

THE

"HINDU MESSAGE"

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

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The Hindu Message stands for

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

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VOL. III.

A Vision Of India.

TAMRAPARNI—III.

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

Thrice blessed art thou amidst the sacred streams
Of India as the holy gospel says
That in the perfect fullness of the days
The gracious Lord when He most fitting deems
To drive from souls sin's fascinating dreams
And reestablish well the reign of grace
And Dharma pure to guide man's erring ways
And bring to fruition His world-saving schemes
Will take His birth in an auspicious hour
By thy sweet waters in a village fair
And veil His Might divine in human form
And vanquish hatred by loves' sovereign power
And teach men how by righteous life and prayer
To reach Love's star above swift Passion's storm.



The Hindu Message

THURSDAY EVENING 14, NOV., 1918.

The Kaiser's Abdication.

There will not be extended to the Kaiser anywhere even a particle of that sympathy which is usually felt when misfortune befalls those who have been born in the purple and occupied a position of exalted pre-eminence and power in the eyes of the world. For, he of set purpose, set into motion the forces and agencies which were to work for the fulfilment of his aims and ambitions and place him at the summit of human greatness,—at the position of the universal arbiter and lord of Europe, if not of the entire earth itself. He encouraged only such writers and teachers of youth as propagated his doctrines regarding the imperial destiny of the German people and their master and sovereign, the Kaiser. He had those doctrines so taught in the German schools and Colleges and universities as to fire German youth with the hopes and aspirations of universal Empire which he entertained and to convert them in time into fit instruments in his hands when the time was ripe for him to undertake his campaigns and conquests abroad. He adopted and vigorously carried out during several years the policy and measures, economic, commercial, military and naval, which were to place in his hands the powerful and efficient instruments needed to enable him to embark on his well-planned course of universal aggression and conquest. The German army was turned into the most fierce and fright-

ful engine of military force that has ever been conceived or brought into action on a field of battle. The German Navy was second only to that of the British and was daily advancing in its extent and capabilities till it should attain to a position of equality with it. It was well said that *Kaiser*, *Kultur*, and *Krupp* were the inseparably associated trio which were to determine once for all within a few years the future of Europe and the entire earth and all mankind, and to place the German Empire and people in a position of unquestioned ascendancy over all of them.

Having placed such ideals before his people and having conceived and completed all the plans and measures needed for the fulfilment of his ambitions, the German Emperor—the most soaring of the world's idealists—was waiting for a suitable opportunity for taking the field at the head of the wonderful engine and marvellous organisation he had raised. Meanwhile he had caught both Austria and Italy within his toils by the cunning and fascination of his trained diplomatists. They become enthusiastic members of the Triple Alliance of the Central European Powers, and were to be ready and prepared to follow him at his beck and call whenever he chose to declare war against the other states and powers of Europe.

He gave the world many instances of his preparedness to embark on his mission when the suitable opportunity offered for it. His browbeating of the Chinese Government and his spoliation of Wei-ha-wai, his lead of the European concert for the suppression of the Boxer rebellion, his notorious telegram to President Kruger, his browbeating

of France during the Moroccan crisis still fresh in our recollection, &c., were all intended to prepare the mind of Europe and, in fact, of all mankind for the achievement of his magnificent array of victories over land and sea whenever they occurred. The bumptious tone which he assumed in reproving Prince Ching, the Chinese envoy, when he went to Berlin to offer apology on behalf of the late Chinese Emperor for the murder of the German Ambassador by a thoughtless Peking mob was another exhibition of preternatural conceit and consciousness of pre-eminent power of which the world did not fail to take due notice.

It was at such a juncture that the untoward incident at Serajevo occurred in 1914, and gave the German Emperor the opportunity for which he had long been waiting. Austria could have, by negotiations, obtained every satisfaction which was needed to allay the irritation and compensate for the insult and injury caused to her. There were not wanting the great personages or Powers ready to offer their good offices for securing to her the reparation she needed or deserved. But the Kaiser and his minions were at the back of the aged and imbecile Francis Joseph and his foolish advisers who had already become the German's willing tools. Austria—and then Germany, as a matter of course—declared war against Russia and France, her ally. The one error committed which ought not to have been and which has made the well-laid plans of Germany “gangagley” was committed under the promptings of the arch-enemy,—viz., the violation of the neutrality of Belgium. It brought England in to the war and on that

day, the Kaiser's cause was lost. The declaration of war by England on August 4th, 1914 was the fatal event which was to prove the Kaiser's eternal ruin and disgrace. The Kaiser might, at one moment, have escaped the fate which has fallen him. When the Russian debacle and the revolution following on it occurred, events seemed to be preparing for a turn in his favour. But the fatal bumptiousness and conceit which had been the Kaiser's moving impulse to his activities and plans of aggression induced him to provoke and defy America to his threat of unrestricted submarinism. He found a Tartar in Dr. Wilson, and America's ready entry into the field sealed his fate for ever.

We are fully conscious of the magnificent courage of the German soldiers on the battlefield and of the brilliant and marvellous strategy of the greatest masters of warfare in modern times which the German generals have shown themselves to be. For four years, they have led their armies with skill and success, and they have on the whole had a victorious career. But what little admiration they are entitled to for their strategy and their organisation and their victories they have lost by their savage and barbarous atrocities on land and sea. We are conscious that belligerents are apt to give exaggerated accounts of the doings of their enemies. Still we have little doubt that, from what we have read of the happenings in Belgium and France, the Germans have been guilty of horrors by which they have disgraced themselves for ever in the eyes of human civilisation and culture. This opinion we can only alter or modify when a thorough

inquiry has been made after the conclusion of peace and resulted in exonerating the German army and its commanders and generals. We think there is little chance of the happening of such a vindication, and till then we are entitled to hold the opinion we have formed.

