-caste, caste, and the entire fabric of society in ancient India, and it is the shattered remnant of the society founded on that principle that is now being shaken to

its depths and foundations by the introduction and influence of the contrary principle of the Western world,—viz., the right of one people to disturb the constitution of others and impose its own on them. The occasion for self-examination with the result of enabling European thinkers to appreciate the blessing of the principle of self-determination has arisen with the growth of Germany's power and ambitions and as a consequence of the vigour and success with which it has prosecuted its war of aggression in Europe during well-nigh four years past. It is now that thinking minds in Europe are beginning to comprehend the full moral significance of this great world-strife. Principal L. P. Jacks writes in "Land and Water":—"What is wrong with Germany is simply that she has never learnt to mind her own business and leave other nations to mind theirs. She claims the right to impose her own culture on the rest of the world, without consulting it." But this is exactly what European nations have been doing during the last three or four centuries and more. The success—financial, territorial, and other—which attended their aggression in Asia blinded them to the evils and wrongs which they inflicted on others by the destruction of their own "*self-determined*" social organisation and constitution. But the circumstances of to-day have to some extent enabled them to see the grievous error of their courses and principles. For, Germany has, after strengthening her national organisation and unity, determined to apply to the peoples and nations of Europe their own principles of external interference and aggression. For many years past, Germany had at-

tempted to win for herself an Empire consisting of Colonies and Dependencies outside Europe. Germany was resolved to make up for lost time and wanted to achieve in a hurry what other European nations had accomplished slowly,—the building-up of a great World-Empire. When she found, or imagined, herself thwarted by those who had already won Empires for themselves, she became impatient and discovered that her only alternative was to Germanise Europe,—to impose her own dominion and culture on Europe, as the essential and indispensable preliminary to the achievement of a world-wide Imperial dominion which would place her in a position—if not of dominance—at least similar to that achieved by other Western nations.

It is the aggression and advance of Germany in her attempt "to impose her own culture"—and her dominion also, if possible—on Europe that has brought prominently to men's minds the benefits of the opposing principle of "*self-determination*,"—what Indians call *Svadharma*. Principal Jacks says in the article already referred to:—"Germany has never learnt to mind her own business and to leave other nations to mind theirs." He then begins to speculate as follows:—"One often wonders what the world would be like at the present moment if civilisation had been grounded from the first on the law of 'minding one's own business' with less said about doing good to others." He arrives at the following conclusion:—"There might not be so much wealth in the world, but what there was would be worth far more. We should be doing each other more good than we can ever hope to do by all that is commonly

tempted under social service." And again:—"There would be less idleness, less inefficiency, less ugliness, less dirt, less shoddy, and, above all, less humbug—less, in short, of every thing which darkens the future of the earth."

That these were exactly the considerations which led the Indian world-teacher to enunciate the principle of *Svadharma* (or self-determination) we may not be in a position to prove. But the acceptance of the modern principle of "social service" to the neglect of the principle of "minding one's own business" has already had one effect in India,—viz., that of inducing her to resolve on embarking on a policy of advance on lines similar to those which have commended themselves to European nations in the past three or four centuries and which they have pursued with special persistency and emphasis during the second half of the nineteenth century and in the present century since its commencement. The Indian people have practically abandoned the individualistic people of "minding one's own business," and everywhere we see men bent on "social service." India is, first, resolved on using this principle to secure self-government, after abolishing the present bureaucratic form of government, or at least by depriving it of its power for mischief. But when this has been achieved, no one can set limits to her possibilities of advance as an integral part of the British Empire.

"Social service" and "doing good to others"—both terms being regarded as synonymous by Principal Jacks—are, it seems, mere euphemistic equivalents for what is known as systematic and determined aggression, the destruction or demoralisation of other

says, "In America, we have already the suitable title, *Commonwealth*." In England, however, it is the Union or central power in a federal state that is called Commonwealth, e.g., *the Commonwealth of Australia*. But this does not in any way interfere with the truth and force of our contention above that the central (or federal) state in a federal union is not less strong than a unitary state. President Wilson says of the American Union:—"Government with us has ceased to be plural and has become singular, the *government* of the United States; distinct as are the parts they are not separate;" and this is the case, notwithstanding the fact that, as Dr. Wilson says, "the states are not administrative divisions, but constituent members of the Union." Dr. Wilson calls the American Union, "a single system," but that it is not a unitary government. The truth is that Mr. Vijayaraghavachariar does not fully appreciate the fact that sovereignty represents the supremacy of the will of the state as a person and so is a unity and indivisible. The sovereignty of the state can never be divided, even though its powers may be distributed. Sovereignty is independent of its powers, and means only the supreme will of the state. "The will of the state may find its form of expression through different mouth-pieces, and its activities may be exercised through a variety of organs, but the will itself, as thus variously expressed and performed, is a unity. In every political organisation there must be one and only source, whence all authority ultimately springs." Says Rousseau, "Though Power may be divided, will cannot."

Mr. Vijayaraghava Chariar expresses the fear that the federal system will

"involve the partitioning existing nationalism and patriotism to the whole country into major and minor compartments to the great injury of both." He also goes on to enunciate the principle that "in the most perfectly organised federal governments the patriotism to the second and national government is but a derivative one," and that "this derived patriotism has been found everywhere unequal to great national purposes." Whether or not the popular sentiment of patriotism is strong depends on the nature of the arrangements made for the representation of the people in the central Legislature." In the United States, the Federal House of Representatives is made directly to represent the people of all the separate *commonwealths* (or states) proportionally to population, and the suffrage is a wide one. In India, at present the majority of the representatives of the Imperial Government are elected by the Provincial Legislatures, and not directly by the people. Hence the representatives do not carry with them the popular mandate or command popular appreciation of the work they do, and thus fail to evoke popular devotion and enthusiasm. The central government whether federal or unitary can never command popular appreciation, or gain popular devotion and enthusiasm, for itself, so a tertiary, or even more distant, system of representation remains as at present. In the United States, the franchise is not only wide, but the people in all states send representatives direct to the federal House of Representatives, the number sent varying with the population.

II

Having disposed of the theories of Mr. Vijayaraghavachariar, we shall briefly deal with the question from a practical point of view. The two factors that enter into a determination of the question whether India should have a federal or unitarian form of Government, are, *first*, the needs of the situation, and *secondly* the materials at our disposal. The *practical* settlement of the matter will depend almost solely or mainly on these circumstances. Of course, the influence of traditions and past history and the lessons afforded by foreign example will, to a certain extent, influence the final decision, but these considerations must necessarily and obviously have a subordinate importance.

Growth is the ruling principle in the life of every community. But, what is the kind of growth we long for? When knowledge is gained, man wishes for something which he has not, and then strives to attain to it. जानति, इच्छति, करोति as the Vedantin says. Man knows, then desires, then strives,—and grows accordingly. We quite agree with Mr. Vijayaraghavachariar when he sums up the needs of every Indian Presidency or Province as "the developing of her resources and strengthening her power." Of these two aims, we consider the development of our resources is and ought to be, the paramount consideration with all Indian statesmen to-day. The Indian people everywhere are now in the lowest condition of economic vitality, and are increasingly falling a prey to starvation, disease and pestilence. Every available means must be adopted to develop our resources; every protective or precautionary measure must be taken to prevent the

drain of them from abroad. For this the power and resources of the local authorities and legislature must be the highest possible. The question is whether it will suffice to have a merely local "administrative unit"—to use Mr. Vijayaraghavachariar's own expression—controlled by a strong central and unitary authority, or a national government which can enlist the enthusiasm and capture the imagination of the mass of its citizens and their leaders. With this consideration in view, we cannot help arriving at the conclusion that each Indian government should be a free entity with local autonomy and with the power to utilise its resources and to evolve its own growth by enlisting into its service the traditions, aspirations, and sentiments of its own people. No mere local "administrative unit," whether district or province, will suit our present situation or even our future destiny. Then there is the *second* need *viz.*, that of "the strengthening of power." No one of our Presidency or provincial governments can develop its administration properly, unless it has full powers of self-government enabling it to provide for its industrial requirements. If it is a mere "administrative unit" at the beck and call of the central unitary power, then our own growth will be stunted to a degree which will soon render our economic position untenable, as the needs of the unitary and central government will always overpower and dominate those of the provincial "administrative unit."

Moreover, we have seen in our own Presidency that the national consciousness and aspirations of the Andhras have developed marvellously in a few years, just as the Beharee nationality

communities, or both. We have the process of destruction in its nakedness when one community forcibly terminates the political and economic organisation of another. Demoralisation takes place when a new system of education is set up whose tendency is to discredit the ethical and spiritual sources of the existing civilisation and to set forth the value and uses of the new social and political order in the most attractive light possible. Conquering and growing nations, in their intercourse with the rest of the world, have resorted to both these processes in order to pave the way for their own advance. Germany is now striving to apply these processes—the principles of “social service” or doing good to others, in both of its aspects—to Europe itself, instead of applying them, as hitherto they have been, to peoples outside Europe. Japan has already taken a leaf out of the book of sage counsels taught to her by Europe. India has evidently also begun to take her first lessons in the principle or policy of rendering “social service” and “doing good to others.” She is evidently determined no longer “to mind her own business.” We have, in abundance, Indian statesmen, speakers, writers, journalists, heroes of the hour, men of the moment, Mahatmas, Lokamanyas, Lokamatas, reformers, &c., in abundance who, we suppose, will unrestingly labour till she has made full amends for her failures in the past.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. “The Hindu Message”, Srirangam.

Notes and Comments.

We shall to-day pursue further our criticism of the Revd. Mr. Underwood's strange hallucinations and misapprehensions regarding our Advaita doctrine of Vedanta. He proposes to overthrow it “by an appeal to the facts and findings of the enlightened moral consciousness,” and proceeds to speak of what he calls “the experience of remorse.” He says:—“Remorse has no meaning unless it testifies to the existence of something which ought not to exist. And if something exists which ought not to exist, then pantheism as a system is finally and for ever destroyed. And remorse does so testify or is an illusion. There is nothing in existence but God.” Our reply is that remorse is a fact of human experience. To whom? Remorse is also an illusion. To whom? The answer to these questions is as follows. Not to the same person at the same stage of spiritual development, but either to different persons in different stages of such development, or to the same person in different stages of his spiritual development. Is it not a fact of daily experience that the same thing is at the same time both a reality and not a reality,—but to different persons. A piece of mother-of-pearl lying on the ground is seen as it truly is by one person, but is at the same time seen as silver by another. The illusion which leads to its being mistaken as silver exists only for the latter not for the former. Similarly, to the man who has realised that there is nothing but God, remorse like any other phenomenal experience, is but an illusion,—not to the man for whom “it makes life a pain and agony.”—

The Revd. Mr. Underwood must now see that to the Hindu Vedantin (or Pantheist, as he calls him) the unity of existence is not a mere metaphysical concept, but the same as *experience* or *consciousness as such*, transcending all ordinary and phenomenal cognition of duality or difference in the world. He is, therefore, speaking of the latter, viz., the phenomenal world, when he says that “the affirmations of the moral consciousness are

the most real thing we know, nearer to us, more important to us, and more imperious in their claims than the philosophic demand for unity.” The “One only without a second” of the Vedantin does not originate as a datum of consciousness in a merely theoretical “philosophic demand for unity,” but is the one reality or existence, the noumenal consciousness, Self (or *Chit*), of the living man which, when the mind is dissolved in Yoga, transcends the phenomenal world of matter. Until one has reached this *transcendental* cognition of the Self, the “affirmations of moral consciousness are the most real thing we know,” but not afterwards. It is therefore, absurd to say of Vedantic Pantheism, as Mr. Underwood does, that “as a system it is easily reducible to iniquity.” The call of morality remains imperative so long as this transcendental realisation of the Self is not reached, but ceases after such realisation takes place, for to him who has scaled its heights and depths the world of phenomena ceases,—even as the false perception of silver ceases when the object mistaken as silver is seen in its true nature as mother-of-pearl. Mr. Underwood says:—“If pantheism says that we have no sin, it deceives itself, and the truth is not in it.” Pantheism does not say that there is no sin, but there is a stage of perfection,—the soul of man as soul, beyond all duality, beyond the contrasts of virtue and vice, pleasure and pain, cold and heat, &c.,—when the living soul is freed from all sin and realises its identity with the One Self or consciousness which is the noumenal Reality. The soul as soul is perfect and sinless,—it is sinful only when it associates or identifies with the mind, body, and other material objects.

The Revd. Mr. Underwood speaks of what he knows not about when he says that, in Hinduism, “a man's highest duty is to obey the rules of his caste” and that “the great defect of the caste system is that it is essentially a system of group morality.” The Hindu Dharma (or system of ethics) makes a two-fold distinction in the rules of morality,—the *Samanya-Dharma* or the universal moral rules bind-

ing on all, such as truth, justice, love, kindness, mercy, charity, &c., and the *Vishesha-Dharma* or rules binding only on the members of each caste. Hence it has got *both* a set of universal rules of ethics and a set of rules applying to each group or caste. Hence Mr. Underwood is wrong when he says of the Hindu that his moral duties must *always* be looked upon from the point of view of the group to which he belongs.” Every Hindu has to observe both sets of rules. This elementary principle of Hinduism overthrows in its entirety the three long paragraphs of eloquent nonsense (p. 3) in which Mr. Underwood draws upon the resources of a perverted imagination in order to prove that the Hindu system of ethics denies the supremacy of conscience and freedom.

The Revd. Mr. Underwood's criticism of the Hindu doctrine of Karma proves as great a failure and delusion as his criticism of Vedantic Monism. His first objection is stated as follows:—“The ethics of the Karma doctrine are imperfect because it teaches that good action binds a man no less securely to the wheel of birth than does wrong action. The doctrine fails to draw a distinction, which is vital, between good action and bad action.” This criticism shows that Mr. Underwood, like other Christian missionaries, speaks about things of which he knows little or nothing. The doctrine of Karma makes the most emphatic distinction between right and wrong action, and between the desire which leads to right action and the desire which leads to wrong action. Of course it holds also that right actions and desires bind no less than wrong ones. Mr. Underwood says that this shows “a clear failure of ethical insight.” Not at all. For, in the *first* place, we hold that as all fetters must bind, whether they are made of gold or of steel, so all actions based on desire must bind, whether they lead to good or bad results. In the *second* place, we make a distinction in right desires and activities,—(a) those leading to *abhidaya*, the transient joys of this or higher worlds; and (b) those leading to *nirvayasa*, the eternal happiness arising from the gaining of the

knowledge of God which leads to *Mukti*, the soul's freedom. This kind of right desire and the activities arising from it are not of a *binding* character, and so are not objected to. A Christian Missionary ought to know this fundamental distinction which is made by Hinduism in right desires and activities before he ventures to set up as a critic of it.

We will offer further criticisms in our next issues regarding Mr. Underwood's misapprehensions of our doctrine of Karma.

Olla Podrida.

Will you permit me to say a few words as to the scope of these scattered *obiter dicta* these *disjecta membra*, these little bits of fun, frolic, and fancy? The scope has been indicated already in these words. So not a word more. *They also serve who only stand and laugh!!!*

So Mr. Justice Seshagiri Iyer presides over the display (?) of the Indian Boy Scouts on 5th April 1918, at 5 P.M. *New India* will not be angry with him any longer, and we leave a happy sigh of relief.

Ahmednagar has painted walls for the sake of national education. For the same cause the Palghat Tile Works give—what?

It seems that recently H. E. the Governor of Madras inspected some old buildings to decide if they could be converted into a club for Indian students. This is the comment of Mr. G. A. on this: "I am quite aware that some of us, who are soldiers in the army of freedom, are considered to have a pernicious influence upon the student population, so I am not surprised that an effort should be made to tempt the Young men of Madras to forsake their friends. It remains to be seen of course whether this new movement succeeds." See the *New India* dated 23-3-18. So it is all a case of wooing the soul of Young India—for the sake of exclusive possession, is it! The precious soul of Young India already dead to all sense of maidenly reserve by too much public

exhibition says in the spirit of the hero of the Beggar's Opera.

"How happy could I be with either

If the other dear charmer were away!!!

It is now settled that there is to be a National Education Week every year and there will thus be a sort of self-imposed supertax for heaven knows what!!!

The *Lucknow Advocate* speaks of "her work for Theosophy which has a great future before it and which will bring ultimate salvation for suffering humanity." Hallelujah! Glory to the highest! For after all the world has been saved!

So the Concert of apprentices at law has come and gone, and the concord of sweet sounds of all shades and varieties of sweetness has passed into the region of silence. What is the reward for it all? When H. R. comes Mr. G. S. A. will get all of them made judges—I hope not judges of music.

At the All-India Depressed Classes Mission Conference held on the 23rd and 24th March at Bombay H. H. the Gaekwar of Baroda who was the President of the Conference was good enough to refer to the depressed classes as *Adi Sudras*. This does credit to His Highness's statesmanship but not to his scholarship. What is the meaning of *Adi Sudras*? Does it mean that those called by that name now were once upon a time *Sudras*—or rather Non-Brahmanas (I beg pardon for using the word *Sudras*)? Does it mean that they were so at the beginning? Very likely His Highness was present at the beginning of things. Perhaps he was present not really but rhetorically then. He suggests that all public institutions should be thrown open to them. No one seems to take up in a practical form the humble but useful work of building temples for them finding for them steady work and wages, and building suitable dwelling houses for them. But all this will only effect silent improvement. But what we want is not silent improvement but noisy declamation leading to social friction. Another supposed great leader is said to have remarked that there

is no warrant in the Hindu sastras for untouchability. Naturally so, because the Hindu sastras are the only untouched and untouchables in this land now. What is contained in them is not read but talked about by people who have not read them to people who do not want to read them.

Mr. G. Annaji Row has tried to haul me over the coals in the issue of *New India* dated 29th March 1918. But I find that I am as yet unsinged by the coals. He seems to be as good a master of superlatives as his master, and in his masterpiece of attempted humour are strewn with careless prodigality such phrases as "rare treat", "sparkling wit", "stirring enthusiasm", etc. etc. Let him worship the gods of his admiration by all means!!

Let us not forget that India will live even after 7th April 1918.

SCRUTATOR.

Hindu Society

Under Vikramaditya VI, the Chalukyan
(1031—1126)

(BY A. V. VENKATARAMA AIYAR, M.A.)

C.—Administrative.

At the head of the State was, of course, the Maharaja who had a large number of *birudas*. The Chalukya sovereigns styled themselves Maharajadhiraja, Paramesvara and Paramabhattaraka and had, besides, one or another of the various *malla* titles—such as A'havamalla, Trailokyamalla, Jagadekamalla, Bhuvanaikamalla or Tribuvanamalla. The Maharaja was the fountain of all power—civil, military and religious. His office was hereditary and it was filled up only by members of the royal family. Within the royal circle, however, there was a great latitude in selection which was influenced more by considerations of efficiency and fitness rather than mere priority of birth or primogeniture. A strong grown-up brother was in most cases preferred to a weak and immature son. An element of divinity always hedged an oriental monarch. In theory he was absolute and irresponsible, yet in practice there were some moral limitations on his absolutism. If he was virtuously disposed

there was always the fear of God above and if very despotic there was the danger of a popular rising or insurrection. There was always an assembly of *Mahapradans* (a council of ministers) presided over by a *Sarvadhikari* who corresponded more or less to the modern prime-minister. The king was expected to ask the advice of this assembly and even to follow it in most cases. In theory this was merely a consultative body the decisions of which were not legally binding on him. Yet in practice he deferred to its opinions. Thus the monarch, though absolute and irresponsible in theory, was not always despotic necessarily in practice.

Some years after his accession the Maharaja used to nominate the Yuvaraja. Like the Cæsar of Imperial Rome the Yuvaraja was the presumptive successor to the throne or heir-apparent. The designation of one as Yuvaraja was always considered to be a great public function to be performed with the knowledge of the subjects and in the presence of the ministers. There were certain religious ceremonies such as fasting, ablutions in the sacrificial fire (*homam*), etc., before one was invested with the dignity. The Yuvaraja was chosen from among the royal circle. It did not come by right to the eldest son but it was more or less customary to nominate him to the post in the majority of cases. There were two motives in thus associating some one with the government. The sovereign might, as the Yuvaraja came of age, delegate more and more of his arduous public functions to his more youthful associate and eventually resign the cares of sovereignty and seek repose and tranquillity in a life of solitude and contemplation in his last years, as was the ideal among Eastern monarchs. Secondly the would-be successor to the throne would become practically initiated into all the mysteries of state-craft so that when the turn came for him to rule independently he would ere long have been enabled to administer the affairs of the realm fairly and to continue the traditions of the family. In hereditary monarchies there is always a great deal of the personal element on which the weal or woe of the subjects so largely depends and, as Dr. Mommsen has observed, "of all baphazards, none is more hazardous than that of a hereditary monarchy." The appointment of Yuvaraja was an effective safe-guard against this risk and

went a long way towards mitigating the evils of pure hereditary monarchies in general.

The king always maintained a body of dauntless champions to the number of several hundreds. In addition, his numerous feudatories were also bound to supply him with men and money whenever they were called upon to do so. It was on his standing army and feudal levy that he relied mainly for his victories. The army was divided into many sections whose chiefs were known as *Mahasamantas*. They had a superior over them called *Mahasamantadhipati*. Besides these military officials there was an officer for peace and war (*Samdhivigrahin*) to control and guide the army administration as a whole. The Indian army consisted of three divisions—the elephants, cavalry and infantry. The elephants were arranged in front, the cavalry on the wings or in the centre and the infantry at the rear. The weapons of war used by the Chalukyas were swords, spears, javelins, bows and arrows. The 'shower of their straight arrows'—which reminds us of the long bows of the English in the Hundred Years' War more than two centuries later—and the 'sharp edge of their spears' often led the Chalukyas to many a victory. Each time the soldiers prepared for war they drank wine to intoxicate themselves and then one of these men would defy ten thousand enemies. Besides, they intoxicated many thousands of naturally fierce elephants. At the time of their coming to blows they drank strong liquor and ran in a body trampling everything under their feet. No enemy could stand before them. The wives of kings as well as of soldiers accompanied their husbands to the battle-field. The Chalukyas had a curious but very exemplary way of punishing a cowardly general. When a general lost a battle, instead of punishing him corporally they made him wear women's clothes.

The monarchs of the eleventh century were truly chivalrous in an eminent degree and, like the Celts of old, loved nothing so much as personal combat. If any one insult them they would risk their lives to wipe out that affront. We have two striking examples confirming their high sense of personal honour. When A'havamalla heard that Rajadhiraja, the Chola king, penetrated far into his dominions and slaughtered many of his subjects he exclaimed 'This is a dis-

grace to me,' rode on a single *mast* elephant and slew him with his own hand. Again, after the defeat at Kudal in the days of Virarajendra A'havamalla became troubled in mind, thought it much better to die than to live in disgrace and at once wrote an autograph letter challenging him to meet him once more at the same place on a day appointed for the purpose. One must read the autograph letter to be impressed with the depth of the bitter feeling experienced by its author at his defeat, which reflects his high sense of honour and chivalry, (though through circumstances far beyond his control the challenger himself was unable to meet the challenged). The standard of international morality was no less lofty. Whenever they had an injury to avenge they never failed to give warning to their enemy. The instance cited above is one in point. In battle they pursued the fugitives but never slew those who gave themselves up. Pillage or plunder for its own sake, slaughter of innocent women, children and Brahmans, taking girls to wife and destruction of castes were all considered to be heinous deviations from the canons of international understanding of the times and this is well echoed in the Hottur inscription of Satyasraya where his Chola contemporary Rajaraja the Great is said to have deviated from these conventions. The chivalrous A'havamalla mocks partly in disgust and partly in anger at the actions of Rajadhiraja when he heard that he had destroyed his towns and cities and had ruined his rivers. The office of herald and messenger was always held in high esteem, e.g., the messenger of Virarajendra was treated with due courtesy by Vikramaditya though sent by his bitterest foe. Bilhana tells us that Vikramaditya took possession of everything in Kanchi except temples and flags, from which it could be inferred that these were exempt from seizure. Deservedly therefore did the Chola that burnt the Jain temples in Beluvola earn the epithet 'wicked' in the inscription at Aunigere that records the atrocious deed. There is not a single instance, either in their own or in their enemies' records, in which the reproach of the non-observance of international morals could be laid at the doors of Chalukya sovereigns.

The empire was divided for the purpose of administration into a number of *rashtras*

corresponding to the *mandalas* of the Cholas and to our own presidencies or provinces. Each *rashtra* was again split up into a large number of *vishayas*, equivalent to the Chola *nadus* and to our districts or taluks. Each *vishaya* was further sub-divided into a large number of *gramams* or villages. The heads of these various divisions were known respectively as *rashtrapati*, *vishayapati* and *gramakutuk*. Besides these there is mention of *ayuktaka* and *niyuktaka* whose functions are not clear. The head of a *rashtra* was invariably a *mahadandanayaka*, *mahamandalesvara*, the chief of a *vishaya* or *nadu* was known as *nalgavunda* and *nurgavunda* or merely *gavunda*, and sometimes as *manneya*. The head of the village was an *urode* or *uravunda*. The divisions of the empire were known by their numerical designations, e.g., Gangapadi 96,000, Banavase 12,000 and Nolambapadi 32,000. Smaller divisions called such and such a seventy or fifty occur frequently in inscriptions. It seems probable that these figures denote the number of villages each division was composed of. Whenever a place had to be located reference was made to the *nadu* or *vishaya* and *rashtra* of which it formed successively a part. Thus Ponnayadi is said to be an *agrahara* in Page 50, which lay in a sub-circle or group of 600 towns, which in turn formed a part of Tardavadi 1,000 or *vishaya*: Halebid was a village in Kunda *vishaya* or *nadu*, part of the district of Gangapadi 96,000 *Khampana*.

The machinery of the central government consisted of a number of departments, each with an officer at its head. The assembly of *mahapradans* or the council of ministers certainly included these heads of departments. The division into departments was not very rigid and it is not unusual for the head of one department to hold some minor or miscellaneous offices in connection with some other department. Thus Rupabhatayya, the great minister and treasurer, was also the superintendent of the guards of female departments, general superintendent, and *dandanayaka* in charge of *vaddaravula* and 18 *agharas*. Therefore there seems to have been the combination of very many functions in spite of a general division of duties. The chief departments of the State were the army, justice, public works and the treasury. To look after the military affairs there was,

as was already noted, an officer for peace and war (*Samdhivigrahin*). Justice was administered in accordance with the canons laid down in the *Mitakshara* of Vijnanesvara. We hear of a superintending engineer (*Sutradharitanakki*) in charge of public works. The most important department was, of course, the treasury and a well-replenished treasury was considered to be one of the seven requisite *angas* (conditions) of a well-ordered State. There were several ways of filling the treasury. The monarch of the 11th century realised a part of his revenue from *mameya* or seigniorage and from benevolences of free gifts. It was on land, however, that the lion's share of taxation fell. The adjustment and mode of realising the land revenue was the chief function of the civil government. There is reference in inscriptions to various kinds of lands—arable land, garden land, crop land, *guddejanya*, etc. The lands were divided into various classes according to their fertility and there seems to have been some fixed proportion in which the lands of different qualities were taxed. For watered lands of the best quality or wet lands with black soil the rate was higher than in other cases. The taxation varied according to the fertility of the soil and the amount of the crop realised. The lands free from rent were known as *umbali* lands. Besides the rent on lands, taxes were levied on houses, on marriage Pandals and even on the looking-glasses of dancing girls. There is mention of a tax named *kodena*, which perhaps was a sort of profession-tax on umbrella makers. As the administrator and sole proprietor of the whole realm the sovereign had rights to treasure-trove, underground stores, water-courses, stone-quarries, grain, gold, etc. A large portion of the annual revenue was realised from customs duties. The merchants of the time plied a busy trade and held markets and fairs to facilitate buying and selling. They trafficked not only in the necessities of life but also in rare and luxurious commodities. On account of this large volume of trade of which there is unmistakable evidence in inscriptions the excise and transit duties always formed a highly profitable and lucrative source of the Crown's income, next only in importance and amount to the land revenue. There were two classes of customs. The heavy customs on important articles of

trade were known as the *hejjunka* or *perjjunka*. The duties on miscellaneous articles in which the transactions were small were known as the *kirukulasunka* and the transport duties on imports and exports, especially on arecanut, betel, etc. were termed *bilkode*. There was a host of officials in charge of these various customs. Over and above them there were several managers of customs—*Sunkadhikarav*, *Sunkaman kaikundu nedeva*—and an accountant of the heavy customs (*Perjjunkada Kanikara*). The excise appears to have been farmed out or managed by an agent appointed by the Government. To look after the revenues accruing from sources other than customs there was a considerable number of revenue officials, *karanas* (karnams), *vadda-byahavaris* (senior merchants) in charge of *vadda-ravula* (principal taxes) and a chief of *karanas* (*Pramukha-karanum*). Over and above all these there was a chief treasurer (*Bhanddre*) in charge of all the receipts and expenditure. The annual expenditure always as a rule fell short of the income. A surplus or reserve was kept up year after year for emergent occasions such as war, drought, famine or pestilence or for expensive schemes of public welfare. Out of such surpluses accumulated for years, anicuts were thrown over rivers to prevent water from wastefully flowing into the sea; watersheds (*prapas*) were erected for wearied travellers; tanks were dug; large trunk-roads enabling big cars (*margali*) to move on and connecting the richer and poorer parts of the country for the advantage of the latter, medical dispensaries for the promotion of *dharma*, and *satrams* or hostels (*patasala*) for students (*brahmacharis*) were also put up.

The unit of the body politic and the basis of administration at all times was the Village Twelve, consisting of the headman, variously known as *manigar*, *patel* or *gauda*, the *karnam* or *shanhog* (the accountant), the *nigranti* to distribute water proportionally to the fields, the *talari*, the *toti*, the *jotishya* (astrologer) to predict auspicious or inauspicious times for sowing, ploughing, reaping, etc., the smith, the carpenter, the potter, the harber, the washerman and the village schoolmaster. The harber, washerman or potter was not paid by the times or number but each one's livelihood was secured to him in the form of a certain amount of paddy from

each household. The compensation for his labour was not in money but in allotments of land from the common stock in some proportion. The village land was divided into three classes—arable, meadow and waste. The land that was not under cultivation was known as waste. If necessity should arise it could be brought under cultivation by any one on an application to the king who would grant the permission on payment of a nominal fee. The meadow was the common pasture for the cattle of the village. Each family had a portion of the arable land to itself according to its numbers. Mostly each occupant tilled his own land. The method of tillage was intensive rather than extensive except in the case of hill tribes. The principle of rotation of crops was not unknown and the land was allowed to lie fallow once in a few years. Each man's holding consisted of a large number of small scattered acre or half-acre strips. These strips of land had names of their own, e.g., *doddandamanyu*, *goggalemanyu*, etc. The strips of each were separated from those of his neighbour only by balks of unploughed turf, as is the practice even to this day. It was an 'open field' system and cattle were allowed to roam over after harvest was gathered in. 'The boundaries of each man's landed property were carefully maintained with as much jealousy and rancour as the frontiers of most potent kingdoms.' As Sir Henry Maine has observed, 'the village community of India exhibits resemblances to the Teutonic township which are much too strong and numerous to be accidental.' Justice was administered in the village by means of a *panchayat* (a body of five honest folks) named by the parties in dispute and presided over by the village head who was at once the judge and commander of his village. India in the eleventh century knew not litigation nor the long train of lawyers. The inhabitants gave themselves no trouble about the breaking up and division of kingdoms and never looked beyond their own village. 'The interior constitution of each village remained unchanged; no revolutions affected it no conquests reached it. Conquests, usurpations or revolutions considered as such had absolutely no influence on its condition.' The whole frame of the interior management of the village remained unalterably the same. Every village was a kind

of republic and India was nothing but a series of such republics. Thus the government though centralised and absolute at the top was broad-based on pure democratic principles, justifying the worn-out maxim that 'it is democracy that is ancient and despotism that is new.'

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamigal at Kumbakonam.)

Now, coming to the internal Dharmas laid down for the followers of the three Varnas, it may be stated at the outset that each Varna has to pass through various *Samskaras* intended for the purification of the mind (*Chitta-Suddhi*), and that the *Adhikara* or *Capacity* for these is what distinguishes the three Varnas from the fourth or the Sudra Varna. These *Samskaras* or self-purificatory rites are generally set down as forty. Of these *Garbhadana* or the rite intended for the purification of the *Jiva*, while it is yet in the womb of the mother, in order to secure its spiritual advancement after its birth, is the first and prime *Samskara*. This is done by means of Mantras and connected rites. *Pumsavana*, *Seemanta-Unnayana*, *Jatakarma* at the birth of the child, *Namakarana*, and *Annaprasana* come in order of time. The next or the seventh *Samskara*, known as *Chaula*, takes place in the third year of the child. This is a rite which has great significance and is based on a specific principle in the structure of Varna-Asrama-Dharma. Very careful and specific injunctions are laid down for the *Samskara*, for it is the fundamental principle of Varna-Asrama-Dharma that *Shrira-Achara*, or *Bahya-Achara* or the external mode of living, is very important and has great spiritual significance. The rule, for instance, that the followers of Three Rishis should have Three *Sikhas* and that the followers of Five Rishis should wear Five *Sikhas* until Upanayana, is very useful, as it leads to an immediate distinction between the two classes of people. In the matter of *Shrira-Achara*, the three most important to observe are *Sikha* (the hair), *Pundra* (the mark on the forehead) and *Sutra* (the leading Rishi in matters of ceremonies). In these three matters, as well as in our *Samayachara*, we should follow the

lead of the elders and their example, because the injunctions in the Shastras may be varied or the Shastras may be silent on some points. To give a sure guidance to the followers of Varna-Asrama-Dharma in these matters, the authority and example of the elders in society is fixed upon as final and binding. If this lead is not followed, says the Shashtra, he becomes a fallen man—a *Patita*. To those that say that internal Dharma or the Dharma of the mind is more important than external Dharma or *Bahya-Achara* or purity, the answer is that the Hindu doctrine is just the reverse. The Shastras say that a man may follow any of the *Shad-Darsanas* for the satisfaction of his enquiring Soul or *Atman*, but by his *Bahya-Achara*, he must show to what section of the community he belongs, by his *Sikha* and *Pundra*. It is held also that *Bahya-Achara* is very essential for the purification of the mind and the preparation of the body for the study of the Vedanta and for the spiritual progress of the *Atman*, through the prescribed *Samskaras*. Those who argue that external *Achara* has nothing to do with internal purity forget the close interaction between body and spirit. When in very ordinary experience of life, we see that the mood of one, say, the mood which produces laughter or anger for instance, produces a like response in the mind of another, who is opposite, and causes a similar mood or similar expression in him, can we not see at once the connection that exists between the mind and the body? Similarly, the external *Achara*, which, as it were, places the body in a certain condition considered to be most fitted for its spiritual training internally, is found to be quite an essential condition for internal purity. The argument that mental purity does not require or make essential the purity and the preparation of the body for spiritual training is quite opposed to reason as well as experience. *Samskara* known as *Chaula*, done in accordance with the Shastras, is thus an essential stage in the advancement of a child born within the fold of Varna-Asrama-Dharma.

The next great *Samskara*, perhaps the greatest, for one born in the fold of Varna-Asrama-Dharma, of the three Varnas,—Brahma, Kshatriya and Vaisya—is *Upanayana*, or the taking of the child to the Preacher of the Word, the Initiator of the child in the *Gayatri*, the *Mantra*, which is

the first and the foremost of all Mantras.

Every Mantra that is uttered by a follower of Varna-Asrama-Dharma, has a power or *Sakti* of its own. Every Mantra uttered at the proper time and in the proper way has a power of its own to achieve the results that have been set forth against them by those who have known the Truth and realised the power of the Mantras. The sound is first in origin and the meaning follows the sound. The purpose of every *Sastra* is distinct and is based on the arrangement of sounds in a particular way. In the *Sangeeta Sastra*, for example, one Raga known as the *Amrita Varshini Raga* is known to have the power of producing rain, when sung properly at the proper time. It is within human experience that two musical instruments placed in the same *Struti* produce the same sound, when only one of the two is played upon by the musician. Similarly, a similarity in the adjustment of the vibration of sounds at two distant centres, has the power of simultaneous communication of an idea at both the places, as for instance, in wireless telegraphy. Various similar experiments and experiences of men go to show conclusively that sound has great power, when uttered at the proper time and in the proper way.

(To be continued.)

Dharma—V.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Let us now listen to what each school of thought, mentioned last time, has to say in regard to the principles which makes a *Pramana* admissible as being *valid*. First comes a section of "Sat-karya Vada" school which maintains as follows:—"It is true that "Bodhakatva" or "the ability to impart knowledge" must be the *criterion* on which a *Pramana* must be made to rest; but at the same time we contend that that alone is not sufficient, for both "Validity" as well as "Invalidity" become known of themselves or *svat:* as it is called. How? Because it is a law of Nature that all things derive their powers inherently from Nature. A cork floats on water because it is lighter than water. But why should the cork be so light? The answer will be "because it is its nature". No human effort will, or is known to have, ever been able to make it as heavy

as a "stone" or "Lead". This is what the Mimamsakas mean when they say "स्वयमत-दात्मनो देवैरपि तादात्म्यापत्तः कर्तुमशक्यत्वात्" According, therefore to this principle it must be admitted that knowledge imparted to us by any *Pramana* must be both *Valid* as well as *Invalid*. For according to the law enunciated above a knowledge cannot be afterwards made *Valid* if it were *Invalid* before and *vice versa*. Hence concludes triumphantly the first school thus:—सर्वकारणानां स्वकार्यशक्तः स्वाभाविकत्वात् उभयमपि ज्ञानस्य स्वरसादवगम्यते" इति which means "Every Cause has by nature derived its power of producing or creating an *Effect*. Hence ज्ञान or knowledge also must be presumed to have the power of becoming both as well." The other school which was till now patiently bearing all this could no longer contain itself and retorts thus:—"It is absurd to hold that knowledge exhibits simultaneously both validity and *invalidity* in regard to its own existence." The existence, for example, of a tree in front of us is brought to our knowledge by the eyes falling on it and carrying the impressions thus created to the brain which sensation makes us know that there is a tree before us. But the knowledge imparted thus by Perception cannot become both *valid* as well as *invalid*. For what is *Pramanya* or validity? It is the reverse of *Apramanya* or invalidity. Then how can a knowledge become one thing and at the same time become the reverse of it. Says Parthasarathi:—"न हि ज्ञानं स्वविषयस्य तथात्वं भवत्यत्वं न युगपच्छक्योति वेदयितुं; विरोधात् ॥" To this the first school replies "we do not hold that every *Pramana* becomes *Valid* and *Invalid* at the same time; what we mean is that certain knowledge becomes of itself *Pramana* at the outset while others become similarly *अप्रमाण*". In reply to this it is contended that it cannot be so, for there is no other instrument with which we can test which knowledge is *Valid* at the outset and which is not. We have been supplied only with the knowledge of a certain thing. What else is there to test whether it falls under the head of those that become *Pramana* at the outset or not. Hence it must be admitted that knowledge at the outset becomes neither *Pramana*, nor *Apramana*, but simply remains without any attributes or qualifications. It is only then that we can ascertain whether it is valid or not according as

the source is pure or contaminated. This view is expressed thus:—"अतो द्वयमपि स्व-स्वभावेनानिरूपितं कारणगुणदोषज्ञानाभ्यामवगम्यत इत्य-परे" The Buddhists now step forward and eloquently deny the statement that knowledge is without any attribute in the beginning. Say the Buddhists "एवं हि गुणदोषावधारणान् प्रागन्यतरेणाभ्याकारेण अर्थमनवगमयद्विज्ञानं निःस्वभावं स्यात् । तस्मादप्रामाण्यं स्वतः; प्रामाण्यं तु संवादज्ञानादिभिरिह्येतदेव युक्तम्" इति । The passage means:—This theory keeps knowledge without any qualifications before it is ascertained from an examination of the source and finding out whether the source is good or bad; That is to say knowledge becomes निःस्वभावः This cannot be maintained and hence it must be held that *Apramanya* becomes of itself known at first while *Pramanya* becomes known when the source is found to be good or when we get corroborative evidences." Let us try to understand this at some length. What the Buddhists mean is this: The real *criterion* for a thing to become *Valid* or *Pramana* is that the instruments with which we recognise the existence of a certain thing must be pure and free from all blemishes. Mere possession of knowledge alone is not sufficient, for such a knowledge we get even in dreams and if we are to hold that knowledge alone is enough to make a *Pramana* valid, we will be surely launched into the ridiculous position of having to accept the phantoms of a dream as real. स्वप्नज्ञानं or the knowledge we obtain in *Swapna* or *Dream* is as much a knowledge as that which we have when we are awake and as such must be accepted as giving us a real view of the thing. Hence it is sheer nonsense to maintain that knowledge alone, irrespective of the worth of its source, is a sufficient basis for a true *Pramana*. Moreover what is *Apramanya* or *Invalidity*? It is the mere negation of *Pramanya* or *Validity*. Hence it need not require an instrument or an agent to make it known. And what is negation? It means the non-existence *Pramanya*. In other words what we mean by *Pramanya* has not come into existence. Now for a thing to be perceptible whether it be to the eye or the mind, it must have form or shape which can be grasped, either by the eye or by the mind or by any other of the senses. Therefore it is we hold that *Pramanya* is वस्तु or that which can be

grasped while *Apramanya* is अवस्तु or that which cannot be grasped. It is well known that man grasps a certain thing only when there are the requisite instruments which help him in the process; Otherwise his mind is blank. Hence it is we say that *Apramanya* requires no proof to show its non-existence. In other words *Apramanya* becomes known of itself at the outset while *Pramanya* must be demonstrated with the help of proper instruments of knowledge. There is another reason why *Apramanya* must be held to be known of itself at the outset. It is well known that when an object such as an oyster or some such thing lies in front of us our eyes carry the impression through the sensory nerves to the seat of knowledge in the brain when we start and discern that there is the mother-of-pearl in front of us; but it is equally well known that these impressions make us mistake this mother-of-pearl for real silver. Hence it is absolutely necessary that we must first ascertain by a thorough examination of the sources of knowledge, that is, our eyes in the present case, whether what we see before us is the real mother-of-pearl or the unreal silver. For what guarantee is there that our eyes are not misleading. If, as you say, knowledge is a sufficient proof of the validity of *apramana*, then the knowledge that what is in front of you is silver must hold good; But what harm? No harm, only you will be the lord of the region of blissful ignorance. But, asks the Mimamsaka, what is your standard of a *Pramana*?

