

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. 3.]

THURSDAY JANUARY 30, 1919.

[No. 15.]

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.

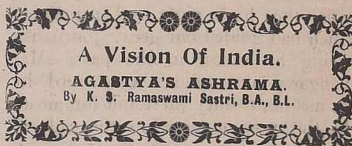
Annual Subscription Rs. 6 only.

For *bona fide* students Rs 3 only.

Postage As. 13. Extra.

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.



Here shone the Asram where the sage had
seen,
been
 In glad fulfilment of the Lord's command—
 The God-given guardian of the Tamil land
 So great in soul albeit so small of mien.
 Where forests wild and grim the world had
seen,
 Where beasts did wander free a dreadful
band,
 He waved his will's creative magic wand
 And homes and fields did shine with varied
sheen.
 Here came the God Rama with love deep,
divine
 When He passed through our land with
blessed feet,
 And dowered the sage with rapture of the
soul.
 And Shiva as His love's most perfect sign
 Blessed him with vision of the bridal seat
 With Him and Uma in their wedded rofe.



The Hindu Message

THURSDAY EVENING 30, JAN., 1919.

Mr. Kasturi Ranga Iyengar.

We offer a cordial welcome to Mr. Kasturi Ranga Iyengar on his return home. His trip to England was undertaken in response to an invitation from the British Cabinet. The war was still going on, and the voyage was, therefore, a dangerous one still. But the circumstances under which the visit was to be made were such that to refuse the honour was not consistent with the high aims and principles which had guided our great journalist during his career in the past. Mr. Iyengar is one whose watchword in life has been duty first and foremost. On the present occasion, the call of duty came to him as the foremost South Indian Journalist, and he has fulfilled it with the courage and dignity which has always characterised his public and private life. The purpose of the Ministry's invitation was to enable him to see the fighting taking place at the Western front, and the conditions of British industry as it had developed in the great centres of British enterprise during war times. Mr. Iyengar reached England when the closing scenes and operations of the strife were being reached, and so he was not able to see the war in its intensest stage, or to form in his mind an adequate portrait of its immensity and ferocity, its atrocities and its anxieties. Still, as a "mild" Hindu, we believe he was glad that his visit to England coincided with the blessed dawn of coming peace and the return

of a maddened world to its normal human and sane mood. As for his visit to the great centres of British industry, Mr. Iyengar, in replying to the address presented to him by the leading political associations at Madras, said:—"The resultant impression on my mind is one of admiration at the immensity of the resources of Great Britain and other countries, and a feeling of sadness at the fallen fortunes of our ancient land, its undeveloped condition and its low economic and political position." It is no wonder that speaking of "indifferent Indians," he said he would "recommend a European travel to every such Indian, for it would stimulate him to put forth his best endeavours for his country's uplift." No one need object to this advice, but we cannot but feel how little endeavour for the national uplift of India in commerce and enterprise has been put forth by the men of South India who have travelled in Europe. We are of opinion that, until we, like Japan, have the blessing, of a national government determined to lead and organise its people for great national and patriotic achievements, we can never make headway in the world as an enterprising people. Mr. Kasturi Ranga Iyengar himself, when paying his humble and loyal duty to his Gracious Majesty King George, pointed out how "India's contribution towards the war in respect of men and materials would have been on a vaster scale sufficient to have dispensed with the necessity of relying on the help of the United States, if adequate steps had been taken in time to develop the resources of the country". The guilt of not so "utilising" our resources in men and material will

ever be on the Indian Civil Service which has ruled India for a century past. And still Dr. Nair and his following are allying themselves with our bureaucratic rulers to prevent the granting of self-government—even the first step of provincial autonomy—to our people. They say that their grievance is that the Brahmins have monopolised the great industry of quill-driving in all government offices. Mr. Kasturi Ranga Iyengar ought to tell us soon how much of “the immensity of the resources of Great Britain” by which he was impressed so much was due to the prosperity of its quill-driving business or trade. Dr. Nair is one who has not only “travelled” in the West but spent several years of continuous stay in Great Britain. True patriotism in endeavour or aim can only come by the liberalising of the mind by true national education. It is such education that has produced a mind and heart like Mr. Kasturi Ranga Iyengar’s among Brahmins or the late Mr. Salem Ramaswami Mudaliar’s among the so called “non-Brahmins.” Our friends of Dr. Nair’s non-Brahmin faction are so blinded by caste bigotry that they will not see that trifles such as those relating to the distribution of clerkships and petty magistracies in Government service will settle themselves, or can be settled easily, both by negotiation with Government heads of departments and by a compromise among the Indian political leaders themselves. Moreover, we can all join in raising an adequate scholarship fund or funds for the educating of non-Brahmin young men in sufficient numbers to restore the balance needed or aimed at among the leading castes in the holding of minor

government appointments. It is ruinous and blind folly to stand in the way of the founding of “responsible” and national Government even in the Indian provinces simply to obtain a few more clerkships or subordinate magistracies for non-Brahmins. It is simply a repetition of the old story of the fool who, when the Deity promised him a boon which was double of what was granted to his neighbour, asked that the latter might become blind of *one* eye,—even when he was assured that the result would be to have *both* his own eyes blinded. So long as our country and its present baneful system of education can only produce such blind men as the men of the Nairite faction, we must only possess our souls in patience, and get on as best we can.