From what we have said above, it will be easy to see that William, the German Kaiser, has proved one of the most ambitious men in history, perhaps the most ambitious of all. He conceived the plan of making himself the supreme head and potentate of all Europe and even of the entire earth, and he laid his plans well and thoroughly in order to gain his object. Had he waited another 10 years and made his organisation still more perfect we do not know what might have happened. As it is, he came at one time very near to the accomplishment of his aim. It was fortunate that England under her great Minister Mr. Asquith, early realised the danger to the Empire resulting from the German declaration of war against France and Russia. From that moment William's game was lost. What hope still remained to him became futile when he foolishly provoked America in the way already mentioned and brought her, too, into the fighting line to make up for the dropping out of Russia from it owing to her Revolution and misfortunes. William's witless ambition made him play for the grandest of all stakes, and he has proved as he deserved to do, the most lamentable

and shameful of all failures. That, we think, will be the judgment of history on the most sinister and bumptious of the small men who have attempted to play a great part in the world's affairs.

Sir John Hewett on Indian Reform—I.

The "sundried bureaucrat" is a character well-known to us in India,—in fact, we see it here, there, everywhere. It is the divinity enthroned in India,—like a Kali or Siva in its *Ghora* or terrific aspect. Add to its well-marked and well-known harsh and dark features, the characteristics of a Rip Van Winkle,—and we have the typical Indian Civil Servant in his retirement. Such a person we have in Sir John Hewett, and he has come out with a criticism of the Montagu-Chelmsford Scheme of Indian Reform. *The Madras Mail* calls his paper a "weighty criticism." We shall offer a criticism of this "weighty criticism" in order to see whether the "weight" of the pamphlet in which the criticism is offered is worth at least the value of the paper expended in its production. We are not surprised that our Anglo-Indian contemporary in Madras does not call it a *valuable* criticism, but only a *weighty* one. Weight and value do not always go together, and it can surprise no one to find that they do not co-exist in a criticism offered by a retired Indian Civilian like Sir John Hewett.

In the *first* place, Sir John Hewett says of the pronouncement of the 20th August 1917 that he "regrets that such a pronouncement was made when the pre-occupations of the war were engaging every one's interest." All sorts of announcements and even

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resolves were and are being made daily in Great Britain as to what is going to be done by the English people and Government after the war. If we take any English magazine or newspaper, we shall find that all sorts of topics and affairs continue to engage men's attention in Great Britain. The life of the nation has gone on, even though the war has been its chief interest and concern. Irish affairs of all kinds, Irish Home Rule schemes, and Irish rebellions have frequently engaged the attention of the Ministry. The present and future of Mesopotamia and Palestine have engaged the attention of the Government, as also the concerns of the Empire of all kinds which came up before the Imperial Conference or Cabinet which only recently assembled in London. The maximum—"Business as usual"—was proclaimed immediately after the declaration of war against Germany, and it has been steadily adhered to, though of course the varying phases and fortunes of the war might have, to some extent at least, influenced the amount and kind of attention paid to the "business" of the Empire and of the British Isles from time to time. Why Indian "business" and administration should have been attended to as usual, but only the demand for self-government and responsible government must be ignored, only the heart of a retired Indian Civilian can imagine. Moreover, the Viceroy of India must have been consulted by the British Ministry before making the announcement of the 20th August 1917, and both the Ministry at the centre of the Empire and the Government of India resolved in concert that the time had come for making the announcement and could not be postponed. Sir

John Hewett ought to have been able to see, if he had had the vision needed for it, that the announcement would not have been made if there had been no necessity for it. Every schoolboy knows why the announcement had become unavoidable. The conditions which had led to its being made are or ought by this time to be, a part of the mental equipment of every one who has even a superficial knowledge of the affairs of the Empire and of the world. The preparations which have daily to be made for the prosecution of the war and all other "pre-occupation," entailed by it could not stand in the way. But Sir John is evidently unaware of them, owing to his profound sleep in retirement after bearing the burdens of his bureaucratic labours and regime in India. He rouses himself now, or is roused, to a perception of what has transpired in the world. There is at least the Indo-British Association to do its self imposed task of preventing the march of events in India, and so Sir John Hewett might well have continued his slumbers without any serious consequences to the cause he advocates. Still,—he has chosen to come forward and has to be reckoned with.