Two Hindu Plays.

(By P. R. KRISHNASWAMI, M.A.)

The Madras Secretariat Harikatha Party has laid the public of Kumbakonam under a debt of gratitude for its successful renderings on the stage of two of the most popular Hindu plays on the 23rd and 24th February. The motive of the Party was of the loftiest. The performances were in aid of the Ramakrishna Mission Students' Home in Madras. There can be nothing nobler and more truly patriotic than this kind of effort to advance the cause of education in this country. Men who wish to serve their motherland do not need to speak from housetops about patriotism. They do not even need to provoke enemies and persevere in hostilities towards

them. The cause of the motherland is sacred and as such cannot warrant for its means anything that is violent. The best part of a sacred service is in hard, quiet, persevering work. That the clerks and officers of a Government office could so well advance the cause of the Ramakrishna Mission Home for Students is a proof that genuine patriotism is not a monopoly of the politicians.

Apart from the laudable motive which prompted the staging of the plays, the choice and performance of the plays were highly commendable. The subjects "Nandanar," and "Paduka Pattabishekam" typify the Hindu religiosity which governs the Hindu stage as it governs every other aspect of Hindu life. But it will be foolish not to perceive the artistic possibilities of these stories on the stage. "Nandanar" as it is presented on the stage rather varies from the story as originally narrated. The path of his progress from his Pariah birth to being one of God's chosen devotees was beset with less of persecution than is represented on the modern Indian stage. The whole story of "Nandanar" shows a pitfall in the actual working of the system—the possible growth of narrow class feelings among the different members of the system. But the truth is that as far as God's favour is concerned, birth in any caste may equally qualify to win it. To every man the path of earthly Duty is fixed in his caste. There is just another Hindu drama where reflections on the principles of caste distinction are suggested. Harischandra is degraded to a chandala and holds his position in the cremation ground. Personally it is a mortal degradation to him, but Harischandra is not slow in striving to discharge in strictest correctness the duties of his new place. When Chandramati cannot pay the usual fee to the keeper of the cremation ground for her own dead child, Harischandra has enough nerves in him to slay her.

The story of the pariah of Adanoor illustrates vividly the sort of feudal old-world relations that existed between the Brahmins and the Pariahs, traditionally the highest and lowest in the caste system. The wide gulf between, and the untouchable "depre-

sed" state, we hear of at the present day cannot have been in the old world in which Nandan lived. The Brahmin owned the land and his pariah servants cultivated it for him. But the tie between the owner and the cultivator should have been one of secure friendliness, if not of affection. The interests of the pariah cultivator are the interests of the Brahmin owner and both of them could not prosper in the world without the keenest friendly concern for each other's welfare. The injury to this healthy solidarity in the caste system is of modern growth—due partly to the absorption of a reckless lawless competitive principle from the West and to hostile propaganda from quarters where the significance of the caste system was not correctly grasped. In the story of Nandanar the pariahs are repeatedly at the Brahmin's home. They complain of Nandan's unusual practices. In another place the Brahmin speaks of Nandan as indispensable in his fields and would even flatter him that his touch alone would transform the corn into the ripe gold of the harvest.

In the drama Nanda and his Brahmin master are pitted against each other, the one in continuous, meek, supplication while the other, baughty, and bigoted, scorns and despises his pretensions. And then God intervenes and performs a miracle. The harvest in the Brahmin's fields is ready long before any one could expect it. This was the only means for Nandan to get his master's permission to go to Chidambaram. The miracle amazes and delights him. The Brahmin is instantly converted by the divine act. He is filled with unspeakable remorse and begs for Nandan's pardon. But the meek Nandan can have harboured no spite against his master. He is on the other hand full of infinite gratitude to him who had been his protector from childhood. The Brahmin's remorse, the esteem and the affection which are aroused in him by the saintliness of Nanda, and the unassuming peaceful temper of Nanda, render the scene most touching.

(To be continued)

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price Annas 4 only.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Veni Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.]

THURSDAY APRIL 11, 1918.

[No. 25.]

The Hindu Message stands for

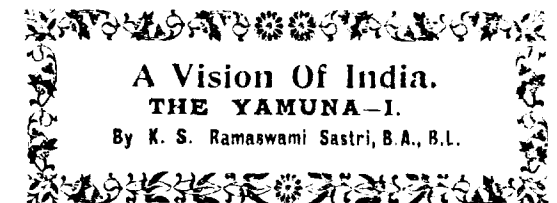
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O daughter of the golden Lord of day!
Wert thou divinely thus dark-tinted born
That during noon and night and eve and morn
The rain-cloud-bodied God might sport alway
Upon thy banks and charm life's cares away
And with sweet shower of grace the withering corn
Of Godward thoughts revive, and less forlorn
Our frail lives make by His Love's sovereign sway!
Thy dark-blue robes upon my vision shine,
Thine eyes like dark blue flowers with rapture fire
My pure worshipping heart. Thy dancing feet
With vocal beauty wake my soul supreme
And move in tune to songs which love inspire—
The sacred songs of God Gopala sweet.



The Hindu Message

THURSDAY EVENING 11, APRIL, 1918.

Mr. Tilak's Visit to Madras.

We have already expressed our opinion regarding the Indian deputations which have already gone to England at the present stage of the Indian movement for self-government. Now, one of the greatest and noblest figures in the present epoch of the life of the Indian people—Mr. Bal Gangadhar Tilak—has started at the head of another Indian deputation, and a very strong and influential one. In the visit with which he honoured Madras on the 30th and 31st March last, he explained the circumstances under which he has determined to lead this deputation, and why he thinks that it will succeed in winning Home Rule for India.

His reason for going is that "times have changed." He said in explanation:—"I was one of those who thought about 10 years ago that, by going out of India to plead the cause of India, so much cannot be done as by agitating in India." But "times have changed." How? Mr. Tilak further explains:—"Things which were seditious have ceased to be seditious. The Empire and the Parliament have learnt what the value of India is at present." And again:—"It has been found out now that, whatever be the appearance of bureaucratic administration, it carries under it the seeds of decay." "The Parliament and the British people know that, but for this bureaucratic administration during the last 100 or 120

years, they would have been in a position to command a much larger manpower than hitherto from India. So long as this fact is known, and so long as the importance of it is realised, it is time and opportunity to work for our right." Mr. Tilak also holds that "this is exactly the time when we should put forward our demand (for self-government), not in our own interests, but in the interests of the Empire."

We know well what sacrifices and sufferings Mr. Tilak has undergone in his public career, and his indomitable exertions and efforts to secure a higher political status for his native land and fellow-countrymen. When he thinks that "this is the best time to urge our claim" and that "it will be heard," he is entitled not only to be listened to with respect, but also to act according to his convictions.

At the same time Mr. Tilak does not think that the work here can slacken. He says:—"For success in our efforts we depend upon your sympathy and your support. So stick to what you have asked for till now. *Without that force behind us, it is impossible for us to do anything.*" This clearly shows the extreme absurdity and folly of those who think that our leaders and public men must all emigrate in a body immediately to England and stump that country without rest from a thousand platforms. We think that, if we commit this folly, we shall only cover ourselves with ridicule, disaster, and discomfiture. The English people will certainly give ear to our delegates, but it is certainly enough if Mr. Tilak and a few others of high status can go and obtain a hearing. The English people cannot be listening all the

hours of the day to all the men who may be prepared to go and to exercise their lungs in order to deafen the ears, if not to enlighten the understandings, of the audiences there. If our Indian representatives and speakers forget this fact, they will only court disappointment.

Mr. Tilak's view, however, is one which, in spite of the profound and unlimited respect we have always entertained and do entertain for him, we cannot altogether share. Though the ordinary political life of the British nation and Empire cannot altogether stop on account of the War, still the present year is on all sides regarded as one at which the War is bound to reach a critical stage. All the belligerent powers are feeling convinced that, before the close of 1918, the war would have been fought to a decisive conclusion and that peace must be concluded in 1919. Moreover, the Secretary of State's proposals for granting self-government have not yet been disclosed to us, and we ought, in our opinion, to wait till they are. On these grounds many are of opinion—and we too—that the present is not the time best suited for Indian deputations to take up the work of agitation in England. The favourable moment will be a little later on, and so we think—with all due deference to his great authority—that the departure of Mr. Tilak on his errand is, to some extent at least, premature. We shall, however, be glad if, in the result, we are proved to have been in the wrong. So, we shall wait and see what turn events take, and we may assure our readers that we shall not go into mourning, or indulge in any gnashing of teeth, if Mr. Tilak's deputations, or even others, prove successful and

events show that we have made a mistake in holding these views.

We now go on to examine certain views which Mr. Tilak expressed at Madras in regard to the nature and origin of his present deputation and mission. In the *first* place, he said:—"There is a certain call from Providence, from higher sources, and we cannot resist the temptation of responding to the call. I cannot resist." We regret we have to express our entire disapproval of this strange idea of Mr. Tilak's. If he is only making use of a rhetorical or oratorical device, we do not object, and we have no need to. But why this vain invocation of a supernatural sanction for a purely temporal purpose and for an ordinary prudential measure of civil and national import and importance, especially when it is impossible to prove it to the satisfaction of even credulous men who are inclined to believe in superstitious practices and sanctions. In the *second* place, "we are going," says Mr. Tilak, "on a mission of Dharma." This, again, is, in our view, to task human credulity in a way it cannot bear the strain. We have the most perfect and absolute faith in Dharma, as taught in our hoary and holy Vedas and Scriptures. We can boldly and unhesitatingly say that we do not find any sanction in our Dharma for this mission. And why? It is purely a mission for the realising of certain secular aims, and for the gaining of certain worldly ideals, which we have learned from the West, while our Dharma is associated entirely with spiritual and other-worldly gains with which modern democratic ideals and aspirations can have no possible connection.

In this connection, also, we cannot

but make a brief reference to the fact that Mr. Tilak has all his life been a doughty champion of India's time-honoured social ideals and usages against the attacks of all modern social reformers and revolutionists. It is difficult to explain why, in advancing years, he has resolved to abandon them. If he only seeks, by this strange and sudden departure from the accepted beliefs and settled convictions of a life-time, to gain self-government (or Home Rule) for India, we can understand his new course and policy, though we cannot follow him therein. We can certainly explain though we cannot sympathise with or share, the current or fashionable view that our social rules and ideals must be abandoned for European ones in order to achieve for India the machinery and methods of European democracy and the position of power, if not of predominance, which such achievement will secure to us within and without the Empire. But why take the name of Providence, and of Dharma in vain. For 50 years and more there has been a party of Indian reform or revolution which has sworn to destroy our immemorial institution of Dharma and that unique social system which has served for untold ages as its citadel of defence against unnumbered foes external and internal. Mr. Tilak's accession to that party is certainly a great source of strength to it. Those Hindus, however, who still believe in its spiritual efficacy and necessity need not take fright. Dharma—the ancient and sacred Dharma, not the strange and novel one of which we have seen Mr. Tilak talking about in Madras during his late visit,—is eternal, and cannot die. Those who still care to defend

the citadel of Dharma know well, like their ancestors of an immemorial past, that this Kali age of sin and sensuality will bring to them many trials and temptations. But they also know that the Supreme Vishnu is still the guardian of the eternal Dharma and will help them to tide over all crises and dangers. Nor need they entertain the fear, or suspicion, or anticipation that they will have no place or function in the achievement of the modern Indians' goal of, and aspiration after, self-government. Mr. Tilak himself has said that, if his own present deputation to England is to succeed, we must maintain the agitation in India. We who still are firm in our faith in the Holy Rishis and their eternal Dharma can also work here and heartily for the gaining of the cause of Indian self-government. No one need suppose that, because he does not stump the people of Great Britain on their own platforms, he cannot have the opportunity of advancing his country's cause at the present time and crisis of its history. Our work here is at least as important as that done in England. Mr. Tilak himself has said as much, and we shall all discharge that duty diligently, while at the same time we shall have the high and inestimable privilege of guarding the citadel of Dharma and transmitting it to our descendants even as we have received it from our honoured forbears and the holy sages of antiquity.

Burma's Interference with Newspaper Circulation.

We cannot but express our regret and surprise at the action taken by the late and the present chiefs of the

Burma Government in prohibiting the circulation of *The Hindu* and two other newspapers—the *New India* and the *Amrita Bazaar Patrika*—from entering that province and being read by its inhabitants. We are still more surprised that the Government of India should have allowed this arbitrary action to take place and become, by its continued silence, a consenting party to its perpetration. Our surprise is all the greater when we are told that the Burma Government's action has been taken under section 26 of the Post Office Act under which the Executive is empowered, on the occurrence of any public emergency or in the interest of public safety and tranquillity, to order that any postal article or class of articles may be intercepted or detained. What public emergency or danger to public safety has occurred to necessitate so unjust and arbitrary a measure we cannot understand. The utmost peace and tranquillity prevails everywhere throughout India, and in Burma too. It is only in Bengal that there has been an occasional recrudescence of anarchism, and Government has acknowledged that it is confined to a small number of mere youths who receive their inspiration from some quarter not yet known and traced. The Government of Bengal is, we believe, about to arrive—or has arrived—at some clue, and the Rowlatt Commission is sure to unmask its true origin and to advise the Government as to the further steps to be taken to put down the movement. Burma is avowedly free from disturbance of all kinds and certainly remains free from all suspicion of any touch or association with the evil of anarchism or, indeed, any other evil tendency calculated to disturb its present condition of placid calm.

Moreover, we cannot especially understand why *The Hindu* newspaper at least should incur the displeasure of the Burma Government. We have very little personal knowledge of the contents of the *New India* and the *Amrita Bazaar Patrika*. But we have read *The Hindu* regularly for more than 35 years past, like the rest of the Indian public in this Presidency. Especially since it has come under its present editorial direction, it has never swerved by a hair's breadth from the most honourable and well-established traditions of the best kind of journalism ever known even in its original home. Since Mr. Kasturi Ranga-iyangar took up its editorship, the reading public in this Presidency and elsewhere has learned to regard *The Hindu* not only as the most fearless exponent of public opinion on all matters relating to the public interest and welfare, but as always actuated by the noblest motives of justice and honour in its dealings both with the Government at large and with individual officials of all grades from the highest to the lowest. Since 1905, the career which *The Hindu* has run in its relations to its subscribers, the public and the Government has been absolutely above board, and such as to reflect the highest credit and honour both on its most worthy and honourable editor and on the public—especially the Hindu public—of this Presidency. It is passing strange that the Burma Government should have passed an order of exclusion on a paper which can boast of a career and principles which will bear comparison with those of the ablest and worthiest representatives of the freedom and

honour of the Press,—even such men as Delane, Greenwood, or “Honest John.”

Mr. Bernard Houghton, the author of that excellent little work on “Bureaucratic Government—A study in Indian Polity” writes at p. 114:—“If there is one fault which the Burman has, it is an excessive veneration for authority, a deference to officials as officials, and a distrust of his own initiative and judgment.” And again at p. 131:—“In nature the Burmese are docile, obedient to authority, and kindly, presenting an ideally plastic material to the hand of the bureaucratic power.” Mr. Houghton also points out how the bureaucratic government still continues to avail itself of the benefits and profits of “archaic” methods of taxation like “a capitation tax or poll tax on each adult male, with a double rate for those who had renounced single blessedness” (p. 141) and “*Thathameda*, literally a tax of ten Rupees per house.” Mr. Houghton goes on, in Chap. V of his work, to narrate the various measures by which the bureaucrat in power in Burma has established a government which he describes as follows:—“The way chosen has been the iron way of military force. For Burma, England still stands a menacing conquerer, armed to the teeth, not a torch-bearer of knowledge, a kindly guide to a higher civilisation.” (p. 157)

Is it because *The Hindu* and other papers are likely to point the way to a higher ideal of public and political life that the Government has placed them under its ban and prevented them from entering Burma? We cannot resist arriving at such a conclusion from the facts stated above. The Press in Europe is stated, by no less

a writer than Mr. W. S. Lilly, to be “the greatest de-ethicising force of the age.” Still, journals of all kinds from Europe and journals conducted by the representatives of the Press trained in all the known excellences of European journalism are allowed to enter Burma freely, and no harm is believed to have arisen, or expected to arise, out of them for the Burmese people. The editor of *The Hindu* and his assistants may not be men trained in the methods and merits of European journalism, but they are men who have imbibed the highest lessons of European history and literature and who are resolved to follow only the highest and purest models of public life and public virtue which are found scattered in the political and literary annals of Europe in general and of England in particular. We feel quite certain that the Burmese people will profit more by reading *The Hindu* and other Indian papers conducted on similar lines than any which are imported from elsewhere. Burma’s future must inevitably be influenced and moulded by the destiny and progress of India under British rule, and we think it is cruel and unjust to deprive the Burmese of the inspiration they can gain from the example of the people of India. But no such consideration will ever influence the bureaucracy which has chosen, as we have already seen, “the iron way of military force” in Burma. Mr. Bernard Houghton rightly asks:—“Will a bureaucracy ever learn that mechanical accuracy is not life, that a drilled automaton is no substitute for the life and spirit of a living organism.”

There is, besides, one special consideration which makes the prohibition of *The Hindu* newspaper from circulating in

Burma a special grievance and a cruel wrong to the people of this Presidency. The South Indian has always had a fascination for Burma and its people. Also, since its conquest by Lord Dufferin, the Tamil incursion into Burma has been taking place on an unprecedented and ever-increasing scale. The Tamilian goes all over India and even beyond its frontiers and he can always hold his own anywhere. This characteristic quality of free movement and easy adjustment to new environment has brought into Burma large numbers of South Indians who have made it practically their home, and many have made it even a hereditary settlement while continuing to maintain their racial and matrimonial connections with the old country from which they went. To all such people, newspapers from South India must be most welcome as bringing interesting and important information, and certainly nothing can be more ungracious and cruel than for the Government of Burma to deprive them of the newspapers of South India.

Notes and Comments.

The Rev. Underwood says:—“Our next criticism is that the doctrine of Karma is surely responsible for some at least of the pessimism of India. If a man’s place in life depends upon an infinite series of causes in his past lives, the effort to escape it is futile.” And again:—“India can hardly fail to be pessimistic, for karma is a road that leads nowhere.” This again shows that the Rev. Underwood knows little or nothing of the deeper aspects of the doctrine of Karma. Karma has a double aspect,—a binding aspect and an aspect of freedom. If right Karma is done *with* the desire of fruit, then it is called *Kamyu-karma* and has a binding effect.

But if it is done *without* the desire of fruit, then it is called *Nishkamyu-karma* and has no longer a binding effect. As the mental attitude is selfish or *un*-selfish, the desire and the activity resulting from it is binding or the reverse. In the former rebirth is unavoidable. But the latter leads us to the feet of the Guru who is the enlightener of the soul long awaited and results in securing to us the faith, love and knowledge which leads us (as seekers of the truth) to the “One only without a second,” which is the Supreme Self. There is really no pessimism in India, for the Hindus hold that birth as a man is indispensable as a means to the attainment of the bliss of the Supreme Being. Sri Sankaracharya says:—

दुर्लभं त्रयमेवैतत् देवानुग्रहेतुक्रम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

“Only these three things, which are conducive to the getting of God’s grace, are difficult to obtain,—viz., birth as a human being, the desire for the soul’s freedom, and the attaining of the company of a great sage.”

The Hindus hold that the world is a duality (*or deandva*)—i.e., it consists of both good and evil, and so we are not pessimists. We also regard the world as evil in a particular point of view,—i.e., when we compare it with the bliss of the heaven of liberation which we call Mukti,—i.e., only in a relative sense. The Hindus hold that life is given to man for the supreme attainment of such heavenly bliss through Love and Knowledge. Hence, the Hindus are in truth optimists, though our Gurus usually dwell on the relative aspect of life above mentioned in order to stimulate the individual to sustained effort for the securing of the bliss of heavenly freedom which is life’s goal.

The Rev. Underwood writes as follows:—“Christianity leaves a place for man’s remorse and penitential tears.....If a man repents for his evil doings and genuinely desires to live a new and better life, then the divine forgiveness will be extended to him expunging the guilt of his

past sin, and the divine grace will flow out to help him in his conflict with evil desires, assuring him of victory. But in the doctrine of Karma there is no room for any such teaching. Karma is a great machine which grinds out results as surely and certainly as the sun will rise to-morrow. Man is in the grip of that machine, and however passionately he may cry out to it for forgiveness, it will not hear." Here, Mr. Underwood shows in the most thorough-going manner, how ignorant he is of the real import of the doctrine of Karma. For, the above passage quoted from his lecture contains, though he does not know it, the refutation of his misunderstanding of the doctrine. Hinduism, no doubt, holds that good Karma is needed to wipe out the sin of bad Karma. "प्रायेण पापमपनुदति." But this is not different from the doctrine that repentance—i.e., throwing one's self on God's grace—is enough to expunge the guilt of past sin. For repentance is the good Karma required to get rid of sin,—in this case. The doctrine of repentance is also a characteristic Hindu doctrine, and is no monopoly of Christianity. In fact, it is taught in the Bhagavad-Gita as the culminating point of Sri Krishna's teaching. Gita, XVIII, 66 says:—

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

"Abandoning all prescribed (purificatory) Karmas, rely on me as thy sole refuge; I shall release you from all sin; do not grieve."

The doctrine of forgiveness through divine grace following on repentance and true faith in the Bhagavan is here fully enunciated, and it is perfectly consistent with—and is indeed, as shown above, an aspect of—the doctrine of Karma.

Mr. Underwood offers another criticism of the Karma doctrine which once more shows how ignorant he is of the Hindu religion. He says:—"Logically there is no room in the doctrine for social service and the exercise of philanthropy. If, for example, the lot of the outcaste is due to

the working out of his Karma, if it is due to his sin in former births, it is sheer interference with the operation of Karma to try to alleviate his suffering and to relieve his lot." To a missionary like the Rev. Underwood who knows precious little of Hinduism, this might seem a crushing attack on our religion. But a little deeper acquaintance will show how shallow it is and remove Mr. Underwood's difficulty. Let him not be always thinking of the sufferer. Let those who are sinners—and all are sinners until they have wiped out their sins—think of themselves, first and foremost. In order to get rid of sin, they must do good Karma, and it is good Karma to do service which will relieve other's suffering. So "the doctrine of social service and the exercise of philanthropy" is part and parcel of the doctrine of Karma.

The Hindu doctrine on this subject is identical with what has recently been taught by Principal L. P. Jacks in "Land and Water." "The most effectual way of doing good to others is to mind your own business—the most effectual, but the least showy, for there is nothing in it to indicate to the passers-by that you are a philanthropist. One often wonders what the world would be like at the present moment if civilisation had been grounded from the first on the law of 'mind your own business' with less said about doing good to others. I cannot but believe that we should be living in a far better world. There would be less idleness, less inefficiency, less ugliness, less dirt, less shoddy, and above all less humbug,—less, in short, of everything which darkens the future of the earth." Another writer says:—"For every one to fulfil perfectly his own part is to render excellent social service." Herbert Spencer, too, hopes for the complete reconciliation of egoism and altruism.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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Olla Podrida.

In the issue of the *Madras Mail* dated 3rd April 1918 there is an extract from the *Manchester Guardian* dealing with multi-millionaires in England and America. Each of these two countries seems to be greater than the other in the number of its multi-millionaires, and the penury limit stands at a figure that takes our breath away. How was all this money made? Perhaps it is a case of the infinite self-productivity of their wealth. But history whispers something else. Is its whisper true?

So Canada has become dry by a single legislative act. Liquor has ceased to be. Russia also became suddenly dry though it is now improving after the Bolshevik triumph. England and France are now in a state of partial dryness. So the law of conservation of intoxication requires that some other countries should be very wet. I am firmly convinced that this is the law of nature that has brought about the Indian Excise policy. I do not know about all the political springs of our social phenomena but I am fairly sure of this.

Mr. Wacha said of Mr. Gokhale that he was a self-educated post graduate. It is this quality of tenacious resolve born of deep study and mature reflection that is the secret of individual and national greatness. Yet how absent it is at the present moment in this country!!!

By the bye, did you read about the new tiger hunt described in the *Hindu* on 1st April 1918. Why did the description appear on the All Fools Day? Tigers were hunted with clubs and were patted on the nose with canes. We learn that many of the hunters were sent by the ungrateful animals to the place where hunters cease from troubling and the hunted are at rest. The *Madras Times* seems to think that such hunts develop pluck. So there is a soul of goodness even in the Arms Act, is it not?

So we are getting into the N. E. W. (National Education Week, not anything

new). The N. E. W. is proclaimed to be something very new but as usual one man does the work and another takes the credit. I have already stated that what we want is a system of education that will supplement, but not supplant, what we have. A few branches of technical education and a few industries started side by side with the training in such technological institutes—that is the humble ideal that many of us have as we want something practical to be done in this unhappy land where we have speeches *ad libitum*, but little or no practical effort. But the new gods of the new S. P. N. E. turn up their noses at this and say that they are going to banish clerks and create multi-millionaires by a wave of their magic wands. I wish that the collections are made provided that they are not handed over till a clear and feasible programme is available and our own men will take up the programme.

But who cares for all this when we are going to have the rapture of living during the Dedication Sunday? "Bliss is it in that dawn to be alive, and to be young is very heaven." Ornaments are pouring in drawn by an invisible magnet which operates only on silver and gold. Then there are lucky bags, variety entertainments, fancy bazaars, meetings and orations without number, and unlimited praise—mostly from a safe quarter viz the self of the person praised—etc. etc. But we must have a clear vision as to the real needs of India and should not act precipitately and hand over the collections in haste and then repent at leisure.

Let us not forget that India will live even after the N. E. W.

SCRUTATOR.

Hindu Society.

Under Vikramaditya VI, the Chalukyan (1031–1126)

(BY A. V. VENKATARAMA Aiyar, M.A.)

D.—Geographical.

The soil of the Kuntala country was rich and produced plenty of grain. The climate was warm even in the *sarat* season (October–November). Rice (*sali*) was the crop that

has asserted itself and forced the Government of India to concede to it the privilege of forming a province of its own and separating itself from the dominating and self-assertive Bengalee people. Of course there is a commonness in the religious consciousness and civilisation which makes one part of India more or less like another,—though even here it has been claimed that there is such a thing as a specifically distinctive Maharatta religion, or the Sikh cult of the Panjab, or the Bengalee Vaishnavism of Chaitanya. Distinctiveness of national sentiment in politics or religion, however, is not incompatible with a common civilisation, as shown by the history of the movement of nationality in Europe during the last century. The growth of national aspiration in various parts of the Indian continent can only find satisfaction in the foundation or strengthening of separate provincial governments with ample powers of providing for their own separate needs and growth, while maintaining them in federal association and alliance with the supreme central power vested in the Government of India.

The New Cult of Dis-obedience.

An Indian writer in the *Commonweal* of October 19, 1917 indulges in a violent denunciation of what he calls the "Cult of obedience" in India and writes glowingly and eloquently of the present change in the Indian temper. He says:—"The old-time habit of unreasoning submission has given place to the spirit of critical search and enquiry. Institutions and observances, social or political, are not deemed to be time-honoured and

therefore unimpeachable. They are now to be tested and justified by their necessary or beneficial functions. Priestcraft in religion and repression in politics belong to the irrevocable past." This writer evidently misunderstands the entire import of Dharma. Dharma and Brahman sum up the two great ideals of India. Brahman is the *eternal* goal, and Dharma is the *eternal* path to its attainment. They are never proclaimed as conclusions reached by the processes of ratiocination or of adjustment to the social and political exigencies of the Community. They are not dependent for their validity on the will of a worldly sovereign, whether an autocratic king or a parliament possessing supreme legislative and controlling powers. Dharma is not law in the modern sense of that word. Every system of law, mediæval or modern is in a constant state of flux and reflux in response to the varying conditions of society. Law adjusts itself to social conditions and needs, but in India society has to adjust itself to Dharma as an ideal. For, it is the means to the attainment of the eternal goal of deliverance from the bondage of *samsara*,—of God-realisation and self-realisation. No "critical search and inquiry" is possible, or can prove of avail for the discovery of Dharma; No utilitarian tests or standards are applicable to it. What reasoning can do is to reconcile any seeming conflict between the rules of Dharma proclaimed by different Rishis, and to declare their exact import in their application to the exigencies of life. As belonging to the divine order of the world, they require no "justification"; and any "impeachment" of them can only proceed from persons

who are ignorant of their meaning and value. Moreover, it must be clear to all who have followed us so far that Dharma can never have its origin in "priestcraft." The priest in India has in his ministrations simply to follow the injunctions of the Sastras. Our priests—or Purohits—have very humble duties to perform, and hence receive only a very poor remuneration. The Hindu householder has to perform all Vedic rituals himself, and the priest only helps him with his special knowledge of the formulas and processes laid down in the authorities. Hence, to refuse obedience to the Sastraic precepts can only be interpreted as meaning that the end or goal they proclaim is not one which is acceptable to us. Similarly, to render them faithful homage and comply with their requirements can never be interpreted as unworthy of men who have "a healthy craving for improvement," or "as detrimental to initiative and independence in any sphere of human activity." If the modern Hindu wants to be "left free to err" in matters of Dharma, he is thereby only left free to miss the goal of life, viz., self-realisation and God-realisation.

Mr. Montagu's Visit.

Lord Curzon is said to have declared in the House of Lords that "Mr. Montagu was going out on the understanding that he would make no speech at all" and that "there would be neither action nor speech" by him while here. In cases like this, speech is itself action. So he would not speak, and could not, without consulting the British Cabinet and obtaining its final decision regarding the changes to be

inaugurated in India after the war. We think this is on the whole a wise decision, though this would doubtless deprive his visit of much of the interest which would temporarily attach to it owing to the excitement that would be caused everywhere if he spoke freely on all the views expressed before him. We are of opinion that, after he completes his programme of visits to various parts of India, the Viceroy should in consultation with him settle the programme of reform and announce it to the people of India.

Mr. V. P. Madhava Rao, our foremost statesman in all India to-day, said in his recent speech at Tanjore that Mr. Montagu has nowhere stated that "the present bureaucracy should be done away with and the character of the government changed." These are exactly the points on which the people of India have been agitating in congress for years, and now the Moslem League has joined it and made a similar demand for change. It seems to us clear that large changes are about to be introduced or else we should not see so much stir among the Anglo-Indian Community. The Indian leaders, therefore, must be ready with such a scheme as is workable and convince Mr. Montagu that it can be safely introduced.

The points to be chiefly attended to are two:—(1) the securing of a non-official majority in all Indian Councils; (2) the Council's control of the executive. Mr. V. P. Madhava Rao said at Tanjore:—"We are prepared to suggest checks and safeguards against any abuse of the powers granted to us." We have carefully scrutinised the correspondence columns of the leading newspapers, and find no suggestions regarding a working scheme of "checks and safeguards." Men are mainly

was raised and there was also the cultivation of sugar-cane which was as white as pure crystals. Banavase province was famous for areca-palms, (*kramukha*), *ketaki* flowers, cocoanuts and plantains. The North or Hindustan was famous for horses and the South for areca palms (*pugadrumas*): Kerala and the islands in its neighbourhood produced camphor; the Western coast or the Malaya hills abounded in cloves and spices. Saratha (?) was noted for saffron; Pundraka (?) produced sugar as fine as sea-sand; Kashmir was famous for vine-creepers and wine. It was from these countries that the chief commodities were imported into the Chalukya dominions. Not only was there good land communication between the various parts of India but there seems to have been a large amount of sea-borne trade. Bilhana tells us that he sailed in a ship to the south from Gurjara or Saurashtra (Guzerat). The oil for burning lamps was got from Persia.

E.—Economic.

Long before the 11th century the Dekkan had passed through the stage of pure barter and money already intervened as a medium of exchange. There were coins of all metals, gold, silver and copper. The chief gold coin was *nishka*. Gold and silver seem to have been used also as bullion, e.g., *gadyanas* of gold and silver weighing forty-eight *gunja-phalas*. 'Pon' was used in the sense of a *varahan*, and was also a gold coin or bullion though its value at the time is not certain. *Haga* or *paga*, *hana* or *pana* seem to be copper coins the exact values of which are difficult to determine. The Chalukya coins were not struck to the Southern scale of weights. They were curious cup-shaped pieces known as *padmatankas* or lotus-coins. The coin of Jagadekamalla published by Mr. Vincent A. Smith is concave and shallow and cup-shaped on the margin, with *Sri* written three times. They have the boar form on the obverse and the *padma* or *chakra* on the reverse. Considering the extent and long duration of the Chalukya power their coins are not numerous and one plate of Mr. Elliot contains the whole collected during twenty-five years. They are not on the whole historically so valuable as those of the Northern India.

Lands were measured by means of poles of varying lengths, such as *bherundagale*,

kachchavi, *maragundi*, etc. *Matta*, *mattar* or *gantimattar* and *kamma* denoted different lengths or areas of land. One *matta* was equal to hundred *kammus*. 'Kuli' denoted a certain measure of rice. *Kani* and *visa* were terms of weight.

We hear of looking-glasses, windows of red stone, houses with flags flying over them, houses for play (*krilagraha*), drinking-vessels (*cheshakas*), conches (*sankhas*), syringes for watering purposes (*karanthras*) and *mashi* (a liquid for writing orders, probably on paper). The mention of these domestic articles points in general to a high standard of life.

Much advance was made in mechanical skill and technical knowledge. There was a kind of pulley (*panthughatiyantira*)—an arrangement or contrivance for drawing water from wells. Toddy (*sura*) was drawn by means of pots attached to trees. The artisans could draw portraits on slabs with brushes. Looking glasses were silvered by pasting some powder. Lac was used inside gold and silver ornaments. There is mention of lenses (*suryopalas*). We hear of a slender instrument for boring pearls (*salaka*) an instrument for sharpening swords and a lapidary for cutting and polishing gems (*sanapalapattika*).

There seems to have been a large number of merchant-guilds (*srenyas*) or commercial corporations. We come across in inscriptions of grants made by the guild at Balligave. Besides the general body of the merchant-guild there seem to have existed side by side with it specialised bodies known as craft guilds. There is a record of two districts headed by the guild of *Dasas* at Balligave. A Shikarpur inscription notes that two sculptors set up an image of a god in order to clear some aspersion on their guild. Fifty cultivators headed by the *mcharis* are said to have given one ladeful of oil on the oil mills for the worship of some god. There is a reference to the guild of the *mummuri*. These instances lead us to infer that in those days there were such trade-guilds as those of sculptors, corn-dealers, oil-mongers, weavers, etc. During the days of Rashtrakuta supremacy in the 8th, 9th and 10th centuries mention is made of a guild of weavers of the Murumkeri of Puligere. Prior still, Dr. Bhandarkar has shown that very early in the Christian era

during the age of the *Satavahanas* or *Andhrabrittyas* there were such guilds in existence. These facts seem to point to a continuity of these institutions and to testify to the circumstance that India developed more or less on lines similar to the countries of Europe and that she was at one time of her history far ahead in commerce of even the most commercial countries of Europe of the same age. The foreman of a guild was in very many cases a *setti* (*sreshthin*—senior merchant). Besides the guilds which were merely commercial corporations we hear also of corporate bodies for administrative purposes—*nagaramahajanas* with a *pattamasavi* as their mayor. We hear of a grant by the five hundred *mahajanis* of Ayyavola. In another instance one Jnanasakti is said to have allotted into the hands of the four-hundred and twenty some lands the annual yield of which was to be utilised by the body for some religious purpose. Though details of their organisation are unfortunately not fully forthcoming at this distance of time yet this much seems certain that both guilds and administrative bodies received permanent deposits of money or land from private persons, paid interest on them from generation to generation and acted faithfully as their custodians and agents. The very fact that persons like Jnanasakti allotted money into their hands makes us infer that their organisation was complete and efficient and that their honesty and appropriation of the interest on the capital for the purposes for which the grant was made by the donor must have been above doubt or question. The guilds and town corporations seem to have enjoyed a large measure of autonomy or self-government in the internal administration of their own affairs without any vexatious interference on the part of the central government, for we hear of their calling upon the various sections of the people and commanding them to give on specified occasions certain specified dues on some specified articles. The mutual relations between the guilds and the town corporations are not very clear. The guilds were commercial in their aims and attended merely to the granting of fairs and markets, fixing the price of articles and examining their quality, whereas the town corporations were more concerned with the general administration of the locality. Though their functions seem separate and distinct yet

there was no hard and fast distinction between the two. We hear of *settis* (merchants) constituting the large assembly of the town and there is a reference to the guild of town citizens. We may surmise therefore that in most cases the functions of the two overlapped each other and that the same persons sat in both bodies to perform the different duties of administration and the direction of commerce, as was the case in Europe. 'Self-government by means of such bodies always formed an important factor of the political administration of the country.'

Persons engaged in trade seem to have acquired large fortunes. It is the *Settis* that built temples and constructed images. Their gifts were very costly. The wife of Hampasetti constructed an image of Tara-bhagavati. Setti Sangamvayya of Lokkigunde built another *vihara* of Taradevi. The ten *settis* of Dambal carved out a *vihara* of Buddha. The *rodha byavahari* Marosetti made another grant.

Only one inscription at Davanagere dated 1060 A.D. gives us a clue as to the general rate of interest that was prevalent in the 11th century. Therein four *gadyanas* are said to have yielded an interest of *haga per mensem*. By a look at the old mathematical tables and after a slight calculation the rate of interest *per annum* is found to be nearly 8 per cent. Apparently the rate of interest does not seem to have been so high as in modern times. 'If the rate of interest depends on the degree of security and bears an inverse ratio to the efficiency of government it would appear that the country was well-governed notwithstanding political revolutions. To this result the efficient local organisation spoken of above (the Village Twelve and the guilds and town corporations) which no changes of dynasties ever affected, must no doubt have contributed in a large measure.'

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

It is to produce that *Sakti* and to give the *Atman* the power of response to the spiritual power innate in the *Atman*, that the child is initiated in the *Mahantantira* at the age of seven, or even at the age of five in the case

of exceptionally spiritual children. The child then obtains its second birth from the Guru and it is taken to its Guru for spiritual training in the knowledge and the realisation of the sound, in which it gets its initiation from the *Sat Guru*. The little child thus initiated is known as the *Brahmachari* or the walker on the path of Brahman. The *Brahmachari* represents the first *Asrama* of the *Brahma*, the *Kshatriya* and the *Vaisya Varnas*. The *Brahmachari* with the badges of his *Asrama*, the *Danda*, the *Munji*, and the *Ajina*, doing service to the *Guru* at the *Gurukula* or the *House of the Guru*, following a rigorous and systematic life, ever under the affectionate care and the unyielding and strong-willed command of the *Guru*, strictly celibate in life and closely controlling all the senses of the body under the guidance of the *Acharya*, undergoes the long course of training, which is to prepare him for the *Dharma* of the *Grihastha* or the Householder, at the end of his *Brahmacharya Asrama*. The ideal laid down for the regulation of the *Brahmachari's* life is so grand and all-perfect that the term *Brahmacharya* is used to denote such strong-willed purity of life in all other *Asramas*, the *Grihastha*, the *Vanaprastha* and the *Sannyasa*.

The course of instruction for the *Brahmachari* extends over a period of twelve years under ordinary circumstances, but it is extended or curtailed, in accordance with the capacity of the *Sishya*, the complete course of education running over thirty-six years at the maximum. The year is divided into two terms, the first term commencing on the Pournami day in the month of *Sravana*, during which the *Vedas* are to be studied, and the second term beginning with the Pournami in the month of *Pushya*, in which the *Veda-Angas* are to be studied. These are the main divisions made in the year. The whole course of instruction to be gone through by a *Brahmachari* during his *Gurukula-Vasa* includes the fourteen *Vidyas*, (*Chatur-Dasa-Vidya*), namely, the *Four Vedas* (1 to 4), the *Ayur Veda*, the *Dhanur Veda*, the *Gandharva Veda* and the *Artha Sastra* (medicine, archery, music, and the science of wealth being included in the term "*Vedas*"); the *Six Veda-Angas* (5 to 10), called the *Shad-angas*. (*Siksha*, *Vyakarana*, *Chandas*, *Nirukta*, *Jyotisha* and *Kalpa Sutra*); (11) *Nyaya* through the *Shad-Darsana*; (12) the *Purva Mimamsa*—the logical enquiry into

the *Karma Kanda*; (13) the *Uttara Mimamsa*—similar enquiry into the *Gnana Kanda*; and (14) *Dharma Sastra* (including the eighteen *Puranas*, the *Upa-Puranas*, the eighteen *Smritis*, *Itihasas*, &c.). The daily duties of a *Brahmachari* are (1) *Sandhyavandana*, (2) *Agnikarya*, (3) *Brahma Yagna*, (4) *Bhiksha*.

When a *Brahmachari* has gone through his full course or as much of it as is given to him by his *Guru*, in accordance with his capacity and the time at his disposal, the *Brahmachari*, unless he chooses to stay away in the *Gurukula*, as *Naishthika Brahmachari*, devoting all his life to service to the *Guru* and to study, he passes through the next *Samskara*, known as *Samavartana* or the completion of his educational course and also the *Samskaras* of *Prajapatya*, *Saunhya*, *Agneya*, and *Vaisvadeva Vratas* known as the four *Veda-Vratas*, through his *Acharya*, and then, at the bidding of the *Guru* and with his blessing enters the second *asrama*, known as the *Grihastha Asrama* or the life of the Householder in popular language. Before this *Asrama* is taken up, it is open to the *Brahmachari*, if in the opinion of his *Guru* his learning of the *Vedanta* is such as to make him fit for the fourth or the highest *Asrama* or *Sannyasa*, and if his *Vairagya* is truly such as leads him naturally to that *Asrama*, he may pass straight on to the *Sannyasa Asrama*, with the full consciousness that the least failing in the *Dharma* of that *Asrama* makes him a *Patita* for ever, as he cannot thereafter give up that *Asrama* in favour of that of the *Grihastha*, for in the true following of *Varna-Asrama-Dharma*, there is only a going-forward, and a going-backward means a fall to the lowest regions.

This, the second or the *Grihastha Asrama*, is held to be the most valuable of all the *Asramas* and a sacred trust, as it were, in the hands of the followers of that *Asrama*. For it is the *Grihastha* that leads a life of his own in society and it is to his *Dharma* and to the *Dharma* of his *Dharmapatni*, that both the *Brahmachari* and the *Sannyasi* look for their very sustenance. The *Brahmachari* has to beg for his food and the *Sannyasin* has to be fed only by the *Grihastha*. If the *Grihastha* is in the least impure or leads a life opposed to *Dharma*, then he not only destroys his own *Asrama* but destroys also the other two great *Asramas*. This must be realised by a *Grihastha*, every moment of his

life, if he should deserve his place in *Varna-Asrama-Dharma*. The fire, the great god *Agni*, the protector of all humanity, the kind and ever-working intermediary between the gods and the human beings, tended and kept powerful by the *Brahmachari*, and brought into the house by him at his *Vivaha* and handed over to the keeping and tending of his consort, called his *Sahadharmacharini* or "the conductor of *dharma* with her lord" is the sole means through which the *Grihastha* has to make his life useful to this world and all the other worlds created by *Narayana*. To the girls, according to *Varna-Asrama-Dharma*, marriage at the age of seven corresponds to the *Upanayana-Samskara* for the boys at seven. Most of the social problems to-day existing and often imagined to exist will cease to exist, if our *Brahmacharya Asrama* is perfectly regulated and if marriages are performed in accordance with the injunctions of the *Shastras* and in accordance with the practices of our own elders even two or three decades back. New ideas may catch for a time, but they cannot live. To the true *Grihastha*, *Patni* is all in all. To the true *Patni*, her *Pati* is her *Guru* and service to him and the teachings in *Dharma* obtained from him are the means for her uplift and the sources of her culture and perfection in life. *Niyama* in life is the watch-word for the *Grihastha* and the *Grihini*. *Pativrata* is the only *Vrata* for the *Patni*. All the evils in our present social life and the loss of life at an early age, attributed by short-sighted people to the imagined evils of early marriage, &c., are rather more correctly to be set against the three great evils in modern life, namely, *Veda-Anadhyayana* (the non-study of the *Vedas*), *Alasya* (everlasting inertia), and *Anna-Dosha* (the enormous vices connected with the food that we take). If it is said that others do not observe these and yet lead happy social lives, as we imagine, our answer is that they have not got these *Dharmas* enjoined on them; that these *Dharmas* are enjoined only on the *Vipras* and that the non-observance of these by the *Vipras* leads to evil results in their case. That is why *Sri Krishna* says in the *Bhagavat-Gita*, that one's following one's own *Dharma* brings him fame.

(To be continued.)

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins, and Non-Brahmins)

BY G. RAMACHANDRA AIYAR B.A., B.L.

(continued.)

HINDU RELIGIOUS DHARMA, ETERNAL AND UNCHANGEABLE.

Mark your position, gentlemen, in the first place. Your Aryan Religion of the *Veda* (*Vaidikamatam*), which provides spiritual food and training for all kinds of human nature and grades of intellect, is of universal application, and obtaining for all times, past, present and future. It may be at least said that it is as old as Humanity itself, and your civilisation, which is based on that Religion, is not one of yesterday. If you have any faith in your scriptures, you find that neither your religion nor your civilisation is man-made. Neither of them therefore can be unmade by man, however presumptuous he may become. You must not forget that *no true history* (I may say by the way that Theosophical and quasi-theosophical guesses and the errors of the modern-day so-called historical researches by presumptuous novices make no history) refers, or can refer, to a period anterior to your civilisation, and that when your art, science and philosophy were in the height of their glory, never surpassed and never to be surpassed, the other so-called nations of the world, especially those that now boast of being most highly civilised, were only crowds of naked humanity roaming wild in beastful forests, sunburnt or icy according to situation. If you have your minds and eyes open, you must know, and can know, that the world-religions and civilisations, other than your own, are but later, partial, imperfect, man-made imitations of your own, imitations ever subject to change, whether for the better or for the worse according as man's whims will have it. You are not left so free to play with your *Sanatana Divine Religion* and its inseparable *Dharmic civilisation* as you will. You can effect no change in it. If you do attempt like that, you will yourselves be out of it. Your *Vaidika-Sastraic-Religion* is meant to guide you aright exercising strictest jurisdiction over you. You cannot pretend to shape

It as it may suit you, or in any manner meddle with it. You are no doubt quite free to go out of it for all appearance and take the inevitable evil consequence. Many have so gone out, and many more are ready-prepared to go out also. A part of every true Hindu's life-object now should be in particular to often approach this latter set of people, whether they like it or not, it matters little, and to remind them constantly of the heavy loss and deplorable fall which will be their lot if, by continued ignorance and perversion, they fail to profit by the real Hindu mode of training and life.

POSITION OF HINDU RELIGION AND CIVILISATION.

I do not propose to deal, in any measure, with our Grand Religion now, not even with its fundamentals. Standing, as I do, before a large educated Hindu audience presumably at least somewhat acquainted with the broad details of our Great Aryan Faith, I shall rest content with inviting your attention to only such of those main points as have a direct bearing on what I have intended to place before you this day. Your Sanatana Religion, being alone the universal and eternal one, is naturally the only world-religion which reveals the true object of life and death. [What this true object is will be dealt with in some detail, as a separate subject, on a future occasion, as I have not been able to compress that also in this paper already too long, I fear]. The other extant religions are of recent human origin, as their very names show, intended for the crude, homogeneous sort of preliminary training of baby-souls of the rising nationalities of the modern world (modern in the Hindu sense of the term). The relative position of these later man-made religions in reference to our Great Eternal Divine Religion, with all its well graded Dharmic provisions for the training of all classes of men from the lowest to the highest, is more or less analogous to the position of the unclassified schools for infants, managed by private agencies, in reference to a Government First Grade College with all its well-classed Elementary, Middle and High School and College departments and branches. The modern infant religions have in fact no word to say as to why man is born, or by way of explanation of the manifold varieties of life and experience both in and outside humanity. They

have yet to know the universal and eternal operation of your much familiar Laws of Karma and Reincarnation. A few people even among us, not properly trained in our higher Vaidika or Sastra-marga, are slow to recognise the very existence of such immutable Laws, and sometimes even shrug at their very mention. Their fall has been so great. While so in India and among ourselves, what can we expect to see outside India? When the true object of life and meaning of death are absolutely unknown there, even to those who are placed in positions to make Laws and Rules to guide their nations, it is only natural that no true code of morality and no sure and correct system of Municipal or other Law can possibly be brought into existence there. This is the reason why, notwithstanding the much-boasted advancement in material sciences, the Non-Hindu nations of the world are seen committing horrible blunders, and their man-made Codes and Laws, being often found mistaken or powerless, are made subject to unending transformations as fleeting circumstances may then and there suggest, without there being any idea whatsoever of a final goal or supreme end. Not knowing what man has come to the world for, that is to say, not knowing the true purpose of man's life on earth, their attempts, however sincere and bonafide, to regulate his life, as if to make it purposeful, are altogether meaningless, and their legislative and social measures, intended indeed to better man's life, are but blind gropings in the dark. It is bare truth and no flattery, when I say that it is left to you Hindus, and particularly to you Brahmanas, the rightful repositories of all Vedic Knowledge, the descendants of the mighty Brahma-Rishis of old (true Seers or *Uruvishas*) to hold on high the brilliant torch of Vedic enlightenment for the true spiritual uplifting, real soul-saving advancement, of all humanity. You must realise the loftiness of your position of spiritual trust, and not degrade yourselves to the mere position of animal humanity, and you must also not forget that with spiritual advancement all other kinds of progress actually necessary for the well-being of man are also incidentally secured.

(To be continued.)

Two Hindu Plays.

(By P. R. KRISHNASWAMI, M.A.)

(continued)

From Nandanar to "Padukapattabhishekam" is a long transition. The manner in which the latter play has held sway on the Indian stage for many centuries may seem a marvellous fact. And yet the characters who figure in the coronation of the sandals of the great Sri Rama have an eternal significance. From a literary point of view the story of the coronation possesses surpassing virtues. The whole is a tragedy but the tragic hero is made of stuff which renders him superior to any tragic situation in the world. Infinite goodness, infinite patience and forgiveness are in the composition of the ideal man in Rama. Rama the apple of the people's eye in Ayodhya is to be crowned and universal rejoicing attends the prospect of the event. But there is a villain in the situation, in the hunch backed gentlewoman of Queen Kaikeyi's service. The good Kaikeyi is seduced by her to ask two villainous boons of her royal husband. Manthara, the woman in Kaikeyi's service is indeed not an unfamiliar type of the villain in literature. She might have said with Richard III:

I, that am curtailed of this fair proportion,
Cheated of feature by dissembling nature,
Deform'd, unfinished, sent before my time
Into this breathing world, scarce half made up,

And that so lamely and unfashionable

That dogs bark at me as I halt by them,—

Why I, in this weak piping time of peace,

Have no delight to pass away the time.

Old Dasaratha is tricked into granting two boons to Kaikeyi, which he had vowed to give long ago. The King struggles hard before he can compose himself to fulfil his promises to his irate queen. The prospect of separation from the beloved Rama is for him too great a shock to bear and he collapses.

When the news of the cancellation of Rama's coronation is known, all Ayodhya is indignant. Within the palace itself the excitement is most intense. The hatred towards Kaikeyi and her maid, borne by every one, is so great that the princes seem near committing sacrilege. Lakshmana rebels at his father's dotage and Satrugna

would even slay Kaikeyi. But the influence of Rama, his mere presence, is peace-giving, and all passions are quelled. Even the mobs in the streets of Ayodhya who are all armed to avenge on Kaikeyi and her counsellor for having kept away from the throne their beloved Prince, are quieted by one look at Rama.

Great as Rama is, Lakshmana, the devoted younger brother, and Bharata the example of supreme selflessness are eternally unforgettable characters. There is probably no nobler example of tragic irony than when Bharata is pained at his mother's too solicitous ambition for himself. His grief at Rama's departure from Ayodhya is no less than that of any other. And at last this selfless, immortal, prince celebrates the coronation of Sri Rama's sandals, sandals that had adorned the lotus feet of the Divine Avatar.

In staging the story of any of the *Avatars* the feeling may come to the spectator that a sacrilege is being committed. Something of the Miltonic impudence in picturing the Omnipotent may seem to lurk in it offensively. But this feeling is only the result of our imagination. The very purpose of an *avatar* is to perform the Divine Mission while yet being a man among men. Another peculiarity of the Hindu conception of God is in the absence of a yawning gulf between the latent possibility of Man and Divinity.

An incident in the story of the Paduka-Pattabhishekam which probably did not receive adequate emphasis in the staging by the Party was the share borne by Sita, the ideal wife. She must accompany her lord even if he ventured to the ends of the earth, through the dreadfulest regions on earth. When Sri Rama suggested for a moment that his spouse may spare herself the hardships of the forest and rest in peace and comfort at home, Sita is well-nigh quickened into anger. Did Rama lack the manhood in himself to think of not venturing to take his wife under his protection and in his close company? Such was the indignant question flung by Sita at her husband. The situation is worth pausing on a little, for it starts the entire action of the Ramayana epic. Without Sita in the forest, the epic would be "Hamlet" without Prince Hamlet. The story of Sita the changeling given up by Mother Earth at the point of the plough-share, is the grandest complement to that of

The Hindu Message

THURSDAY EVENING 18, APRIL, 1918.

The Policy of Internments.

We must congratulate Government on its return to a more moderate and rational policy in regard to the internment of Indians without trial. In Bengal, especially, Government had locked up hundreds of people in an arbitrary manner under the extraordinary powers it possessed under the notorious ant-diluvian Regulation III of 1818 and under the specially-passed Defence of India Act, 1908. Several young men had been snatched away from their homes, even without the knowledge of their parents or guardians. In one case, even a student of the famous Bolpur School of Sir Rabindra Nath Tagore had been arrested and deported, and it was only his powerful intercession that saved the lad from the sad fate which would otherwise have overtaken him. The result has been that clouds of suspicion and unrest have gathered round the policy and action of the Government, and everywhere the popular discontent has manifested itself in the holding of public meetings,—more especially, in all the Provincial metropolitan cities, and leading towns.

At the meeting of the Imperial Legislative Council on the 19th ulto., the Hon'ble Babu Surendra Nath Banerjea, the Nestor of Indian politicians, moved a very moderate resolution, asking for an Advisory Board to deal with cases of internment. The object of the resolution was not to weaken the authority of Government

or to embarrass it, but only to help it in the exercise of the extraordinary powers it had assumed under the two Acts already mentioned, the old Regulation III of 1818 and the new special law of 1908 known as the Defence of India Act. If such a Committee or Board were appointed, it would help Government in arriving at a satisfactory conclusion in each case of proposed detention, and thereby justice would be done to the accused. Such a Committee had now become an absolute necessity for various reasons. In the *first* place, Government had avowedly committed a serious error of judgment in one case at least,—that which has become notorious as the Sindhubala case. In the *second* place, complaints had frequently been made that political prisoners were being confined in solitary cells. In the *third* place, in various cases reports had been spread about the breaking down of health, even to the point of insanity, among the detenus. *Lastly*, the present Governor of Bengal had declared himself in favour of such committees. Also, in 1908, Lord Morley had insisted on the need of holding a public inquiry in every case before the taking of action leading to deportation and detention.

The Hon. Babu Surendra Nath Banerjea effectively disposed of the objections to the proposed Committee or Board. An Advisory Board could only advise, and the Government was not bound by its opinion, and its power and responsibility remained the same as ever. No fear need be entertained regarding the safety of the lives of the persons appointed to the Committee, as the lives of the members of the various special tribunals which had tried and punished men accused

of political offences had been perfectly safe. Lastly, the Rowlatt Committee which had been constituted in Bengal was not meant to deal with individual cases of detention, but only investigated the allegation regarding the existence of a wide-spread conspiracy in Bengal and would advise the Government on the measures, if any, needed to deal with it.

The Government admitted how "imperative it had become to satisfy public opinion" in this matter, and would ask Local Governments to appoint Advisory Boards "consisting of one English and one Indian officer of judicial experience, one of whom must be a High Court Judge, to sift evidence and enquire into the cases." They also admitted that "a good deal depended on the personnel of the Committee," and that "it should be such as to inspire public confidence." They added:—"We would ask the Local Governments to associate an educationist with the visiting agency."

All this is well, but we would like to ask why and how this revolutionary movement in Bengal has come into existence within the last few years, and why a revolutionary unrest, though unaccompanied by violence, has spread over the whole country from the Himalayas to the Cape Comorin. We think that it is time to satisfy the aspirations of the people for "*self-determination*" regarding the constitution of the Indian Government. Long ago, the greatest figure of the Nineteenth Century in England's politics—the late W. E. Gladstone—pleaded for "a real, living representation of the people" of India in the working of the constitution of the Government here. Nearly thirty years have passed since then, and we

are still asking for the same boon. The lot of the Indian masses and multitudes is worse now than it was a generation ago, and the people feel that, if a change is to take place, it can only be when they are in a position to determine their own future in respect of industry, commerce, and, above all education. Let our Government resolutely embark upon the granting of a full and satisfactory measure of self-determination, and India will return to its usual condition of calm and contentment.

Theosophy and National Life.

Such was the title of the address recently delivered at the South Indian Theosophical Convention, Adyar, by Mrs. Besant. We do not think this a suitable occasion to discuss the general Theosophical doctrines expounded by her. We wish merely to deal with her ideas in regard to national life and her expositions of Hindu thought and culture in the course of her address.

We do not find any warrant in our holy scriptures for the view that a hierarchy divided into seven groups is carrying on the world's activities. She calls one of these groups as the governing group and then proceeds by some anxious intellectual process not realisable by us to connect the sage Narada with it. She says:—"In the Hindu Puranas and Itihasas we find one name—Narada—who went about the world and stirred up wars, for a war from the standpoint of the hierarchy is not as a war looked at from the standpoint of man. From the standpoint of the Hierarchy, war is a thing by which certain purposes are brought about quickly, which otherwise would have to be delayed for ages."

It is rather difficult to realise the divinity of war even after such apologetics by such a personage. War is due to the baser elements of man—greed and hate—and no one should praise it in the name of religion, though it may have a few beneficial social and political results produced at an enormous cost. But let that go. Why drag in the holy name of Narada—the prince of all lovers of God ever busy with the blessed mission of turning all hearts Godward—into the heat and turmoil of war and carnage? He has been described in our sacred books as going from place to place with the *Veena* in his hands and God's sweet name on his lips.

गायन्मारायणकथो सदा पापभयापहाम् ।

नारदो नाशयन्नेति नृणामज्ञानजं तमः ॥

अहो देवर्षिर्धन्योऽयं यः कीर्तिं शार्ङ्गधन्वनः ।

गायन्माद्यन्निदं तन्त्यारमयत्यातुरं जगत् ॥

Then comes the astounding declaration that one of the Hierarchy is in charge of each nation and that "at the head of India is a great Rishi who has come along the line of evolution of an Indian Rishi." This invisible sovereignty of the Rishi was probably conferred on him by the "great ruler of gods and men" and he has very likely deposed Indra and his subordinate gods who were assigned certain special functions of control and guidance of the earth and other spheres by God according to Hindu Scriptures. The control and direction of state activities being the *summum bonum* of existence according to the modern philosophy of life, *rishis* have probably transferred their allegiance from God to the *zeit-geist* and have partitioned the sovereignties of the world in an invisible way. But what is the meaning of "the line of evolu-

tion of an Indian Rishi"? Perhaps the attainment of *rishihood* is not a matter of individual spiritual striving, but is a slow accretion to the national endowment like acquisition of worldly treasures.

We are then told that "Theosophical truths put the theory forward definitely that religion must be an integral part of education." We have always thought that it was in India alone that it had been realized all along that teaching and studying should be integral portions of a worshipful life and that the highest aim of education as being the sole means of self-realisation was steadily kept in view. But perhaps what we are now told is an instance of the frequent intellectual phenomenon of the rediscovery, often in a fragmentary and mutilated form, of what had been already discovered, followed by the apotheosis of the rediscoverer which is in due proportion of the forgetfulness of the greatness of the original discoverer of the truth.

She then says that Theosophy develops national life by teaching religion. But the only question that should be asked and answered is, what is the Hindu Religion that is sought to be imparted to our youths by the new agencies? Hinduism is such a rich complex of doctrines and practical means of attainment of purity and spirituality that none but those who have been born into it and have been loyal to it from birth can guide the life of the nation in such a way as to maintain the distinctive graces of our inner life and to preserve, for sweetening and irradiating the earth, the rarest and brightest of the cultures of the world.

Notes and Comments.

The Editor of the *Indian Social Reformer* in the issue dated 7th April 1918 of that self-laudatory weekly says that the standpoint of the *Hindu Message* is "pseudo-Hinduism" and will not be recognised by orthodox Hindus as their own, and that it is not "the standpoint which naturally belongs to orthodox Hinduism but is the outcome of antagonism to Western thought." Perhaps the editor thinks that twenty-eight years of virulent and relentless attacks on the Hindu social polity is the best qualification to understand the orthodox Hindu standpoint. The *Hindu Message*, stands for the highest Indian thought in the realms of social and spiritual life, and seeks to build the highest Western thought into our national life without surrendering our soul's royal prerogative of self-determination. If the editor of the *Indian Social Reformer* discovers therein an antagonism to Western thought, we are afraid that the antagonism is not to the highest Western thought but to the editor's pseudo-Western thought which in ignorance of the highest lessons of Eastern and Western culture seeks to run amuck among our long established social institutions and overturn the fine acquisitions of traditional culture. Perhaps he regards himself as the summation of the entire Western thought. In his review of our article on "*The Hindu Maiden's Bashfulness*" wherein he refers in a tone of supercilious and patronising superiority to us as a "sapient scribe," he clearly shows the cloven foot. He is, or seems to be, unable to distinguish between that supreme charm of modesty and self-effacement which is the true source of the Hindu maiden's attractiveness to her husband whom she regards and reverences as the jewel of her soul and the seductive charm of coquetry which is the result of the institution of courtship. This supersapient scribbler seems to think that marriages which are the result of free marital choice by the persons seeking union have a special charter of happiness here and hereafter. As Mr. Gerrard well says: "In a chapter on The Impersonality of Sex, Shaw proves conclusively that the specific relation

which marriage authorises between the parties, does not of itself include all the higher human relationships. It does not necessarily imply affection, congeniality of tastes, similarity of habits, suitability of class. The most disastrous marriages are those founded exclusively on the sex relationship. The most successful, so Shaw thinks, are those in which it has been least considered. Moreover, it is beset with the wildest illusions for those who have had no experience of it." Our parents and our children and our prosperity and fame are beyond our control and are God's gifts to us in proportion to our deserts. May not our dear companions in life be equally God's gifts to us? Further, if self-control and renunciation be the true joy and glory of life, a free and uncontrolled response to the call of the senses in the matter of mating is not the best way of attaining that end. Our marital ideals have produced the highest examples of fidelity and felicity known to literature or life and we cannot leave them to follow this supersapient scribbler's call. Hence it follows that the education given to our girls should be in harmony with our marital ideals and our ideals of life here and hereafter and must be such as will not expose them too much to the bold and impure gaze of men untrained in the fine arts of self-control and purity but will make their lives heavenly gardens which are full of beauty's blossoms and love's golden fruitage sheltered alike from the burning heat of passion and the freezing cold of benumbing toil. Whatever else we may have to sacrifice before the altar of the grim godlet who presides over the *Indian Social Reformer* we cannot and will not victimise our gracious Indian womanhood there.

The Revd. Underwood finally takes for comment the Bhakti aspect of our religion, and here one can only feel astonished at his flights into the region of prejudice,—flights which are on a perfect level with the examples we have given, and shall also now give, of his descents into the region of ignorance and misconception regarding Hinduism, and its doctrines of Karma and Jnana.

Let us first see what he has to say of the *origin* of Bhakti. He says:—"I take it that it is the hopelessness of the situation created by the Karma doctrine which hung like a nightmare over millions of souls and the craving of the human heart for a personal deity and a God of grace that gave so much impetus to Bhakti religion in India. Men had had a surplus of intellectualism and yearned for a God who should be real and near." Here Mr. Underwood clearly holds the view that the conception of faith in a personal God who loves and is loved is of later date than the doctrines of Karma and Jnana. Nothing can be a greater mistake. For, according to Hindu religion, the fruit of Karma can only be bestowed by a personal God; and no Karma can be worth the name unless performed as the mandate of God, or can yield its best and highest fruit unless done purely out of the love of God and without any personal interest in it. In the *second* place, there is no form of Vedanta of which the doctrine of a Personal God is not an indispensable and essential part. Even in the Advaita-Vedanta, we have the conception of the *Saguna-Brahman* (or Personal God), and faith in him is the essential preliminary to the attainment of Mukti or realisation of the one Atman. In the *third* place, even after one has attained to such realisation here on earth, one has to make it a permanent fact (as Mukti), and till then Bhakti is inculcated as essential both to the obtaining of the divine grace which is to hasten such permanent attainment and to the preservation of the human mind and body in health for the purposes of such attainment.

What is the "surfeit of intellectualism" of which Mr. Underwood speaks as leading to the "Yearning for a God who should be real and near." We have already pointed out that in India religion in all its forms is practical, and not a mere intellectual comprehension of certain propositions through the elucidation of texts or the application of the rules of the syllogism. Of course the Veda (including the Vedanta) has to be studied with the aid of a competent teacher before the aspirant

for spiritual perfection can engage in the rituals or the processes of meditation which have to be put into practice. But in such a study there is nothing which can be appropriately termed "surfeit of intellectualism,"—nothing like the interminable discussions and speculations which have become associated with the philosophy of the West. In India, too, we have what is known as the three systems of Vedanta. But their study need not take up much time, nor is their thorough mastery indispensable for the practical attainment of the highest form of Jnana. When a disciple finds the proper Guru who can lead him from darkness to light, then alone he has found what is needed. Without a Guru's gracious and merciful leading, no amount of dialectics or speculation can bear fruit in the realisation of the soul's perfection.

The Revd. Underwood then goes on to speak of Bhakti and its fruits as follows:—"Bhakti is like Christianity in that it recognises the uplifting and redeeming power of love." But, "the bhakti movement has not produced anything like the fruits its early apostles expected, simply because of its ethical deficiencies." And why? Mr. Underwood's argument is stated as follows:—"The Hindu says, direct your passionate love and devotion to Rama or Krishna and you will be saved. The Christian says fix your love and devotion on Jesus Christ. Now if it be true that we become like what we most desire, who would hesitate between Krishna and Christ?" To this we reply as follows:—"Firstly, in Hinduism, we believe only that one can become like Isvara in purity and love, but not in power,—for Isvara alone has the function of *Jagadyapara* जगद्यापारं the creation, protection and dissolution of the universe in accordance with the Karma of all jivas (living souls). In the *second* place, Krishna is Isvara Himself, absolutely pure and perfect. Mr. Underwood asks,—“Who would hesitate between Krishna and Christ?” And again:—"Hinduism has no figure, historical or legendary, that it can place beside Jesus Christ in his moral supremacy." We

reply that Mr. Underwood must make a reverent study of our sacred books under a gracious Guru before he can understand our conception of the personality and career of Sri Krishna. When he asks, "Who would hesitate between Krishna and Christ?", he is evidently referring to Krishna's sports with the Gopis of Brindavana. Sri Sukadeva's explanation of the Gopi incident in the Bhagavata-purana is a sublime page of India's spiritual history, and only those who are pure and perfect like Sukadeva can understand it truly. Moreover, even a great Christian Missionary, the Revd. Sakes, in a work called "Christ and Krishna," has written as follows:—"Krishna's love for and by the Gopis is a pure and holy love." When Mr. Underwood acquires a like spiritual advance, he too, will, like Mr. Sakes, be able to comprehend, in full measure, the infinite love, grace, purity and power of the personality of Sri Krishna. Sri Sankaracharya says of the incarnation of Sri Krishna in his Bhashya on the Bhagavad-Gita,—“जत इव, देहवानिव. As if he was born, as if he was the possessor of a body.” The Hindus believe that Sri Krishna is the Supreme Divinity Himself, the Spiritual Perfection which is the glory of the Lord of All Creation.

The Revd. Underwood says:—"Hinduism must decrease, and Christianity must increase." That is a story with which intellectual and spiritual men have little to do. The test of numbers is always a fallacious one. Do not fools outnumber the wise everywhere in the world? A sensible and learned writer says:—"The masses in every country must be fetish-worshippers." Moreover, as regards the methods adopted for propagating Christianity, the less said the better. The Duke de Rohan said truly:—"If there is to be only one in the world believing in my religion, I would be that one." Even in the present age of India's spiritual degradation, we have had unmatched saints like Ramakrishna Paramahansa. And of the late Swami Bhaskarananda of Benares, the eminent Christian Divine, Dr. Fairbairn, who paid him a visit during a lecturing

tour he undertook in India said:—"I saw in him the power of a renunciation rare in Europe." There are still hundreds and thousands of highly spiritual men in India, the like of whom cannot be found in any other country in the world. And herein lies the undying glory of our eternal and perfect religion.

Olla Podrida.

The *New India* dated 6th April conveys to us the happy news that the Boy Scouts' display was a brave show. Imaginary fractures of bones were set right in no time and this unparalleled performance was duly noticed in a two-column appreciation. Mr. Justice Seshagiri Iyer is said to have been enraptured by the scene and to have said "that scouting was the most admirable form of education" and to have further wished "that we might soon have a troop in each village." I hope so too so that we shall all of us be scouting merrily all day long and never bear any of the burdens of life.

Do you know that on the 9th April 1918 there were two great aids to national education—a recitation by Mrs. A. B. and a Greek representation of Sarojini Devi's *Harvest Hymn* in which fourteen Indian and European ladies and gentlemen took part. There was also a "Spinning Song" danced by three Greek maidens. I suppose that the harvest dance symbolises the splendid outturn of rupees, annas, pices, jewels, etc. etc. etc. for the great cause. Indian ladies also have taken part in it and will I hope, hereafter at least, add dancing to their innumerable modern accomplishments. O happy India of the future! Blessed art thou among the nations of the earth!

The self-denial week has come and gone. There were *bhajana* parties in honour of the cause of National Education. No wonder, because we must have democratisation of everything including God. The National Education week bazaar was opened to the admiring gaze of the world. There was a motor-car procession. What

else, are motor-cars made for? The procession of these modern leviathans was like an elephant dance. The Baliwalla Parsi Theatrical company staged "Lanjure Gauher," and weary patriots had to yawn over that performance after being blessed with a vision of *Savitri* and *Malini*. The days were thus "compact of sweets" and national education was distilled from varied fruits of pleasure.

During the self-denial week there were phenomenal acts of self-denial by Mr. G. S. A. He had no tea or food or electric current (probably because his self-luminosity did not need it) or even attendance by Triveni. There are yet heroes in this world. But we sincerely sympathise with Mr. and Mrs. Jinarajadasa who could not give tea to Mr. G. S. A. during the week. Mr. G. S. A.'s heroism has cost him his tea and them the joy of giving tea to him.

Mr. C. Jinarajadasa says that the democracy is a slow self-manifestation of the Purusha. How did he find out the shakings of the body of that weary Titan whose secret actions have been thus laid bare? Perhaps even the world-war now going on is a self-manifestation of the same unknown personage.

The Hon'ble Mr. T. Rangachari protested at the N. E. W. meeting that he was not a convert but had been a national educationist all along. Methinks he protested too much. Everybody is a national educationist, but the question is if he is National Educationist (mark the capitals please) and swears by the new gods. The Hon'ble Mr. Rangachari then made a momentous pronouncement and said that he was prepared to act himself and would announce at the meeting next day what he proposed to do in the matter. We learn that he has acted after all.

In the leading article in the *New India* dated 11th April 1918 the Hon'ble Mr. V. K. Ramanujachariar says: "Let them remember a God in a human body is a better object of service than the Image in copper and silver." Perhaps he thinks

that the human body is full of holy material and aromatic juices and that it has some special sanctity. Has it any, diviner origin than an animal body or is it from the highest point of view holier than copper and silver? Our belief is that by certain *mantras* there is a storage of divine power in particular images. Perhaps he knows some *mantras* too by which something can be stored in human bodies e.g. coffee, tea, food etc. etc. But we did not know till now that this is an end in itself.

It is announced that many gifts for N. E. are in embryo. We hope that they will not be *still-born*.

The *New India* gives us very welcome news on the 11th instant. "Last Tuesday night they (Indian women) were on the stage with their English sisters, heralding an uplift in Art, and in the audience wives sat with their husbands instead of being penned into a corner." We should like to be informed whether each husband sat on both sides of his wife and each wife sat on both sides of her husband. If our friends find a way of doing this they will be multiplying sources of enjoyment by public exhibition and by close proximity, unless husbands and wives become objects of aversion to each other in mixed assemblies.

Two friends have wagered Rs. 5 on the question as to whether the Vice-chancellorship of the Calcutta University is an honorary office or a salaried post. The winner pays the whole amount to the N. E. Fund. All roads lead to Rome now-a-days and all are duly advertised.

On the 5th April there was a woman suffrage celebration at Adyar. The day of gynarchy is drawing nigher and all must thank Adyar for it. Mrs. Rajammal and Saraswati (Mrs. Agashe) also spoke then and Indian women can henceforth vote and vote away. Mr. Jinarajadasa asked Indian women not to trust in men. We shall begin by not trusting him.

Principal Paranjpye says that National Education is a congregation of all the educational fads of the land and that it is a sort of Cave of Adullam to which everyone dissatisfied with any phase of our educational system may betake himself or herself." We cannot agree with his views in all respects but his criticism of the present scheme of N. E. (Mark the capitals again) is sound on the whole. We want a supplementary and not a supplanting scheme as we have already stated—a scheme which will increase our knowledge of the applied sciences and which will provide for the starting of industries where such knowledge can be put to use for our industrial regeneration.

SCRUTATOR.

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamikal at Kumbakonam.)

During such a period known generally as the *Grihastha Asrama*, a *Grihastha* has to repay the three great debts he has contracted in the course of his several lives, namely, the debts due to the *Devas*, the *Rishis* and the *Pitris*. This is an *Asrama* based on *Niyama* or system throughout. It is on that account that a large number of *Samskaras* has been laid down for this *Asrama*, the *Asrama* on which the whole world must rely, if it is properly conducted. To this *Asrama* belong Twenty-six *Samskaras* (the 15th to the 40th). They are:—

[I] The Five Yagnas or *Pancha-Yagna*, namely, *Deva-Yagna*, *Pitri-Yagna*, *Bhuta-Yagna*, *Manushya-Yagna* and *Brahma-Yagna*. The first of these is to satisfy the *Devas*, the second to satisfy our *Pitris*, the third for the well-being of the *Bhutas* or the various creatures of God on earth—a *Yagna* which transcends all modern conceptions of charity—the fourth being for the satisfaction of human beings, by various forms of charity, and the fifth and last for the satisfaction of Self, by means of the constant study of the *Vedas*, the *Vedangas*, the *Shastras*, &c., learnt in the *Gurukula*, during *Brahmacharya*.

[II] The Seven Yagnas, relating to our *Smriti-Karma*, known as *Saptapaka-Yag-*

nas, namely:—(1) *Parvana* or *Sthali-paka*, performed every fortnight, on the first day of the *Sukla Paksha* and of the *Krishna Paksha* as accessory to *Aupasana*, performed daily, in the morning and in the evening; (2) *Sra-vani* or *Sarpa-Bali*, beginning on the *Pournami* of the month of *Shravana* and lasting up to the *Pournami* in the month of *Margasira*; (3) *Agrayana-Sthali-paka*, the offerings to *Agni* out of the fresh grains harvested, performed in the *Vasanta* and the *Sarat* ritus on the full moon or the new moon days; (4) *Hemanta Pratyavrohana*, a rite performed on the first night of the *Hemanta* ritu, i.e., the first night of the month of *Margasira*, or on the night of the *Pournami* in the month of *Margasira*, intended for the purification of our bedding, by an annual change of bedding material; (5) *Isana-Bali* or the offerings given on the *Pournami* of the month of *Chaitra*; (6) *Masi Sraddha* or the offerings to *Pitris* given in the various months of the year, and (7) *Ishtaka*, performed on the eighth day of the dark half of the month of *Magha*, beginning on the seventh night, or, in the *Kali Yuga*, the rite known as *Dadhyanjali Homa* performed on the morning of *Ashtami* and *Anvashtaka Sraddha*, performed on *Navami*.

[The Seven *Paka-Yagnas* are given by *Sudarsana*, the Commentator of *Apastamba* as:—*Aupasana-Homa*, *Vaisvadeva*, *Parvana*, *Ashtaka*, *Masi-Sraddha*, *Sarpa-Bali* and *Isana-Bali*].

[III] The Seven Yagnas relating to *Srauta-karma* known as *Sapta Navir Yagnas*, namely, *Agrayadheya*, *Agnihotra*, *Darsa-Purnomasa Ishti*, *Chaturmasya*, *Agrayana-Ishti*, *Nirudha-Pasubandha* and *Sautramani*.

[IV] The Seven *Somayagnas*, known as *Agnishtoma*, *Atyagnishtoma*, *Ukthya*, *Shodasi*, *Vajapeya*, *Atiratra*, and *Aptoryama*.

These twenty-six *samskaras* are enjoined on the *Grihastha*, because he alone has the facilities for performing them according to the *Shastras*, with the aid of his *Dharma-patni*, as he alone has got the means, as he alone has permission to earn and spend, and as his *Asrama* alone is mainly intended for *Niyama* and *Dharma*.

While doing these *Vishesha Dharmas* and *Samskaras*, the *Grihastha* has to do his unvarying six duties of daily life, known as *Shatkarma*, namely, (1) *Shastric bathing*; (2) *Sandhya-worship*, at the two twilights;

and at midday, (3) *Japa* or meditation, (4) *Homa* or *Aupasana* including fortnightly *Sthalipaka* on the first days of the bright and the dark halves of each month, (Pakayagna [1] above) corresponding to the *Darsa-Purna-Masa* *Ishtis* among the *Sapta Havir-Yagnas*, laid down above in relation to *Srauta Karma*, (5) *Devata-Archana* or *Puja* to God and (6) *Vaisvadeva* and *Athithi* (guest) *Puja* comprising the *Pancha Yagnas*, mentioned already, and the worship and the feeding of one or more guests every day.

Thus by leading a life of *Niyama* throughout and by leading a life of thorough-going *Dharma*, bereft of direct advantages to himself or to his own immediate surroundings, with life all-devoted to the service of humanity, the *Grihastha* transcends all considerations of self; and if then he feels that his mind is thoroughly purified and fitted for the still higher stages of life and if he feels he can work for his self-realization of *Brahman*, through *tapas* or unceasing meditation, free from all *Karmas* he can, when he has a grandson born, or when his hairs have grown grey, take his wife with him, leave his home, and repair to a forest and spend all time in meditation. This *Asrama* is called the *Vana-Prastha-Asrama* which is not however, recommended for adoption in this age of *Kali*, for various reasons. During this *Asrama*, he may live with his wife for *Susrusha* or service, but he cannot lead the life of a *Grihastha*. He may also visit his home at fixed times and he may keep a small store of things for his life. But when one rises above this stage and feels one's *Atman* going before one on its onward path, one must leave all and with full *Vairagya*, leave one's wife, home, children, property and all worldly belongings and attachments and start on one's *Mahayatra* or the great journey to the Infinite *Brahman*, with the aid only of one's *Vairagya* and constant life in and meditation upon the Infinite *Brahman*. To him the opposites have no attraction and all the world is embodiment of *Maya*. He lives by *Bhiksha*, on the food given to him by the worshipping *Grihastha*. The food that he takes is as medicine taken for the disease of the stomach, known as *Kshut-badha* and not as food taken for the satisfaction of his *Jeeva* in this material earthly frame, which is the shell, soon to burst and liberate the *Atman* and make it one with *Brahman*, whose sub-

tance and form it really is. The *Sannyasi* who has such an end in view, leads his life only for his *Atma-vidya* and for *Mukti* or realization of self. This highest stage of life in the highest *Asrama* of the highest *Varna* is the goal of *Varna-Asrama-Dharma*. Of these four *Asramas*, described above, the *Brahmacharya* and the *Grihastha Asramas* are common to the three *Varnas*—*Vaisya*, *Kshatriya* and *Brahma*—while the *Vana-Prastha-Asrama* belongs only to the *Kshatriya* and the *Brahma Varnas*, and the *Sannyasa Asrama* can be reached only by the *Brahma-Varna*. This gradation laid down in the *Varna-Asrama-Dharma* inherited by us from the very Creator of the Universe, and followed by us from the very beginning of Creation shows clearly the aims and ideals for which the life of an *Arya* in *Aryavarta* stands. The end of *Varna-Asrama-Dharma* is to prepare us to reach this ideal of *Brahmaghana*, *Brahma-sarupya* by means of *Chitta-suddhi*, through the complex code of life known as *Varna-Asrama-Dharma*. We are, as descendants of the *Rishis* in this Holy Land of *Aryavarta*, placed in the fold of *Varna-Asrama-Dharma* by the benevolent Lord of the Universe *Sri Narayana*, and it is our first and foremost duty to use our opportunities and work as best we might to realize the aims and ideals of *Varna-Asrama-Dharma*, and to liberate humanity by slow degrees from the bonds of birth and death and lead humanity to its goal of Oneness with *Brahman* in the fullness of Time.

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

BRAHMIN, THE CUSTODIAN AND TEACHER OF VEDIC KNOWLEDGE.

Whatever others may think or say in their ignorance or prejudged notions, it is only through you *Brahmanas* the world has to derive its benefit from Vedic wisdom. None can truly believe in the *Veda* without believing in the truth of its contents, which,

in clear terms, give the privilege, rather, assign the duty, exclusively to the *Brahmana* to transmit Vedic knowledge to others. His is the exclusive function to spread such knowledge abroad because of the unbroken continuity of his direct descent, physically and spiritually, as shown by his *Gotra* and *Pravara*, from one or other of the Great *Maharishis*, the original recipients and preservers of all *Vedas* and because of the purified condition of his being by reason of the several Vedic *Samskaras* (purificatory ceremonies) ever since his advent into his mother's womb, itself purified beforehand by Vedic *Samskara*. Of course, any one, in these perverse days of free thought and unbridled action, may with impunity, in open defiance of all tradition and true propriety, pretend to read or chant, understand and even expound the *Vedas*. But, the truth remains that the *Vedas* cease to be *Vedas*, and real Vedic knowledge actually vanishes, when approached by unqualified intruders, impure for the purpose, both hereditarily and in themselves. However clever and keen-intellected the Vedicly unqualified may be, he cannot approach, much less, chant and expound the *Vedas*; I repeat, they are no *Vedas* if pronounced or chanted by him. However keen and level-headed the *Vakil* may be, his pronouncements make no judgments. It is only the pronouncement by the Judge, nominated as such, however dull and crazy he may be, that passes for a judgment really enforceable in Law. You must all know also that the very chanting of the *Veda* by the duly qualified has its own immense force for the good of the chanter and all, and that its recital by others means sure trouble and ruin, particularly to the reciter. This exclusion is not based on any ground of jealousy. It is founded on the rule of right and safe preservation of mighty forces of subtle nature in pure, proper quarters for the common good of all, and of necessary prevention of certain harm, both individual and communal, resulting from an ignorant playing with such forces by unqualified, untrained, unclean hands. It must be borne in mind that even among *Brahmins* it is not all that are qualified to recite the *Vedas*, or at all times. The *Brahmin* women cannot recite nor the *Brahmin* males on occasions of pollution and other occasions when their physical bodies

are impure, contaminated either in themselves or by surroundings. Anyhow *Veda-purusha* Himself has so declared (and He certainly knows best) without leaving it to be considered and decided by us the free. Judges of everything whether known or unknown, that by birth-right you *Brahmanas* are alone qualified to be the custodians of the *Vedas* and to become the teachers of the Supreme Truth (It having been revealed only through the *Vedas*) and also, in fact, of every other truth subsidiary thereto. But, you cannot, and ought not to, teach unless you are properly taught yourselves, and unless you yourselves have strictly followed in life what you have been directed to follow.

PRESENT CONDITION AND POSITION OF BRAHMINS.