Sir John Hewett lays down the first proposition that "that form of government (*i.e.*, responsible government) will only be suitable for India when it has become the best form of government for the people, and they have become fit for it." A government must be set up and brought into working order if the people are to suit themselves to it. We have had the present government of India for some time. Would the people have suited themselves to it or become fit

for it, if it had not been set up here by our present rulers? *Secondly*, Sir John Hewett says:—"The scheme seems to proceed at a much faster rate than that announcement (of the 20th August 1917) contemplated. Our reply is that retired Civilians like Sir John are no longer in touch with the present conditions in India, and so the scheme "*seems*" to concede much. The truth is that every one in India is satisfied that it does not go far enough, and we have no doubt that important changes and improvements will be introduced when the British Ministry and Parliament take up the question in right earnest and deal with it in the spirit of practical statesmanship. *Thirdly*, Sir John lays down that "British rule cannot be administered through Indianised services." Here is the real secret of the opposition of men like Sir John Hewett. He frankly declares that the scheme proposes to "hand over the Legislative Councils to the educated classes" and that, therefore, "the chief elements of British rule must inevitably be eliminated." But he forgets that the "education" received by the educated classes has now been in existence for over two generations and has completely transformed their aims, aspirations, ideals, and methods of life and work. Moreover, it is the educated classes that have largely shared in the work of legislation and administration. The bureaucratic civilian official enjoys all the honours and emoluments of office, and enjoys also the enviable position of "assuming the god" whose very nod is enough to transform the entire Indian world over which he is set like some Roman dictator by the fiat of almighty Providence. No scheme of reform can "suit"

India which does not enable "educated Indians" to *share the work of initiative* in Indian legislation and administration with Englishmen. So long as the latter *alone* rule India as bureaucrats and dispense gifts to us in the spirit of an almighty providence, India is bound to suffer the economic and moral ruin which has gone on for years. Bureaucratic administration and economic exploitation are the two great evils of the present system of rule, and the agitation of more than a generation past is directed towards the getting rid of them. Sir John Hewett and others of his ilk may be assured that the spirit of Indian administration will remain *British*, even though Indians will more largely than hitherto share in the work of initiating Government's measures. Sir John Hewett says that Indians will "rule according to their own methods, and not according to ours." Our reply is that their *methods* will remain the same, but their *aims* will be different. For, in Indian economics, the aim of Indians will be to assist the growth of Indian industries, while Indian bureaucratic rule wants to help the foreign manufacturer to dump the land with the cheap products of Western industry. The Indian bureaucrat long allowed even the Germans and Austrians to profit at the expense of the Indian manufacturer. If this one fact is remembered and its true significance realised, all fairminded men will be convinced that the present rule is not, and has not been *British*. In this connection, we may mention a fact within our personal experience. In 1886, a German came to Kumbakonam to study the conditions of Indian dyeing industry, and the result was to destroy

it by the introductions of cheap aniline dyes within a few years. Had Indian administration been "*Indianised*" not bureaucratic, the German exploiter would have been expelled. The truth is that the Civil Service administrators of India have not justified the trust reposed in them by the British people and Parliament. Hence, the time has come for them to make way for a system which will seek to advance Indian interests. The Indian people feel confident that a democratic system of rule can alone save them. Autocracy has failed all over the world, and the autocracy of the Indian bureaucrat has proved the most miserable and the most unendurable of all forms of autocratic rule. The Indian people wish to take their place among the self-governing Communities of the Empire, and to have the same opportunities as they have for self-determination and for self-expression.

Notes and Comments.

Mrs. Besant, speaking at Guntur, is reported to have said (*vide The Hindu*, dated November 6 1918) that "spirituality was the road of her greatness and out of her religion grew a sense of her unity as a nation. The revival of the different religions was only a sign of her awakening." All these are important statements, and worth a critical examination. They are often bandied about in the course of discussions now constantly proceeding and are differently understood by different men and schools of opinion in the land. There is much misunderstanding abroad, and cross-currents of opinion and practice exist and bring about conflict of feeling and interest.

What is "spirituality?" Is it the same or different from the "religion" which she immediately speaks of? The former is called the "road" to greatness, and the latter is said to have brought about "sense

of unity." How are the four ideas—religion, spirituality, a sense of unity, and greatness—to be arranged in order of causation? In the absence of explanations of each of these terms and of the filiation of ideas conveyed, it is difficult to understand the mind of the speaker. One whom different men follow on different grounds places the same set of ideas before them from one and the same platform. But large, vague and disconnected or disaffiliated statements like these when placed in juxtaposition and sent into circulation through the medium of newspapers, can only cause confusion and misunderstanding.

When Mrs. Besant says that "the revival of the different religions was only a sign of her awakening," she evidently refers to her (India's) oft-repeated claim that Theosophy or occultism is the common foundation of all religions, and that through the labours of the Theosophical Society, the truths of occultism have been made known to the world in the form of lectures, tracts and books,—and also that certain individuals of various Indian religions have joined the Society or come under its influence. But these are a few in number,—only a very few. The large majority of English-educated men keep strictly aloof from the society and its studies or efforts. The Pundits of India have repudiated the methods and principles of Theosophists, and the masses of our people know nothing of them. Where, then, is the "*awakening*," spoken of by Mrs. Besant as due to Indian religious revival? Mrs. Besant ought to be careful against making random statements like those which get into currency and do much harm to the cause of truth and common sense.

Women in Great Britain have not only become voters, but are also soon to become M. P's. Several millions of voters will thus be added to those having the suffrage. Everywhere women will be enabled to secure election as M. P's. The conservative and phlegmatic Britons who long opposed the admission of women as voters

or M. P's has, out of gratitude for their services during the war, sanctioned it. The Indian people, too, will owe their first steps in political freedom to their war services. So both British women and the Indian people who are peaceful by instinct and also by evolution owe to war their higher their political rights. Will they use their newly-gained rights for the promotion of peace or War? Who will answer, and how and on what grounds?