Unfortunately for you (*Brahmanas*), several causes, largely beyond your control, but not wholly, have for long conspired together to pull you forcibly down to a position from which it seems well-nigh impossible for you to ascend again to your original level of spiritual activity and absolute usefulness. Your very ideals seem to have been changed. Your time is all occupied in the pursuit of material comforts, some necessary and many unnecessary and even injurious, and in such pursuit you have had to compete, in certain quarters, with your less gifted brethren, particularly, the *Vaisyas* and the *Sudras*, and the result of it has led to a loud uproar that large sections of money-earning professions, in and outside Government Service, are monopolised by you. Your critics forget that bigger plots of the money-earning field, such as agriculture proper, trade and commerce and manufacture of all descriptions, which all are alone the true materially profitable occupations for man, are in a great measure actually monopolised, and left to be monopolised, by them. Note this please. The *Kshatriyas* as such have ceased to exist, at least are rarely found. The civil duties of state-administration under the King Emperor, that is to say, of public civil service, superior and inferior, which formerly belonged largely to the *Kshatriyas*, are, in their absence, taken up by the more competent class of the *Hindu* community, the *Brahmins*, for making their living possible under new condition, though much to the prejudice of their spiri-

tual progress, and actually for the immense good of the state and the country. It is only just and proper, though certainly not from the point of view of true Brahmanyam, that, when the Kshatriyas' places have to be filled up in the administrative organism, recruiting should be contemplated firstly from the more efficient class of the people, rather than from the less efficient ones, if the Government has really in view the efficiency of the state-administration, especially when the members of the former class are clearly available. It passes one's comprehension indeed to get at the rationale of the present day complaint of some of our Non-Brahmin friends. Has any one of the complainants been ever prevented from competing? If he finds merit somewhat wanting in him, let him by all means acquire it. The Brahmins are bound to help him, if their help is needed for the acquisition of merit. Where is the room for complaint? Is the Non-Brahmin agitator also going to complain to the Madras University authorities that they are giving more passes to the Brahmins in the Examinations? Taking alone the higher examinations we find the following results, up to the end of 1916, as the latest University calendar shows:—

Out of 14138 B.A.s 9654 are Brahmins.

Out of 322 Honours B.A.s 224 are Brahmins.

Out of 461 M.A.s 359 are Brahmins.

Out of 3384 B.L.s 2499 are Brahmins.

Out of 46 M.L.s 42 are Brahmins.

Among the M.B. and C.M.s Brahmins have contributed the largest No. namely, 61, while the number of Non-Brahmin Hindus is only 47.

Out of 14 M.D.s 6 are Brahmins. (4 alone of the rest are Non-Brahmin Hindus),

Out of 6 B.S.s 5 are Brahmins.

Out of 150 B.C.E.s 116 are Brahmins.

Out of 7 who hold titles in Oriental Learning 5 are Brahmins.

And also a very large percentage of L.T.s namely, 1023 out of 1385, are Brahmins. These University figures are abominably disproportionate and therefore unjust according to our complainant, especially considering the very small percentage (about only 3 per cent) of the whole community the Brahmins number. Allow me to say plainly that the extra energies of the complainant had better, instead of being wasted in mean-

ingless complaints of this kind, be usefully spent for the true educating of himself and all his friends. Further, my dear Non-Brahmin brethren, you do not sometimes so readily offer your services as Brahmins do. Just now, the Government wanted to give the benefit of military training to the Indians, and desired to enrol as many as possible for the "Indian Defence Force." According to Sir. P. S. Sivaswami Iyer's figures at one time, I remember that out of 1047 applicants for the Madras Presidency about 550 were Brahmins, and the remaining, less than 500, comprised Non-Brahmin Hindus, Christians, Mohomedans &c. &c. all put together. So also we find that in the first batch trained at Trichinopoly (for the Defence Force), out of the total number of 244 the Brahmins were about 125 in number and less than 120 comprised all the other classes of Indians together. Whoever prevented our Non-Brahmin enthusiast from using his fiery eloquence for the benefit of his varied community when the Government offer was openly available? The Indian Non-Brahmin communities are certainly much more fitted, physically and by their habits, for military service than the Brahmin community.

Why did they not then contribute at least their numerically proportionate number for the Defence Force? They talk loud about proportionate representation in the Legislative and other Councils of future India. They complain sorely about their numerical disproportionateness in the several departments of public and private service. When the question of voluntary offer for military service, especially at this juncture, involving some risk evidently, comes up, their sense of capacity, usefulness and honour dictates that they should keep themselves back. Why? Please don't mistake my words. I am only driving to a conclusion which is not much to the credit of the Brahmins also. All this is only proof to show that the Brahmin alone can adequately fill up the place of the original Kshatriya in all kinds of State-service by easily descending to the Kshatriya level. The ascent of the Vaisya or of the Sudra to that level is not quite so easy. This is only a general rule, and it must have its own numerous exceptions, as most general rules do. From the religious point of view it must, no doubt, be plainly under-

stood that Brahmanyam will be at a great discount if Brahmins take to military service, and that Civil service may not so far retard their spiritual progress. Hence naturally we find Public Civil Service filled in largely by Brahmin element. Again, having been all along teachers for all, and also state-advisers under their Hindu Sovereigns and latterly under foreign rulers also, the Brahmins are found in large numbers in the Educational Department and in the legal profession. Thus, the much complained of monopoly, even if actual monopoly it were, by the Brahmins of the occupations in Public Service and of the professions of teaching and advocacy, is in a way justifiable, at least as a circumstance that may be put up with in consideration of their present position as uncared for Pariahs thoroughly bereft of even the possibility of a revival of their traditional, Sastric means of livelihood at the Yagnasala or the King's Court and Sabha, or even at the paddy field in the harvest season, and actually devoid of every other kind of encouragement and patronage by the state and the people enabling them otherwise to keep their bodies and souls together and to, at the same time, continue if possible in their silent work of spiritual advancement, whether recognised or not by others. My dear Non-Brahmin friends, you have in fact to thank the Brahmins for not intruding much in your acquiring a monopoly in the vaster fields of really profitable engagements noted already, namely, agriculture, commerce by land and sea, industries of all kinds and such like. Your ostensible supporter, but real enemy, is the present-day social reformer who is more often found in the Brahmin body, and who would staunchly recommend Sea-voyage and manual industries for the Brahmins, leading thereby to a keener competition by them with you in all walks of life or fields of activity, the result of which cannot but be unfavourable to you in the end. Your true interests will be served only to the extent to which your genuine support of the orthodox Brahmins and of their ways of life extends. Excuse my candour when I say, and my duty to you requires me to say, that, laying aside once for all the crooked ideas and false notions created in your minds partly by your own mistakes and prejudices, and partly by the delusive pretensions of your so-called friends

the heterodox Reformers, you must firmly believe that the truly orthodox Brahmin is your real friend and saviour, both for the life here and for the life beyond.

(To be continued.)

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

There is a small tradition connected with the eighteenth stanza to which it may not be out of place to refer. It is said, on one occasion, when Sri Ramanuja was going his round for *Madhukara* (begging and collecting food, from door to door), reciting this poem, to which he was specially attached, he found himself in front of the house of his *Acharya*, Periya Nambigal, when chanting the said stanza. The outer door of the house remained bolted, but was abruptly opened by Attuzhai, the daughter of Periya Nambigal, who heard his voice, as the last words of the stanza, செந்தாமரைக்காயால் சீரார்வனை மொலிப்ப வந்த திரவாய் மகிழ்ச்சேனோடொம் பாகாம், "with (thy) hand of red lotus and with the jingling of beautiful bangles, come and gladly open (the door)" were being sung, and Sri Ramanuja, who was deeply immersed in the theme of the stanza at once fancied her to be Nappinnai herself and fell into a rapturous swoon. The incident was, of course, reported to Periya Nambigal, who recognised the stanza at once even before it was mentioned to him.

In the above stanza, the gopis requested Nappinnai to introduce them to the Lord and in the next two stanzas they address them alternately, the former to recommend them to her spouse and the latter to 'wake up' and manifest Himself to them. These were immersed in each other's embrace on their soft bed in the couch supported by elephant-tusks (the tusks of the elephant conquered by the Lord). The standing-lamp shed its lustre before them and the sweet smell of Nappinnai's hair, which could lend its fragrance to the very flowers that ornamented it, perfumed the air. The Lord is full of both grace and

concerned with details regarding the allotment of seats to the various Communities, and do not bestow a thought on the more important questions to be decided. The Secretary of State is sure to consider with care and sympathy the representations made by his own countrymen in India who have embarked their capital on various undertakings, and so we have to convince him that "the checks and safeguards" by which we propose to guard against "the abuse of the powers granted to us" are such as he will deem satisfactory.

The Viceroy's veto is what will occur to all at once. But we believe that our leaders have so far declared themselves in favour of *suspensory*, not an *absolute*, veto. We consider this to be the most important of all the points to be considered. The Anglo-Indian Community are creating a great panic, as they did in the days of Lord Ripon's Viceroyalty. They succeeded then, and will doubtless do all they can now to secure their own interest. It is not enough to say that, in the Native states of India, their interests are safe, and the same would be the case here. In the Native States, they are able more or less to dominate the situation, and in fact to dictate what they want done for themselves, and sometimes gain a great deal more. Our view is that, in all cases of irreconcilable conflict between the Anglo-Indian and the Indian Communities and where the decisions of our Councils are such as they cannot support or approve, the Viceroy's decision, whether he approves or vetoes them, should be absolute and final. The Indian leaders, we consider, should not at present press for a suspensory veto.

Then there is the question of res-

ponsible government, or the control of the legislative assembly over the executive. Are we to have a permanent and nominated Executive Council as at present or a Cabinet of ministers whose existence is to be made to depend on their retaining the confidence of the majority in the Legislative Council? Here, also, we are of opinion that *festina lente* should be our motto, and we may well leave matters where they are. We are of opinion that no serious evil will arise if the question of the power of purse is decided as it ought to be.

The power of the purse ought to be left entirely to the discretion, determination, and control of the Legislative Council. As representation is to be conceded to us, the powers of taxation and expenditure must go with it. If our Legislative Councils secure the power to decide both taxation and expenditure by the will of the majority, then all things will settle themselves in due course, and the will of the people must finally prevail. In England, for instance, the question of the royal veto and the constitution of the executive long remained lagging behind the true democratic conception of them, but no great harm was done as the House of Commons' control of the purse enabled it to secure all its aims and purposes. In India, too, the power of the purse must be secured, and with that we may rest content for the present.

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Notes and Comments.

A valued friend writes to us,—

"I have read the Prospectus with interest. The attempt is noble—if I may humbly say so, without impertinence—and it is not at all too early. The downward course of our nation has begun in right earnest and our distinguishing characteristic of true and unselfish spirituality is not able to assert itself in the minds of men and preponderate over materialism. The contact with the West might have brought us some benefits, but it has undermined the foundations of our society. We are now more eager to snatch at and enjoy evanescent "rights" which have their ultimate basis in might, than to discharge eternal duties based on everlasting Dharma. Pravritti has taken the place of Nivritti. And it looks as if contentment, quietness, and 'Santi,' will soon be things of the past, and ever-increasing want, breathless competition and rivalry, and mutual animosity will reign in their stead.

It is highly necessary, therefore, to stem the tide and try our best to preserve the ancient ideals in their pristine glory. Reform is necessary, but the goal should not be lost sight of or blurred, if it is to be well-directed.

Your proposal to allow concession rates in favour of students is highly commendable, for the future is with them. The old Gurukula-vasam and Brahmacharyam have ceased to exist and it cannot be denied that we have been utterly neglecting the religious growth of our young men. It is no wonder at all, they have been led astray, amidst so many temptations and allurements. The irreducible minimum of our duty towards the younger generation is to acquaint them with the bedrocks of true Hindu culture and civilisation and their superiority over the sandy foundations of purely materialistic civilisations."

In the above communication, Hindu spirituality is eulogised, and the results of contact with the material civilisation of the West are condemned. There are many in these days who receive any reference to spirituality with a smile of sarcasm and

contempt. We wish to explain briefly what spirituality means to us, Hindus. The natural tendency of the human mind and senses is outgoing,—i.e., towards the objects of the outside world. The Hindu sages declare that the pleasures gained from the outside world of matter are transient and unsatisfying, and that the tendency to seek them must be counteracted by the mind and senses being turned towards the interior self—the *Antaratman* अन्तरात्मन्. A famous and oft-quoted passage of the Kathopanishad says:—

परास्मिन् खानि व्यतृणत्स्वयंभूतस्मात्पराद्वपश्यति नान्तरात्मन् । कश्चिद्द्वारः प्रत्यगात्मानमैशदावृत्तचक्षुरमृतत्वमिच्छन् ॥

"The eternally self-dependent (Lord of the Universe) has vexed the senses so as they tend to go outward (towards their objects) and so (the jiva) sees what is outside, and not the internal self. Some rare man of discrimination whose eyes are turned back beholds the interior self, because he desires immortality." Few are they who truly desire immortality and want to gain it even here, so that they may have the assured enjoyment of the permanent bliss of the Self. Man alone has the wonderful gift of the power to discriminate what is ephemeral from what is eternal. He can also gain the latter, if he will. But few have the courage to turn away from the allurements of the joys of sense. And to do so is to be spiritual.

When once man, perceiving the unsatisfying character of sense-indulgence of all kinds and disgusted with their coarseness, determines to gain the immortal and transcendent self and the joy (Ananda) which it is, untarnished even by a trace or shadow of contact with matter—what is he to do? The Upanishad text above quoted says,—"turn your eyes towards the interior soul." This is the process known as Yoga and prescribed later on in the same Upanishad. Indeed, the senses must all be turned inward towards the Self, but the eyes are specially mentioned in the text quoted,—for they are the most easily attracted by outward objects, and also as easily turned

power, grace which makes him anxious for the welfare of his devotees and Power by which He puts down and crushes all evil, but He remained caught in the eddies of Nappinnai, her large and beautiful eyes (கமத்தடங்கண்), her full and delicate breasts (செப்பன்னமென்முலை), her red and cheery lips (செவ்வாய்) and her slender waist (செமருக்குல்). Both the Lord of grace and Power and the Fountain of Mercy, were present, but neither would be forestalled by the other in welcoming and receiving the gopis, and thus it was that these were able to snatch a brief moment for calling to them alternately.

Lest the unwary reader fall into any misconception, it may be necessary to state that "the eddies of Nappinnai" which captivated the Lord and rivetted His attention, were, in reality, not of flesh and blood. It is heart-rending how much, Lord Krishna, our perfect Avatar and God of Love, has been misunderstood and vilified by ignorant foreigners, especially the Christian missionaries of the lower order. Of course, they have not read our books, much less, comprehended their meaning. How else is it possible to conceive that they could find fault with the doings of One whose unquestionable sanction or otherwise, constitutes the sole standard of Right and Wrong. Well has it been said :

यत्त्वत्प्रियं तदिह पुण्यमपुण्यमन्य-

त्राम्यत्तयोर्भवति लक्षणमत्र जातु ।

धूर्तायितं तव हि यत्किल रासगोष्ठा

तत्कीर्तने परमपावनमामनन्ति ॥

"What pleases thee is Virtue, the contrary is Non-virtue. Distinguishing feature, none other, ever is, between the two. The chanting of Thy love-sportings in Raas-play, is hence, verily deemed most purifying (by the great)."

Our religion not only proclaims that the *gnanis* (wise men) are attached to the Lord beyond description, but He loves them in an equal degree, nay more *प्रियो* हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ज्ञानी स्वात्मैव मे मतं ॥ It cannot indeed be otherwise, because Love must be bilateral to deserve its name and be efficacious. As the extent of love

borne by two persons who are inseparably attached to each other, is determined by their respective capacity and goodness, and as the Lord is so much more capable and good than ourselves, it necessarily follows that the love borne by Him towards us must be infinitely greater than what the best of us can reciprocate. So says Valmiki of Lord Rama.

कथंचिदुपकारेण कृतेनैकेन तुष्यति ।

न स्वरूपकाराणां शतमप्यात्मवत्तया ॥

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ।

उत्सवेषु च सर्वेषु पितेव परितुष्यति ॥

"He is gratified by any single act of kindness; but being large-minded, He forgets even a hundred faults." "When men grieve, His sorrow knows no bounds; when they are joyful, He verily feels paternal delight."

All incarnations of the Lord originate in His natural Love and Mercy for His children, but Krishna's incarnation was pre-eminent in that respect and due to His ardent desire to mix with the lowest of us and elevate us to perfection. And if in His quest after souls, His unfathomable kindness and condescension induced Him to play with the shepherds and shepherdesses are we to condemn such Leelas as unbecoming or immoral? Was it really not the *incipient knowledge* that he saw in the eyes of the shepherd-girls, the budding devotion that he saw in their half-developed breasts and the creeping *Vairagya* (renunciation) that he saw in their slender waists? But the *swapadesa* or inner significance of the inscrutable doings of the Lord is not understood or realised except by those who have studied our books in the proper traditional method.

Nappinnai's grace was of course, immediately bestowed on the gopis and their supplication to the Lord, in Her company, is dealt with in the next two stanzas. There are two qualifications necessary for the acceptance of an aspirant by the Lord, namely, he should be free from *Abhimana* or egoism and he should owe no allegiance to any other but the Lord. The gopis declare they have both these qualifications. Their egoism had been wiped out by the

superhuman deeds of the Lord and His inestimable qualities had redeemed them for himself. See the natural and eternal Father and owner of all the worlds priding Himself on his dutiful sonship and on being the owner of the cows derived by Him from His father, cows which were as innumerable as His good qualities and as noble and generous as Himself, in filling all vessels taken to them, to overflowing, with their continuous and copious shower of milk. He whose foundation lay deep and unshakeable in the highest source of knowledge (the Vedas) and whose greatness was inconceivable (beyond word and thought), had visualised Himself to the whole world! The Lord conquers no less by His good qualities than by His skill in actual warfare, as was said of Rama:

सत्येन लोकाजयति दीनान्दानेन राघवः ।

गुरुन् शुभ्रव्या वीरः भुवः पुत्रि शत्रवान् ॥

"The brave scion of the Raghu race, He conquers the worlds by truth, the poor by charity, the *gurus* or teachers by service and the enemies by His dhanus or bow, in war." Being the Universal Father, the Lord has no enemies but only His own children, and the objects of His displeasure are only those who offend His servants and devotees and even the punishment meted out in the last resort, to such intensely misguided souls, is only to purge them of their wickedness and gather them unto His sacred and ever-benevolent feet. The Lord's conquest of the gopis by His superhuman love and condescension was as complete as His conquest of the wicked by sternness and they took refuge in Him in the same submissive spirit free from all egoism and with the firm and unshakeable conviction that none else was entitled to claim their allegiance and service. Their submission was, however, more blessed, as it was voluntary and cheerful and their prayer was simply that He may cast His kindly glance, which removes all sorrow, on them.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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The Lord could not brook any delay in receiving those who seek after Him and granting their prayers. He is always in quest of souls and the slightest inclination on their part to accept His ever-ready aid and protection is sufficient to please and gratify Him and set Him to work for their redemption and salvation. When the forest hunter, Guha, met Rama on the bank of the Ganges, and merely made a rustic offer to minister to His wants, He said:

अन्विताश्चैव ह्यग्राथ भवता सर्वदा वयम् ।

पश्यामभिगमामाक्षैव स्नेहसन्दर्शनेन च ॥

"By your coming on foot and by your exhibition of friendship, we have been honoured and pleased in every way," and when the Rishis of Dandakaranya prayed for His protection from the Rakshasas who were giving them trouble, He said,

नैवमर्हति मां वक्तुं आश्रयोऽहं तपस्विनाम् ।

प्रसादन्तु भवन्तो मे शरणं हि ममातुला ।

यदीदृशैरहं विप्रैः उपस्थेयैरुपस्थितः ॥

"It is not fit, that you should speak to me thus: I am to be commanded by men of *tapas* (like you). Regard me with kindness, sirs; it is extremely bashful to me, that I am resorted to by such pious men like you, who deserve to be reverently approached (by me)." Such is His nature, to blame Himself for not being the first in the field. He felt, therefore, for the gopis whom he had allowed to come all the way in quest of Him, and pacified them by His ambrosial speech even as Rama pacified Vibhishana, when the latter sought His refuge on the sea shore. And the gopis at once ask Him for a public audience to lay the purpose of their visit at His feet. This is done in the twenty-third stanza and the manner in which they want the Lord, whom they compare to the majestic lion resting in his mountain den for winter, to rouse himself up and make a dignified move to the Hall of Audience, there, to grace His throne and hear their prayer, is simply grand.

(To be continued.)

Dharma—VI:

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Before dealing with the Buddhists further, let us turn aside and see what are the dangers that threaten the Vedic Religion now. We are fully aware that we have to digress, but we are at the same time unable to resist that temptation as it has an indirect, but at the same time a practical bearing on Dharma. "The Varasrama Dharma movement in its extreme form is as much disapproved by the Home Rulers as by the Non-Brahmins and Panchamas" (New India Sept. 12. 1917.) Such is the self-satisfied, rather, self-conceited dictum of "New India" meaning thereby that those who belong to the Vedic Religion cannot be Home Rulers, as if Home Rule is their sole monopoly. The curt reply to this would be in the words of Bhagavan Badarayana who said "इत्यते तु" (Br. Mi. II. 1—6) which means "But it is seen" in reply to an objection of the Sankhyas. There are Home Rulers who are followers of the Vedic Religion and it is immaterial whether or not the followers of Mrs. Besant admit them into their fold. But we must declare that it is highly ridiculous and silly nonsense to refuse to recognise their existence when they do actually exist. The Mohammadans have been admitted as Home Rulers though they have their own religion and customs peculiar to themselves. The Christians can be recognised as Home Rulers, but not a follower of the Vedic Religion for the simple reason that they happen to hold views,—that are the outcome of dispassionate and impartial reasoning of their forefathers—which is not palatable to the then Brahmin editor of that paper. And yet Mrs. Besant talks loudly that "in social life Theosophists have rendered and are rendering service by their attitude of perfect friendliness and ignoring of race distinctions" (India a nation. page 34). Wonderful are

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the ways of the Theosophists. Instead of infusing the spirit of conciliation, they are, by their effrontery simply alienating the orthodox party from them day by day. This is due to the passive and unoffending nature of the Varnasramites. The bitter lesson has been taught and sooner or later they will have to force their passage into their fold and assert their *will* to exist as a nation.

Next Mr. P. K. Telang cites Mr. Tilak as, one who, though the leader of the orthodox party, openly dined with others with whom interdining is prohibited, and draws the conclusion that others also may do the same without any fear of offending the Sastras and so promote social amelioration. That Mr. Tilak is a great man and the premier leader of the orthodox party no one denies; but whether all his doings without any exception are unobjectionable in the eyes of the Sastras is matter which requires close examination. How the Sastras have acquired absolute authority will become clear when we finish the discussion on the relative merits of the *Pramanas*.

But assuming, for the time being, that the Sastras have been proved to be of absolute authority, we have to point out that an action condemned in the Sastras, cannot become *valid* by being observed by one for whom we have regard for his other merits. Many have strayed away from the path of the sastras in ancient days; they were truly great and nobody dared to question their greatness, but yet their actions, if they happened to be against the sastras, were not in the least set up as models to be copied. Says Brahmananda in his *Purusartha Prabodha* an authoritative treatise on Advaita, thus—

“पराशरदर्धाचेन्द्रवसिष्ठकमलोद्भवाः ।

विज्ञानेश्वरमुख्याश्च श्रुतिसंमतकारिणः ॥ १ ॥

प्रबलेन्द्राश्च श्रुतिसंमतपरिपीडिताः ।

परशरस्वतुहिन्यन्तारः काममोहिताः ॥ २ ॥

पुस्तकशिष्टा इत्यत्र सन्देहः कथं वा भवेत् ।

तथापि सत्तदाचारः प्रमाणं किं वक्तव्यं नैः ॥ ६ ॥

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(To be continued.)

away from them if one wills it. This process, however, is not, and cannot be, learned from books, but must pass from man to man, even as one light is kindled by another. It must be learned by one who becomes a disciple to a Guru, and is ready to render service and obedience to a Guru in the manner prescribed in the sacred authorities. This, again, is spirituality.

But in all ages the Guru is more easily attainable than the earnest disciple who feels inclined to seek the Guru. All the discipline of the Hindu Dharma is prescribed only in order to prepare a man to attain to that state of mind in which he will feel the irresistible need of a Guru and of the Yoga-methods taught by him. Dharma is the preliminary to the practice of Yoga. What the followers of the Veda and Vedanta call Dharma, the Yogis of the school of Patanjali call *Kriya-Yoga*; and while the Vedantins enumerate the various processes of *japa*, *mantra*, *koma*, *svadhyaya* (study of Vedas), &c., as constituting Dharma, the Yogins enumerate the processes of *Kriya-Yoga* as *tapas*, *svadhyaya*, *Ishvara-pranidhana*. Without passing through such a preliminary discipline, it is impossible to attain to that turning of the senses and the mind towards the interior self, known as Yoga or Samadhi. Hence this preliminary process of training the human mind, quite as much as its later result of Yogic meditation, is also known as spirituality.

Again, the Vaishnava saints point out that the grace of the blessed Bhagavan alone can ultimately lead us to the immortality (*amritatva*) or release from the bondage of matter already spoken of, and therefore advocate unconditional and unremitting self-surrender to Him who resides in the hearts of all as the best of all means of winning His grace. Sri Bhagavan's Mercy is infinite and flows graciously and ever towards the entire universe, but it is necessary that we solicit it and throw ourselves on it as our sole refuge, so as our soul may be caught in the irresistible tide

of its gentle and responsive influence. Avoiding all conduct which would not be acceptable to Him, with absolute and unlimited faith in His Mercy, and with a keen sense of our own littleness and unworthiness, we must offer our heart's homage of adoration to Him and earnestly supplicate his saving grace and loving protection. In this condition of humility and dependence, the mind thinks of none else but God, scorns the idle pomps and vanities of the world, and feels ever happy, strong and serene,—for the man who is a true devotee of the blessed Bhagavan has gained the support and strength of Him who is the source of all strength, happiness, and peace. The Bhagavan's true devotee and servant does his duties to his family, to his fellow-men, to his state and king, to all and every one, without stint and without a stress or strain on his mind, and is thus enabled to spread unmeasured beneficence and happiness around him. His life is a blessing to all, for he knows no self, and he sees the Bhagavan, his works and his forms, all around him. All men, all life the entire order of the universe is to him the Bhagavan's sport and manifestation, and through them all he wends his way smoothly and gladly,—for he thinks *ever* and *solely* of Him who is his sole refuge and desire, and he sees neither himself, nor others, nor aught else as separate from Him. This is spirituality, and perhaps its sweetest perfume or ripest fruit.

THE INCOME TAX BILL.

When I was a student in the B. A. class of the Presidency College, the proposal was started in 1860 to impose the Income tax. Sir Charles Trevelyan, then Governor of Madras, deprecated the tax as inquisitorial, capricious and altogether unsuited to the people of India. But the proposal was carried out, mainly to make the foreign firms and the Indian traders pay for their protection by the Government.

But lo! the income tax has been stretched to "other sources" and to inter-family loans for marriage, agriculture and debt-payments. When it is difficult for the ordinary citizens to meet this obnoxious and often arbitrary demand, the new Bill proposes to inflict penalties for not paying in time! I hope the Government of India will modify the tax and the penal clauses.

A. SANKARIAH, B.A., F.M.U.

Gnana Yoga—I.

(continued.)

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on December 18-1895.)

Do you remember the story of the great Sage to whom the King said that Asia Minor was a very happy place. And the Sage asked him "Who is the happiest man? I have not seen any one very happy." "Nonsense, I am the happiest man in the world" the king said. "Wait, Sir, till the end of your life; don't be in a hurry," and the sage went out. In the course of time that king was conquered by the Persians, and they ordered him to be burned alive, and the funeral bier was prepared; and he cried aloud "Solon". Then he told the story, and the Emperor was kind enough to forgive him.

Such is the life-story of each one of us; such is the tremendous power of nature. We are always hoping against hope; this hope, this chimera is after us; we are always hoping for something.

There was a great King in ancient India who was once asked four questions, of which one was "What is the most wonderful thing in this world?" Hope; This is the most wonderful thing; Day and night we see people around us falling down, and yet we think we will not die; we never think that we will die, and that we will suffer. Each one of us thinks that success will be his, hoping against hope, against all odds, against all mathematical reasoning. Nobody is ever really happy here. If a man is wealthy and has plenty to eat, his stomach is out of order, and he cannot eat it. If his stomach is good, as hard as iron, and he has the digestion of a cormorant, he has nothing to put into his stomach. If he is rich he has no children. If he is hungry and poor he has a whole regiment of children, and does not know what to do with them. Why is it so? Because happiness and misery are the obverse and reverse of the same coin; he who takes happiness must take misery also. We all have this foolish idea that we can have happiness without misery, and it has got

such possession of us, that we have not control of the senses.

When I was in Boston a young man came up to me and gave me a little piece of paper on which was written Mr. So-and-so, and Number So-and-so house, and it went on to say "All the wealth and all the happiness of the world are yours if you only know how to get it. If you come to me I will teach you how to get it. Charge \$5." He gave me this and said, "What do you think of this?" I said "Young man, why don't you get the money to print this; you have not even enough money to print this." He did not understand it; he was infatuated with the idea, that he could get the wealth and happiness of the world in masses without its pains. These are the two extremes into which men are running; one is extreme optimism, when everything is rosy and nice and good; the other extreme pessimism, when everything seems to be against them. The majority of men, nevertheless, have more or less undeveloped brains. One in a million we see with a well developed brain. Hither the remainder have idiosyncracies, or are monomaniacs, or maniacs, or something else. Naturally we are running into these extremes. When we are healthy and young we think that all the wealth of the world will be ours, and when later we get kicked about by society like footballs, and get older, we sit in a corner and croak and throw a bucket of cold water on others. Few men know that with pleasure there is pain, and with pain pleasure, and as pain is disgusting so is pleasure, as it is the twin brother of pain. It is equally derogatory to the glory of man that he should be going after pain, and equally derogatory that he should be going after pleasure, so both should be turned aside by men whose reason is balanced, and who have not a screw loose; we should look down upon them as fit only for children. Why will not men seek liberty from being played upon? This moment we are whipped, and when we begin to weep, nature gives us a dollar, again we are whipped and when we weep, nature gives us a piece of gingerbread, and we begin to laugh again.

The sage will want liberty; he finds that these things are all vain, that there is no end to these pleasures and these pains. How many rich people in the world want to find fresh pleasures; all pleasures are old, and they want new ones. Don't you see how many foolish things they are inventing every day, just to titillate the nerves for a moment, and that done there will come a reaction. Like a stream of sheep; what one does the others all do without thinking what they are doing. If the leading sheep fall into the ditch all the rest follow and break their necks; they do not care. When a man begins to see the foolishness of all these things, and to feel he ought not to be played upon or bound down this way by nature, that it is slavery he is in, if a man tells him a few kind words he begins to smile and stretch his mouth from ear to ear, or when a man says a few harsh words he begins to weep, he will see that he is a slave to a bit of bread, to the breath, to air, to dress, slave to patriotism, to country, to name, to fame. He is in the midst of slavery till the real man has become hidden inside his bondage. This is what you call a man. When a man realises all this then comes the desire to be free, an intense desire comes. If a piece of burning charcoal be placed on a man's head, how he stretches to throw it down; so will that man's struggles be to become free.

The next discipline is also a very difficult one—*Nityanityaviveka*: discriminating which is true and which is untrue, between the eternal and the transitory. God alone is eternal, everything else is transitory. Everyone dies; the angels die, men die, animals die, earths die, Sun, Moon and Nature all die; everything is a constant change. The mountains of to-day were the oceans of yesterday, and will be oceans to-morrow. Everything is in a state of flux; Sun, Moon, stars, body are constantly changing, the whole universe is a mass of change. But there is One who never changes, and that is God; and the nearer we get to Him the less will be the change for us; the less will Nature be able to work on us; and when we reach Him and stand with Him we will conquer

nature, we will be masters of these phenomena of nature, and they will have no effect on us. Then will the bullock's blindness fall and he will know his own way. You see, if we really have those four disciplines we really do not require anything else in this world; all knowledge is within us; all perfection is there already in the soul. But this perfection is being covered up by this nature; layer after layer of nature is covering this purity of the soul. What have we to do? Really we do not develop our souls at all? What can develop the Eternal? We simply take the veil off; so by these disciplines, the veil will come away and the soul will manifest itself in purity and its natural innate freedom.

(To be continued.)

Pencilings by the way—II.

BY S. P. THIAGARAJAN.

It is one of the many profound sayings of our eternally glorious Vivekananda that *Brahmatejas* superadded to *Kshatriyarirya* can alone elevate the Holy Land to her rightful place among the nations of the world. It was this same idea that Lala Lajput Rai echoed when he declared—though somewhat crudely—that Hindu nationalism was an essential pre-condition of Indian nationalism. *Nationalism* has a twang of horrid immoralism about it; and personally I would have preferred the word *solidarity*. But how, in heaven's name, is Hindu nationalism or solidarity possible if we are to uproot, as some amongst us fondly want to, the ancient ideal of 'a stable social order enthroned on a spiritual basis?' Rightly, therefore, do we all hold that, as the institution of caste has preserved our culture against overwhelming obstacles, it alone can make us in the future the great race that we have been in the hoary past. All conservative progressivists amongst us advocate the maintenance of caste in all its essentials, "while recasting it so as increasingly to approximate towards the realisation of the *Chaturvarnya* as laid down by Sri Krishna, to remove such of its features as may be

found unsuited to the environment and to restore what research and tradition help to establish as having belonged to it when the Hindu people and civilisation were in the plenitude of national health and achieved their lasting triumphs in that far-off, but glorious antiquity, which is still the wonder of the world and the animating influence tending to the preservation of our unfading vitality."

Unfortunately, the solution of this vexed problem is not so easy and is being daily further complicated. A multitude of historic heresies have risen in combination against the marvellous wisdom of our ancients. As is only to be expected in discussions of this kind, a good deal of nonsense has been said and written both for and against this organismal conception of society, to borrow the phraseology of a brilliant protagonist of Varnasrama Dharma. It is hardly within the scope of short discursive notes like these—nor is the writer competent to undertake the task—to enter into a philosophical disquisition on the caste system with its social and political and ethical implications. It may be, as some anonymous scribe writes to a contemporary, a diabolical institution whose evils are so tersely summarised for the benefit of Hindu readers by the Christian Literature Society, who have enumerated and catalogued those evils under the authority of the name of Pandit Sivanath Sastri of the Church of the New Dispensation, and tacked on to their publications. It may be, as the ultra-orthodox contend and the mass of our people believe, coeval with creation itself. Both may be right, both may be wrong. I offer no opinion for the present. It would be easy to argue, for example, that caste ought to be maintained as, according to a renowned European philosopher, no practice can have greater authority for being firmly adhered to than that which "God gave and ancestors obeyed." It would be equally easy to shatter caste in half a minute—in words—by flinging against it some of those catchwords of a spurious and blink-eyed democracy. Elaborate treatises could be written—and indeed have been written—for and against caste. The question

has rarely been approached in the true historic spirit.

Reserving for a more leisurely occasion the development of our ideas of the origin and the sociological and ethical import of the caste system, we would on this occasion hint at the historic aspect of the problem. It will hardly be contended seriously that no national life could be perfect without the *chaturvarnya*. No modern or ancient nation with claims to greatness was without it. Difference there undoubtedly is, but that is due to national temperament and genius in each case. But the central fact is there that no nation can be great or perfect without the *chaturvarnya* any more than you can expect a seed to sprout forth without providing air, soil, water and a good deal of sunshine for it. I refrain from historical illustrations for fear of cumbering a short article with elaborate and long-winded arguments. But the history of our own country speaks with no uncertain voice on this question. Spite of various attempts, the last of which was under the spirited Maharashtra hero and nation-builder, Sivaji, the Kshatriya disappeared from our society—the Kshatriya as we have known him and our literature has portrayed him. The advent of the British led to the dwindling and the final decay of the Vaisyas—as there is ample authority to show. The result was that the Brahmin and the Sudra were left. As is inevitable under such circumstances, the tendency is for the Brahmin to gravitate towards Sudrahood while preserving all outward signs of the Brahmin. Nor is this an unnatural phenomenon; we see, that the earth attracts purer but less vigorous bodies to itself. Hence the result is what our sages have predicted as happening in this age of Kali—*Varnasankara*. When the great national types disappear and the mould of society gets broken, the result is such utter depravity and degeneracy as we see in modern India. The problem therefore which confronts all of us is to bring back "the old stalwart Marathonian capacity of body and soul" of the Holy People—in other words we must work for the Satyayuga to return. This can only be done by revi-

ving the *Brahmatejas*, or the lost spiritual force of the nation. For, it cannot be too often repeated in our degenerate days, that when spirituality is lost all is lost. This then is the problem before us.

The Brahmin stands for spirituality, for the things of the intellect as opposed to sordid material desires. He is the spiritual preceptor and father of the race, firm, loving, gentle and kind. The Kshatriya stands for military prowess and all the higher virtues that flow from it. He is the defender of the spirituality of the race, distributing justice and performing his royal functions with even-handed impartiality. The Vaisya is there and ranks next to these two classes as the producer and distributor of wealth. The fruits of his labour are assured to him by the strength and justice of his king; while the patient preceptor of the race was there to put him in the way of obtaining knowledge and thereby salvation. Last come the Sudras who perform lowly but very necessary functions to the body politic. That was the ancient Hindu Sociological system—Brahminical, as some prefer to call it. A modern European philosopher contends that the division will be quite logical if the third and fourth were merged in one large class which he would call the mediocre base of the social pyramids. But then the lowest caste in the Hindu society corresponds to what is generally termed the proletariat in modern European society—a very necessary but also a ruin-bearing element of society. It is surely folly to confound them with the large mass of capitalists and other merchant princes of the West, functions analogous to whose were under the Hindu polity performed by the Vaisyas. The pages of Indian History bear an eloquent testimony to the fact that the appalling moral, intellectual and physical torpidity of the race is due to this ancient mould of society having grown rusty and broken in certain places. This is not the place to inquire into the causes of this unfortunate calamity. It is none the less historical fact. A consideration of all the circumstances of the case concurs therefore in pointing to the rejuvenation of caste as the only solution of our complex

problems. As a preliminary, the "Hindu Message" aims at the unification of sub-castes. But the task, supremest in importance and of immediate moment, is the bringing back of the *Brahmatejas*. Spiritual force can always raise up material force to defend it. Owing to a number of historical causes, fatal in their cumulative effect, the Brahmin fell from his lofty pedestal; and in these degenerate days has shown in increasing measure a tendency to gravitate towards the lowest caste, as already said. Exceptions there have always been, but who can deny that the vast majority of Brahmins are actuated by an ignoble desire to serve, to eke out a miserable living by hanging on to the coat tails of men in authority and influence? To return to the central point whence we started, a revival of the ancient *chaturvarnya* can alone lead us on to our destined future.

The tolerant reader will pardon a detached observation. The fashion is to calumniate the Brahmin and to hold up the deathless ideals of the race to contempt. Infinitely greater souls than these latter-day pseudo-reformers had in the past exercised all their ingenuity and wisdom in an attempt to batter our society. Of what avail their efforts had been, tradition says in its own luminous way. The brilliant gentleman who till lately led the pseudo-reformers of this Presidency but has now been called upon to the discharge of the highest public function open to an Indian, which we are sure he will perform to his credit and to the honour of his country—once declared to an audience of his friends and admirers that the dominance of Brahmin ideals was the bane of public life in India. Enthusiasm carries us off our feet and at such moments we utter brilliant nonsense which tend to aggravate the evil we all deplore; and thus generate a psychic force fruitful of evil to the community. The country has a right to expect that the foremost men of the community should not run off the rails in such a despicable manner. Is it true or would it bear demonstration to maintain that any large body of our itinerant throng of statesmen and patriots are actuated by Brahmin ideals as the

phrase is understood by the lovers of our ancient lore? Is it not the fact on the contrary that not Brahman ideals but the narrow huckstering and bargaining, the elbowing and pushing of Western commercialism have rendered our public life miserable, petty and non-moral? As has been observed by a far-shining soul of our epoch, the fact is that methods of political agitation imported into this land from the West have made almost a wreck of our society—methods whereby on the same platform appear together a motely and ill-assorted throng, members of which differ from each other, as the poles asunder, in their moral senses, mental outlook and environments. The result is an unctuous smoothness of exterior which is made to do duty for all true moral excellences, a hypocrisy in speech and action such as has been pictured by Mr. Lajpat Rai in a memorable letter of his nearly a decade ago. Except on the familiar argument that whoso drives fat oxen must himself be fat also, we cannot understand where Brahmin ideals come in in our public life. Verily it seems as if Swift were right when he said that mankind were just as fit for flying as for thinking. Were it the fact really that Brahmin ideals dominated our public life, were the *motif* underlying the activities of our public men, we would have no reason to deplore, as we now have to do, the competitive selfishness and greed among our public men which is a shameful sign of the times. The fact is that both leaders and followers require a deeper *sadhana*, an inward uplifting, a more impetuous force behind thought and deed. It has been brought home to us by experience after experience that—to use the word of an austere Indian—not in this strength of a raw, unmoralised Europe shall we conquer. It is the soul that must conquer in India's uprising. To uproot ancient traditions and the chosen instruments of preserving our deathless ideals is certainly the last and clumsiest way of restoring India to her pristine grandeur.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

I have thus dwelt at length on the Hindu conception of *Dharma* as that is the basic truth on which rest the golden doctrines of the *Gita* about the attainment of beatitude. We have to rise from the unregulated activity of *Kama* or desire which in conjunction with intellect leads us to depths far below the level of the brutes. From *Kama* to *Dharmaviruddha Kama*, from the latter to *Nishkama Karma* from the latter to *Dhyana* and *Gnana*, and from them to *Moksha*—such is, the golden ladder of the spiritual life.

For the attainment of this *Sraddha* (faith) is necessary. *Sraddha* is the माता (mother) who will show to us our Divine Father. Who but the mother can show us our father

अज्ञात्वा ध्यानं संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

This divine virtue of *Sraddha* will eventually lead to the attainment of *abhyasa* and *vairagya* and eventually to the raptures of God-love and God-knowledge and to the final attainment of union with God.

स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशते ।

I shall now deal with a few questions raised at the outset by many inquiring modern minds. The first of these is, whether Sri Krishna is God. In regard to this matter we must at the beginning proceed on faith and await the bliss of realising His divinity as a fact of consciousness. Concurrent and uniform testimony of holy people for ages vouched for the truth of the fact that concentration of mind and purity of heart can help us to achieve the vision of Godhead. If we can accept such testimony in mundane matters—we are doing that every day—we may without violation of our logical faculty do the same in spiritual matters. The declarations of the *Gita* and of holy sages, when taken on trust and acted up to with sincerity and devotion, will become self-

evident and blissful facts of consciousness. When the mind is made calm and serene by purity and dispassion and devotion, the glory of God will shine there as the full moon shines reflected on the bright surface of a tranquil lake. The divinity of Sri Krishna is a truth and has been proclaimed even in the Upanishads. The Gopala Purva Tapani Upanishad describes Him thus :

सत्पुण्यीकनयनं मेघाभं वैद्युतां वरम् ।

दिभुजं ज्ञानसुद्राक्षं वनमालिनमौश्रमम् ॥

The Lord's divinity is supported by the clearest and most credible and unequivocal testimony, by the words of the holy and perfected men of all ages, of those who had not the two defects of incompleteness of knowledge and absence of disinterestedness. The inner realisation of the divinity of the Lord will come after we become worthy of it by service and love and wisdom. बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते—says the Lord in the Gita.

The next question raised is, whether the words of the *Gita* are Sri Krishna's own words or not? There is nothing inherently absurd in the view that Sri Krishna actually spoke the words of the *Gita* on the battlefield. Even in the case of human beings utterance becomes rhythmical under the stress of emotion. The metre of the *Gita* is so simple that until very recently there were scholars who could discourse in it offhand on the most abstruse subjects. Is it wonderful that the Lord discoursed in the *anushtup* metre to Arjuna on the problems of life and death and the means to the attainment of immortality? There is however an orthodox school of interpreters that thinks that Vyasa has given the discourse of the Lord in words as near the Lord's words as possible, preserving most faithfully the spirit of the Lord's teachings. Vyasa was according to us an incarnation of the Lord. व्यासाय विष्णुरूपाय says a well-known verse. The Lord says in Chapter X of the *Gita*: सुदीनामप्यहं व्यासः Hence even in this view there is no limitation set on the value of the *Gita*.

Again, some people say that the path to salvation as stated in the *Gita* is easy and others say that it is difficult. The path

described in the *Gita* should be trod with the utmost care, discrimination, and loyalty. In fact, it is simply trying to set the current back and carry the stream to its source. It requires immense energy and concentration of will to stem the river of desire and to undo all that we have done in the past. The easiness of the path lies in the possibility of our having access to the central fountain of power and wisdom, in our identification of ourselves with the Lord, or rather in our complete surrender of our too aggressive limited self unto Him in a passion of love.

Some ask, is the ethical system of the *Gita* practical? Arjuna felt it to be so in the face of one of the most trying situations in life and said

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

What better proof can there be to show that the ethical system of the *Gita* is eminently practical and is not a mere matter of speculation unrelated to life?

(To be continued.)

TO THE GLORY OF TRICHINOPOLY.

- I. Monument of Historic fame!
The heir of a mighty name!
Thy Rock—the marvel of nature,
Chiselled in its fine stature,
Now doth brood in solemn peace,
When soulless strife doth cease.
- II. By the holy Cauvery watered,
By Lord Sriranga fostered,
By the famous fane conspicuous,
Thou appeal'st to races promiscuous,
The Cauvery doth wash my land,
And sacred is its very sand.
- III. And are shrines of lore lacking,
To aid spirit unflagging?
Labour thou for the National Cause,
Let nothing make you pause,
Till Schools into Colleges bloom,
To dispel the ignorant gloom.
- IV. Hail! Thou glorious city, live on,
Let others sing of thee anon,
Firm as thy Rock remain,
Let storms rage in vain,
Eternal, sacred and old,
Be thou fresh with forces untold.

S. Ambravaneswar, M.A. B.L.,

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Van Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY NOVEMBER 15, 1917.

[No. 4.]

The Hindu Message stands for

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

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O loftiest range of hills that shines afar
And holds sweet speech with yonder bending
skies
That whisper secrets of the paradise!
The orbs of night and day's far-flaming star
Each seems to rest awhile his heavenly car
Upon thy glittering tops before he hies
On his pre-destined path. Fair India lies
Beneath thee safe from woes of wind and
war,
with mighty arm Thou stem'st the north-
wind's chills
And wandering hordes that prey on peaceful
climes.
From thy high slopes arise three shining
streams
And sweep along with magic touch that fills
Our lands with corn, our hearts with love,
with rhymes,
Our lips, our souls with God-love's rapturous
dreams.

The Hindu Message

THURSDAY EVENING 15, NOV. 1917.

Post-War Reform and Hindu Society.

Even under the existing legislative regulations several attempts have been made to destroy, or greatly transform, those special features of Hindu society which it has retained from time immemorial. Many of our modern men think that, at any cost, our society must be brought into line with Western civilisation, for otherwise it is impossible (according to them) to have in India a state with Western methods and ideals of government. When once self-government is granted to India, all these men will become abnormally active and will try to pass all those measures which already they have brought in and failed to pass. If Mr. Basu's Civil Marriage Bill and if the various bills brought into the local legislature by different men for legalising post-puberty marriages have failed, it is because the various sections of the Hindu community, and especially the Brahmins, have been able to appeal to the Government for protection and obtained it. Under Queen Victoria's gracious proclamation of 1858, the country was assured that no interference with any one's practice of religion will be allowed or tolerated in India by any authority holding or exercising any kind of power under the British Crown. It is this gracious promise that has been the sheet-anchor of all stable government in India during well-nigh 60 years past. In fact, the Queen's gracious proclamation

has been considered, and rightly, the Magna Charta of the Indian people.

We have now reached a critical time,—a time when the privilege of self-government is to be granted to the Indian people. This reform cannot, and ought not to, be delayed. Our position as a dependency has been to us one of galling humiliation, and is also unjust to us as a nation which not only once stood at the forefront of the powers of antiquity—heroic or mediæval—but has then and since played a marvellous part in the history of the human spirit and cultivated the treasures of thought and art which still remain the wonder of civilised mankind. That such a people, descended as they may be from their proud eminence, should be treated as a community of dependent coolies and that such a state of things should have been tolerated so long is one of the strangest phenomena of history. It is still more strange that, in spite of the work done by our Congress leaders during the last 30 years and the work of preparation done before them by their less ambitious predecessors, there should be any section of the population—whether non-Brahmin, Brahmin, land holder, zemindar, or aristocrat,—so dead to all sense of self-respect that, taking their stand on the purely local, temporary, or special ground that certain Brahmins of South India hold large number of posts in Government Service, they should oppose the proposed grant of self-government now when at last the time is ripe and the way has been clearly prepared for it.

So far we are at one with the current of Indian opinion. But we have adverted above to the mischievous activity of a misguided section of self-styled "advanced" politicians and

reformers whose aim is to destroy all that is special to Hindu civilisation on the plea of reform. They want to bring about an indiscriminate crossing and commingling of castes. They want to bring about adult marriages, and this will be the most effective means of introducing all the known evils of courtship, late maternity, and license which are recognised evils of Western society, as also the competition of women with men in various walks of life as in the West. There are many sensible and even scientific Europeans who think that the rules and customs obtaining in Hindu society are more consistent with common sense, true morality, and advanced culture than many of the present habits and institutions of Western civilisation. We are altogether opposed to the social reform programme of the so-called advanced school of Indian reformers, and hence we are anxious that the coming visit of Mr. Montagu should be utilised to insure a continuance of the gracious promises and safeguards of Queen Victoria's famous Proclamation.

It may, indeed, be said that the post-war reforms will not render the great Queen's Proclamation null and void. But we cannot be blind to the fact that already our position is somewhat risky. At the time of the Ilbert Bill agitation, the late eminent lawyer, Sir Fitzjames Stephen, questioned the legal validity of that great document, even while admitting its sentimental and ceremonial value. When, however, power passes into the hands of the leaders of the Indian people, it will be easy for them, especially for those who claim to be advanced, to say that Queen Victoria's proclamation has become antiquated and refers to a state of

things which we have left far behind, and that the new system of representative or responsible government is inconsistent with the maintenance of the Hindu institutions of caste and marriage. Hence, on the eve of this new period of Indian history, we desire that the old gracious promises of religious neutrality and religious toleration should be again secured to us as *fundamental laws and principles* with which the new legislatures, imperial or provincial, should not be allowed to meddle on any grounds whatsoever. Moreover, we are anxious that, if any proposal should be brought before the Indian legislatures having as its object any reform of existing Hindu society, we consider that no such proposal should be entertained, if any section of Hindu society, important or unimportant, advanced or conservative, should express itself in opposition to the innovation. Our reason is that Hindu ideals, social and spiritual, should not be tampered with by the legislature. Let those who are not satisfied with Hindu ideals leave Hindu society rather than tamper with Hindu ideals. There are so many non-Hindu sections of Indian society which will be glad to receive them with open arms. The practices of other lands in regard of social behaviour, marriage, dining, &c., however suited to the hereditary instincts of their people, are objectionable and obnoxious to us, and, in our view, quite unsuited to the advanced culture and cherished traditions of our own people,—to those Varnasrama Dharmas which have been in existence here during unnumbered ages and which are based not only on sound economical, ethical, and sanitary principles well-adapted to the country, but are inseparably intertwined and mixed

up with "the most sublime philosophy and the most satisfying religion" of the Vedanta.

It has been pointed out to us that the governor's veto will remain and that we can make use of all the various devices for preventing hasty legislation which are well-known to other lands and often adopted there. But our point is that these will not be satisfactory and adequate for the purpose we have in view. That purpose is to prevent *all and every* meddling, whether hasty or not, with the world-old ideals and institutions of Hindu society,—to place them equally above the changing gusts of individual caprice or the shifting sands of popular favour. Hindus consider that their Dharmas and sishtacharas are all eternal and ought not to be changed. They are not man-made, but the laws of the spirit, discovered by the Rishis and communicated to us for unquestioning belief and observance. We cannot therefore admit the validity of any kind of attempt to alter them, and so they must be placed altogether outside the scope of modern legislative assemblies. Modern legislatures are incompetent to deal with them, for our Dharmas and Acharas are the divine injunctions revealed to the divine sages of old in the supersensuous and superconscious condition of Yoga-samadhi, and assuredly such as they have not the ghost of a chance of appreciation or comprehension by our modern legislatures and legislators.

A Plea for Hindu Unity.

Much is said in these days of the cleavage between Brahmins and non-Brahmins. But we are convinced that there is much unreality in the utteran-

ces on this topic of the men who figure conspicuously in the press and the platform. For, even at the present day, among both Brahmins and non-Brahmins there are large—even untold—numbers of men who care as much as ever for the ancient ideals of Dharma and whose daily routine of Dharmic life remains the same. To all of them, whether non-Brahmins or Brahmins, those who violate the Dharma and condemn its precepts or have become insensible to its import and value form the common enemy; and so they ought to unite on a common platform of allegiance to Dharma. If we consider the past carefully it is the Dharma which has ever been the bond of union among the masses of the people, Brahmin and non-Brahmin. All have worked equally for Dharma, and all the highest gains of Dharma have been shared by all. Let a living historian of India, writing so recently as 1916, speak for us:—"The conquerors of India have come in hordes again and again, but they have scarcely touched the soul of the people. The Indian is still, in general, what he always was, in spite of them all; and however forcible the new and unprecedented influences now at work upon an instructed minority, one can with difficulty imagine a serious change in the rooted character and time-honoured instincts of the mass of the people; *nor is it at all certain that such a change would be for the better.*" Where is the need of a change,—and a change, too, which would surely be for the worse? When we consider what a frightful welter of barbarism and savagery we find in Europe to-day, we would fain hope that, by Isvara's grace and the efforts of all good men and true Hindus—Brahmins and non-

Brahmins—will remain untouched by it. Our social revolutionists are trying every nerve to spread the idea that the fundamental feature in the composition or constitution of Hindu society, *viz.*, its co-ordination of communities based on the principle of differentiation of function and structure through Varna and Asrama, is consistent with the ideal of self-government. Nothing can be more absurd. The still recent and forgotten empire of the Mahrattas long maintained its power and unity against great odds, and surely Mahratta society was one built on the basis and principle of Varna and Asrama. Nor is it to be supposed that the Indian institution is artificially imposed on us by shastraic regulations, and opposed to the natural course of social evolution. It is well to meditate on what Professor Giddings has to say regarding the tendencies of modern life in America and other Western societies—tendencies having their sources in selfish racial likes and dislikes and neither based on the divine authority of the Vedas nor justified by antiquity or by services rendered to the cause of spiritual development and spiritual peace. Professor Giddings says:—"Men of like speech and similar racial characteristics draw together within definite territories. Segregations due to vocation become definite class distinctions. The ruling, the priestly, the literary, the mercantile, the artisan, and the labouring classes do not become blended as societies grow older. They become more sharply defined. Any social reform that hopes for the interblending of classes is foredoomed to failure." It will be well for educated Indians to ponder deeply over these tendencies of modern civilisation and to pause awhile before taking to courses which, how-

ever seemingly attractive to a thoughtless and "diseased" sentimentalism, can only bring about social dislocation and needless suffering or moral deterioration for the individual without offering any counterbalancing advantages, present or future.

Some say that modern society must be built on a democratic basis, while Hindu society is a top-heavy oligarchy. Against this view, we maintain that Hindu society is built on a truer and nobler democratic basis than the societies of the West, for its ideas of liberty, equality and fraternity are more rational and consistent with the requirements of human nature than those of the revolutionary epoch in Europe. In the ideal Indian scheme of Varna and Asrama which is based on Svadharma or separation and distribution of function,—knowledge, power, authority, wealth, industrial organisation and labour belong to different social groups or sections. To this is added the idea that every individual and every group is bound to utilise every characteristic advantage or attainment it may own not for selfish ends, but for *loka-sangraha*, the solidarity of human society, and in accordance with the dictates of the Sastras so as to gain divine grace. This social solidarity which is consciously aimed at by the divine founders of our race and religion is based on co-operation among all the Varnas and Asramas and can only be accomplished thereby. In truth, a society organised like ours can only get on by harmonious and systematised co-operation. No rivalry or discord is possible where men obey the injunctions of the sacred authorities and allow themselves to be led by men who ever consciously strive to offer in

themselves conspicuous examples to the world of the practical observance of the Vedic ideals of Viveka and Vairagya.

Modern civilisation, on the other hand, is based on the ideals of competition within the limits of each society, and of competition outside with other societies. No doubt it has achieved progress in certain directions. But its dangers and evils are now manifest to the world. We are not simply referring to the savageries of the ferocious and unrelenting war now in progress, but to the evils which undermine the inner life of the society. We will again let the great sociologist, Professor Giddings, speak for us. In his *Principles of Sociology* he says:—"From such indications as a few societies have already afforded, and from such further indications as are now thrusting themselves upon our observation in parts of Europe and America, it may be inferred that in a community whose life is a tireless pursuit of materialistic ends—in which money-getting is the sum of success—there will be a sharp separation of the successful from the unsuccessful classes and an exploitation of the poor by the rich as wanton and as merciless as was any exploitation of the weak by the strong in societies of the military character. In such a society the tools of the wealthy will command office and power. Even the laws will favour the prosperous and will weigh heavily on those whose struggle is against hope. The mercenary spirit will corrupt judgment and religion alike. The Magistrates of the nation will judge for a consideration, the priests thereof will teach for hire, the prophets thereof will divine for money, the princes thereof will be companions

of thieves, every one loving gifts and following after rewards."

Will not our non-Brahmin brethren, when they peruse this passage and the other extract previously quoted from one who is perhaps the greatest living authority on the science of sociology, see how different has been the character and the aims of our own society, and the principles which our sages had in view when they laid its foundations broad and deep and built it up so as it may last for untold ages, indeed for all time? Shall we not strive to preserve the unity and friendly co-operation which has so long been a prominent feature of society? Surely, we can remove the paltry causes of discontent that are now bolstered up by a few thoughtless men. All the legitimate ambitions of our non-Brahmin brethren can be satisfied, if the leaders of both communities come together and resolve on the steps which require to be taken to suit our new needs and to advance the interests of all sections of the Hindu Community. What is wanted is to preserve the union of hearts that has long subsisted between them all. The idea that interdining or intermarriage can alone bring about such a union of hearts is opposed to the teaching of all historical and social science. Even in the West, Professor Giddings teaches us that "the ruling, the priestly, the literary, the merchant, the artisan and the labouring classes do not become blended as societies grow older. They become more sharply defined. Any social reform that hopes for the interblending of classes is foredoomed to failure." Let us unite together and work together so that all conflict of interests may cease, and that we shall ever co-

operate not only to preserve all the spiritual gains and glories of the past but also restore our community to its rightful place in the future evolution of the Indian Nation.

Panchama Betterment.

We have read with much pleasure the proceedings of the first Andhra Panchama Conference at Bezwada on the 4th November and feel that it is a great advantage to have the views of the Panchama leaders themselves regarding the needs of their community. The resolutions passed at the meeting are characterised by common sense, and we trust that practical efforts will be made to carry them out in a manner consistent with the spirit of moderation underlying them. It is already high time, and not a moment should be lost without making an earnest attempt to deal properly with at least the more pressing points in the programme which has been sketched.

Our first proposal is that the village co-operative banks now existing, or in course of formation, must be enabled to give loans to all well-conducted Panchamas or to groups of them—consisting, say, of 5 or 6 of them in each group—to become tenant-farmers, so as to enable them to rise above the position of mere labourers cultivating the fields and left without any hope or prospect of saving anything to live upon when the harvest is over and no work is available on the land. The Registrar of Co-operative societies should be applied to in order to secure to the rural co-operative banks enlarged powers of borrowing capital so as to enable them to apply this remedy for the starvation due to want of work on land in the intervals between the

harvesting and cultivating seasons. The Panchamas will no doubt, require a fairly large number of years to repay the loans granted to them, and hence the period for which loans are granted to them must be left to the discretion of those who are responsible for the management of the banks. They know the men about them,—which man or group of men can be relied on, and which not. They alone can deal with each man or group of men, as the need arises. So, if the present law is defective in any respect and stands in any one's way of doing his duty, no time should be lost in mending it.

Where the rural co-operative bank now existing is disabled, for any reason, from taking this first step to prevent starvation, the leading caste villagers must lose no time in forming loan societies in each village to collect the funds needed from themselves or others,—we mean, from the enlightened people who can find in themselves the spirit of brotherhood and service needed for this purpose. The money required will not be large; and, as the village will be immensely benefited by the measure, any sacrifice arising from the smaller rates of interest on which money must be made available to Panchamas or from the need to wait for repayment for a number of years, must be undergone in view of the benefits which the retention of the Panchamas as an integral part of the rural population will confer on the village.

Secondly, workshops or factories must be started where carpenter's, smith's or weaver's work, the manufacture of tiles, or indeed any other industry that be found possible, or suitable to the locality, may be taken up by the Panchamas throughout the

year. As this work is additional to their work in the fields, they will gladly take it up for somewhat lesser wages than are paid elsewhere for such work; and so not only would the Panchamas be benefited on account of its serving as such an additional source of remuneration, but also the owners or organisers of the workshops will gain, as the profits of their undertakings would be enough to ensure their perfect safety.

Lastly, there has to be done also such pressing work as the founding of free elementary schools and the construction of temples for worship by the Panchamas. Without these accessories, it will be impossible in these days to induce the Panchamas to remain within the limits of the village or contented with their accustomed mode of living and its limited and monotonous purview.

In an article on "The Panchama Question" in the "Commonweal" of the 12th October last, the writer of "The Outlook" (of which it forms a part)—apparently the editor of the paper—says that "Brahmanas are responsible for a certain measure of evils that have afflicted Panchama society." There is as much justice in this charge as there will be in blaming the editor of the "Commonweal" for the atheism of the National Secular Society of which she was once a distinguished leader. Each age brings its own ideals standards, and duties; no age can be blamed for not rising to the measure of the ideals, standards, and duties of the age or ages coming after it.

The same writer also speaks with pride of the fact that "certain Brahmins who are Theosophists and Home Rulers take a leading part in the campaign of emancipation" of Pancha-

mas. But the work they do is not of the kind which will be of use in contributing to the prosperity of the Indian village as an economic unit. It does not even confer the economic benefits which the Christian missionary confers on his converts by his agricultural settlements and industrial works. Its chief effect is to enable the Panchamas to aspire after what the writer calls "equality with other castes" or "attaining to their pristine glory" in this same article. It is this kind of work which has always been dear to the heart of the social radical or revolutionist. The revolutionary gospel of universal equality and brotherhood has ever had a fascination for all radicals, freethinkers, and socialists in all countries since it was proclaimed in France at the close of the eighteenth century. When the editor of the "Commonweal" speaks of the "benevolent sunshine of a free India", she is only thinking of a free nation in India formed on the democratic ideal of post-revolutionary Europe. She often, in her perorations, seeks to touch the imagination of her Indian audiences by telling them that she is "Indian in heart and feeling". How, then, can she ignore the special mission of India in the world as the messenger of the spirit? Our reply is, —to use the noble language of the eternally glorious Swami Vivekananda—"India will never be Europe until she dies."

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

Moral and Spiritual Discipline in Schools—II.

"Schools do no good. Tuition is not education"—such was the pregnant utterance of Wordsworth. This is a lesson which we have not yet begun to learn in modern India, though we have already reaped an abundant harvest of individual, domestic, and social unhappiness as a consequence of our carelessness in this respect for some generations past. We have already referred to the imperativeness of proper moral and spiritual discipline in schools and we desire to state in the succeeding article what is the proper programme of work to be taken up for setting right the educational errors of the last few generations.

In this article we desire to point out the nature of faltering and flickering efforts made in a few modern educational institutions in India to give moral and spiritual discipline. In schools under the management of the Theosophical Society or of the Theosophical Educational Trust or of agencies started and worked under Theosophical inspiration, we have some measure of moral and spiritual instruction given. But the moral and spiritual instruction given in them is not satisfactory. It suffers in power of emotional and spiritual appeal by the very process of dilution on which it prides itself. It does not lay sufficient stress upon the importance of daily discipline of our inner and outer life, upon our fruitful traditional modes of worship and *japas* and *samsharas*, and upon the long-established and excellent rules as to personal and social purity. Above all the presence of a dominating foreign agency and its subtle leavening of all the methods of religious instruction adopted in such schools neutralise the very few good points about the moral and spiritual instruction given in such schools. The books published as the *Sanatana Dharma* text books are good so far as they go but they are not in vital relation to our sacred books and our immemorial methods of attainment of spiritual enlightenment and rapture.

The Gurukula at Hardwar and other institutions managed by the Arya Samaj are another feature of the times. Though the Arya Samaj takes its stand on the Veda—especially the Rig Veda—it is outside the current of our national religious life as it has no place in its scheme for the fulness of revelation by God to the Hindu Race and has crippled its power for good by not accepting the rich store of *sadhana*s and the scheme of life known as *Sanatana Dharma*. The great schools and colleges of the India of the future must adopt the principles and methods of these institutions with the improvement of relating school life and college life to the fulness of Hindu thought and religion and to all our unique and distinctive social and religious institutions and ideals.

Sir Rabindranath Tagore's school at Bolpur is an excellent institution where moral and spiritual discipline is given on lines acceptable to the Brahmo Samaj. The remarks above made in regard to the Gurukula schools apply with the same force to the Bolpur school also. We, who yearn to bring into existence the great educational institutions of the happier and greater India that is to be, have many valuable lessons to learn from Tagore's school and its methods and ideals. The influence of personality, the encouragement of an atmosphere of peace, serenity, and meditation instead of dry formulae which dwell on the lips but do not kindle the fire of devotion on the altar of the heart, and the relation of the old methods and ideals to the demands and needs of life in the strenuous modern era must be learnt by us from Tagore's school and built into the great seminaries of the future in our beloved motherland. In his letter to Mr. Frederic Rose Tagore says: "To give spiritual culture to our boys was my principal object in starting my school in Bolpur. Fortunately, in India, we have the model before us in the tradition of our ancient forest schools.....Having this ideal of a school in my mind, which should be a home and a temple in one, where teaching should be a part of a worshipful life, I selected this spot away from all distractions of town, hallowed with the memory of a

pious life whose days were passed here in communion with God. The first help that our boys get here on this path is from the cultivation of love of nature and sympathy with all living creatures. Music is of very great assistance to them, the song being not of the ordinary hymn type, dry and didactic, but as full of lyric joy as the author could put in them.....Mornings and evenings, fifteen minutes' time is given to them to sit in an open space, composing their minds for worship. We never watch them and ask questions about what they think in those times, but leave it entirely to themselves, to the spirit of the place and the time, and the suggestion of the practice itself. We rely more upon the subconscious influence of Nature, of the associations of the place, and the daily life of worship that we live than on any conscious effort to teach them."

The Rishikula at Hardwar is an attempt to revive Brahmacharya on the old lines. There is not one similar institution in South India. We want such institutions also though the bulk of our schools must necessarily be places where the old learning and the new learning have to be harmonised and taught together. We must have throughout India a certain number of families living the traditional life devoted to piety and ancient learning and to whom life will be made convenient by the other sections of community racing along the path of modern progress. For bringing about such a consummation educational institutions of the type of *asrama* schools are required.

In some of the schools and colleges managed by private agency in India some attempt is made to give a spasmodic measure of religious instruction. But the managers and teachers being themselves men brought up under a godless and loveless system of education do not take to it enthusiastically. This defect coupled with the defect of want of suitable text-books and the existence of an over-weighted curriculum and the innumerable distractions that agitate the minds of students at a time when composure and application are the things needed most have been responsible for the present spectacle of tens of thousands of youths sent into the great world without

love of God, love of racial ideals, and love of motherland.

In this state of our educational effort, we see an element of hope in the Hindu University. "There is a budding morrow in midnight". But even here there is every danger of the process of dilution and temporising and compromise reducing the original scheme into a mere shadow of that scheme. Shall we be wise in time and serve our dear motherland with a wise and fruitful love, or shall we strangle her with the cords of agnosticism and pseudo-liberalism? Let us treasure in our hearts the precious words uttered by our beloved Viceroy Lord Hardinge when laying the foundation stone of the Hindu University: "Indeed the whole Indian idea of education is wrapped up in the conception of a group of pupils surrounding their Guru in loving reverence, and not only imbibing the words of wisdom that fall from his lips, but also looking up to him for guidance in religion and morality and moulding their characters in accordance with his precept and example.The object of an educational system must be to draw out from every man and woman the very best that is in them, so that their talent may be developed to their fullest capacity, not only for their individual fulfilment of themselves, but also for the benefit of the society of which they find themselves members.....Though something may be done by mental and moral discipline, and something by the precept and example of professors, these are but shifting sands upon which to build character without the foundation of religious teaching and the steadying influence of a religious atmosphere".

The Varnasrama Creed.

(By Mr. N. SUBRAHMANYA AIYAR, M. A.)

1. The goal of rational man is universal happiness in this life and, as its sequence in the next.

2. What prompts this goal is the present state of misery and pain throughout the Universe in greater or less degree. It is this that forces the goal of universal happiness into prominence by way of contrast and relief.

3. Nature assists in the attainment of the goal by demonstrating to the observer wherever he turns his eyes (a) that everything has a separate name, a separate place, a separate form or structure and a separate function (b) that it is this separateness that prevents mutual trespass and conflict (c) that this separateness again of form and function, that makes interdependence possible and thus enables and maintains a spirit of co-operation and harmony, as is evidenced by the relation between one organ and another in an organism.

4. To benefit by the assistance we must recognise the need in human society for a similar separateness.

5. In this endeavour the experiences and tendencies of the world of to-day greatly assist (a) by showing up the present state of misery and pain in the Universe in greater or less degree and the disunion among classes and among nations, which no amount of commensality or communalism has yet cured (b) by rejecting, after careful consideration, all the socio-economic systems such as capitalism, communism, collectivism, socialism, syndicalism and last of all the new guild socialists which seeks to prevent mutual exploitation by granting monopoly of labour to the various functional guilds through State Charter, and (c) by suggesting in the place of the modern policy of free competitive separatism a reverse policy *viz.*, of mutually co-operating, organismal action.

6. The theory and practice in India also assist us (a) By declaring through her religion that the whole Universe was created as Virat, a gigantic organism, everything in it having a purpose or function to fulfil in that organism and that human society is not only an organ in that organism, but an organism in itself with each component nation and class serving as an organ and sub-organ to it, each with its own separate name, form, place and function. (b) By the Kings and other wardens of society realising and being enjoined to realise, that their function of protection consists in the jealous preservation of this ideal.

7. The way to benefit by all this assistance is to repair and restore Varnasrama Dharma which is none else than the organismal disposition of society, now in various stages of disintegration.

8. The keystone of socio-economic policy for all countries viewed in the light of the above is the supporting by free and generous patronage, of the productive, distributive and religious functionaries of the country such as they may be, irrespective of race or religious creed and without paying overmuch heed to the quality or cost of their supplies and services at any particular period, but with the responsibility at the same time of making those supplies and services alright in due course, so that each class may be kept strong and through it each nation, and every nation thereby enabled to serve all the other nations in the organism of humanity, and not act as a drag on them.

9. The arch to that keystone is (a) the non-encroaching on each other's place and function with as much self-restraint as we feel bound to do in regard to each other's house or property, which are but the products of their respective functionings and (b) the avoidance of such acts, be they interlining, intermarriage or foreign travel which latter except under great safe-guards is a clear case of encroachment on place one of the four organismal conditions we have indicated and the avoidance in fact, of all items of social heterodoxy that would tempt or help any trespassers or disorganizers, directly or indirectly.

10. The domestic policy for all countries is the securing of the married state for every woman and also man.

11. The necessary aid to that policy is the marrying away of a woman before the natural, physiological barrier known as puberty is reached, which, in addition to securing universality of wedded life for every woman, has the further advantages of keeping the selection of the husband in the hands of her responsible parent or guardian and of saving her the struggle and possible humiliation involved in seeking a partner herself.

12. The crown and the fulfilment of Varnasrama Dharma religio-economic policy

is the securing in permanent fixity of the sense of oneness of interest between sexes, families, classes and nations—a consummation which, with the utmost freedom in the matter of eating, marriage, travelling etc., the West has not achieved, either among the nations themselves, or among classes in each nation, or consummation again, which in spite of the greater freedom in eating etc., enjoyed by the Hindus of to-day, as compared with his ancestors, and by non-Hindus in India ever since they left the Hindu field, none of them, either Hindu or non-Hindu has yet attained in any proportionate measure.

Provincial Autonomy— What it means?

At a time when the whole country stands to a man by the side of the reform proposals submitted by the 19 non-official members of the imperial legislative council, the pencil note of Gokhale respecting the changes in the Indian constitution drafted at his last moment is now given wide publicity and blessings of a semi-official character are ever poured upon the same.

In the light of telling facts revealed by the war even the man in the street realises that unless India is able to provide herself, in future, with articles manufactured locally, she must continue to be the abode of famine and pestilence.

Briefly put, India's economic situation is this.

While the average annual income per head even in Russia stands as high as £10, the corresponding figure for this country hardly goes above a fifth of the amount.

The annual rate of increase of population in Europe from the commencement of the Industrial Era is 1%; here it ordinarily is less than a half of it. In his report on the "Rise in Prices" Mr. Datta points out that during the 20 years ending in 1912, this rate has gone down even to ½ % or less.

The average expectation of life for Europe is forty and that of India is twenty-three. How is this to be ex-

plained? Foreign competition has deprived millions of people of their occupation and they are made to depend upon the only source—agriculture. It is upon the produce of an acre or less that each individual is compelled to be supported.

Of this 75 % is dry. The irrigation commission have emphatically recorded the fact that scope for irrigational facilities is exceedingly limited although 87 % of the available water runs into waste. In this predicament, the industrial crops are usurped in the place of food-grains. Mr. Datta's figures show that the cultivation of food-grains is unable to keep pace even with the low rate of increase of population. During the 20 years covered by his inquiries there were six famines to which millions of men and cattle succumbed, and they have cost the Government more than 40 crores of Rupees. In a word our resourcelessness has sapped our vitality.

The only point from which we ought to consider any reform proposals should be whether it is going to rescue the teeming millions of this country from their present woeful situation. The reform proposal of the 19 members in a way is expected to bring economic salvation in the long run; in that the fiscal policy of the Government of India according to the scheme, will be controlled by the elected representatives in the legislative council. Whether our expectations will be realised or not time alone can tell. For, the forces of antagonism will be all the more organised and spare no pains to defeat the end of reform.

What our situation will be under provincial autonomy contemplated in Gokhale's note referred to can be easily understood by the perusal of the presidential address of Sir A. Cardew at the end of the agricultural conference held on July last at Coimbatore. His tone was fully pessimistic. He found that the Indian agriculture remains to-day what it was some two thousand years ago. He compared the wheat land of England with that of this country and showed the yield here is only a third of the former and he admitted that in spite of the endeavours of Government of the last twenty years, no improvement in agriculture has been effected; nor was he hopeful of

the future. Of the causes that have, in his opinion led to this state of things he mentions as the chief cause the illiteracy of the peasantry. To remove the same, he requires, in the light of the experience of European countries, enormous funds. England with a population similar to that of the Madras Presidency, he points out, is spending annually £18 millions sterling on primary education alone while France with a less population is able to spare for a similar purpose more than £20 millions, (including buildings). Sir A. Cardew said that the entire resources at the disposal of this local Government hardly exceeds £5 millions. The question is how England and France are able to find such a large sum for one single item, whereas the Government he represents is struggling with this slender resource to meet all expenditures. It is the industrial policy of the European states that has made them what they are. Will the advocates of provincial autonomy entrust each local Government with economic freedom? Otherwise provincial autonomy will be a sham and a delusion. With fiscal autonomy for each province, the industrial forces of each province will be brought into play; non-official resources will multiply by leaps and bounds and each province will find enormous resources to conduct its state on progressive lines so that famine and pestilence will be no more heard of.

The following table will explain the financial situation of India when compared with Europe:—

(“Mulhall's History of Prices”.)

	Income, Millions Sterling.			Percentage of agricultural to total income.
	Agricultural.	Non-agricultural.	Total.	
United Kingdom.	£ 263	£ 984	£ 1247	21
France ...	435	530	965	44
Russia ...	482	366	848	57
Italy ...	174	171	345	52
Spain ...	133	85	218	60
Europe ...	2476	3102	5578	44
India ...	360	180	540	67

France, with a population, one-eighth of that of India has incomes (non-agricultural and agricultural) amounting to twice that of India. Proper economic policy ought to bring to India nine times the present figure.

It is regrettable that at this juncture the diverse communities here should lose sight of this fundamental fact affecting our very existence and give undue prominence to class representation. This ugly warfare, it must be remembered, will be taken due advantage of, by the “Round Table Politicians”, who are already making vast preparations for reducing Indians to the position of hewers of wood and drawers of water to the white colonists. *Beware.*

Notes on Current Topics.

(By R. GANAPATHY AIYAR—MADURA.)

In the First Head Masters' Conference held on 20th October 1917, Rev. D. G. M. Leith delivered a lecture on “The Plan of Secondary Education in the scheme of National Life.” In the course of his address, in that assembly “gathered as a band of nation builders,” he is reported to have stated thus:—“The contribution of Secondary education to National life ought therefore to be (a) the production in those committed to our care of a good-will, a will that is strongly and constantly set in certain definite directions etc. What is this will which we are striving to create in our pupils? It is first a will that is absolutely devoted to truth and honour, and honesty, so that it becomes a moral impossibility for the boy to desire that which is contrary to truth.....Secondly, this good will is also the will to obedience and instant obedience.....The third characteristic of this good will is a will to concentrate upon work. Sentiment and tradition seem to work mightily against us. I am well persuaded that if we could arrange for all preparation of lessons to be done in school either morning or evening so that practically no study was done at home, we should be able to secure a much greater mental concentration than for the most part now exists. That would be an

important contribution to the national life of India. Fourthly this good will must be strong in initiative. The true citizen must *escape from the tyranny of custom, intellectual, social and moral*. This is essential for the maintenance of that freshness of mind, that ability to see life from a new point of view so requisite for national progress. I confess that only in part have we succeeded. I do want the broader life that initiative gives. Boys must be obedient but they must be free and quick to form new standards of judgment from all they read and see, so as to develop that initiative which is the first step in self-realization leading in turn to national world-realization. It is astonishing and gratifying to see the emphasis that is being laid in Indian Educational thought to-day on self-realization as a dominating need of an educational institution. Is self-realization possible in our schools? Or are we fettered by custom, by tradition, by lifeless routine or worst of all by an utter disbelief in the real educational value of the work we are doing and the subjects we are teaching our boys? I have stated as our first contribution to national life the development of the wills of our boys towards that which is of highest value for the life of the country. *This we may call the training in social membership. The actual knowledge that we impart is in a sense less important.*

The above expressed in vague and veiled generalities are the requirements of our Secondary schools according to our Missionary gentleman. This kind of "training in Social Membership" will certainly make the work of the Christian Missionary in India much easier if the boys in our Secondary schools are kept away from home, morning and evening, and are helped "to escape from the tyranny of custom, intellectual, social and moral." If obedience to custom is a tyranny, what is the kind of "obedience and instant obedience" that the Rev. gentleman has in his mind. Is it obedience to the state? If so, how is the obedience to custom or communal laws, which form part of the laws of state, tyrannical? Is it obedience to what is conceived as public good? If so, who is

to settle what is for the public good and what is not? If a community conceives a custom as public good, how is obedience to it tyrannical? If the idea of public good is made to depend upon the dictates of one's own opinion, "the ability to see life from a new point of view," there may be "freedom to form new standards of judgment from all they read and see," but how will it promote public good: how will it ensure a country which is not "a land at war with itself, without chaos and defeat," The Reverend lecturer wants the will of our boys to be "strongly, and constantly set in certain definite directions." In what directions? Evidently, the lecturer means in the direction of "the new point of view," "new standards of judgment." New from what? New from "the customs and manners, sentiment and tradition" of the Hindu boys? Evidently something was sticking in the throat which could not be got out more plainly before the Hindu hearers. It may be hoped that the Head Masters will be wary of the sneaky ways and try, not to erase from the pupil's mind all the special cultures of their forefathers, leaving their mind a clean slate, for foreign persons to write foreign ideas and cultures thereon, but *impart to them such knowledge of their own good culture, customs and manners as can protect them from becoming an easy prey to foreign cultures and enable them to resist the foreign onslaughts*. Let them follow the wholesome advice of that eminent scholar who acted as the Chief Justice of Bengal, Sir John Woodroffe, who is anxious "to stem those movements which work for the *Cultural Conquest* of this country", and fears that those movements "in the *absence of right resistance* might acquire greater vigour after the war" and welcomes the Home-rule efforts as it will help us in combating the march of cultural conquest against the Hindus. Without a successful cultural defence, we may have Home-rule but not a home to rule. We can only be poor servile imitators of the West without any independent culture and initiative of our own.

(To be continued).

Pencillings by the Way—III.

By S. P. THIAGARAJAN.

For rhetorical excellence, it will be hard to match Lord Pentland's speech at the Cheruthurithi Ayurvedic Hospital. We must however protest against the tendency of his speech and those of others to turn into an apotheosis of Western medicine and its professors. His Lordship says, "In the West we too have our secret remedies, our patent medicines, our herbalists, our bone-setters and similar claimants to the possession of powers of healing. Such exclusive claims the scientist will not admit. To him science and knowledge in these matters are the rightful possession of all mankind and to him the man who claims to have a wisdom which he is not prepared to share with others is either a charlatan or unworthy to worship at the shrine of science." And so on through three columns of closely printed matter, which contain also a laboured defence of the Government's position in refusing to spend a part of the revenues of the country in support of the indigenous system of medicine. The implications in this wearisome tirade are obvious. For reasons which lie on the surface, the Ayurveda of our ancients has languished and would well-nigh have perished but for the self-sacrificing and strenuous endeavours of a cultured few amongst us to rehabilitate it; thanks also to the unerring instinct of the vast majority of our suffering countrymen. We are not going to deny the patent fact that owing rather to lack of encouragement and to the false glamour about the Western system of medicine, the ancient medical lore of the Holy People has fallen on evil times. The persistent refusal of the Government of the country to lend its support to the indigenous system has no doubt been dictated by the selfish Faculty who are their medical advisers. But when his Lordship goes on to state, in effect, that our medical science is empirical and unscientific, and alleges it as a reason for the withdrawal from it of state patronage, his Lordship shows an amazing ignorance of medical history and practice in the West.

The only colourable pretext for indulging in these pæans of praise is that there is in

Western countries an ascertained body of medical knowledge which is drawn upon by the physician who prescribes and the druggist who compounds. As for the scientific testing, sifting and analysis of remedies and methods of which so much capital is made, it is only a pitiful self-delusion. The Faculty has got this dinned into its ears so often and so persistently that it is no wonder that it has come to believe it. Any impartial student of Western medicine will be struck at the charlatanism and empiricism of the Faculty and will wonder how they have "cheek" enough to speak of charlatanism and empiricism in connection with the Ayurveda. A violent spirit of trade unionism pervades the medical Faculty in the West and yet they talk disparagingly of the "exclusive claims" of the indigenous practitioner. Verily, they see the beam in their brother's eyes, but are not conscious of the mote in their own. We can well understand how a system of medicine which has entrenched itself behind the powerful patronage of the state comes to look upon other systems as interlopers. But when it arrogates to itself all scientific superiority, it cannot be allowed to go unquestioned.

It shall be shown from time to time in these notes, how the Faculty approach a new treatment with no scientific idea as to what constitutes proof and how little capable they are of forming a correct estimate of the value of much advertised prophylactics. But, lest the reader should think all this a tall statement dictated by prejudice, here goes a quotation from an article in the *Lancet* of 30-6-17 from the pen of Dr. Robert J. Rowlett of Dublin. The *Lancet*, by the way, is a respectable orthodox medical journal. Says this Dublin Doctor:

"A new method is introduced, it wins a certain amount of favour, it may become the fashion, and unless it is accompanied by some obtrusive disadvantages or dangers, many of us are convinced that the treatment is, if not "the last word", at least "a distinct advance"; and we go on with it until a new fashion takes the place of the old. *Our reasoning on these matters is never logical and rarely individual. We are governed by laws—if they be laws—of herd-psychology. Our conclusions are instinctive, not conscious.*" The Italics are mine. How much there is in all this of the much-vaunted scientific method, I leave it to my readers to judge. The practical illustration of all this will come by and by.

The Indian Post-War Reform Scheme.

In a letter authorised by him to be published, Mr. M. D. DEVADOSS B. A., B. L., Bar-at-Law writes to Mr. N. K. RAMASWAMY AIYAR B. A., B. L., as follows:—

"I am glad that you as Secretary of the Orthodox Hindu Mission appreciate what I said in my speech on the 1st instant regarding legislation as to social and religious matters. In the state of society as it now is in India it will be highly injudicious to invest Legislative Councils having an elected majority with powers to frame Laws and Regulations regarding social and religious matters. It is unnecessary to dilate upon this topic.