It seems a pity that, in the strife of the forum, the past gains of women's evolution should be wantonly sacrificed. The Hindu sages separated altogether the sphere of women's work from that of man's and this has conduced to peace. But the Kali age is one of strife, and men and women are equally found to welcome opportunities of entering into competition for the same objects and aims. Our sages' predictions regarding the tendencies of events are fulfilled, but the loss to the human race will be great. The wilder section of the modern Indian groups of women will soon begin to cry out for votes and seats in the Indian Legislature, supported by our reformers and philosophers. Already the chatter boxes and scolds are out into the air screeching and scowling at our men's ways and views.

So long as the Western jingo is abroad we can have no rest, the world will have no peace. Herr von Kulmann—what a name, unpronounceable and unmentionable?—said in June:—"We desire to have oversea possessions corresponding to our greatness, wealth, and proved colonising capacities. We wish to have the possibility of freedom for carrying our trade on the free sea to all continents." The "free sea" proved our ruin. Let each sea be reserved for the land which it surrounds, and then all trouble will cease among nations. The Frenchman has coined the phrase, "*the bete humane*," and the leading French novelist of the day frankly treats man as a beast, nothing more nor less. The unspeakable German with his boast of the "mailed fist" is a brute, but he will attempt to become

human if he is confined to "Mitteleuropa." Our sages wisely confined us to the area between the "abode of snow" and the southern sea,—and thereby they made us men. All other communities in the world have to learn the same lesson, if they wish to discard "the ape and the tiger" in man. Let us hope the German colonies will be reserved to the natives who have long inhabited them. This is true civilisation. *Scarajya, Svadesa, Seadharma*, and so on. Let no one poach on his neighbours preserves; let all have self-determination. This is wisdom. This is truth. This is the essence of the wisdom and truth that we call Sanatana Dharma. If once again colonial aggression and exploitation schemes are to be permitted, then will come on in due time another Armageddon, and a repetition of trouble for humanity.

A writer in an English review says of man's soul:—"It is more probable that that which is to survive for all time should have existed for all time than that it should have a finite beginning." This is the most elementary fact in the Vedanta. Sri Krishna taught it to Arjuna in the battle-field of Kurukshetra, and the Hindus have never lost sight of it. Buddhism attempted to overthrow it by teaching the philosophy of change,—by teaching that there no eternal self, but was defeated and driven out of India. The Christian idea that the human soul "is propagated directly from Adam who contained within himself the mental as well as the physical germ of all humanity" is now dead and buried,—for the same writer says:—"the existence and consequently the paternity of Adam having been now regretfully discredited by his most respectable theological descendants." But how are we to account for the growing interest of Europe in Buddhism? Even in England we are assured that "a large number of people are very much interested in Buddhism." We can easily understand why there is an "excellent literature on the subject Buddhism" in German. After the coming downfall, it would, we trust, be some consolation to the Kaiser and his brutes that they are not everlasting souls,

but dying and transient *skandhas* or confections or collocations of particles of matter. It would be easy to find missionaries in India who would be glad to serve under the future government of Germany as teachers of Buddhism. Of late there has been a good deal of Buddhistic preaching in South India, and we ought to be able to send forth competent men to Germany and offer to its people the gospel of redemption they will soon need,—the truths regarding the origin of sorrow, the extinction of sorrow, &c.

The organ of the Madras Zemindars says:—"The Special Congress and the Moderate Congress (?) may pass resolutions, but it is the opinion of the people that must count." Whence to obtain "the opinion of the people?" The Zemindars have the *Aristocrat* at least to help them. What does the editor of the *Aristocrat* suggest as the proper organ for knowing "the opinion of the people"? He says that "the Non-Brahmins have declared passive resistance." Everywhere our people—both Non-Brahmins and non-non-Brahmins are dying of hunger and disease,—and all who do so are to be congratulated,—for not only "they will not appear before the Franchise Committee" in pursuance of their resolution in favour of passive resistance, but they will not put up with *any* measure of political reform. Their "opinion" has been once for all declared, however, at least to their own satisfaction, and it "must count" in the right quarter.

Olla Podrida.

Fortunately for us the rains have come down in plenty and are washing off influenza into the seas. We hope that the waves will not wash it ashore again. A correspondent to the *Pioneer* says that the universal epidemic of influenza may be due to the poisoning of the atmosphere by the continued gassing during these five years of war. But when has war taken note of remote results? It is blind to everything except to the immediate results. It can never see beyond its nose especially because whatever its breath falls upon is blasted.

How did the rains come? The Mahomedans assembled at the Egmore tank in solemn prayer would say that the rains came in answer to their prayer. Is it so?

* *

Meantime events are moving fast in Europe. King Boris has fled. King Karl has moved out with furniture, food, money, and jewels, providing against a rainy day. Tisza has been shot. Thrones and crowns and sceptres and other shining emblems and insignia of royalties, sub-royalties, sub-sub-royalties, etc. etc. etc. are tumbling down and

"In the dust are equal made
With the poor crooked scythe and

spade"

* *

The Moderate Conference has come and gone. The Editor of *New India* has held up to ridicule the description of the Moderate Party as the Central wing. We have mixed phrases as we have other things mixed up in these days. We therefore mind central wings and terminal centres. The value of news as purveyed in newspapers may be gauged from the A. B. P.'s caustic comment that many leading men attended the conference by telegrams and a correspondent's description that the conference was attended by a microscopic minority, that those who sat in the subjects Committee were "a pack of callow youths," and that a strange story is going round that the resolutions were all cooked up elsewhere. Is this an immoderate estimate of the moderate conference?

* *

Next we have the Railway Conference, If railways confer and trains meet, what follows? A casualty list. Hereafter let each train keep to its own line. Why should there be this spirit of Conference even among trains?

* *

The hackney carriage drivers of Delhi have gone on strike. That I suppose is because strikes have become hackneyed now all over the world.

* *

My friends, the A. P. I has thought it fit to wire for our information that Coorebbai, the wife of a mendicant named Premadas, was robbed of jewels worth Rs. 2470 and cash to the extent of Rs. 979. What does the wise man say? Beg, borrow or steal? Premadas did the first two things and an unknown friend of his did the last.

* *

The *Feast of youth* has come out. Where are the youth? By the bye I have got a doubt. Which is the Feast? Who is the youth? Is the feast the dainty dish of newspaper boom set before the youth?

* *

The Madura T. S. decreed on 6-11-1918 the abolition of untouchableness. The Indorestate has attained the beatitudes of civil marriage and divorce (the glory of motion and the vision of sudden death. Mr. Chunilal Mukerjee lectured on 10-11-1918 at Madras on "Divine Love" How it works at the Upasana Mandir." On the same day *Manava* Dharma (a new dharma newly discovered) was expounded at Washermanpet just as *Brahma Dharma* was expounded at Georgetown. The National Prayer Union prayed with all its might at 29 (Upstairs) Strotten Muthayya Mudali Street. Yet scoffers say that India is backward.

* *

I forgot to tell you that the Bombay Municipal Corporation is going to have women councillors.

* *

The latest in aviation is an aeroplane controlled by wireless on the ground. It is crewless, weird, mysterious.

SCRUTATOR.

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ADHYAYA II.

(continued.)

देहिनेऽसिन्यथा देहे कौमारे यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धौस्तत्र न मुच्यति ॥

As the soul has in this same body the states of childhood, youth, and old age, even so it gets another embodiment. The wise have no illusions in this matter.

NOTES:

1. This is a very important verse and hence this is the proper occasion for the consideration of the nature and excellences of the Indian doctrines of the immortality of the soul and of the reincarnation or transmigration of the soul. Some religions teach transmigration but not immortality; others teach immortality but not transmigration; and yet others recognise and teach both but not the soul's *Sachchidananda svarupa*. Our religion with its full unitive vision of truth has taught us all these three blessed truths,

2. Sri Sankaracharya says that this verse shows by reasoning the truth of the immortality of the soul as stated in the previous verse.

3. देहिनः The word itself shows that the soul is the lord of the body and that the body is its object of ownership. The affix इति denotes this.

4. The singular in देहिनः is explained by some Advaitic commentators as showing that there is no plurality of souls just as the plurals used in the previous verse are explained by some Vishishtadvaitic commentators as showing the plurality of souls. Both the attempts are due to misplaced and misdirected zeal. This is not the context dealing with the Oversoul and its relations to the soul. That portion of the doctrine comes later. Here the Lord combats Arjuna's initial and basic

misconception in regard to the nature of the soul.

5. Sri Madhusoodana points out that the Lokayatikas say that there is no soul apart from the body, that even in ordinary parlance we say, "I am stout" or "I am fair" indicating thereby that the soul and the body are not separate, that we talk of Devadatta's death and not the death of Devadatta's body, that hence doubts arise as to the separateness of the soul and the body and as to the certainty of the soul not dying with the body, and that hence the Lord has given us the truth contained in this verse to dispel such doubts.

6. The Lord has given in this verse one of the most telling proofs of the separateness of the soul from the body and of the certainty of its not dying with the body. The body of a child, the body of the same child as youth, and the body of the same child as an old man appear to all as utterly separate and diverse. Yet the man himself realises that he is the same and can never be convinced to the contrary, despite what his images, or photographs, or portraits may show or what his friends and observers may say. The three states (अवस्थात्रय) of childhood, youth, and old age are non-simultaneous and contrary to one another (परस्परविरुद्ध). But the same personality feels: "I was the son of Devadatta I am now the father of Yajna-Datta." If the sense of personality in the body of the child was a necessary result or effect or even concomitant of that state of childhood, there could not be this प्रत्यभिज्ञा or awareness of identity of personality. That sense of personality would have made room for an utterly different sense of personality appropriate to the body of youth or to the body of old age. There cannot be the link of memory if there is diverseness of personalities, any more than I can remember what you experience. Can you eat sugar and I revive the memory of its taste in me? Hence this telling illustration brings home to our minds with all the emphatic power of self-revelation the great truth of the separateness of the soul from the body and its continuity and immortality as opposed to

the disconnectedness and mortality of bodies. A new body should not create doubts in our minds about the soul's immortality any more than the diverse bodies of childhood, youth, and old age can cause such a doubt in our minds.

(To be continued).

The Economic Aspect of the Montagu-Chelmsford Reform Scheme.

BY PRAMATHA NATH BOSE.

II

The complexity of the machinery of the Government and its expenditure have been increasing apace. In 10 years, between 1901-2 and 1911-12, it rose from £59,681,619 to £78,895,416. The machinery is only a means to an end and that end is, or should be, the welfare of the people. The value of the machinery is to be tested by the amount of its contribution to that welfare. I know of no truth which is more obvious, but which, nevertheless, is more disregarded in Governmental circles, and in circles in any way connected with the Government. The expenditure of the Municipality of the town I am living in (Ranchi) has gone up in ten years from Rs. 71,038 to Rs. 1,37,100, and the incidence of taxation has risen from one Rupee, one anna and ten pies to two rupees, three annas and two pies per head. But the death-rate has been increasing as steadily as the expenditure and the taxation. The operations of our Municipality exemplify in a small scale those of the Government.