As regards the social and religious matters the Christian community has its own laws and regulations. As you know the great Christian community is composed, broadly speaking, of two divisions, the Catholics and Protestants.

The Catholics are governed by the Canon Law and by the rules and regulations of their Church. They strongly resent any interference with their religious and social matters by the legislatures of the country.

Of the Protestants the Anglicans or those who belong to the Established Church in England are also governed by their Canon Law. Subject to the authority of the Crown in England the Canon Law is supreme in the Church. The Dissenting bodies have their own rules and regulations. In India the law of Succession is regulated by the Indian Succession Act of 1865 and the Law of Marriage and Divorce, by the Indian Christian Marriage Act and by the Indian Divorce Act. As an instance of the tenacity of the Church to cling to the Canon Law you may remember the recent enactment in England validating the marriage with the "Deceased Wife's Sister" left it to Church of England clergyman's option to celebrate such marriage or not.

In the case of Hindus unless the whole body is in favour of a particular reform it would be improper to force it upon the majority of the people. One of the ways of adjusting the differences I can think of, is by calling a representative assembly of Pandits and heads of religious institutions, mutts etc., and asking the assembly to lay down rules and regulations in respect of matters about which all are not agreed. Such a procedure will bring out the different points of view and will have the authority of a body which by the suffrages of the people will have power to legislate for them. It will no doubt savour of democracy but in the present state of affairs that seems to be the only way of solving the knotty questions that agitate the Hindu public. This representative assembly need not be one for the whole of the Presidency embracing the three great sects. The Vishnavas, Madhvas and Smarthas or Sivites can have three distinct assemblies if they like with regard to purely religious matters. But with regard to purely social matters the assembly must be one in order to secure uniformity.

Any student of history will know that in Europe religious and social questions were settled by representatives from the various countries who met and decided questions of dogma, observance etc. These assemblies were known as Councils such as the Council of Trent, Council of Nice etc. Such a procedure could very well be adopted for the whole of India as well as for each Province.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vanis Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 1.]

THURSDAY NOVEMBER 22, 1917.

[No. 5.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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Upon thy heights untouched by solar heat.
Companioned by the shy and large-eyed deer,
By verdant margins of the Manas mere,
Through many a cave and grove and cool retreat,
Fair Uma wandered with her lotus feet—
A sylvan Power unknowing guile or fear,
Receiving homage where she might appear
By right of royal birth and beauty sweet,
She grew in beauty as the waxing moon
A crescent wonder shines in cloudless skies
Upon the world entranced in deep amaze
And thankfulness for God's benignant boon
Of revelation of His Paradise
Of Light supernal where we may not gaze.



The Hindu Message

THURSDAY EVENING 22, NOV. 1917.

Post-War Reform and Hindu Society—II.

The Hindu Community which places implicit faith in the Dharma of the Rishis is no mere minority for whose protection against the tyranny of majorities the Indian Constitution has to provide, but the most numerous of all Indian communities,—the *real* Hindu Community. In fact, it is the base which supports the great edifice of Indian society. Even among the Mohammedans there are large numbers of men and women who, originally drawn from the Hindu Community, still remain not only in instinct and practice, but even in faith essentially Hindu,—believing in the Hindu doctrines of Karma and Rebirth. The devotional lyrics of Mastan Sahib are well known in South India, and go to prove that there are large numbers of men who live in the Hindu Pantheon and conceive the Supreme Deity almost exactly as the Hindus in general do. In North India, too, the Sikhs, the Kabir-panthis and numerous others are still essentially Hindu in their ideals of faith and articles of conduct. The spirit of heresy has indeed been abroad, but yet the fabric of Hindu society remains unshaken like some towering giant of the forest sending forth countless shoots from its ramifying branches and spreading over a vast space of ground.

In all the unnumbered ramifications of Hindu society, the main principles of the Dharma still continue to be faithfully observed,—especially, its

main regulations in regard to marriage, and its conventions in regard to the taking of food. It is these regulations and conventions that have been the supports of the still unshaken fabric of Hindu society. The fissiparous tendencies of the Hindu social system during ages are due to the need felt by the Hindu people for preserving their racial and social purity,—especially during the centuries in which they had lost their ancient political cohesion owing to the downfall of the ancient Kshatriya power. The later non-Kshatriya or half-Kshatriya Hindu rulers have, indeed, been faithful to the traditions of their ancestors, and it is to their constancy to the ideals and the mission of our race that we owe the fact that we retain such remnants of the race-consciousness and the Wisdom-Culture as enable the Holy People still to recognise and retain their place in the Holy Land. But few or none of them succeeded in establishing a universal Empire in Bharata-khanda or even in Bharatavarsha,—and therefore the history of the Hindu people for 2000 years and more has been one of steady decline and disunion. The fissiparous social tendencies which account for the numerous so-called sub-castes existing to-day and provoke so much ridicule or hostility, are the barriers erected by a people faithful to their race-ideals in order to guard their eternal Dharma. If these tendencies are to be effectively curbed and if the unity of each of the four natural divisions only of the race is to be restored, our leaders must convince our people that they believe in the Dharma and will provide for its careful preservation and faithful observance in the future. But the work of the reformers—whether they call them-

selves Samajas of various denominations or still wish to pass as members of the existing sections of the Hindu Community,—has been of a destructive kind, and has not only created further division and dissension, but has produced everywhere something like a convulsion of the entire fabric and a feeling of unrest regarding the future and what it has in store for the Dharma and its appointed custodians of the Four Varnas.

That the Dharmic Community still clings to its standard-bearer and his eternal message is brought about unmistakeably by the firm opposition which has always been offered to attempts made in the Indian legislatures, Imperial and Provincial, to introduce foreign ideals of marriage among its people. The Age of Consent Bill, the Civil Marriage Bill, and the Post-Puberty Marriage Bills met with almost universal disapprobation and with sustained and even violent opposition. The first measure was passed by Government in the teeth of all opposition, but it has never ventured since during a quarter of a century and more on any similar social change. The two other attempts to revolutionise Hindu society have failed owing to the almost universal opposition and disapproval of the Dharmic Community,—even though numerous meetings of the very vocal minority of reformers raised a loud clamour in favour of the proposed changes.

We invite the attention of Mr. Montagu to the history of these so-called reform proposals in order to convince himself that he should, before formulating his proposals for self-government, carefully consider the need there is for providing that no interference of any kind with our

Dharma or the constitution of Hindu society should be permitted unless it is supported by the *entire* Hindu community. We have shown above that the heart of the Hindu community still beats strongly and passionately for the maintenance of the Dharma and so the revolutionary social reformers form only a mere froth or foam which bubbles to the surface and does not disturb the serene depths of the ocean of faith in the Vedic Dharma. Where the entire Hindu community *unanimously* demands or supports a change, the Government may indeed allow it to pass, but *not*, if *any* section of it, however small, opposes a proposed measure. In matters of Dharma, no majorities can have the right to impose its will on a minority. A great writer says even of the present state of law and the machinery for effecting change of law in Europe,—“The ignorant majority raises its will to the dignity of law.” Dharma is not law. The aim of our Dharma is not to secure material aims and advantages to nations or individuals but to raise the living soul of man to the lotus feet of the *Paramesvara* (the Supreme Being) who is the world's sustainer and its one refuge and desire. No human authority,—whether autocracy, aristocracy, or *kakistoeracy* (to use Mr. Lilly's phrase for Modern Democracy)—can discover those eternally-appointed methods, the practice of which is to enable the soul of man to realise its destined goal of freedom from bondage to the life of the material world. Hence, for the Indian legislatures to interpose and to tell the Holy People that they shall modify or abandon their eternal Dharma or any part of it is to arrogate to itself a claim which is altogether intolerable and inexpedient. Hence

all subjects on which the Hindu system of Dharma—except the *Raja Dharma* which of course is displaced on account of the fact that His Gracious Majesty is not a Hindu—has proclaimed its ruling must be kept out of the purview of the Indian legislatures,—at least so long as there is no unanimous and universal demand for change.

The Hindu people are one and entire,—a living organism. This is the real import of our system of Varnasrama, and no earthly power can claim to set aside or modify the eternal laws of Dharma in such a manner as to injure the structural and functional co-ordination of its parts. If the society has strayed away from its original and fundamental constitution in any respect, the present secular power cannot interfere. It therefore logically follows that, under any scheme of self-government—whether it is called Home Rule or not—set up under the auspices of the British nation, the Hindu community has the right to claim that the existing policy of complete religious neutrality and non-intervention shall be preserved, so that the people of India shall be left to determine its own *cultural fate and fortune* entirely for itself and by itself as one of the self-respecting and respected communities of the British Empire.

Mr. Theagaroya Chettiar at Bezwada.

We have read several *parts* of Mr. Chettiar's speech as President of the Bezwada Conference with genuine pleasure. We quite agree that the rise of India to greatness in the future will depend mainly on the growth of her commerce and industries, and not

at all on the system of University education and examination now in vogue. Mr. Chettiar is entitled to our gratitude for pointing to his countrymen in South India the enterprise and prosperity of the great industrial capitals of Bombay and Calcutta as the examples for us to follow. He then goes on to say,—“Our want of education, our want of enterprise and our want of co-operation led to stagnation, while the whole Western world was making rapid progress.” “The education we have is a splendid machine to make us clerks, schoolmasters, and lawyers, and nothing else.” “We want mechanics, we want men that will work with steam-engines and electricity; we want men that will handle any kind of machinery, and the education we want is of the kind to produce such men.” These three sentences in Mr. Chettiar's speech are worth their weight in gold, and point to all the most prominent and the most essential needs of to-day; and he himself has the conspicuous merit of setting a splendid example to those who have at heart the true welfare of the motherland. In Madras he has started and maintained for years several works and mills where he gives employment to hundreds of workmen. Such a man is decidedly an exemplar to educated men.

We confess, however, we cannot agree with him when he goes on to attack those Indian leaders who are trying to better the political conditions at present prevailing in India or attack the Brahmins as the prime cause of the present condition of India, its helplessness, its poverty, and its dependence. We will first take up his views on the latter topic.

Why should the Brahmins be at-

tacked as if they are the cause of the present backwardness of Indian industry and enterprise? They did not devise or introduce the present system of education which Mr. Chettiar rightly condemns as “making us clerks, schoolmasters, lawyers, and nothing else.” The Brahmins do not defend that system either, so that they may monopolise all the available posts of “clerks, schoolmasters, and lawyers.” The Brahmins have always condemned the present system of education with all its pernicious tendencies and effects, and they have also suffered most from them. For, within a generation, the evil effects of the system have fully developed themselves in regard to the physical stamina and the numerical strength of the Brahmin community. Only recently it has been discovered, on taking a census of the height of the Brahmin lads entering one of our principal colleges in South India, that two inches have been lost in a generation and thus the present generation has become stunted in growth. This loss of stature could not be due to early marriage,—for that has been in existence for thousands of years, and the Brahmin community must long ago have disappeared at the same rate of decline or anything at all approaching to it. *Secondly*, the Census figures show that not only the Brahmins have not had the natural increase of numbers arising from normal conditions of social life, but have even undergone a slight diminution. If the present state of things goes on, there can be no doubt that the Brahmins will, within a century at the most,—in fact very much earlier than that,—disappear from the land where they have played their part in history for at least ten thousand years. We

cannot, therefore, understand how Mr. Chettiar can make out that the Brahmins have profited by the present system of education. If Mr. Chettiar can use his great talents and influence to knock at the head of our present educational system, the Brahmins will, as they ought to, regard him as their greatest benefactor. He says,—“We have no intention of injuring them (*i.e.*, the Brahmins).” It is the present system of education,—not the Non-Brahmin agitation—which is injurious to the Brahmins as a community. The entire country at large and the Brahmin community, in particular, will feel grateful to him if he will commence a great agitation against that system. We shall heartily support any measures he may devise for substituting a more rational system,—one which will combine the cultivation of the mind and the promotion of industry and art.

Again, what chance is there that the agitation for industrial improvement will succeed so long as the present free-trade policy rules? And how can we secure protection for our industry and enterprise if we have no political power? Mr. H. D. Gill said in the course of his evidence before the Industries Commission at Bombay the other day:—“Capital, especially Indian capital, is naturally shy of new ventures, and there may be difficulty in inducing firms of repute to interest themselves in floating undertakings in new or nascent industries.” And his remedy for this state of things is:—“In my opinion the introduction of moderately protective import duties would generally speaking be simpler and more effective than any methods of direct financial assistance (by Government).” Is there any chance of

a protective policy being adopted, so long as India is ruled on the principle that being a dependency, its political and economical interests are to be subordinated to those of the ruling race in their Western home? The British Colonial Dominions have all protected themselves against foreign competition by raising a strong barrier wall of tariffs. India alone lags behind and so has reached a condition of economic impotence without parallel in the history of mankind. Let Mr. Chettiar and others who act with him contemplate the evil they are doing to the country by their opposition to its political progress towards the acquisition of a large measure of self-government.

His reason for opposing the introduction of self-government is that all power would pass into the hands of the Brahmins. Mr. Chettiar says:—"The whole administration will be in the hands of this exclusive class." Mere moonshine. Under a system of communal representation, the Brahmins will have only a small and even minute representation in the legislatures. Even if we make the impossible supposition that they will at first gain a majority of the entire body of representatives, they can retain their influence only if they initiate or support measures for the advancement of the public welfare at large, and not for their own purely sectional well-being. For, the electors will soon see for themselves who are their real friends and who are not, and will act accordingly. Moreover, even under the present system of fancy franchises and fancy electorates, we would ask Mr. Chettiar to enumerate the measures that our Brahmin Councillors have proposed or carried out for their own

personal advancement. That Brahmins hold a disproportionately large number of public posts is a state of things due to other causes, as Mr. Chettiar knows,—and it is a state of things which cannot be permanent and which will improve when the non-Brahmins qualify themselves by education for a larger share of those posts. We have also already several times pointed out, that the present system of conferring appointments on those who pass examinations is not only faulty, but ruinous to the permanent interests of the Brahmins themselves. So, the remedy is for both Brahmins and non-Brahmins first to unite to get rid of the present system of education and examination and devise a more rational method of settling the qualifications for appointments in Government service.

Mr. Chettiar says:—"It is not the political greatness that we are hankering after which has made Bombay so great. It is the enterprise of a small community of settlers, the Parsees." The enterprise of Bombay would have borne still greater fruit, if Bombay had enjoyed the benefit of protection for the products of her mill-industries. And it is our loss of self-government that has forced Bombay to submit to the evils of a ruinous free-trade policy. Again, how does Mr. Chettiar account for the fact that the Parsees themselves are "hankering after political greatness" and want self-government. Dadabhai Naoroji, Mehta, Wacha, are all famous and gifted Parsee leaders of the Congress movement. The Parsees, as a body, have always kept themselves in line with other Indian communities in making the present demand for a large measure of self-government. If the enterprise of the

Parsees is likely to be ruined by "political greatness," they would not be in the van of the present movement for political emancipation.

Mr. Chettiar says:—"Our caste system which led to our living under foreign rule for centuries together has made us lose confidence in one another." We have also, while the caste flourished, lived under *native rule*. The Maurya, the Gupta, the Vijayanagar, and the Mahratta Empires flourished while yet the caste system remained. So it cannot be proved that "the caste system led to our living under foreign rule." It is not the caste system but "living under foreign rule for centuries" that "has made us lose confidence in one another and also lose self-confidence. If self confidence and mutual confidence are to be restored, we must have a large and liberal measure of self-government given to us. Self-government is a necessity for nations as for individuals, the very breath of life itself for all communities. Without it, nations and individuals must suffer degradation and decay from sloth, selfishness, self-conceit, and irresponsibility. These are the qualities which breed mutual hatred and the spirit of faction which paves the way for the ruin and downfall of nations without hope of recovery. Self-government is the mother of all honourable emulation and great achievement, and it is above all the cement which binds together individuals and communities in work which will raise the motherland once more to her rightful place among the nations of the Empire and of the World.

A Happy Life.

(By M. K. VENKATESWARA AIYAR.)

1. To imagine that a happy worldly life is inconsistent with an earnest attempt to realise the self is a mis-apprehension which very often leads to a neglect of the latter. The majority of men think that it is imprudent to sacrifice the pleasures of a life in the vain hope that we shall be able to achieve a perfect blissful state which is supposed to be more or less imaginary and attainable, if at all, only after an indefinitely long period. But as a matter of fact the Vedas say that a happy life forms part of *Paramananda* and that the way to lead a happy life is sure to lead to supreme bliss. This idea is expressed by the following Sloka:—

एषोऽस्य परमानन्दो योऽखण्डोऽकरमात्मकः ।

अन्यानि भूतान्येतस्य मात्रामेवोपभुजते ॥

His is the supreme bliss which is eternal and unsurpassable. Other beings enjoy only a fraction of the same. Hence either from a temporal or a spiritual point of view our aim is to find out the means to make our life as happy as possible and to habituate ourselves to live in accordance with them.

2. It is a knowledge of this which is technically called Gnana. And Gnana can be achieved only by deep thought, study and recapitulation. As it is the mind which is the medium of either enjoyment or suffering we must study its nature more than any other. The states of the mind can be divided into three viz. 1. *Mudha*—Dull or inactive. 2. *Ghora*—Active but uncontrolled. 3. *Santa*—Calm and peaceful. A careful observation of these states of our mind will show that there is no happiness in the *Mudha* and the *Ghora* dull and uncontrolled active states, and that we enjoy happiness only in the *Santa* or peaceful state.

3. In the dull or *Mudha* state of mind we have no clear idea of happiness and the anxiety of fear from others and the ignorance of a remedy will make us uneasy and so there is no happiness in that state. In the *Ghora* state, ambition, anger, jea-

lousy, pride &c. rule our minds and they become so very troublesome that the mind is restless and so we feel unhappy. A close observation will show that we had only a vain hope of enjoying happiness then. Whereas in the *santa* state the mind is perfectly calm and peaceful and so our self is able to reflect itself very well and hence we enjoy supreme happiness.

4. We always find that we love only such objects as will make us happy and love that most which can give us the greatest happiness. And as there is nothing which is dearer to us than our self, it must be full of bliss. Hence it is that we feel most happy when the self is fully reflected in a *santa* state of mind.

5. It may be asked why the self does not reflect itself in the *ghora* and *mudha* states. As a matter of fact it reflects itself there also. But only the *Sat* and *Chit* aspects are manifested. The difference in the reflected images is something like the different images of the moon reflected in different kinds of coloured waters and clear water kept in different pots in an open ground in a moonlight. Or another illustration will serve the case better. The fire in hot water is reflected only partially by manifesting only the heat and not the light. But in a burning torch we find both light and heat are manifested. Exactly in the same way we find only the *Sat* and *Chit* aspects are manifested in *ghora* and *mudha* states, and the bliss also in the *santa* state of mind.

6. So we must attempt to bring our mind to a *santa* state. If we analyse the three states of the mind mentioned above we shall find that each aspect of a *mudha*

state is developed into a *ghora* state which again develops into a *santa* state. The following illustrations will make the matter clearer. We give below a list of *mudha* aspects of the mind with the corresponding aspects in the *ghora* and *santa* states and our duty is to develop all the aspects of the *mudha* and *ghora* states into those of *santa* state.

MUDHA OR TAMASIC.	GHORA OR RAJASIC.	SANTA OR SATVIC.
1. Ignorance	Misunderstanding	Knowledge
2. Fear	Rashness	Courage and self-confidence
3. Confusion	Superstitious differences	Proper discrimination
4. Evasion	Meddlesomeness	Help and charity
5. Inertia	Speculation	Duty
6. Idleness	Passionate activity	Duty
7. Selfishness	Self-love	Love
8. Fatalism	Atheism	Devotion

You will find it will be possible to bring all the aspects in the last column under the headings of love, duty and charity. Although these words are only three in number, we shall have to study and analyse innumerable vibrations of the mind, understand their nature and work and calmly control them one by one before we attain these three virtues in an ideal form.

7. As a matter of fact it is to understand these subtle vibrations in their true character the world has been created where you will find all the counterparts of these vibrations in gross concrete forms. It is when these correspondences are found that we begin to enjoy nature and realise that the spirit of nature is the supreme self of which our self is only a partial manifestation.

(To be continued).

Gnana Yoga—I.

(continued.)

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on December 18-1895.)

Now begins the inquiry, why is this discipline so necessary? Because religion is not to be understood through the ears or through the eyes, nor yet through the brain. No scriptures can make us religious; we may study all the books that are in the world, yet we would not understand a word of religion or of God. We may talk all our lives and will be no better; we may be the most intellectual people the world ever saw, and yet we will not come to God at all. On the other hand, have you not seen what diabolical men have been produced out of the most intellectual? It is one of the evils of your Western civilisation that you are after intellectual education alone, and there is no safeguard with it. There is one mistake made; you give this education, but you take no care of the heart. It only makes men ten times more selfish, and that will be your destruction. It is intellect every time. When there is conflict between the heart and the brain let the heart be followed, because intellect has only one state, reason, and within that intellect works, and cannot get beyond it. The intellect is most wonderful and strong. The heart is a lower plane; it generally makes mistakes, but it is soft and gentle. It is the heart alone which takes another plane, which makes another stand which no intellect can reach; it goes beyond the intellect, to what is called "inspiration". No intellect can become inspired, only the heart when it is enlightened. Never did you see a dried up old intellectual man become an inspired man. It is every time the heart that speaks, the man of love, the soft man; it discovers a greater instrument than intellect can give you, the instrument of inspiration. Just as the intellect is the instrument of knowledge, so is the heart the instrument of inspiration; but in its lower state, it is a much weaker instrument than the intellect. An ignorant man knows nothing, but he is a little emotional by

nature; place side by side with him, a great professor, what wonderful powers he possesses! But the professor is bound by his intellect and he can be a devil and an intellectual man at the same time; but the man of the heart can never be a devil; no man with emotion was ever a devil. Properly cultivated the heart can be changed, and will go beyond intellect; it will be changed into inspiration; and the intellectual man will have to go beyond intellect, in the end. Men of heart have attained to "butter" and the "buttermilk" is left for these intellectual fools. The knowledge of man, his powers of perception, of reasoning, and intellect, and heart, all are busy churning this milk of the world; out of long churning comes butter, and this butter is God. The man of the heart gets that; and the fools who are churning all their lives with only intellect, never reach true understanding.

These are all preparations for the heart, for that love, for that intense sympathy appertaining to the heart. It is not at all necessary to be educated or learned to get to God. A sage once told me that to commit suicide, a penknife is sufficient, but to kill others swords and guns and bucklers are necessary, so, if you want to teach others, knowledge is necessary, but for your own salvation, not at all. Simply, are you pure? If you are pure, you will reach God. "Blessed are the pure in heart, for they shall see God." That is true any day. If you are not pure, and you know all the sciences in the universe, it will not help you at all; you may be buried in all the books you read, but it will not help you. It is the heart that reaches the goal, follow the heart. A pure heart sees beyond; it is inspired; it knows things that no reason can ever know, and wherever there is conflict between pure heart and intellect, always side with the pure heart, even if you think what your heart is doing is unreasonable. Reasoning will come later even though it may be every instant desiring to do good to the poor, and your brain may tell you, that it is not politic to help these poor men, yet follow your heart, and you will find that you make less error than by following your intellect. The pure

heart is the best mirror for the reflection of truth, so all these disciplines are purifying the heart, and as soon as it is pure all truths flash upon it in a minute; all truth in the universe will be there in your own heart if you are sufficiently pure.

These great truths about these atoms, and the finer elements, and the fine perceptions of men, have been discovered ages ago by men who never saw a telescope, or a microscope, or a laboratory. How did they know all these things? It was the heart; they purified the heart. It is open to us to do the same to-day; it is the culture of the heart, really, that will lessen the misery of the world, and not that of the intellect. Intellect has been cultured; result—hundreds of sciences have been discovered, hundreds of thousands of machines have been invented, and their effect has been that the few have made slaves of the many—that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not, desires to have these wants satisfied, and when he cannot, he struggles and dies in the struggle. This is the result; through the intellect, is *not* the way to solve the problem of misery, but through the heart. If all this vast amount of effort had been spent in making men purer, gentler, more forbearing, this world would have a thousandfold more happiness than it has to-day. Always cultivate the heart; through the heart the Lord speaks, and through the intellect you yourself speak.

You remember in the Old Testament where Moses was told "Take off thy shoes from off thy feet, for the place whereon thou treadest is holy ground." We must always approach the study of religion with that reverent attitude; he who comes with a pure heart and a reverent attitude, his heart will be opened; the doors will open for him, and he will see the truth. If you come with crude sort of intellect you can have a little intellectual gymnastics, and when I have time enough I will be very glad to give you a little exercise in that line. You can have intellectual theories but not truth. Truth has such a face that any one who sees that face becomes convinced. The sun does not require any

torch to show itself; the sun is self-effulgent. If truth requires any evidence, who will evidence that evidence? If something also is witness for truth, where is the witness for that witness? Truth is its own witness; we must approach with reverence and with love, and our own heart will stand up and say this is truth, and this is untruth.

The field of religion is beyond our senses, beyond even our consciousness. We cannot "sense" God. Nobody has seen God with his eyes or ever will see; nobody has God in his consciousness. I am not conscious of God, nor you, nor anybody. Where is God? Where is the field of religion? It is beyond the senses, beyond consciousness. Consciousness is only one of the many planes in which we work, and you will have to transcend the field of consciousness, to go beyond the senses, approach nearer and nearer to your own centre, and as you do that you will approach nearer and nearer to God. What is the proof of God? Direct perception, *pratyaksham*, just as there is proof of this wall; I perceive it. God has been perceived that way by thousands before, and will be perceived by all who want to perceive Him. But this perception is no sense-perception at all; it is super-sensuous, super-conscious, and all these trainings are to take us off from the senses. This body, as it were, by means of all sorts of past work and bondages, is being dragged downwards; these preparations and purity will make it pure and light. Bondages will fall off by themselves, and we will be buoyed up beyond this plane of sense-perception to which we are tied down, and then we will see, and hear, and feel things which men in their ordinary state neither feel, nor see, nor hear. Then we will speak the language, as it were, of madmen, and the world will not understand, because they do not know anything but the senses. This religion is entirely transcendental, but it is not particular. Every being that is in the universe has the potentiality of transcending the senses, even the little worm will one day transcend the senses and reach unto God. No life will be a failure; there is no such thing as failure in the universe. A hundred times

man will hit his foot, thousand times he will tumble, but in the end, man will realise that he is God. We know there is no progress in a straight line; you throw a stone into the air, and if you could stand long enough, it will come back exactly to your hand. Every soul is in a circle, and will have to complete it, and no soul can go so low but that there will come a time when it will have to go upwards. It may start straight down, but it must also have to take the upward curve, in order to complete the circuit. No one will be lost. We are all projected from one common circle which is God. We are like little bits of stone projected from you; some go a little lower or higher, but each one will have to complete the circuit, and come back to the centre from which they started. The highest intelligence, and the lowest intelligence God ever projected, will come back to the Father of all lives. From whom all beings are projected, in Whom they all live, and unto Whom they all return, that is God.

Notes on Current Topics.

(By R. GANAPATHY AIYAR—MADURA.)
(continued.)

Writing on "the situation in India" in the "Sunday Times," Lord Sydenham is reported to have stated thus:—"India's most pressing need is the abolition of the caste system and here lies a magnificent field of work for real Indian patriots. Such patriots exist but not in the small body of political agitators which is demanding power for its own ends". Even the "*Hindu*" which makes a special announcement that "it is not any more enamoured of the caste system than Lord Sydenham," has to admit that the statement is a dishonest suggestion. Such a statement is not only dishonest, intended to create internal feuds among the various component parts of the Hindu people and thus lend a handle to the most selfish and interested persons amongst the Anglo Indians for pleading the postponement of all reforms in India, but is highly injurious to the true progress of India. Further, it illustrates the attitude of some of those persons to

whom is entrusted the task of scrupulously carrying out the mandate of neutrality contained in the Proclamations of the Gracious Queen and her illustrious successors whereon depends the allegiance of their Indian subjects. Lord Sydenham was once the ruler of a great province in India and with such a pronounced antagonism to the prevailing social system of the country, safe-guarded by Royal Proclamations, how could he have discharged his trust without taking every opportunity to destroy that system. There are undoubtedly a lot of Anglo-Indian officers in the service of His Majesty the King Emperor entertaining similar antagonism to the Institutions of this country and how can they be expected to scrupulously discharge the duties of their trust on behalf of their Sovereign. Officers with such pronounced hostility to the existing cultures and religious institutions in India are unfit to carry out the mandate of their Sovereign and must therefore be first weeded out for the healthy and independent growth of Indian civilization. In spite of the kind intentions and best declarations of policy by the King Emperor and his Government, we find in India the disheartening spectacle of the indigenous cultures and institutions being gradually swept away and much of that destruction is largely due to the attitude of Anglo-Indian Officers like Lord Sydenham. Fortunately for the country, there are others holding a different opinion. Even Sir Valentine Chirol has a good word to say about the Indian caste system. In a letter commenting on the Second Provincial Varnasrama Dharma Conference at Madura, Sir Valentine Chirol writes as follows:—"I have read them with great interest as an instructive exposition of a social system which deserves equal attention on historical and sociological grounds and not least from those who are not prepared to accept it as the final or ideal system..... Please do not think I underrate the importance of the part which the caste system has played in Indian History. I doubt whether any other system would have enabled Hindu Society to maintain its vitality and cohesion through long centuries of internal

commotion and repeated foreign invasions and migrations." That shows clearly the strength and solidarity fostered by the caste system and perhaps that is just the reason why Lord Sydenham advocates its abolition.

India's Eternal Music: A Poem.

(By S. NATESA PILLAI, B.A.)

"Illusions, vanish! Oh ye tricks of the mind!
The Pageant shall cease,—and the dance,
and the noise."
Wondrous this music that resounds from behind
The ages of India, and is her voice.

Wondrous this music that we hear in the air,
That rings in the ear, and streams in the mind,
And overflows our hearts, sweeping all care,
And floods us with Joy, which others never find.

The music that rises in the stillness of calm,
Breathless and deathless rapture of the soul,
Our sages have heard, and have echoed the Psalm
Whose rhythm is chaunted by the ages that roll.

Aye, as the ages do roll, this music of life
Shall hold all nations by the charm of its spell,
And there shall be Joy, and Love, and
freedom from strife,
And Heaven on the Earth, and redemption
of Hell.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

Some others ask, does the *Gita* point as the goal *Karma yoga*, *Bhakti yoga* or *Gnana yoga*? A great deal of bewildering and acrimonious controversy has grown about this discussion. Let us take the three verses:

संन्यासः कर्मयोगश्च निश्चयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ १ ॥
तपास्त्वभ्योऽधिको योगी ज्ञानभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगो तस्माद्योगो भवानुन ।
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ॥

Each seems to praise one of the paths as the highest. But the Lord's synthesis is to be gathered from a few verses to which sufficient prominence has not been given and which give us a clue to His real teaching which can be best summed up by saying that the golden ladder of the higher life is to rise from unregulated desire to a state of regulated desire, thence to a state of action in a spirit of detachment and renunciation of fruits to the Lord, thence to limitless devotion and meditation in which the mind is laid at His lotus feet in a passion of limitless and ceaseless adoration and becomes full of illumination as to the truth of things and attains to cosmic consciousness, and thence to the eternal rapture of God-realisation. I am giving the verses in a sequence of my own to bring out my meaning fully and forcibly.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
संन्यासस्तु महाबाहो दुःखमाप्नुमस्यो मतः ।
योगयुक्तो मुनिर्मेघ न विरेणाधिगच्छति ॥ २ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पश्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
संनियम्येन्द्रियप्राप्तं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःख देहवद्विरबाप्यते ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव हि योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न विराट्पथं मयाविशिनचेतसाम् ॥
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥
तेषां संततयुक्तानां भजतां प्रीतिपूर्वकम् ।
दशमि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुक्तम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानरूपेण भास्वता ॥
उदाराः सर्वे एवैते शार्त्तात्यात्मैव मे मतम् ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।
बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यन्ते ॥

I shall develop these ideas later on but what I wish to emphasise here is that the *Gita* gives us a synthetic vision of life in which these means of uplift wait us at fixed stages and lead us eventually to the attainment of the bliss of Moksha. I shall refer here to two stanzas in the *Bhagavata* that bear on this point.

अतः पुंभिर्दिग्जश्रेष्ठाः वर्णाश्रमविभागशः ।
स्वमुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥
वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं च यदहं तु कम् ॥

The real fact is that there are some persons who while pursuing the path of karma attain to the bliss of enlightenment as a result of devotion and knowledge in past births and in the present birth and yet continue to do action having regard to their station in life. Even in their case liberation presupposes love and realisation of God which alone can give salvation. तत्कुर्वन् मदर्पणं How is this possible without knowing and loving Him? There are others whose *vasanas* take them from the completed life of action into the life of devotion where the mind is so centred in the love of the Lord that the appointed time for doing *karmas* passes often without their being aware of even the passing of time. There are yet others whose *vasanas* take them from the completed life of action into the life of meditation and of inquiry as to the verities of life and whose mind is so centred in this task as to be oblivious of the march of time. These souls must necessarily be few and are the very salt of the earth. If others

unfit for such tasks take up such tasks they merely mislead the world and ruin themselves. The Lord says:

कर्मैन्द्रियाणि संन्यस्य य आर्हन् मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

I have seen no discussion more futile than this. Each of these paths being purity itself and the Lord being the Eternal Pure One, can we not trust it to lead us to Him somehow, directly or indirectly? The only test is, the attainment of God-realisation (आत्मदर्शन). Each love must attain to the state of Infinite Love and Wisdom to attain to such आत्मदर्शन. The measure of action which the Lord lays upon it for the sake of लोकसंग्रह is determined by the time and place and environment of the birth and existence of the body. What has this accident to do with the bliss of God-realisation which is the common factor of all real liberation? It is the privilege and duty of every one to work up to this Mount Kailasa in the Himalaya of higher life, whatever be the particular path by which he climbs up to that dazzling and dizzy height. Every one must realise that only knowledge which exists as enjoyment or bliss—the bliss of *Sacchidananda* or the bliss of supreme love—that can be the truest liberation. The bondage of the trammels of matter which enmesh us by reason of innumerable attachments formed in innumerable births must go. Such attachments being the result of ignorance, the effects will not disappear unless the cause disappears. Hence knowledge is the one condition of true and effective and eternal liberation. This knowledge is not mere intellectual assent but realisation. We can easily see that it can never be really distinct from love. If in respect of the higher among the transient phenomena of the world knowledge and love go together, they are necessarily one in the case of the highest, the non-memnon. They are like the light and the warmth of the sun,—inseparable and one. A life of selfless action combined with devotion and meditation is the one means of attaining to this stage. There may be some who had gone through this stage in previous births or in a portion of this life.

time. To them as pointed out already the measure of action is determined by their station in life and it is done only for लोकसंग्रह. When shall our empty discussions about the superiority of one path or another cease and when shall we resolutely, never halting, never resting, tread the path that leads unto Him आदिखवर्ण तमसः परस्तात् ?

Pencilings by the Way—IV.

BY S. P. THIAGARAJAN.

A sympathetic observer has remarked of the Egyptian Nationalists—I am quoting from memory—that busied forever with diplomatic and constitutional questions, they do not look beyond the immediate present. They do not love the Past; and consequently it opens to them no new paths of inspiration or of fruitful endeavour. With what force do these remarks apply to our modern Indian leaders !

All around us cry for "Freedom" and the air reverberates with the echoes of "Liberty, Equality and Fraternity" and underneath all its pompous trivialities and the occasional parade of learning, the thoughtful Hindu will detect the false note of the French Revolution. Mazzini all his days thundered against the idea of the French Initiative and he mercilessly exposed the shortcomings and the errors of the revolutionary ideal. That the leaders of the land, some of them men of note also, should parrot-like repeat these cries is a sign of that degeneracy that has come upon us, of "the mighty evil in our souls" of which lovers of the race like Dr. Ananda Coomaraswamy so bitterly complain. Nor is this to be wondered at, seeing that most of our political leaders, be they foreigners or Indians, are products of the mid-nineteenth century European culture which owed its inspiration in a large measure to the French Revolution. If there had been any sane political thinker amidst us, accustomed to see through superficialities and detect sophistries, the country would not witness these shameful yearnings after a meaningless ideal.

A thoughtful and cultured French

writer, whose only defect is his exaggerated idea of the French Initiative, has observed that the great French Revolution was a grand human re-affirmation. Others there are even in this enlightened age who maintain that it was a disgraceful epoch in history. Without committing ourselves to either statement, we have only to trace the growth of the idea of freedom in the West and to put it side by side with the immemorial Hindu ideal of freedom to see wherein the French Revolution failed and the error of the doctrines it gave birth to and which still in one form or another sustain modern European democratic movements. It is only such a comparative view of the Hindu and Western conceptions of Freedom that could lead our national movement into paths of fruitful endeavour. It is beyond the scope of these notes to go into an elaborate discussion of this topic. The broad outlines alone can be touched upon; and it would not be difficult to follow up the argument if we read aright the history of our race and the deathless ideals that are our proud heritage.

The Pagan world had but little freedom, scholars tell us. This seems to be a statement of doubtful authority, but we shall pass over. Under Paganism, scholars tell us, man had neither spiritual, nor political nor social freedom. Christianity was essentially a protest against Paganism and was the first step towards freedom. The seed thus planted grew; and it became speedily evident that this freedom was only illusory, the Church taking the place of the old chief or tribal organisation. Then came the Lutheran movement of protest. It was not a synthesis, but only a negative movement. It marks however the second great step towards freedom. The Lutheran protest was in fact an affirmation of the right of private judgment. The logical implications of this doctrine are obvious; and with other contributory causes, brought about the great French Revolution with its maddening gospel of "Liberty, Equality and Fraternity."

Grand and alluring as are these watch-words, the reader will be good enough to note that, in their ensemble, they are only negative precepts; and, in the absence of

a fixed purpose animating men, are directly anarchical in their tendency and aim. The fanaticism and brutality that followed this burst of "egalitarisme" in France have passed into history. But it is noteworthy that the revolutionary ideals were a distinct advance over the Lutheran movement—an advance marred however, by an infidel lack of purpose. Readers who go through that amazing production of Grant Allen—"The Woman who did"—will see therein the logic of the French Revolution exhibited in all its severity. Of this novel and of its significance, I shall have something to say one of these days. It will be enough to point out here that in societies so ordered we cannot have that luminous equipoise so essential for orderly progress. One has only to look at the constant flux and reflux of society in the West, to realise that no progress is possible in a society whose highest principle is each man for himself. It is this exalted conception of individual freedom that is at the root of that restless change, and the feverish pursuit from failure to failure and from experiment to experiment which the Westerners almost deify as Progress and of which a section of our countrymen are so highly enamoured.

Freedom is simply absence of restraint; and it has been said that the liberty of an individual ends where the liberty of another begins. It requires a good deal of diplomacy, and force behind it too, to fix up these scientific frontiers. It will be noticed that this doctrine has the individual as the centre. Certainly the individual has his rights. As we shall show on a future occasion, the present has its excusable quantum of selfishness, and though the individual has his rights, the fluid condition of values in Western society renders these rights an ever-varying quantity. The individual has his rights in and through society; and any exaggerated idea of the importance of the individual is likely to lead to violent social and political transformations such as we see in the West. Some of those perplexing problems which stare Western thinkers in the face take their root from this anarchical ideal of Freedom.

The Hindu ideal of Freedom, on the other hand is the grandest human conception of all. The Hindu Sannyasin is the highest type of individual freedom ever yet known to the world. It is also the truest type. The Sannyasin is a law unto himself. This ideal, however is not the result of a mental aberration, nor is it subversive of social or political order. They are not fit to command who know not how to obey. The imperfect ideal of Freedom which the Revolution gave birth to broke to pieces and was only productive of evil, because it was essentially anarchical; and people everywhere are not fit instruments for liberation. The Sannyasin on the other hand is the product and fruit of a long discipline. He is free not because he longs for the material and anarchical pleasures of irresponsibility, but because it is his nature to be free. He is above desire or aversion. That is why in our classical epochs, we always find them to the fore as lawgivers or as honoured councillors of state. It is a common and mistaken view held in these degenerate days that sannyasa means inaction and lonely life in a forest. Our ancients certainly did not understand it in this wise. The whole tendency of our *asrama dharma* has been, in the past, the evolution of the highest individual freedom—"not the horrid escape of a floundering modernism," which makes nonsense of this principle.

The past history of this land is eloquent with testimony to the indisputable fact that once our *Varna dharmas* and *asrama dharmas* are allowed to decline, that way leads to national disintegration. Were there a little more of historic insight and less of flunkysim in our leaders, they would not let go this invaluable lesson of the past. But unfortunately, a study of the past, except as carping critics, is not their speciality. A wholesale recasting of our present-day educational system on the principles of our matchless Brahmacharya discipline is the first step needed, if we are again to attain the summit of individual and consequently also national freedom.

Indian Post-War Reform Scheme.

JOINT MEMORANDUM OF
the Kumbakonam Advaita & Astika Sabhas
and the Orthodox Hindu Mission.

1. That in view of the forthcoming revision of the powers of executive and legislative authority in India to be initiated by Government we feel it necessary to place certain aspects of the matter before the Right Honourable the Secretary of State for India as they are absolutely indispensable for maintaining the great social and spiritual ideals of the Hindus.

2. That under British rule the civil rights of all sections of the Indian population are fully safeguarded and equal opportunities are granted to all of them for securing secular progress in the state, and that the interests of different communities should be similarly safe-guarded in the scheme of reforms to be inaugurated.

3. That the policy of religious neutrality and toleration laid down in Queen Victoria's gracious proclamation should be strictly adhered to as heretofore and definitely declared to be binding on the re-constituted legislative and executive authorities, as even under the legislatures with limited powers as now existing in British India, strenuous attempts have been made to pass legislative measures inconsistent with Hindu scriptures and traditions *e. g.* the Civil Marriage Bill and the Post-puberty Marriage Bill, and as the Hindu social system is the integral part of the Hindu religion according to Hindu scriptures, customs and traditions.

4. That it is hence necessary to provide that, if in respect of any proposal for legislation affecting the Hindu social and religious polity, there is objection from any section of the Hindu community such legislation should be altogether excluded from the jurisdiction of executive and legislative authority in India.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Sir,

I require the use of your columns to tell my countrymen a few facts. It is no good wasting time over Mr. Montagu's visit and the hatching of constitutions may safely be left to the specialists. What India has got to realise and waste no time over it, is this. The whole world is now in the melting pot. The future is crowded with possibilities of a kind that no sensible man can ignore.

The Politicians that tell us that we are going to be respected and treated well in the Colonies if we get Home Rule and the ability to retaliate in kind are sincere idiots. The only thing that is going to give us our place in the world's life is our worth and our work. India has got to organise herself for work. She has got to put her best brains into the task of beating the rest of the world in Commerce, Industry and Science.

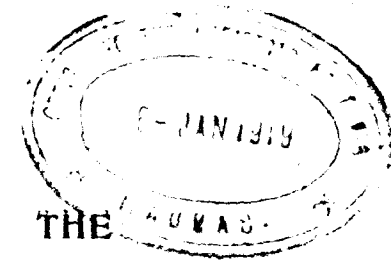
If this war has taught us anything it has taught us that the forms of the constitutions are no indication of the contents. If India does not wake up to the realities of the situation, she will indeed be lost.

I have no objection to the leisured moneyed classes whose productive capacity is nil, amusing themselves with conundrums as to official or non-official majorities in legislative councils. But I strongly protest against the taint in our schools and colleges and in our workshops and factories, and in our fields and gardens, where, with all respect, is really worked out the future destiny of the country. Here we want discipline, and a proper appreciation of first principles, and we want neither the examples nor the amusements of our patrons that, under the guise of patronage, are perhaps unwittingly undermining all possibilities of good work.

Mayavaram.

S. A. Srinivasa Sarma.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. I.]

THURSDAY NOVEMBER 29, 1917.

[No. 6.]

The Hindu Message stands for

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

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.



Since Sathi's wifehood pure and true had shown
To all the world what perfect love should be.
When fired by righteous wrath's deep ecstasy

She had as her love-offering gladly thrown
Her frame in love's pure fire that bright had grown
In her with flame of watchful dignity
And incense-smoke of fragrant purity.

The Lord of all the worlds did live alone
Entranced in meditation's raptures sweet.
With tiger-skin and moon-crown'd matted hair,
With palms that lay like blossomed lotus flower

Upon his thighs, and unperturbed by heat
Or cold, upon thy slopes so bleak and bare,
Above the pain-chased joys of Time's brief hour.

The Hindu Message

THURSDAY EVENING 29, NOV. 1917.

Post-War Reform and Hindu Society—III.

We now take up the important question of separate representation in the Indian legislatures for the so-called "Orthodox" Hindu Community. We object to the word orthodox, simply because the radical revolutionaries who apply it intend thereby to express or imply a deal of contempt and arrogant depreciation. The voluble party of revolutionary radicals, who rely much on the encouragement and support of certain foreign allies, are inclined to pose as if they constitute the only section of the Hindu Community—or even the whole Hindu Community—worth taking note of, and that its views and wishes must override those of the conservative progressivists in the land. We have already pointed out that the latter still form the vast majority of the people, and that the revolutionists or reformers form only a small, though very vocal, minority even of the men who have received a modern education. The majority of the latter still retain their love of the ancient Dharma and of the established conventions and rules of Achara (practical discipline) and hence the noisy reform faction who have abandoned them cannot claim to represent them. This is our *first* reason for claiming separate representation for ourselves in the new legislatures.

Our *second* reason is that our temples have for their chief object to carry on Vedic worship and ritual throughout the year for the prosperity of the sovereign and his people (राजराष्ट्र-भित्तुर्थम् is the actual formula used). Not only are our deities worshipped daily several times, but there are also periodical festivals called *Brahmot-savams*, held for the glorification of the Supreme Being and having the same object in view. Our gracious Emperor has now fixed a day of prayer through the Empire to supplicate God in humility and reverence to grant victory to our army and navy now fighting heroically against the enemies of humanity. In India the Hindu Dharma has provided for the regular performance of this function throughout the year. In ancient and mediæval times, the Hindu and even Mohammedan kings, made strict arrangements for the carrying out of this particular ordinance of the Shastras in our temples, and did not neglect them,—and even now it is faithfully carried out as in the old days. The temples have thus a direct and intimate connection with the welfare and preservation of the Modern British State and Empire, and so the Hindu Community of conservative progressivists have a claim for representation in the legislature.

Our wise rulers have ever consistently maintained an attitude of strict neutrality in regard to the religious beliefs, observances, and institutions of the Indian people, and have also pledged themselves to maintain the vast and rich endowments provided by pious donors for their maintenance and, through them, for the promotion of Hindu religion and culture. We

have in view not only the temples to which we have adverted above, but also our Mutts and Choultries. By far the largest portion of the incomes from these three kinds of endowments is specifically set apart for the maintenance of Vaidik Brahmins on whom the Sastras (or the authoritative sources of the Hindu religion) have laid the injunction of preserving the sacred lore and the sacred observances which are characteristic of our religion. The learning and teaching of the Sastras and the carrying out of their injunctions so as to maintain the continuity of the religious life of the land is the main occupation of the Brahmin beneficiaries of these endowments.

The Religious Endowments Act now in force has been found to be entirely defective and unsatisfactory, and the Government of India have only recently promised to undertake legislation in the matter at the conclusion of the war. When the amendment of the existing law comes up for discussion in the Legislative Council, it is necessary that there should be a representative who will be the spokesman of the interests of the beneficiaries concerned in the proper administration of these public trusts.

The properties dedicated towards the maintenance of Hindu temples and learning form, in our view, a secular interest as important as the landed, or the trading, or the planting, interest, for the representation of which due provision has been made in the regulations laid down under the India Council's Act of 1909. The annual income of these religious endowments in this Presidency has been roughly calculated at about seventy-five lakhs of rupees,—a sum higher than the income of all the local boards and Municipali-

ties in this Presidency put together. When the planters, the commercial interest, and the University in this Presidency have been given the privilege of representation in the legislature, it would not be improper to allow representation to this important interest which has so large a pecuniary stake in the land, apart from its connection, direct or indirect with public welfare as already shown.

Moreover, there is always the recurrent risk of attempts being made by the unresting social radicals to sweep off one by one the great landmarks and cherished peculiarities of Hindu Dharma so that it may conform in appearance at least, if not also in essence, to the ideals and institutions of the West. We have witnessed, even in recent years, two such attempts,—the Civil Marriage Bill and the Post-Puberty Marriage Bill. The Hindu public at large which remains now as ever faithful to the teachings of the Rishis and the immemorial practice or ideals of the past must be granted the opportunity of having representatives specially chosen to warn the responsible officials of the state against violating, consciously or unconsciously, its declared policy of religious neutrality and toleration. This is an additional and most important reason why the conservative masses of the Hindu people must approach Mr. Montagu with a memorial asking for separate representation for the great interests, secular and social as well as religious, which they regard as valuable and wish particularly to safeguard and transmit unimpaired to posterity.

The Convocation Address.—I.

We are indebted to His Excellency Lord Pentland for the departure from time-honoured routine which has given us this informing address from His Excellency M. Martineau, the Governor of French India. M. Martineau began by saying that he realised the "danger" of his position quite as much as its "honour" and that "it is sometimes less stirring to fight a battle than to deliver a speech." The Tamil proverb says,—“Speech-making marks as great a crisis as dying.” This proverbial wisdom of his usually silent and amiable Dravidian fellow-citizens and neighbours seems to have unconsciously influenced M. Martineau. Otherwise we cannot understand why he should have attempted to leave behind him so memorable a testament when he disappeared from the University platform. His interpretation of the prolonged drama of rivalry between France and England appears to us to be sane and sound in the light of the events happening to-day in Europe and the future which they seem to foreshadow or indicate. The three earlier acts of this wonderful drama are successively summed up by M. Martineau as “a mutual attempt to restore the original unity of the nations,” “an aspiration after closer union,” and “thwarted love.” After all the great peace-maker appeared in our late gracious king and emperor, the seventh Edward. Then “the word or rather a gesture of one of your kings”—as M. Martineau picturesquely puts it—has brought on in rapid succession the fourth and fifth acts of this protracted and wonderful comedy of love and union between France and England which the Convo-

cation orator characterises respectively as “a marriage of prudence” and “a marriage of affection.” The former has now developed into the latter, exactly as happens with our Hindu marriages. We remember reading somewhere that, owing to the conditions and requirements of war, France, including even the villages is swarming with English visitors, residents, and perhaps even settlers of a more or less permanent kind. The rapprochement of the two peoples, present and prospective is sure to be of advantage, especially to the French. For, it will effectively arrest their already decaying race-vitality,—a decay which the enormous losses which French manhood is incurring on the battle-fields of Europe to-day are threatening to convert into a deadly tornado of destruction. M. Martineau’s vivid imagination goes further and even points hopefully to the prospective joys of a time when “France and England, without abdicating any of their national prerogatives, were to form a sort of political union of both Britains.” Such a union exists among both Canadas,—the French and the English. Why not “both Britains” also?

M. Martineau then attempts to interpret to his audience what he calls “the philosophy of the history of India, your own country.” He makes the following rather unguarded statement:—“Looking at such few *precise* indications as there are in the Vedas and the Mahabharata, national stability of any long duration is nowhere to be found. States are formed and overthrown with equal rapidity.” Some *precise* indications at least point the other way. King Trasadasyu and his successors for several generations are mentioned both in the Rig-Veda and

the Mahabharata. The Purus, also called Kurus, are known both to the Vedic age and the Mahabharata period. Kosala is a state not only known to the age of the Ramayana, but remaining even to Buddhist times. Such indications are precise enough to show that, even if there might have been changes of dynasties, there were states and nations of long duration. M. Martineau says this himself of a later period of Hindu Civilisation:—“Brahmanic India seems to have withstood better than any nation in the world the convulsions caused by those ambitions. It is marvellous that some kingdoms were able to last for twelve to fifteen centuries.” In this last statement, M. Martineau refers chiefly to the Pandya, Chola and Chera kingdoms of the South. But it seems to be as true of Vedic India as of the Brahmanic India.

M. Martineau accounts for Indian political stability in Brahmanic India as follows:—“The Hindu of those days like the Hindu of to-day was mild, far from quarrelsome, combining a great delicacy of manners with a certain indifference to political controversies. He was ready to obey without being compelled to it by force. A system of law, beyond the comprehension of our Western customs, allowed every man to rise in his own sphere up to the highest steps of fortune without however, making it possible for him to overstep the bounds of a social order where covetousness and rivalries are the first results of liberty. The long political peace of the Peninsula is doubtless due to that system of law.” We trust that our present rulers will appreciate this tribute to the qualities of the Indian people and will show their due appre-

ciation of them by making concessions so as to anticipate or avoid the rise and growth of needless “political controversies.”

We agree in the main with M. Martineau’s characterisation of Mohammedan rule. He says:—“With few exceptions they did not act in a sectarian spirit, neither did they impose their religion by force, but adapted themselves to the institutions of India in the same way as the Romans yielded to the attractions of the charms and seductions of Hellenic civilisation.” Even such repression and suffering as our ancestors underwent at times under Moslem rule was of value to them, for it was our patience, endurance, and perseverance in doing good that enabled us not only to “take captive,” our Moslem rulers, but even to overthrow them in the end everywhere. The Vijayanagar Empire of South India was the Hindu empire to rise; and, though it was eventually overthrown, the South Indian people set an example which did not fail to influence the Rajputs, the Jats, and the Mahrattas.

M. Martineau remarks truly:—“Had time been allowed to them, it is impossible to conjecture what would have been the result of the contact of these two religious and of these two political systems. But before it was even possible to recover from the great shocks by the fall of kingdoms so powerful and apparently everlasting, Europeans introduced into India new methods which were destined at once to check the development of Islam and to deflect the course of Brahmanic aspirations.” The history of the world is the history of the preventing of the might-have-beens of the world. Man always stops man from

going forward to his own self-appointed goal. Aggression has been the bane of human life and human activity. It is to prevent the ruin caused by the aggression of man against man that the Hindu sages enunciated and laid stress on the doctrine of *Svadharmā*. *Svadharmā* alone can prevent the competitive aggression which is still the determining force in shaping human destiny. Not only individuals, but communities, and nations must find their *Svadharmā* so as not to interfere with each other's natural development towards the perfection of wisdom which is the divinely appointed goal. All communal and national organisations are only means to the end of enabling each individual to realise the perfection which resides in him and which is the goal of all intelligent activity.

Moral and Spiritual Discipline in Schools—III.

We have thus shown the magnitude and imperativeness of the task. We have shown also the unsatisfactory character of the moral and spiritual discipline now given in the few schools where an effort in that direction is being made. We shall now indicate briefly what are the proper and fruitful lines of work to be taken up by us to train our youths in the higher arts of life and to usher in the greater and nobler and happier era of piety and prosperity that is to be born in our beloved motherland.

The first duty is to publish proper manuals of Hinduism which will furnish a graduated course of study in our schools and colleges. A syndicate of capable men dowered with purity of life and loftiness of purpose should take up this task at once. These books should combine philosophical and emotional treatment, correlate social and spiritual ideals, and must be faithful to the past and loyal to the future. Pic-

tures of Indian life, and lives of Indian heroes and heroines and saints and sages should be written in a vital and original and passionate manner. The rapidly dying folk-songs and folk-legends and folk-lore should be collected and preserved. Indeed in this respect the field is vast but the labourers are few.

The next pressing need is the bringing into existence of a new type of teachers. The India of the future cannot and will not allow the existence of the present type of education and the present type of the majority of the teachers. Most of the teachers of to-day have but little of the saving grace of idealism which is the truest and brightest ornament of their calling and which the teachers who bore the lamp of learning in ancient India had in an abundant measure. They should regard teaching as an act of worship and should feel the gravity of the awful issues that depend upon their training of those who are the future hope of India. They must be pious men and "wear the white flower of a blameless life." They must combine love with dignity in their relations with their students. To use the words of Sir Rabindranath Tagore: "One thing is truly needed to be a teacher of children, it is to be like children; to forget that you are wise or have come to the end of knowledge. In order to be truly the guide of children, you must never be conscious of age, or of superiority, or anything of that kind. You must be their elder brother, ready to travel with them in the same path of higher wisdom and aspiration. This is the only advice I can offer to you on this occasion,—to cultivate the spirit of the eternal child, if you must take up the task of training the children of Man."

Another aspect to be remembered is the need of starting a Hindu Educational Trust. The entire movement must be under one supreme control. Otherwise our activities will be sporadic and will be unrelated to one another. Every school worked by such a body will have at its back the strength and moral support of all the schools managed by the Trust. The national control of education and the nationalisation of the entire scheme of culture

are even more urgent and important than all the other schemes now noisily announced and discussed for the betterment of our social condition and our political situation. The Hindu Educational Trust should insist on the boarding system being of a better and nobler type than that now in vogue. It must insist on a disciplining of the daily life of the boys and girls. It must be a real and efficient means of bringing about in individual and national life a harmonious combination of the graces and glories of our immemorial social and spiritual life and the powers and energies of modern life.

One branch of the work that is likely to be neglected in the stress and hurry of the modern era is the opening of Gurukula schools where the old learning will be taught with the old and fruitful methods of study. This must go on side by side with the task of combining proper religious and moral discipline with modern courses of study in English schools. The *Asrama* schools will carry forward a great tradition and a great source of inspiration, because they stand in Tagore's precious and beautiful words for "the ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe, and consciousness of the infinite personality in all creation."

There must also be ceaseless and widespread agitation for the lightening of the curriculum throughout the course in modern schools. The present curriculum is terribly overweighted and if it is to continue, there will be no possibility of time being found in a suitable measure for sound and proper moral and spiritual training and instruction in schools and colleges. The present wasteful drain on the health, strength, energy, and happiness of our youths must not continue. The prevalence of early mortality among educated Indians, the curse of sterility that seems to have overtaken Indian intellect, and the general lowering of the previous standards of energy and endurance are all due to this cause of causes.

We must plead also on our literatures, our languages, our history, our ideals, and our culture being given the primary place

in the courses of study that are to be. Mr. Havell says about the present educational system: "The fault of the Anglo-Indian educational system—the heinous and completely damning fault is that instead of harmonising with and supplementing national culture, it is completely antagonistic to it and destructive of it." Sir George Birdwood says of it—"The system has destroyed in Indians the love of their own literature, the quickening soul of a people, and their delight in their own arts and worst of all their repose in their own traditional and national religion, has disgusted them with their own homes, their parents, and their sisters, their very wives, and brought discontent into every family so far as its baneful influences have reached." To remove these dreadful and denationalising evils we must remove the root-cause in the manner set forth above.

Finally, we must effect the reorganisation of university culture. Universities do not exist merely to impart knowledge. They must be temples of culture, and must lay stress on the discipline of the body and of the mind; the refinement of the emotions, and the realisation in an intimate manner of the preciousness of life and of the moral governance of the world by an All-wise, All-loving, and All-merciful Power. They must give a real and vital place in them to scientific and industrial education and thus be an effective means of bringing India into the forefront of progressive nations while at the same time they preserve the great elements of our racial genius and our scheme and type of culture and generate in our hearts an abiding love for "the fruits of hope, the fruits of imagination, those invisible things of the spirit which are the only things upon which we can sustain ourselves through this wearing world without fainting." This scheme may be regarded by some as ideal and unpracticable. But in Emerson's words "what the tender and poetic youth dreams to-day and conjures up with inarticulate speech is to-morrow the vociferated result of public opinion and the day after is the character of nations." We hope that the youth of India will realise the urgency of this work

and bring these proposals and suggestions to quick fruition and by such means lift up our holy and beloved land to her predestined seat of glory among the nations of the world.

A Happy Life.

(By M. K. VENKATESWARA AIYAR.)

(continued.)

8. Deep thought is essential for understanding the above. नोत्यते विना ज्ञानं विचारेणान्यसाधनैः. It is impossible to gain knowledge by anything other than deep thought. But what are we to think about? This question has been answered in the following sloka by Sree Sankaracharya.

कोऽहं कथमिदं जातं को वै कर्तास्य विद्यते ।

Who am I? How was this created? Who created this and with what did he create? It is thoughts like these which will bring about knowledge. As regards the 1st question "Who am I" if we pay a little attention to the use of the word 'I' in our daily conversation, we shall be able to understand its nature very well. When we say "'I' came to this Hall," by 'I' we understand the physical body, life energy, mind, intelligence and the ego with the substratum *chit*. But when we say 'My mind' we give up two of the coatings Annamaya and the Pranamaya. When we say my ego we give two more of the coatings Manomaya and Vignanamaya. We are not able to get a clearer conception of the substratum behind the ego by thinking. But if we understand these different uses of the word 'I' we shall find that the differences between us is in the coatings and not in the owner, the self. When once this is realised we shall begin to feel that we are only different parts of one supreme being, the self, who is the owner of all and that each of us can be compared to the different organs of an individual who is like a miniature God. This feeling will begin to create mutual love and sympathy and will lead to an earnest attempt to help each other so much so that we shall find that our only duty is to be as helpful to others as possible and

that there is nothing to be gained for ourselves alone. As we shall see that it is only when we cultivate love, charity and this kind of duty in us that we have a peaceful mind wherein blissful self is reflected giving rise to supreme happiness, we shall begin to forget our little self and attempt to identify ourselves with the Higher self. When we know that this Higher self is the only true entity and that what we called "the little self" is only the self imagined to be circumscribed and coated by our ego and the Kosas, we shall attempt to draw back our mind from these unreal appearances and begin to concentrate it on the real. At first we shall be able to control only the external senses, then gradually the internal aspect also will be controlled when we get a glimpse of the inner self.

Gradually we shall cultivate toleration as we shall see that wrong appearances and actions are only temporary. Then we shall take more pleasure in the inner observations and pay attention to the study of the inner nature alone. Hence mind will be concentrated completely. The first differentiation of the Higher Self and we call in Sanskrit *Viveka*, the next six qualifications mentioned above *Samadishatka*. But when we find that we are not able to extricate ourselves from the worldly attractions, our earnest attempt for freedom will be called *Mumukshuta* and our drawings away our mind from the worldly attractions we call *Vairagya*. When these four qualifications are attained, the lessons in Vedanta Philosophy will be more intelligible than before. It is when we have gained these four qualifications but have not completely realised all Vedantic teachings we can be said to be enjoying a perfect worldly happy life which will lead to the realisation of the supreme bliss. It is then we are said to have a *Santa* state of mind. So to summarise the whole thing we must attempt to develop our capacities by earnest work as far as we can and then control and harmonise our actions in order that we may lead a happy life when living and become one with God when we are said to die. It is this earnest action that has been preached in the Gita and not the

inactive dull state which is sometimes mistaken for *Samadhi* giving rise to subsequent repentance. Therefore we should never forget that our duty is to work earnestly and calmly and that for the sake of enhancing the happiness of all our fellow beings. It is then and then alone that we really enjoy happiness in self-satisfaction arising from altruistic duty and that happiness will be eternal and unsurpassable called *Nitya Nirutisaya Brahmanandam*.

Statutory Law of the land and Personal or Communal Laws.

(By R. GANAPATHY AIYAR B.A., B.L.)

The relation existing between the law framed by a Legislative body in the State known as statutory law and the rules and principles observed as binding upon themselves by different communities in the State, either by virtue of their sacredness as a religious sanction or on account of the length of their practices, known as personal or communal laws and enforced by their own tribunals, has been very often misunderstood. It is seen that even some members of the Legislative Council have no clear conception about the relation of the two systems of law from the fact of their having made strenuous attempts to enact the Basu's Civil Marriage Bill and the Post Puberty Marriage Bill, for example. It is necessary to bear in mind the scope and limitations of the two systems of law, especially in a country like India, inhabited by various communities, each venerating different communal laws as a sacred part of their religion.

Every man is free to act as he pleases, unless he is restrained by any law of the land under an external threat of punishment by a sovereign body of legislature as in the crude English Jurisprudence as developed by Austin or by long-observed custom based on the inner individual consciousness, educated as a routine, as in the continental Jurisprudence as developed by Savigny. In India, under modern conditions, we find a co-ordination of both, each having its own recognised limits and sphere of operation. The general statutory law of the

land has recognised the personal law of the Hindus, Muhammadans etc. as applicable to them, in the matter of "succession, inheritance, marriage, or caste or any religious usage or institution and the legislature cannot abrogate a portion of the personal law and free certain persons from obedience to that portion and obligations thereof. When once the operation of the personal law is recognised, the obligation of the general Legislature is to recognise it and enforce it in its entirety.

For, you cannot have one law (personal law)—restraining people from doing a thing and the law (General law)—enabling them to revolt against it, freeing them from the injunctions and allowing them to act as they please. That will be an anomaly. The absurdity of this situation was lost sight of by several persons in the recent controversies relating to the attempted inroads on Hindu law, when they tried to support them as optional legislation.

Since the Acts of Parliament and the charters of the High Courts expressly recognise the personal law of the Hindus, Muhammadans etc., in the matter of "succession, inheritance, marriage or caste or any religious usage or institution," a local Legislature and not even the Imperial Legislature, will have any right to interfere with it. Any interference will be *ultra vires* and high-handed. As for Imperial Crown and Parliament, the condition of transfer of the Indian Government after the mutiny is based upon the Imperial Proclamation of Religious Neutrality and the willing allegiance of the Indian people is depending thereon, it would appear that any disregard of the solemn Proclamation of Religious Neutrality will render it a "scrap of paper." Of course, such a disregard is very far from the minds of any of our rulers as will be clear from the following statement of the great Jurist Sir Fitz-James Stephen on behalf of the Government of India in the course of the debate on the Special Marriage Act:—

"There is a distinction between Hindu law as a law binding only on those who submit to it of their own free will, and treating it as a law binding on those who submit to it only in so far as they choose

to do so. It is surely one thing to say to Hindus "You are at liberty to change your law and religion if you think proper, and you shall suffer no loss by so doing" and quite another thing to say to them "you are at liberty to play fast and loose with your law and religion; you shall, if you please, be at one and the same time a Hindu and not a Hindu." By recognising the existence of the Hindu Religion as a Personal law on this matter of marriage, I think that we have contracted an obligation to enforce its provisions in their entirety upon those who choose to live under them, just as we have, by establishing the general principles of religious freedom, contracted a further obligation to protect any one who chooses to leave the Hindu religion against injury for having done so, and to provide him with institutions recognised by law and suitable to his peculiar position. I think that it is hardly possible to hold other language on the subject than this, "Be a Hindu or not as you please; but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and Non-Hinduism, which will enable you to evade the necessity of knowing your own mind."

Again during the discussion of Basu's Civil Marriage Bill the Hon'ble Mr. Jenkins, on behalf of the Government of India, reiterated the obligation and policy of the Indian Government as enunciated above and further declared:—

"After all, the people who decide these matters are the orthodox parties. It is not for the dissidents who break away from a religion or community to say whether they should still retain the name or whether they are still the same people. It is those who remain and those who hold to the old rites and the old customs who decide whether the dissidents are true members of the Community or not.....It is a fixed principle of the Government of India not to interfere in any way whatever with the personal laws and customs of the different people of India unless they have strong conclusive evidence that the change is desired by the people who are affected, and that is the policy to which, I hope we shall

continue to adhere."

It may be hoped that such forcible and weighty remarks of the Imperial Government with respect to their obligations and policy regarding the scope of the personal law of the Hindus will not be ignored or lost sight of, in the future reforms of Self-Government. So long as the British Crown and Parliament remain the paramount power in the Indian Empire, (which may be hoped to remain long), keeping order therein and protecting the people and country from aggressions and invasions thereby entitling them to the allegiance of the people, so long shall the Indian Legislatures be made to scrupulously recognise the *Personal Law of the Hindus in their entirety* in the matter of their "succession, inheritance, marriage or caste or any religious usage or institution," as heretofore, without the least interference with them, whatever may be the form of the Indian Government or Legislatures into which they may be ultimately shaped.

The principle of neutrality has conduced as much to the preservation of our law and religion, as it has freed the Imperial Government from the obligations of directly enforcing the law and religion of the country in very many respects. If once the principle of neutrality is violated, the Government will have to face the contingency of being asked by a vast majority to pass enactments enforcing the various portions of our law and religion and convert the Personal law into General Law of the land in other respects. In the Indian Nation composed of several races and communities, such a position will lead only to frequent strifes and heart-burnings and the only policy that will be the wisest and the safest will be to recognise the *Personal laws in their absolute entirety* in certain matters and to exclude them absolutely from the scope and sphere of the future Indian Legislatures. It may be hoped that the Right Hon'ble Mr. Montagu will specially provide for this exclusion of Personal laws in his scheme of Reforms for granting Self-Government to India.

Notes and Comments.

We have already stated in commenting on Mr. Theagaraya Chettiar's speech at the Non-Brahmin conference at Bezwada, that we are perfectly at one with him in holding that India's future greatness and prosperity largely depends on her success in the work of recovering her ancient industrial and commercial prosperity. But it is strange that he should speak with contempt of the Brahmins as "this class which had for centuries together lived upon the sweat of others' brows, which had spent time upon study and meditation having no other work to do." The late Thomas Carlyle once called himself not only a "writer of books," but also a "working-man." Those who devote themselves to "study and meditation" are as much "working-men" as those who do manual or mechanical work, and labour as much for the good of mankind as others. Let not Mr. Chettiar regard with contempt those who devote themselves to "study and meditation." Let him remember that men as great as himself, or greater, have thought differently. For instance, Lord Macdonnel, a very great man indeed, addressed a body of Benares Pandits as follows:— "Living in retirement and studious abstraction, you maintain the practice and traditions of learning and reflection, which have so enriched the literature of your country and preserved its religious ideals." Those who "spend time upon study and meditation" also live on the sweat of their own brows as others. Let Mr. Chettiar revile the Brahmins, if that pleases him. But it is certainly wrong to hold that "study and meditation" are not hard and laborious tasks and that those who engage in them "toil not, neither do they spin," like the "lilies of the field." A country which can produce no toilers in the work of "study and meditation" is surely not a civilised one, and cannot be in a prosperous state even in regard to her industry and commerce. For those too, depend for their prosperity on "study and meditation" devoted to those branches of knowledge. Man, however, does not live by bread alone. He is,

among the animal creation the only being who is capable of thinking and study, and cannot fail to discover that he is in reality an immortal soul, and can attain to the condition of immortality which is his birthright. In India, it is not only the Brahmins who have devoted themselves to "study and meditation." Others have done the same, too; and Sri Krishna has pointed out (Gita IX 32, 33) that not only Brahmins and Kshatriyas, but also Vaisyas and Sudras and women reach the bliss of liberation of Samsara. They, too, must reach it only by resorting to "study and meditation." Wealth is certainly a great aim of life,—one of the four kinds of Purusharthas. But, as the Upanishads have pointed out,— 'न वि तेन तर्पणायो मनुष्यः' "Not by (great) wealth alone is man made contented and happy." The burden of thought is ever on men, and it will continue to vex us till we reach our appointed goal of immortality. The same Upanishad (the *Katha*) says:— 'न ह्यधुवः प्राप्यते हि ध्रुवं तत्' "The eternal (bliss) is not to be gained by merely ephemeral means or possessions." Let not Mr. Chettiar despise those— Brahmins or others—who devote themselves to "study and meditation."

* *

Sir Subramania Iyer said at the meeting held in the Gokhale Hall, Madras, on behalf of the Muslim Interned:— "Being a Theosophist, I am a cosmopolitan in matters of religion. I may claim to be as much a Mohammedan as a Hindu, etc." In the *first* place, what has religion to do with a meeting at which men of all creeds are assembled on the common ground of Indian citizenship and to claim the right of personal freedom and its protection for all. In the *second* place, if he spoke as a Theosophist and cosmopolitan, being as much a Mohammedan as any Mohammedan himself, why did he, in the same speech claim the Hindus only as "my co-religionists" and not the Mohammedans. The Theosophists claim that "occultism" is the common basis of all religions. They have never yet been able to define what is occultism. They vaguely speak of Senzar

Scriptures, Akasic Records, the Thibetan or Himalayan Brothers, Rents in the veil of Isis, etc. But so many splits have occurred in the past in the Theosophical society over this question of occultism and its methods that it were best that Theosophists keep them all hidden from public view as they have now for some time done and devote themselves to the practical problems of life. *Thirdly*, Sir Subramania Iyer has now for some time presented himself to the world as the apostle of a new dispensation—the creed of Suddha Dharma Mandala. What is the relation of this new creed to the occultism of Theosophy? “Cosmopolitanism in religion” must be something strange, indeed, if it can land one into all sorts of bewildering sensations, uncertainties, allurements, and ambitions.

..
Dewan Bahadur P. Rajagopalachariar has very recently expressed his opinion that “the old pial school teachers were an ignorant set of people.” Their knowledge, indeed, might not have been such as to meet modern conditions and requirements. But a statesman so wise and discriminating as the Dewan Bahadur ought not to forget that the knowledge they possessed suited very well the India we have left behind. They taught not only the three Rs efficiently—far more efficiently, perhaps, than now—but all the virtues on which the Hindus have hitherto set a value, though some despise them now—viz., love of God, reverence for parents and elders, humility, contentment, chastity, patience etc. All the great Hindu saints, teachers, scholars, writers, rulers and statesmen of the past—men whom, in many respects, our best men to-day cannot excel had their early training in these pial schools only. Any one could learn, in six months and at the cost of 4 annas a month or less, from the old pial school teacher what he cannot learn in half as many years from the teachers and schools in the elementary schools system of to-day. The precepts of *Attisudi* and *Nitisara* are unrivalled by anything to be found in our new elementary readers, and many even of our graduates could not fail even now to find them useful, instruc-

tive, and elevating. The “grit” which the Dewan Bahadur finds wanting in the young men produced under the present system of education was certainly given by the older system. It certainly made men steady and sober,—qualities which are not produced now by the existing system. For centuries it supplied the elementary training on which all the Hindus of the past, especially the higher men among them, were enabled to build their acquisitions of subsequent years and so were helped to maintain their ancient racial culture and civilisation.

..
The Editor of “The Social Reform Adocate,” in his “Notes” of the issue of the 10th inst. writes regarding a speech delivered by His Holiness Sri Sankaracharya of the Kamakoti Peetha of Kumbakonam:—“One may ask why His Holiness does not insist upon the excommunication of all fallen Brahmins, who have abandoned mendicancy and the rigid discipline. The question then will be, who will remain in the caste? Why should the excommunicated ones not form a non-Brahmin caste?” We will attempt to answer all these three questions. *First*, His Holiness never takes it on himself to excommunicate any one. This duty falls on the community itself—at least among the Smartha Brahmins. *Secondly*, all whom the community does not cast out and regards as not “fallen” will remain in the caste. The rest go out. *Thirdly*, the excommunicated people do not choose to form a non-Brahmin caste. If they choose to do so, there is none to object. They try to remain in more or less touch with their caste—with such individuals and families as are not exacting in their demands for conformity. The truth is that there is a general belief that this is the Kali-Yuga, the age of sin, sensualism, and strife and that men are generally weak in their ethical nature or convictions. There is also an idea that Dharma is eternal and will not be altogether lost, and that the Supreme Being will in time incarnate himself to set matters right. Meanwhile, however, great Pandits and teachers are everywhere at work lecturing and teaching and new

institutions are being started for the purpose of preserving the Hindu Dharmic society. Let us hope for the best.

..

In the midst of a chorus of praise and appreciation, we have had a homily read to us by the editor of *United India and Native States* in the issue of that self-laudatory organ dated 15th inst. The homily runs in the strain of the outpourings of a fire-eater. His view that the Varnashrama movement has been engineered by a few Tanjore Brahmins and represents the last gasp of a tottering orthodoxy is ridiculous in the extreme and is a distant cousin of the absurd view that the Hindu system of Dharma was the creation of designing priestcraft. The writer of the editorial note seems to be a waverer and a man of unsettled views and calls the advanced wing of the social reform party as “overhasty in its condemnation of traditions and advocacy of modernism.” He objects to the advocates of the policy of *The Hindu Message* calling themselves as “conservative progressivists” because he thinks that phrase is the monopoly of those whom he has called the National class of social reformers “who take their stand on the Sastras and extend their hands to gather and assimilate those aspects of modernism that are easily grafted on.” We beg leave to enter our emphatic protest against such a usurpation of the name, as the description so admirable as that above stated fits us exactly. We thank our friend for his felicitous description of us and our aims.

..
Our friend thinks that the system of caste by birth, the Hindu system of marriages and the Hindu system of religious regulation of individual and social life are “accidents of history and not consecrated by the sanctions of true Hinduism.” We do not know what books on History our friend has had the good fortune of studying. But we are afraid that they cannot be found in any sublunary libraries. As for “true Hinduism” we have not yet had the happiness of knowing our friend’s “true Hinduism.” We are content with the Hinduism of our Vedas, our Smritis and our Gita, and make a present of the so-

called “true Hinduism” to our friend and his friends.

Our friend speaks of our “chauvinism.” Here is yet another “ism.” Our contemporary seems to revel in “isms.” There is one “ism” that is quite necessary in regard to him and that is *erorcism*. We hope that his regular study of *The Hindu Message* will exorcise his erroneous notions out of his head.

Our contemporary calls our attitude as “a leech-like clinging to a sense-divorced tradition.” Even if this were true, it is much better than hugging God-divorced guesses. But it is as untrue to say that we insist on “the theory that all the existing social institutions have their sanction in the Vedas themselves.” We want thorough reformation but we want it to be in the direction of a fuller and more loyal obedience to Dharma.

The one seemingly rationalistic ground advanced by our contemporary is that revival is impossible in nature. But what we want is not revival for there has been no death and hence there is no need for revival. There have been a few diseases, some of them due to carelessness and others due to contagion. We only make a humble and penitent supplication to the Eternal Physician, our Vaidyeshvara, to cure us and save us.

Our contemporary then says that our advocacy has no place because we are coming into the era of cosmopolitanism and because our ideals will destroy national harmony and unity. The growing cosmopolitanism of the world is amply demonstrated by the world-war now going on and we need not deal with it further. The only possible cosmopolitanism is not that which can be brought about by each race approximating to every other race but that which will result from all of them obeying the will of God and preferring service and love to conquest and hate. The social and spiritual ideals which we cherish and advocate will not hinder but will help National harmony and unity. Indeed the miserable hatreds and schisms of to-day are the result of the crude and untrue opinions of editors and humbler mortals who belong to the same group of servants and savi-

ours of India as our contemporary and who are pleased to call themselves "reasoning people". We laugh at the parting shot by him that we are acting "in a manner suicidal to the permanent interests of Hindus, of India, and of humanity." We leave our work and its results in the hands of God who knows these permanent interests at least as well as our omniscient contemporary.

The Bhagavad Gita

With an English Exposition

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

(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

Another question asked is, whether the teachings of the Lord in the Gita are suitable to all ages? The nectar of salvation will confer immortality not on men of one age or one land alone but on all. Arjuna stood before the Lord as the typical man *नर* and has been the means of enlightenment of the whole universe for all time.

सर्वोपनिषदो गावो देग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

I may refer here also to a beautiful verse in the *Bhagavata* which says:

एष हि लोकानां शिवः पन्थाः सनातनः ।

यं पूर्वं चानुसन्तस्युः यत्प्रमाणं जनार्दनः ॥

It is again asked, why did the Lord impart his gracious teachings on the battlefield and with restrictions imposed by the difficulties of the time and place chosen for the imparting of the instruction (*Upadesa*)? But all that is required for the imparting of instruction is *प्रसङ्गानुकूल्य*, *श्रोत्रानुकूल्य*, and *वक्त्रानुकूल्य* (suitableness of opportunity, of the pupil, and of the teacher.) This combination was perfect in the present case. The propriety of the Lord's choosing the battlefield as the scene of his discourse is oblivious. The travail of Arjuna's soul made his enlightenment and uplift absolutely necessary. Of course Sri Krishna could have by his divine will compelled Arjuna to fight. But it would have been an act of cruel kindness to Arjuna. The *Bhagavad Gita* describes the compassion and love of a real teacher thus:

ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ।

Other inquirers ask, why does the Gita begin with metaphysics and not with the problems of conduct directly? The first reason is that Arjuna's special inner difficulty arose by reason of his erroneous notions about the nature of the soul. His *Soka* (grief) was due to *Moha* (illusion) about the nature of the soul and about the nature of duty. Secondly, to solve a problem of conduct a right idea of duty is necessary. Dharma is not rightly understood with wrong conceptions about the soul, about God, and about the true aim of life which is the attainment of union with God. Therefore the Lord goes to the root of things at the very outset of the discourse. The body and the soul are not identical—that is the basic statement on which the fair fabric of God-ward leading truths is raised. *Moksha* is *स्वरूपप्राप्ति*. The recovery of our true nature alone can give us permanent happiness, for, all things acquired must go away. The scripture is *ज्ञापक* and not *कारक*. It reminds us of true and divine nature and does not ask to acquire, as salvation something which is outside of ourselves. It shows to us the glorious ornament about our neck (*कण्ठाभरण*) which we did not see and which we regarded as best and which brings us joy and elation when discovered to be with us. It is the acquitting by the higher court of God-realisation the soul that was held in bondage by the lower court of desire. Such release from bondage is not the acquisition of a new element of joy but the attainment of our own bright freedom and joy.

The teachings of the Gita are in perfect harmony with the teachings contained in all the other portions of the Mahabharata. The view that the Gita is an interpolation in the epic is thus absurd. The interpolation theory is always trotted when a man wants to condemn a thing or to make a show of scholarship or undermine the faith of others. I may refer here to the closing verses of the *Bharata* which show how there is perfect harmony between the teachings of the Gita and those of Mahabharata generally.

‘मातापितृसहस्राणि पुत्रदारशतानि च ।
संसारेष्वनुभूतानि यान्ति यास्यन्ति चापरे ॥
हर्षस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥
उर्ध्वबाहुर्विरौम्येप न च कश्चिच्छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥
न जानु कामान् भयान्न लोभान्
धर्मं त्यजेज्जीवितस्यापि हेतोः ।
नित्यो धर्मः सुखदुःखे त्वनित्ये
जीवो नित्यो हेतुरस्य त्वनित्यः ॥

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The New Cult of Dis-obedience?

A REPLY

(By S. A. VANESWAR, M.A., B.L.)

My attention has been drawn to the article under the above title in the *Hindu Message* of 8th November, in which I am accused of indulging "in violent denunciation" of the cult of obedience in India in the pages of the *Commonweal* of October 19th. I may at the outset disown any intention, past or present, to employ denunciation, much less of the violent brand. The purpose of my article was to depict the transformation of Modern India which has been brought about by the influence of Western thought and ideals diffused through English History and Literature and which is clearly revealed in all aspects of Indian life to-day, social, political and religious. In matters social and spiritual, I have pointed out that the spirit of reform and progress, of critical search and enquiry has asserted itself with the result that institutions and observances have to justify their present existence by their useful or essential functions and are not allowed to rest merely on their antiquity, however hoary. I must confess my failure to perceive how this view in any way militates against compliance with the directions of Dharma. Nor is it in the least suggested by me that Dharma possesses no higher sanction than law and that like the latter it should be brought into accord with the changing needs and conditions that mark social advancement. It is easily and readily recognized that Dharma, as laying down rules of conduct leading to salvation, is liberal, elastic and comprehensive enough to suit individuals of varied capacity and temperament and to be true and immutable for all time. It has been the basic ideal of Hindus from time immemorial and will continue to be so, unless indeed they make a *tabula rosa* of their spirituality. Not from Parliamentary legislation or Royal fiat, but by reason of abiding truth and revelation found in it does Dharma derive its force and significance. So long as Hindu, nay human, ideal of spirituality is God-realisation, the path of Dharma will not be neglected. In this respect, it is certainly above the plane of doubt or controversy.

Turning to the intellectual criterion set up by the modern mind, it may be pointed out that critical

spirit is not necessarily destructive and intolerant. On the other hand, critical appreciation and intellectual accord are far more genuine, lasting and valuable than unreasoning acquiescence and conventional worship. Dharma in its broad and uplifting sense can well stand and satisfy the test of modern thought. Its sublime verities will be enriched in their power and appeal when they are realised by the intellect to be helpful and comprehensive and by the soul to be supremely satisfying. I am convinced that the basis of Dharma is too sacred and stable to crumble at the touch of the critical spirit. Truth is not so nebulous and shifting that it can be seen only in glimpses of dreamy vision or hypnotic suggestion.—Rather, it is so precious and appealing that in the open air of free thought and light of reason it can be well recognized as an intellectual reality and sublime rule of conduct. In so far then as Dharma embodies and consecrates Truth, it will and must command intellectual veneration. Judged even by the modern standard, Dharma only acquires greater worth and more compelling influence.