I have got a garden in which irrigation is effected by a rather ingenious, though somewhat primitive, lever arrangement called *Latha*. If I substitute a hand-pump for it, and then have a steam-pump and go on increasing the machinery, I would no doubt get kudos in some quarters as being very progressive and up-to-date. But unless I could afford to keep a show garden, it would behoove me to consider whether the investments on the machinery would be remunerative, at least in the near future. The consideration would be much more imperative if I held the garden in trust for a community of poor people who depended for

their subsistence upon it. Our Government, however, goes on lavishly spending the hard-earned money of the multitude upon the expansion of its multifarious departments without apparently making any inquiry as to whether the departments are doing them any good or not, whether while the machinery of the administration is being expanded and amplified after the Western fashion, the vast economic gulf which separates them from the Westerner is being bridged or not. The Government with its numberless departments and the prosperous classes of new India consisting of zamindars, lawyers, money-lenders, etc., may be compared to an immense reservoir fed by various channels through which flow the resources of the people. For the betterment of their condition one of two things is necessary—either the supply at the head must be increased, or the tank must be made shallower.

We have no indication of either in the Report under review. The announcement that in all the services now recruited from England there is to be "a fixed percentage of recruitment in India increasing annually" is certainly welcome. But whether it will give any economic relief will depend upon (1) whether the numerical strength of the services is to be increased or not; (2) the amount of the "expatriation allowance" to officers recruited in England; and (3) the aggregate amount of the extra pension of Rs. 1,000 suggested for services other than the Indian Civil Service. It is possible that the economic relief afforded by Indian recruitment may be more than counter-balanced by increase in the number of appointments and by extra expenditure under (2) and (3). Besides, the Scheme carries within it the seed of increased taxation. The political leaders of New India have for sometime past been very keen on Education and Sanitation, especially the former. A bill for compulsory education was introduced into the Imperial Council sometime ago, and attempts towards it are being made in the Provincial Councils. Now both Education (except collegiate education) and Sanitation are among the transferred subjects. Funds for them, however, would be available only after satisfying the claims of the Government of India and of the Provincial Government in regard to Reserved Subjects. The Indian political

leaders would not have the funds needed for the spread of education and for carrying out any comprehensive scheme of sanitation without having recourse to taxation.

Confining ourselves to education alone, let us see what this means. As we have seen above, a century of education on Western lines has produced not more than two millions of people imbued with the Western political spirit, and that at the present rate of educational progress it would take at least eight centuries to raise a respectable number of more or less qualified voters. In order to cut short the probationary period of Indian autonomy, the Provincial Councils would make vigorous efforts to spread Western education. I have elsewhere ("Illusions of New India") dwelt upon the baneful results of the propagation of such education. But assuming its desirability on political grounds, let us see what the acceleration of its speed means. The expenditure on education provided from public funds derived by taxation now aggregates over £ 4,900,000. For the accomplishment of the object of our political leaders to anything approaching tolerable satisfaction the expenditure would have to be increased very largely. The extra expenditure would have to be raised by taxation, which means that the incidence of taxation per head would have to be vastly increased. But there is a considerable body of weighty opinion that the limit of the capacity of our people to bear taxation has long since been reached. Sir C. A. Elliott observed when he was Settlement Officer, North-Western Provinces: "I do not hesitate to say that half our agricultural population never know from year's end to year's end what it is to have their hunger fully satisfied." Sir W. Hunter said in 1879, that "the fundamental difficulty of bringing relief to the Deccan peasantry is that the Government assessment does not leave enough food to the cultivator to support himself and his family throughout the year." He estimated that at least a fifth of our population lived on the brink of starvation. We have no evidence to show that matters have improved since the days of Elliott and Hunter. On the contrary, the greater frequency of famines, the enhanced indebtedness of the peasantry, and the increased ravages of disease tend to show that they have been going from bad to worse, and that

the vitality of our people has been steadily diminishing. Any considerable addition to taxation would mean their bleeding to such an extent as to leave but little blood in them to enjoy Responsible Government when they get it. The Government would then be responsible to a community of paupers and imbeciles preyed upon by tax-gatherers and usurers.

We thus see there is no prospect of any attenuation of the capacity of the reservoir which is fed by the resources of the people. On the contrary, it is likely to be considerably deepened. Let us see what chance there is of augmentation of supply at the head. One of the measures strongly advocated by good many of my Neo Indian compatriots is the adoption of a protective tariff for the development of Indian industries by Indian agency. But the august authors point out, and quite rightly, that the effect of tariff would be, "that these industries will be largely financed by foreign capital attracted by the tariff." It is not foreign capital only that would be attracted, but foreign agency also, and the result of tariff would be enhanced drain on the resources of the people for the benefit of foreigners. Foreign capital would be welcome only if it could be utilised by native agency. But there is no chance of that, as foreigners are not only immensely wealthier, but are also vastly superior in technical and commercial experience.

The illustrious authors are conscious of the importance of the question "whether the general level of well-being could not be materially raised by the development of industries," and they devote one whole section to its discussion (pages 156-160). They appear to depend upon the following measures as calculated to bring this about:—

1. "That the Government must admit and shoulder its responsibility for furthering the industrial development of the country."
2. Extension of technical education, and "expansion of the technical services of the country."
3. "Provision of increased facilities for banking and credit."
4. Spread of education which is needed "to inculcate a higher standard of living" among labourers, and "so to secure a continuous supply" of labour.

As a matter of fact, Government *has* already admitted its responsibility and been trying during the last three or four decades to further industrial development. As long ago as 1881, Lord Ripon said in his address to the Delhi Municipality: "Yes, gentlemen, we do desire to avail ourselves of native industry to the utmost possible extent..... it is a part of our policy that we should endeavour to encourage industry and develop it to the utmost of our power." Since Lord Ripon's time promotion of indigenous industry has been the declared policy of the Government, and Lord Curzon instituted scholarships for the technical education of Indians abroad. During the last two decades private effort has enthusiastically co-operated with that of the Government, and various institutions for scientific and technical education have sprung up maintained by the State and by the munificence of public-spirited individuals. Besides, hundreds of our young men have been receiving technical training in Europe, America and Japan. But the result so far has been highly disappointing. Industrial development has, indeed, been going on apace lately especially in regard to mineral resources, but it has been effected mainly by foreign capital and foreign agency. That the betterment of the material condition of India chiefly depends upon her industrial development by indigenous agency is now generally recognised by my countrymen. And I know many with whom this recognition has not been confined to speeches and writings, but has been translated into action. But except in the Bombay Presidency, their endeavours have generally ended in failure. I have in my "Illusions of New India" (Ch. IV) tried to probe the causes of this failure. The most important among them is want of capital. Outside the Bombay Presidency there is but little of it available for industrial ventures on modern methods. The hoarded wealth of India is now a myth. Western enterprise has been attended by numerous failures. In mining ventures I doubt if even ten per cent. of the propositions taken up prove successful. But the Westerners being immensely wealthy the loss is but little felt by them. What the loss of a few *lakhs* is to them, that of a few hundreds is to Indians. Industrial development on up-to-date methods is mainly a question of capital. How can a community

the average annual income of whose members does not exceed two pounds compete successfully on equal terms with one the average income of whose members is more than twenty-one times as much and who, besides, have three quarters of a century of technical knowledge at their back, and are endowed with superior industrial qualities the result of the operation of physical and other causes for many long centuries?

Extension of technical education would no doubt provide employment for a number of young men in the technical services of the Government and in the subordinate establishments of the industries conducted by foreigners. But, under existing conditions, we cannot reasonably expect any large measure of industrial development by indigenous agency. The authors say they have been assured "that Indian capital will be forthcoming once it is realised that it can be invested with security and profit in India; a purpose that will be furthered by the provision of increased facilities for banking and credit." I think the increased facilities would benefit the Westerners a great deal more than the Indians. The jute mills and the coal mines of Bengal, the petroleum wells of Burma, and various other industries have demonstrated that capital can be invested in them with as much security and profit as can be expected from any industries on modern methods. No Government could carry the demonstration further or guarantee greater security or larger profit; yet, how much Indian capital has been invested in them? Government has for sometime past been in a way pioneering two of our largest industries, mining and agriculture, through the Geological Survey and the Agricultural Departments. But whatever benefit has accrued from them has been derived mainly by foreigners. There is no question of the potentialities of Indian industry. But their development by foreign capital and foreign agency adds but little to the wealth of the country.

(To be continued.)

Answers to Questions by the University Commission (Calcutta).

(BY A MADRAS PROFESSOR.)

[Note.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

QUESTION I

The existing system of University Education affords opportunity only for a barely intellectual and theoretical training and even that only in certain directions. Although the standard of certain University examinations in Madras is exceptionally high, a pass in such examinations does nothing more than merely entitle a person to a certain diploma, which is, in most cases, of no use whatever in the public life of the holder of the diploma. It is not enough if University Education gives training to a person upto a certain stage, then to lose sight of him for all time. Under the present system of University Education in this Presidency, the University plays a very minor and almost unimportant part in the real *making* of our men. We want not merely thinkers, but also strong men who will be ready to translate their best and highest thoughts into *action*. We get a sort of intellectual training, no doubt, but it has no relation to actual life. University training has thus no *human* interest at present attaching to it. The lack of *human* interest in it specially exhibits itself in the most injurious effects of the present mode of conducting examinations. My answer to later questions will further deal with these points.

QUESTION VI

For service to and advancement of India, if that is really the aim of University Education on its *practical* side, as it ought to be, we should have not merely the sciences and literature taught in our Universities, but we must have *practical* training given to students in all departments of human activity, from Divinity and statesmanship down to the capacity to till lands scientifically and grow corn on a large scale by the use of scientific methods and appliances. A University need not necessarily confine itself merely to theoretical training in

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sciences and arts, and need not necessarily have only a cultural value. The word *culture* itself involves a *practical* application of theoretical knowledge.

The needs of India are exactly the needs of any other civilised country in the world, and if India cannot get the highest possible *theoretical culture* and the best possible *practical training* in all departments of life under British suzerainty, she can never hope to get it in the future. We want a *combination* of thoroughly British methods of training with the American methods of organised co-operation in all lines of activity. But we must be saved from the methods of Japan, which have taken away all the stamp of genuine nationality in the Japanese people.