Thus rational investigation into Religion is not to be deemed irreverent or infructuous. I am reminded in this connection of the noble words of Swami Vivekananda that are as true to-day as when they were uttered:—"Believing certain things because an organized body of priests tell him to believe, believing because it is written in certain books, or because his people like him to believe, the modern man knows to be impossible for him..... If a Religion is destroyed by rationalistic investigations, it was then all the time useless, unworthy superstition and the sooner it goes out, the better." And the Hindu under modern influences necessarily imbibes this spirit of discrimination and, discarding unessential trappings, learns to value aright the rich spiritual inheritance that has descended to him through the centuries.

Apart from the innate mandate of truth that Dharma conveys, critical enquiry is clearly helpful in demonstrating its practical value and importance in satisfying the inward and incessant yearnings of the soul towards God-realisation. Again, where texts of Rishis are many and perplexing and commentaries on them prove obscure and bewildering it is Reason that comes to our rescue and enables to explain or harmonize, discard or follow the rules of Dharma attuned to our age and avocation. Dharma is prized and pursued *all the more* because it satisfies the needs of mind and soul. The need and utility of critical sifting is emphasized by the fact that today we find Social Reformers taking their stand on *shastraic* authority and yet urging on the same basis the adoption or abolition of ideas and institutions in a manner that will rejoice the heart of a perfectly Westernized Indian. Controversies as to the significance of Caste and the marriageable age of Hindu girls are freely fed with materials avowedly taken from Dharmasastras. Here again critical choice of path becomes necessary. Illustrations can be multiplied to show that intellectual conviction will only deepen, and not uproot, spiritual fervour. To say that "impeachment" can only proceed from "ignorance of the meaning and value of Dharma" is at the least suggestive of a nervous apprehension of an adverse verdict even before the trial has commenced. It may end as well in putting on it the imprimatur of truth and authority.

My statement that "Priest-craft in Religion and repression in Politics belong to the irrevocable past" has been somehow construed as suggesting that Dharma had its origin in priestcraft. It can only mean that despotism, theocratic and monarchical alike, is out of date in the present age of critical scrutiny and free thought. I do not represent Dharma to be the handiwork of Hindu priesthood. Moreover it is undeniable that there are certain acts and observances enjoined by Priests which cannot be justified and cannot be regarded otherwise than as meaningless, antiquated, superstitious or undesirable if not pernicious. Some of them keep up mere forms and know not that their spirit has fled. Some again even deviate from Dharma and are paraded as *achara* or *Apath-Dharma*. The same may be said of certain customs and institutions that are incompatible with progress itself under present conditions. To recognise this fact is not to belittle priestly function and the part it plays in the life of a Hindu householder.

Without disputing or imperilling the role of the priest in religious life, it may well be desired that he should fulfil his functions in consonance, not in conflict, with modern spirit and requirements. I need not elaborate here what is found in common experience. There is much of overdoing and adherence to the letter of texts on the part of Hindu priests and pundits today. With some illustrious exceptions, they do not answer to the description of their prototype in ancient times. The reasons for this unsatisfactory position are many and obvious. Chief among them must be mentioned the neglect of Sanskrit culture and literature involving the loss to us of our precious religious heritage and the lack of proper support and appreciation for learned pandits and purohitas. The working of Hindu Social polity has also been markedly altered. Old conditions have passed away. Under the stress of competition and other modern forces, Brahmins as a class can no longer have the privilege and duty of offering counsel and ministrations as in the past; Vaishyas do not now find themselves enjoying the prosperous monopoly of being the mercantile and industrial community and Sudras are not to be deemed to supply labor-force alone. It is inevitable, therefore, that the priestly class of today should be unable to step up to the pedestal of their forerunners. Their failings are not pointed out in the spirit of condemnation but in the fervent hope of improvement alike in their status and function, thereby rendering them better equipped for their sacred and indispensable mission in our land.

In the *Commonweal* I have not written a word nor would I ever mean to discredit the Hindu priest on the score of the poor remuneration accorded to him. I believe this sad condition should evoke pity, rather than ridicule. But the critic in your journal remarks in an apologetic tone.—"Our priests have very humble duties to perform and hence receive only a very poor remuneration". I would put it contrariwise and say that "poor remuneration" has really depressed the priest and clouded the dignity and value of his ministrations. We are not however concerned here with the economic question of the relation between the nature of work and its emolument and the efficiency of a "marginal" priest. Such a calculation of his services, moreover, would be sordid and mercenary. *Humble but none the less meritorious and invaluable are the true priest's*

services in showing our way to salvation and deliverance from the bondage of Karma. What are earthly possessions in comparison with the divine and eternal inheritance for which the Soul in man has been yearning in all ages and countries?

My purpose in this reply has been to show that in our care for external forms and ceremonials, we should not lose sight of their inner appeal and significance. The Time-spirit is real and irresistible. Verily, "men's minds enlarge with the process of the suns." What satisfied a previous generation is spurned by its successor. The fetish of one age becomes the mockery of the next. This fact is specially illustrated by the fate of social observances and organizations. Crust has to be separated from kernel, chaff winnowed away from grain. And this is the work of the critical spirit which is alive to prevalent influences. Such a spirit is not rank scepticism or blatant agnosticism; it does not stir up any mutiny against social ideals. It stands for discrimination, for belief mellowed by Reason. We feel ourselves to be thinking entities, not helpless automata. No longer need we grope through the abyss of doubt and dismay. We have the bright ray of intellect, the sidelight of the world's experience, to illumine the path before us.

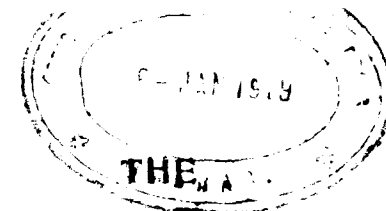
There are no darker pages in the history of human civilization than those recording religious wars and persecutions. What is it but enlightened outlook, critical insight and clam reasoning that has to-day enabled the followers of all the Religions to stand on the common fundamental basis of the Fatherhood of God and the Brotherhood of Man? Such a concord is a striking result of rational comparative study free from pet prejudice and *doctrinaire* rigidity. Do we not prize and treasure up all the more reverently because of this new-born consciousness and harmony the great truth crystalised in the divine language of the *Bhagavad Gita*—

ये यथा मां प्रपद्यन्ते तास्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

"However men approach Me, even so do I welcome them, for the path men take from every side is mine, O, Partha" and in that familiar hymn which says, "As streams taking their rise in different places all mingle their water in the same sea, so, O Lord, the different paths that men take through different tendencies, various as they appear, crooked or straight, all lead unto thee." Critical enquiry is thus a necessary help to genuine, intelligent appreciation of texts and teachings; it also affords deliverance from fungoid custom, superstition and intellectual servitude.

[Mr. S. A. Vanesvar, whose views we criticised without even giving his name in order that our own views may have for him no association of a personal kind, has sent the above *very long* reply. We cannot ordinarily find space for such lengthy communications from correspondents. Still we do not want to disoblige the gentleman who addresses us now for the first time. Hence we have printed his reply in full and shall add a rejoinder in our next issue and close the controversy—Ed.]



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY DECEMBER 6, 1917. [No. 7.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
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Induced by Indra's words bright Kama came
To move the Lord from meditation sweet.
Before him came Spring's god with light and heat
And touched the tips of trees with fragrant flame.
New thrills did run through Nature's ancient frame:
Life's pulses moved with new and passionate beat,
And lit the eyes and quickened pace of feet.
And dowered with joy and power hearts joyless, tame.
And at this feast of fragrance, love, and light,
When scents and splendours new made heaven of earth,
There came as its presiding goddess fair
Uma to win God's love with beauty bright
And get the fruit of her sweet birthless birth
And shine with Him the world's Parental Pair.



The Hindu Message

THURSDAY EVENING 6, DEC. 1917.

Post-War Reform and Hindu Society—IV.

In our issue of the 15th November last, we published a remarkable pronouncement on "The Indian Post-War Reform Scheme" by our distinguished Christian countryman Mr. M. D. Devadoss, B.A., B.L., Barrister-at-law. One sentence in his communication states the position in India admirably:—"In the state of society as it is now in India, it will be highly injudicious to invest legislative councils having an elected majority with powers to frame laws and regulations regarding social and religious matters." This is exactly our view, and we are very glad to see that so eminent and learned an Indian Christian as Mr. Devadoss supports us. Mr. Devadoss adds:—"It is unnecessary to dilate on this topic." We think it *necessary* not only to dilate on this topic, but to dwell and dilate on it *persistently* till it is burned into the hearts of all responsible men. For, we have positive evidence to show that impatient and impetuous Hindu reformers, especially Brahmins, are only waiting to see the new reformed legislative councils set up, and they have resolved to set about their chosen task of removing from Hindu society every landmark and every institution which stands in the way of assimilating it to Western societies. If Mr. Devadoss is tolerant and sympathetic, he owes it entirely

to the fact that he combines happily the conservative instincts of all good and sensible men with the broad-minded sympathies of a mind stored with a knowledge of the history of the traditions and struggles of his own religion in the past. Such men are rare among the go-a-head Indian revolutionists who are still youthful and idealistic in spirit, because they care neither to acquaint themselves with the spiritual significance of our holy and eternal Dharma nor for the lessons of history in Europe. They have trained themselves to regard Hindu society as a festering pile of corruption and degradation, and resolved to end it by any and every means at their disposal. Instead of learning that its settled conservatism is a source of strength to it and has enabled it to absorb new ideas slowly while retaining what is of permanent value or suited to its changing needs and conditions, they are content to adopt what the late Mr. Justice Ranade called the *method of rebellion*.

Mr. Devadoss points out that "the Catholics are governed by the Canon Law and by the rules and regulations of their Church; they strongly resent any interference with their religious and social matters by the legislatures of the country." As regards Protestants, he says:—"The Anglicans or those who belong to the Established Church in England are also governed by their Canon Law. Subject to the authority of the Crown in England the Canon Law is supreme in the Church. The dissenting bodies have their own rules and regulations." Here in India we, Hindus, have our Dharma. But it stands on a much higher level of authority than the Canon Law. The Canon Law in

Europe consists of the formal decrees on religious and social questions passed at councils, oecumenical, general, and local, and at diocesan and national synods, and also of patriarchal decisions regarding questions of doctrine and discipline. Here in India, we have no doubt decisions given at Parishads or assemblies of Pandits in the past, but we mainly rely on the Dharma which we regard, not as man-made social regulations, but as eternal laws of the spirit revealed to us by the Rishis who saw them by their spiritual vision in the supersensuous state of Yoga-Samadhi for our unquestioned faith and practical observance.

Mr. Devadoss' advice to the Hindus is one which requires to be carefully weighed and pondered over:—"In the case of Hindus unless the whole body is in favour of a particular reform it would be improper to force it upon the majority of the people." We have already expressed our opinion in similar terms. Either the new legislatures should not be allowed to meddle with our spiritual law and ecclesiastical regulations, or at least it must be laid down that no proposal for change should be entertained in any Indian legislature if *any section* of Hindu Society should oppose it. We want no tempering with our social and spiritual laws and conventions by the legislature. Let Hindu society go on as it has done in the past, changing by the slow process of absorption or assimilation. The late Mr. Justice Ranade said:—"We inherit a civilisation and a religious and social polity which has been allowed to work their own free development on the big theatre of time. There has been no revolution, and yet the old condition of thing has been tending to reform itself

by the slow process of assimilation." The revolutionary radicals of to-day should not be allowed to seek the help of the present law-making authority to change the constitution of a society which has had a peculiar history and whose supra-rational sanctions and aims are different from those of the civilisation of the West which our new men seek to initiate on purely secular or rational grounds.

Mr. Devadoss makes a suggestion for arriving at a decision when changes are proposed or brought up before the legislative authorities:—"One of the ways of adjusting the differences I can think of is by calling a representative assembly of Pandits and heads of religious institutions, mutts, etc., and asking the assembly to lay down rules and regulations in respect of matters about which all are not agreed. Such a procedure will bring out the different points of view and will have the authority of a body which by the suffrages of the people will have power to legislate for them." This may no doubt be a working plan for getting out of a difficulty, but we, Hindus, will strongly resent such a method of changing Dharma in the present condition of Indian society. We fear that, on every occasion, the dissentients will break out into open discontent, and a storm of agitation will commence of which the violence and passion can be more imagined than described. Let us recall what has only recently happened in connection with Mr. Basu's Civil Marriage Bill and the several Post-Puberty Marriage Bills in the local legislature. We think that the reformer of to-day must be content to deal with Hindu society as reformers have done in the past. Mr. Ranade has said:—"The

society to which we belong has shown wonderful elasticity in the past and there is no reason for apprehending that it has ceased to be tractable and patient and persistent in action." Hence, no legislative reform is needed or ought to be forced on Hindu society even by the proposed method of adjusting differences by the will of majorities. We are altogether opposed to the settlement of questions of Dharma by the method of appealing to majorities at meetings of Pandits. We know what failures they are likely to prove by our experience of them, even in recent years. Let our people be left to decide for themselves what to do in all social and religious matters. Mr. Devadoss himself says of the procedure he suggests:—"It will no doubt savour of democracy, but in the present state of affairs that seems to be the only way of solving the knotty questions that agitate the Hindu public." This no doubt, *appears* a sound working solution. But it can only result in discontent of a dangerous kind, and it can only be of use if a unanimous decision can be arrived at and the public mind is everywhere previously prepared to accept it.

The Convocation Address—II.

We shall now follow M. Martineau in his interpretation of the history of European enterprise in India. The Portuguese settlement in the West Coast was completed "after a series of exploits which, though celebrated, by the author of the *Lusiad*, were none the less acts of great and useless cruelty." The Portuguese did not attempt to found an empire and only cared to secure a commercial monopoly "which for a century gave them a

temporary wealth." Then the Dutch, the French and the English came in "to share in the profits to be derived from commercial operations in India." The Portuguese were also sinking into degradation from the effects of their own corruption; the coming of the Dutch only weakened them further. But their conquerors failed to take the place of those whom they ruined. For, the English East India Company whom the Dutch expelled from the Spice Islands, at once fell back on the Mainland (of India). The Dutch, the English, and the French were "supported in their undertakings in India by the country's own princes." M. Martineau overthrows the general belief "that, like the Portuguese, other nations of Europe settled down in India by right of conquest or by a more or less display of formidable force." He explains that "until the arrival of the Europeans the rich products of India were only exported on a small scale, and the princes of the country were often at their wit's end to balance their budget which depended on local taxes not properly defined and still harder to recover." They found it profitable to allow to Europeans "the right to export Indian products in return for the payment of export duties." At the same time, "the Europeans impressed by Indian pomp and deluded as to the real power of the Nabobs and Rajahs, took every opportunity to assert their intention to be and to remain mere traders; they inspired no distrust and were granted sufficient privileges to enable each of them to pose as his own master in his settlement." "Hindu princes were respected and perhaps feared equally by French and English."

The illusion of power in Indian princes was broken—as M. Martineau tells us—at "the battle of St. Thomas' Mount, where the little army of Paradis defeated the much stronger forces of Mafouz Khan, son of the Nabob of Arcot." But the old policy was continued for some time longer. For, when Lawrence took possession of Devicotta in 1749, he had "no idea of conquering the kingdom of Tanjore." Even when Dupleix boldly sided with two of the competitors for the succession of the titles of the Soubha of the Deccan and the Nabob of Arcot, "it is not proved that he was actuated by a desire to extend French territory." The cheap successes of the French in India "led them to think that what was so easy to confer would be equally easy to hold." But it is not known that they had or had not, any settled programme or policy. At least Dupleix never divulged to his masters in France what his policy was. It was only when the optimistic accounts he had transmitted of his position in South India were belied by the capitulation of Trichinopoly, did they feel that he must vindicate his policy of conquering and occupying Indian territory. Dupleix did send such a vindication, but too late,—for his recall had already been decided upon. His aim was to have in India itself a safe income "free from the dangers of the sea, and also independent of the remittances expected from Europe"—an income with which he could easily pay off the native dealers in advance for the Indian products which had to be exported to Europe to be sold there in order to secure the Company's profits and to pay the annual dividends to its shareholders. Hitherto they had been paid for by

bullion despatched from Europe by the Company. "If for any reason, bullion did not arrive or arrived in insufficient quantity, then the business of the year was jeopardised or lost." Hence Dupleix's policy of Indian territorial occupation or conquest, "the sole object of which was to sacrifice everything to the welfare of my country, the glory of the king and the honour of the nation." "*Sacrifice everything*," indeed!—truth, righteousness, conscience and all for the sake of plunder. M. Martineau says that Dupleix should not be blamed for not understanding his position and needs earlier than he did. He makes the sage general observation:—"Man is before all the creature of events." But European man almost always thinks, *until he fails*, that "events are before all the creature of man," and "Plays such fantastic tricks before high heaven As make even angels weep."

M. Martineau mentions Bonaparte as his example; but our own observation of European man, as above enunciated, is as true of Bonaparte as it is to-day of the witless Kaiser William and all other aggressionists and exploitationists, past and present, who have discarded all considerations of justice or even expediency in their unstinted and unabashed prosecution of the savagery of Mammon-worship.

M. Martineau accuses "Indian Rajahs and Nabobs" of "causing the ruin of their subjects by repeated extortions and wars more personal than national," and of thereby violating the precept of Confucius which he quotes as follows:—"Govern others so that those near you may live happy and those at a distance may come and submit themselves to your laws."

Was their misgovernment of their subjects the cause of their downfall? M. Martineau has himself, as above explained, stated the reason why Dupliex began his "policy" of overthrowing the Indian Rajahs and Nabobs. In plain words, it was the policy of the freebooter,—of the house-breaker who gets in as an honoured guest and plunders and kills the Indian host who, chivalrously welcomes and entertains him, in obedience to the precept of his divinely-revealed Vedic religion which enjoins him to regard as god-incarnate the stranger who comes in search of food and shelter.

We cannot consent altogether to the description which M. Martineau has given of the condition of government in the Indian states of the past. We have had even *recently* in existence in the Native States of India systems of government identical in all their essential features with those which prevailed therein at the time of which M. Martineau has been discoursing in this part of the Convocation address. Though there undoubtedly was a certain amount of dilatoriness and perhaps also a certain amount of disregard of straightforward dealing in minor details of administration, the ideals of our ruling princes never deviated in any considerable degree from those rigorous precepts of our Dharma-Sastras which have from time immemorial commanded the unquestioning allegiance of all Hindus. This, surely, is the reason why M. Martineau himself says that the Hindu princes of the age with which he is dealing were "*respected* equally by the French and English." They would never have commanded the *respect* of these foreigners, if their governments had been so corrupt or tyrannical as they

are represented to have been.

M. Martineau says that, but for Mir Jaffir's interested desertion, "the fate of India might have been altered." To speculate on the might-have-beens of history is always an exciting pastime, but one which serves only to display human emotions as interesting as they are impotent for the gaining of any practical benefit. Our readers do not certainly require to be told to what emotions of M. Martineau's heart we are referring. They are clear as day.

The New Cult of Dis-obedience.

A REJOINDER.

1. Our correspondent's main contention is that "rational investigation into religion is not to be deemed irreverent or infructuous." We deny this altogether in the case of our Hindu Dharma, which occupies a unique position in the world as based on the Veda. Manu says,—(II. 10, 11)—

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांस्ये तात्प्रां धर्मो हि निर्वर्तौ ॥
योऽवमन्येत ते मूले हेतुशास्त्राभ्याद्रिजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥

"By *Śruti* is meant the Veda and by *Smṛiti* the branch of learning which treats of Dharma (sacred morals): they must not be investigated into by relying on methods of reasoning. A Brahmin who, relying on the methods of the science of reasoning, thinks slightly of them, must be cast out by good people, as deniers of truth and scorners of the Veda."

The Hindu maintains that Veda and Dharma are *anadi* (beginningless) and *apauruṣeya* (not produced by a human author). They must be obeyed for the very reason that they are of "a hoary antiquity." Our correspondent says:—"Institutions and observances, social or political, are not deemed to be time-honoured and therefore unimpeachable." Hindu institutions and observances must be obeyed

because they are time-honoured. Sri Krishna also teaches us in the Gita (IV 15) "कुरु कर्मैव तस्माच्च पूर्वैः पूर्वतरं कृतम् ।" "Therefore do you perform Karma which was done by your forefathers in the early age of antiquity." Why should Hindu observances be called on "to justify their existence" and according to the methods of "critical search and inquiry?" They have always been laid down, recognised and followed as the path to the ultimate and supreme goal of human life (*Moksha*). "Ours is to do and die, ours is not to reason why" says a great modern authority. Their authority only increases with their antiquity.

Our correspondent says:—"The basis of Dharma is too sacred and stable to crumble at the touch of the critical spirit." Do we not see that even Hindus of high position in social life and leaders of various sections of the community are openly discarding the Dharma. For instance, Sir Subramania Aiyer in his articles on *New Hinduism* is openly advising people in Madras and elsewhere to abandon all our *Samskaras* and *Varnadharma*s. Many are daily abandoning our Dharmas and openly setting them at naught. Hence it is best to refrain from following the time-spirit which wants us to test all things by the critical and rational methods which are resorted to by scientific investigators. In practice it is best to follow the precept of Bhagavan Sri Krishna and our great progenitor, Manu. When we want to develop the body, do we not simply obey the precepts of our physical instructors? Similarly, we must simply put into practice the exercises for the development of the spirit, viz., the precepts and rules of Dharma. We want in full measure the very "cult of obedience" which our correspondent has spoken slightly of in his original contribution to the "Commonweal" which we subjected to some criticism with the result that it has evoked his present reply.

Swami Vivekananda—whom our correspondent has quoted in his support—is one whom we have ever admired as the most glorious and gifted of our modern teachers and promulgators of the Vedanta. At the same time he had what has been appropri-

ately styled as "moods." So, quotations can be made from his writings sometimes to support two different or even irreconcilable views on certain matters. In each mood, he looked at a question from a different point of view and for a different purpose of his own.

2. We have ourselves pointed out (in the article to which our correspondent is replying in his present communication) what is the exact place and value of the application of reasoning in matters of Dharma:—"What reasoning can do is to reconcile any seeming conflict between the rules of Dharma proclaimed by different Rishis or texts of the Veda, and declare their exact import in their application to the exigencies of life." Our correspondent expresses the same views in a portion of his present communication. To the extent that he agrees with us, we do not think that we need make any further remarks except to say that this coincidence of views is certainly pleasant and valuable. The process of applying the methods of reasoning for reconciliation of seemingly conflicting rules of Dharma is a very different thing, however, from calling on those rules to "justify their present existence" according to the methods of "critical search and inquiry." We cannot agree to this latter process, for the reasons already stated.

3. Our correspondent says that "intellectual conviction will only deepen, and not uproot, spiritual fervour. To say that impeachment can only proceed from 'ignorance of the value of Dharma' is at the least suggestive of a nervous apprehension of an adverse verdict even before the trial has commenced." When the trial has to take place before the huckstering and cavilling tribunal of modern mercantilists and '*profiters*,' we may be quite certain that an adverse verdict only will be given against Dharma. We confess we have the unalterable conviction—not a mere "nervous apprehension," but a conviction gained from a life-long experience,—that modern methods of reasoning about Dharma almost always land men in more or less abounding and bounding scepticism regarding their authority and value. On the contrary.

those who place implicit faith in the authority of the Holy Rishis and put them into practice end by reaping the spiritual benefits of their humility, foresight and wisdom. We are thankful to our correspondent for his fuller explanation of what he meant by his reference to priestcraft. As he wanted that our "institutions and observances" should be made to stand the test of "critical search and inquiry" and in the very next breath made the statement that "priestcraft in religion belongs to the irrevocable past," we naturally concluded that his opinion was that those institutions and observances had their origin in priestcraft. We may add that we agree with our correspondent in what he says regarding the need of improving the status and qualifications of our priests (*purohitas*). But we cannot at all agree to his statement that our priests "show the way to salvation and deliverance from the bondage of Karma." It is only the *Jnani*—not the priest or *purohit*—that can confer this greatest of all blessings. We feel sure that our correspondent does not fully appreciate what we, Hindus, mean by *Jnanamarga*, and its relation to Karma.

As regards the remainder of our correspondent's reply in which he explains "the purpose of his paper" published last week, we are glad to express our concurrence with its general tenor. But we must demur to his too wide statement that "the Time-spirit is real and irresistible." The Time-spirit has often to be challenged and resisted especially if we want the higher life and the lasting gains of the spirit. We will conclude by respectfully inviting our correspondent to ponder over Mr. T. J. Gerrard's characterisation of the time-spirit of our age (in his recent work called *A Challenge to the Time-spirit*) as "exaggerated subjectivism, extreme individualism, passion for revolution and lust after new sensation."

Notes and Comments.

Some time back we happened to read a speech delivered at a Social Service League meeting at Kumbakonam by the Hon'ble Mr. Justice Sadasivier, in which the

learned judge pressed into his service and that of his cause what he called "the straightening of the hunchback prostitute, Kubja" by Sri Krishna. This incident in the career of the blessed Bhagavan's Incarnation is a typical one,—as it best serves to illustrate the difficult statement in the Gita (IV 9)—

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

"Whoever truly knows thus my divine incarnation and actions, having cast off his body, is not born again, and attains to me, O Arjuna."

According to this gracious teaching of Sri Krishna, he who knows truly the import and aim of his actions is not born again,—i.e., obtains deliverance from the bondage of rebirth. So great is the difficulty of truly knowing the inner significance and purpose of the various acts of his marvellous and unmatched life on earth; so supreme, also, is its reward. And no wonder. For the blessed Bhagavan's relations with the "hunchback prostitute" after he had made her *physically* straight are so astonishingly strange that they cannot be narrated as described in the sacred record without shocking what passes as the moral sense of a "modern" audience, and its prurient delicacy of perception. God gave India from contracting a moral sense, however "modern," which will be shocked to hear of the divine actions of the Supreme Being himself,—albeit they are of impenetrably mysterious import and graciously revealed to us by the glorious Rishis of old. It is unquestionable, however, that the event cannot be justified from the *modern* point of view, and so it cannot be utilised to serve the cause to which the learned judge was lending his undeniably great name and powerful support.

Homer nods,—even the Indian Homer of to-day, our nonpareil Bengalee poet, Sir Rabindranath Tagore. In his speech at Calcutta recently on the Indian demand for self-government, he had the astonishing cocksureness to say that no mention is made in the Upanishads of the Hindu

institution of caste-division by birth. None but a very superficial reader of the Upanishads can venture on a statement so unguarded and untenable. Various references can be given, but one will suffice for the present. Take, for instance, the account given in the Brihad-Aranyaka-Upanishad of the conversation between Balaki and Ajatasatru. The former does not know the absolute reality (*Atman*) while the latter does. Yet the former is called a Brahmana in the Upanishad, and the latter a Kshatriya. Again when the former is convinced that he had not the knowledge of the Atman, he wants to become a disciple of the latter, according to the formal rules regulating the relation between a Guru and a Sishya. In reply, Ajatasatru says that it is improper that a Brahmana should become a formal sishya of a Kshatriya and so he would teach him all about the Atman without insisting on the formalities needed and established by the Sastras. If, as some modern reformers contend, only a man who knows the Atman is to be called a Brahmana, it is the king Ajatasatru who should be so called. But the Upanishad calls him only a Kshatriya, and it knows only Balaki—*Dripta-Balaki*, as it calls him, i.e., Balaki with the false pride of possessing a knowledge of the Atman when in truth he had it not—as the Brahmana. The truth is that in Sanskrit the same word has often both a primary or principal meaning (*शक्ति*) and a secondary or subsidiary meaning (*लक्षणा*). The word '*Brahmana*' denotes the *Brahmana by birth* in its principal meaning, and only secondarily denotes the man with the knowledge of the Atman.

We are of opinion that our women in all truly Hindu families have every grace and every charm that can make women the delight and the light of the home. Neither modern education nor public appearance on a platform can add anything to their present attractiveness, utility, or influence in the home. Lady Willingdon is reported to have said that, when she married her illustrious husband, she took a vow that she would never speak on a public platform.

Nothing can be more truly woman-like and wife-like than this noble resolve. Our women have all taken a similar vow, and by instinct; and we see no reason why they should imitate the few Western women who pursue a different course. A very few Hindu women have in these days taken to public speaking and to appearance at public meetings and platforms. The vast majority still rest content to follow the ancient ideal of self-abnegation by which they leave all public affairs and functions to their husbands and take upon themselves the important duties allotted to them in the Hindu home by the Rishis. A few modern rich men, especially Brahmins, are impelled by the irresistible tendency to imitate Western ways and example in all matters. We confess we can neither approve of this policy, nor envy our new men or women the exaltation to which they think they have thereby attained.

We often see that modern Indians quote the examples of Maitreyi and Gargi from the Upanishads to press on the public the need of high education for women and the importance of their appearing at public meetings and functions. We propose to bring out the truth regarding Maitreyi and Gargi. It is in the Brihad-Aranyaka-Upanishad that the names of these females—historical or not, we need not inquire—appear. Maitreyi is said to have been a Brahmadinee, but it is not necessary for a Brahmadinee to have been either learned in secular science or given to platform oratory or appearances at public functions. Nor does the Upanishad say that she was familiar with either secular culture or the ways of the platform. Moreover, it cannot be said that there are not even to-day among the members of truly Hindu families exemplary and demure women who are Brahmadinees of the Maitreyi type. Their names, indeed, are not blazoned forth in the newspapers, but the Hindu public knows well some of them, and has the highest respect for them. Others there are, also, who are unknown, but are nevertheless the shining lights of their home and command the love and

reverence of their husbands, sons, and daughters.

As for Gargi, she also was evidently a Brahmadinee. She appeared, indeed, before a public assembly of learned men convened by King Janaka of Videha. But we do not believe that she can be held up as an exemplar for Hindu women in all respects. In the first place, she seems to have possessed not a little of egotism or even vanity from which all who claim to a knowledge of Brahman ought to be, and are expected to be, free. For, when putting her first question to Yajnavalkya, she exceeded all proper limits and began to put questions on topics which were not fit to be reasoned about publicly, but only fit to be put by a disciple to a teacher and taught secretly with the aid of the Sruti. Then Yajnavalkya was compelled to administer a well-merited public rebuke by saying,—“Do not exceed the established limits of argumentative debate and question me regarding matters which are above the methods of ratiocination. Your head will clearly break to pieces if you do that.” Then she was seized with fear, and desisted from all further questioning. When she was later on allowed to put a second question, she neglected the previous warning and began to question the Sage on the very topic which he had already forbidden her to enter upon. She also indulged in a good deal of self-conceit and bravado comparing her questions to two arrows inflicting insufferable torture on the enemy, and thereby implying that it would be impossible for Yajnavalkya to hope to be able to answer them. When we consider these circumstances together, we do not think that Gargi's is a character which, in spite of her possession of Brahman, it is worth our women's while to cultivate. We may point out here that in making these remarks regarding Gargi, we have taken hints from the great Vedantic teacher, Srimad Appaya Dikshita.

Gnana Yoga—II.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students on January 8-1896.)

We have talked of *nityanityaviveka* discriminating that which is real from the unreal. According to the Advaitist Philosophy there is only one thing which is real in the Universe, and the advaitist philosophy calls it Brahman, and everything else is unreal, manifested and manufactured out of this Brahman by the power of maya. To reach back to that Brahman is our goal. We are each one of us that Brahman, that reality, plus this maya. If we can get rid of this maya, or ignorance, then we become what we really are. Now, according to this philosophy, each man consists of three parts—Body, then comes the internal organ, or the mind, and behind that is what is called the Atman, the self. This body is only the external coating, and the mind is only the finer part of this body, but the Atman is the real perceiver, the real enjoyer, the being in this body, who is working this body by means of the internal organ and the mind. This Atman is without beginning and without end, and it is the only existence in the human body which is immaterial. Because it is immaterial it naturally follows that it cannot be a compound, and because it is not a compound therefore it does not obey the laws of cause and effect, and so it is immortal. That which is immortal must have no beginning, because everything with a beginning must have an end. It also follows that it must be formless; there cannot be any form without matter, and everything that has form must have a beginning and an end. We have none of us seen a form which had not a beginning and will not have an end, because the form comes out of a combination of force and matter. This chair has a peculiar form, that is to say a certain amount of matter is acted upon by a certain amount of force, and made to assume a particular position, and that position is therefore the result of a combination of matter and force, and no combination can be eternal; there must come to every combination a time when it will dissolve. So all forms have a

beginning and an end, and are perishing, just as we see with our own bodies; we know our body will perish; it had a beginning and it will have an end. So with everything that we can conceive of as having a form; it must have a beginning and an end, birth and death. But the Self, having no form, cannot be bound by the laws of beginning and end. It is existing from infinite time; just as time is infinite and space is infinite, so is the Self an infinite. Next, being infinite, it must be all-pervading. It is only form that makes any condition and limit to a certain amount of space; that which is formless cannot be confined in space. So, according to Vedanta, your, and my, and every one's self, the Atman, is omnipresent. You are as much in the Sun now as in this earth, as much in England as in America. The action takes place where the body is; the Self acts through the mind, and the mind is limited. So is the body, and where the mind and body exist, there the Self acts. Death means the dissolution of this mind and body; this body and mind will be broken to pieces, dissolved. What will alone remain, is the Samskara the sum-total of the actions. Each work we do, each thought we think, is producing a samskara, an impression upon the mind, and the sum-total of these impressions becomes the tremendous force which is called “character.” The character of a man is what he has created himself; it is the result of the sum-total of the mental and physical actions that he has done in his life, and this samskara is the force which gives the next direction to us after our death. A man dies; what becomes of his body? It falls down and goes back to the elements, and so the mind, which is also finer material, breaks into pieces, his brain goes, his nervous system, and everything goes, and only the samskara remains, the sum-total of the forces that have been acting upon him. Why does not this mind dissolve? Because the finer the material the more persistent it is. This will dissolve in the long run, and that is what we are struggling for, but it does not dissolve as easily as the body; being very fine it is more persistent. For instance, the best illustration that comes to

my mind is that of the whirlwind. Different currents of air coming from different directions meet, and at the meeting point they become united, and the forces being united, go on circulating, and as they circulate they create a body and raise the dust and bits of paper, and everything in the road, and go on gyrating, and frequently they drop these bits at one place, only to go on to another, and go on circulating, raising the material which is before them. So these forces called pranas in Sanskrit come together and form this gyrating motion, and when the body falls down, the little bit of dust is gathered up and made into a new body and moves forward, and when this falls another rises, and so on. It goes on from one spot to another, until when it goes down most of the dust drops, only a little remains. Force cannot travel without matter. So when this body falls down a little of the mind-stuff remains, adheres to the samskara, and then it goes on to another point, and raises up another whirl from fresh material, with these little bits of material combined in it, and they begin this gyrating motion again, and so it travels from place to place until the force is all spent, and then it falls down, ended.

(To be continued.)

Pencillings by the Way—V.

By S. P. THIAGARAJAN.

The report on vaccination in our Presidency during the past official year has been issued. We read that vaccine operations showed a decrease of over five and a half per cent and cases of re-vaccination about 19 per cent. Whether this decline is due to any declared antipathy to vaccination on account of its certainly injurious and dangerous effects, we have no means of ascertaining. The Sanitary Commissioner suggests that the protective value of vaccination would become better appreciated should primary vaccination be made compulsory throughout the Presidency and re-vaccination at least in tracts immediately threatened with small-pox epidemics. The question of conferring on Presidents of District Boards the power to extend the compulsory

provision of vaccination to re-vaccination in areas where small-pox assumes epidemic proportions is suggested as worthy of consideration in connection with the proposed amendment of the Local Boards' Act. The accomplished doctor who edits *Justice*, true to his professional instincts, trusts that the Government will take note of the suggestion. At present, primary vaccination is compulsory only in municipal towns and in a few selected areas within District Board limits. Re-vaccination is optional throughout the Presidency. Certainly if both primary vaccination and re-vaccination were made compulsory throughout this country, the Faculty would come in for a good deal of emoluments. The people are like to have no corresponding advantages; on the other hand there is the certainty of the subjects of vaccination falling victims to numerous dreadful diseases. If the statistics relating to the health of the Presidency be carefully scrutinised, as I hope to do one of these days, it could easily be shown that vaccination is a hindrance rather than a help to public health. It is bad enough that there should be a vested interest to maintain the excellence of vaccine: it is bad enough that the hard-earned money of a people should be squandered in maintaining an army of vaccinators and deputies. But it is worse still and it is extremely reprehensible that members of the Faculty, whose interest is bound up with this evanescent bubble, should lecture to us on the prophylactic virtues of vaccination and seek to draw the net tighter. A more astounding example of professional cupidity and hypocrisy it will be hard to find than the attempts to bolster up vaccination. The student of the vaccination theory, its history and the history of that medical mountebank, Jenner, will wonder how a learned body of men could have so taken leave of their senses. Such a study will bear out the charges of empiricism and charlatanism levelled against the Faculty in an earlier note of this series. It is not a difficult matter to lay bare this vaccination delusion. It is not however my present purpose. Among many valuable authorities on this subject, I may for the present

refer the curious to the luminous pages of Dr. Creighton's *Jenner and Vaccination*, wherein the subject is treated in quite a scholarly manner.

Among the many exploded prophylactic virtues of vaccination, that one still does duty in India whereby vaccination is supposed to be a sure preventive of small-pox. The tangled skein of this ugly delusion cannot be unravelled now. The report of the health of Leicester for 1916, issued by its medical officer, Dr. Millard, lies before me in the shape of an extract from a "home" paper. For a town of some 230,000 inhabitants, we see that vaccination is declining; and yet, in the section of the report, entitled 'small-pox,' we read, "No case of small-pox occurred in Leicester in 1916." Pro-vaccinists have always been gnashing their teeth whenever Leicester is mentioned. We see from the report—we are indebted to the *Vaccination Enquirer*—that while the average yearly number of vaccinations since 1835 has been 10 per cent of births, the number for 1916 was only 4.7 per cent. With the single exception of an imported case in 1913, there has been no small-pox in Leicester since 1906, and no deaths from small-pox since 1904. Dr. Millard says: "The fact that the whole country has been so free from small-pox during the last 12 years in spite of the steadily increasing neglect of infant vaccination, indicates, certainly, that other factors rather than infantile vaccination are controlling the incidence of the disease." The whole method whereby not only small-pox but various other zymotic diseases have been forced to quit unvaccinated Leicester is described at length by Mr. J. T. Bigg in his "*Leicester: sanitation versus vaccination*," which would give the reader an idea of the right perspective from which questions of public health ought to be viewed.

I quoted in these pages recently an extract from Dr. Rowlette's article in the *Lancet*. That article dealt with the "Limitations of Vaccine Treatment." The Sanitary Commissioner to the Government of Madras and Dr. Nair would apparently stand aghast to hear the title of the article. Yet in that article among various

ingenious explanations of the failure of the vaccine treatment, wearisomely familiar to all antivaccinists, Dr. Rowlette reminds his readers that "vaccine is only specific at second-hand, i.e., it works by stimulating the natural resistance of the body, and therefore when the body is exhausted, it is 'useless as a trumpet-call in a deserted barrack-square.'" According to this learned Doctor, vaccine, in short, is useless when most wanted and perhaps superfluous in other cases, for if the body is in full possession of its natural powers of resistance, might it not have triumphed over diseases without the assistance of vaccines? Apparently, as a contemporary observes, vaccine, like Talleyrand, "only goes to the assistance of the stronger party." Dr. Rowlette is a firm supporter of vaccination. But he gives up his case when he admits that "one rarely gets the best results from vaccine treatment unless one makes full use of whatever concomitant measures his own experience or that of others may suggest." The reader, I believe, is as much tired of the Doctor's tergiversations as I am and but for the importance of the subject I would not drag him through all this miasma. The fact outstanding in the Doctor's article is that vaccination is not good enough for the public, though it may be good enough for the doctors and for the firms who manufacture vaccine at a goodly profit. The fact is as remarked by a distinguished American doctor it (i.e. to be a good doctor) requires honesty of the pure brand, honesty with oneself, honesty in thinking. How many, many physicians, he asks, keep still about vaccination though they know of its wrong, excusing their attitude by thinking they can be of more use by securing certificates of exemption for a few if silent, than by asserting their convictions in the face of organised medicine. The Doctor observes—I am quoting from his brilliant volume on "Food Fundamentals"—"That physician who fully grasps the truth that disease is largely the product of wrong habits of living, and undertakes to teach his following this truth, is met not only with listless hearers, but with the opposition of a thoroughly entrenched medi-

cal profession who thoroughly understand how to make use of the associated press; and with the daily remarks of ministers and editors who unwittingly enforce and reinforce error. He builds character by losing good friends, good patients, good money and refusing to teach tuncombe instead of truth." The truth of the matter is that, as is remarked in the first part of the work, the mass of physicians of all schools are ignorant of the fundamentals put forth by the great physicians of all ages on how to cure and prevent diseases by right living and eating. Not even the best schools of this or any country offer such information to their medical students. They are crazy about germs and serums and turn out doctors who are crazy on these same things.

One more extract the kindly reader will pardon. In a special chapter on "Germs," we read:—

"There is no greater obstacle to right teaching about health and disease to-day than the erroneous teaching about germs. The ordinary conception and teaching is that the multiplying of poisonous germs cause the disease, and every effort is put forth to kill the germs. Accumulation of poisons do the damage, not the accumulation of germs, and every effort should be put forth to prevent the accumulation of the poisons. It is taught that before a germ can cause disease there must be a lowered resistance of the body. The lowered resistance is disease and is present before the poison germ makes its appearance. The thing that brought about the lowered resistance is the cause of the disease.

From this point of view how absurd it is to inject poisons into the system by vaccination, the worst of all being that for smallpox.

Malarial fever has not been banished by killing the mosquito. Draining and drugging the marshes may have done away with the mosquito, but it also purifies the air from decomposition products, and here is the explanation of the results. Breathe the air from decaying vegetation, eat enough to have the food decay in the intestines, wear enough clothing to close the pores of the skin, and with a suitable atmospheric temperature and humidity you will have malarial fever where there is never a mosquito."

AN APPEAL

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ON BEHALF OF

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