It is said generally that "*East is East and West is West*," that the Britisher is essentially *practical*, while the Indian is by nature and tradition *reflective*. This is absolutely false, in my opinion. The Indian is and can be as practical as a Britisher, if proper training and sufficient opportunities are given to him, while the Britisher has also shown high thinking powers. In fact, the general trend of nineteenth century thought in England has been towards a close approach to the transcendental mysticism and the *practical spirituality* of the true Indian thinker. It is no use, therefore, drawing sharp divisions in human nature and throwing nations into compartments. At one time in the past, the Britisher was a simple agriculturist, as an average Indian is today, while at one time, the Indian was the greatest spiritual teacher, statesman and manufacturer, as the Englishman is today. All that is required is a broad view of the question of University Education, and an identification of the work of a University with the true *worth* by a nation.

QUESTION VII

1. The University then must have courses of instruction in applied science and technology, including not merely engineering, agriculture, and commercial science, but also the science of statesmanship, Divinity (in relation to the great religions of India—Hinduism, Mahommedanism and Christianity). The University must throughout in its course have *three distinct aims* in giving instruction :

1. all round culture on an average scale upto a certain standard.
2. provision for higher and advanced theoretical work and investigation.
3. practical training in all the main walks of life, political, industrial and spiritual.

[Answers to 2 and 3 under VII are contained in this.]

University diplomas must be the *only* criteria for all public service and should be quite enough for all purposes, if the University is only as comprehensive in its scope and working as has been stated, in my answer to questions I, VI and VII. I am opposed to so called special Tests, departmental examinations and competitive examinations being tacked on to a long and trying University career, in the name of *efficiency*. It is not the want of qualification or efficiency that is bar now to the really high tone of public service and in fact to the real progress and advancement of learning on the bright lines, but it is a sham method of doing things that has permeated every department of life in every stage of it from the earliest to the latest. The *moral* tone of the whole *business* of life has to rise considerably; and this could be effected only by making the University a *living* force and organisation, instead of merely an *examining* body or even a so-called *teaching* University, the latest fashionable substitute for the former.

(To be continued.)

Gleanings.

The search for God.

BY MAHARSHI DEVENDRANATH TAGORE.

God is not perceived by the eyes, but we see the manifestation of His spirit of wisdom in the spirit of man.

"He is not perceived by the eyes, nor through speech, nor any of our organs, nor by austerities, nor any deeds.

Only the mind, purified by wisdom in meditation, finds Him who is without parts."

He is not heard by the organs of hearing, yet we are able to hear His commands.

He is beyond all our senses, yet we can experience the truth and grace of His nature

and quench our thirst with His immortal love.

Thus it is true that our senses cannot apprehend Him, yet the relation of our spirit to Him is deep and intimate. By purifying the mind with wisdom in meditation we can perceive Him directly in our soul.

When we feel that He is watching over us in love, and that His eyes of love are gazing into ours, then we know inwardly that we are one with Him. As His nature is one of love, so ours is also.

If we look on Him with indifference then we cannot understand His love. But if we seek Him with the longing of pure love, then a new image of beauty will rise before our minds.

Love cannot fulfil its own nature unless there is some one to love. The love, with which God loves us, is the same as that which draws our own souls to Him. He gives us the fulness of His love, and the meaning of our own life is fulfilled if we are able to give Him one drop of our love in return.

Like the tender love of a mother for her child, so the love of God refreshes the whole world and the heart of every man. He sees in each one of us a separate individual to love and satisfies the hunger for love in each individual heart. If the world had contained but one individual, then that one person would have been the sole possessor of the kingdom of His love. And so wonderful is His love that, even among the countless souls of men, He still regards each one as the complete owner of His love's kingdom.

An earthly king cannot recognise, even by sight, the different subjects of his realm. But the Father of the world takes into His embrace of love every son of this boundless universe and makes each one His very own.

We come into this world understanding nothing. At one time we were unconscious, like clods of earth, enveloped in darkness. But as we saw the light, love came and caught us in its embrace. What attraction was there in us, at that time, that any one should care for us? Yet, long before we were born, God had sent love into the heart of the mother and that love shielded us from all danger. God gave us milk from our mother's breast and love from our mother's heart. We did not ask for His love, it came

of itself and possessed us. Long before we loved Him, He was our Father and our Mother and our all. Now that we have come to know and love Him, He is the same Lover and will remain eternally the same.

Our part is to feel, ever more clearly, the breadth of God's love, and to give, ever more freely, our own love in return. With His desire He has initiated us into the sacred service of the world through suffering and pain. Even now, we are becoming ready to dwell with Him in the eternal fulness of His love.

God has prepared His answer to our prayers even before we have uttered them. He has dispensed for us all the things we desire even before we have consciously desired them. The width of His love is incomparably greater than this narrow world. Here, in this life, the things from which we expect most benefit disappoint us. Even those who most care for us give us cruel suffering. Only by resting upon the unchanging love of God can we get beyond the hardness and the cruelty of the world. Weak, selfish men, each intent upon his own interest, not considering the needs of others,—such a world as this cannot bring us deliverance.

But in the deep realisation of God's presence there is peace. He has satisfied the longing for love in our hearts by the gift of His own love. We may receive in the world all kinds of blows which give us pain, but in His presence there is peace. We know from experience that we have to return again and again from those to whom we go for the satisfaction of our earthly love to the one life-long Companion. In dependence on Him we are free.

He is our Supreme Friend, the God who is worthy of our worship, the Fulfilment of all our desires.

O God, fill our hearts to the full with Thine eternal love, so that we may ever gaze upon Thy face and be united with Thy sovereign will. Chasten us a thousand times if we transgress against Thee; only forsake us not. Oh dearest Friend, without Thee life is meaningless and void.

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