We want many great and self-sacrificing leaders of the stamp of Mr. Kasturi Ranga Iyengar who will take wide views of affairs and courageously work for the national uplift,—who will uphold the banner of national unity and heroic self-forgetfulness even under the most discouraging circumstances of failure and trouble. Mr. Kasturi Ranga Iyengar’s unsullied patriotism and unflinching zeal as a nationalist leader has been an inspiration to many, and we believe he has yet a great career of usefulness and distinction before him. The many addresses presented to him as he passed from Rameswaram to Madras show in what high esteem he is held by his countrymen of all castes and creeds. We know of none more entitled to honour or gratitude at the hands of his country, and we pray to the Supreme Being to confer upon him every choice blessing and to spare him many many years to serve

the cause of the freedom of the Holy Motherland.

In most or all of the addresses presented to this eminent and devoted nationalist worker and leader, our countrymen have expressed their sympathy for him in the numerous afflictions which have cast a deep gloom over the family to which he belongs and which have, in all likelihood, hastened his return journey. All true Hindus can realise how blistered and crushed his heart must be at seeing the many vacant places in his household circle which will know no more the near and dear souls which had tenanted them. The soul-filing consolations of religion which only a true and pious Hindu can draw from the eternal oracles of the Vedas and the inspiring messages of the Rishis will, we feel sure, be available to him in this dark hour of bereavement. We feel sure that they will only nerve him to the ceaseless endeavour to relieve the sufferings,—far worse than what we suffer from in such a cruel time of bereavements as has afflicted the land when the angel of death has been stalking abroad all over it,—which destitution and starvation, due to loss of national self-government and self-respect, are year after year bringing to many thousands and tens of thousands of Indian households. We conclude, as we began, by offering him our hearty welcome on his safe return to his home and his holy motherland. A thousand hearty welcomes and wishes for his prosperity and glory, and for ever more and more sustained and successful efforts to secure his country's freedom and to earn even more than now the undying esteem and gratitude of his loving countrymen.

“Is India Civilised” by Sir John Woodroffe.

III. *The Elements of Danger.*

Such are the problems created by the conflict of cultures in India. We have first and foremost to concentrate our attention on the elements of danger, because our social vitality depends upon our ability to realise what are the aspects of our life that are exposed to the strongest attacks, what are our elements of weakness, and what elements are in dire danger of overthrow and will drag us down and involve us in their ruin beyond possibility of redemption. The supreme importance of this and the lamentable consequences that are sure to follow from a neglect of it are well stated by Sir John thus: “The cultural and political aspects are different sides of the same question. Again looking at the matter from the Indian standpoint, whilst political Home Rule might be attained through adoption of the civilization of the foreign ruler there would in such case no longer be a Home (in the Indian sense) to rule. Those who then ruled themselves would be an *alias* of their departed rulers; a people who in the language of Macaulay could be Englishmen in everything but colour.”

There is no use in merely lamenting such possibilities of danger and sitting by disconsolate with folded hands. Till mankind as a whole rises to the conceptions of the divine nature of the soul, social brotherhood, and unity in diversity, the danger to the existence of cultural types will be a real and endless menace. Sir John says: “Until he receives a spiritual initiation, man is thus the enemy of man. This is the natural or animal law.

There is then learnt a higher spiritual law which at first tempers, and ultimately abrogates the other through the knowledge that all men are kindred expressions of the One Self." This great truth will dawn upon the hearts of men only when the Vedanta becomes a living sweetness there. Sir John says well: "Mankind should according to the Vedanta learn to live without harm to any man or nation, and then he will, as India has done, do reverence to all animate being. To such as have this consciousness all conscious harmfulness is sin and harmfulness produces suffering."

Before we consider the special points of danger we should remember that self-depreciation is a more subtle and fatal danger than the unmeasured abuse of our culture by others. Our critics speak of India as a unity for purposes of abuse and speak of "Indian religion," Indian novels etc. and in the same breath say that India is a hopeless and discordant diversity of barbarous practices and beliefs. If we hearken to them in a spirit of obedient and admiring trustfulness our racial self-consciousness will suffer and decline and disappear. As Sir Lewis Morris says:

"He who would mount and soar aloft
Must needs have ever at his side

The tonic of a wholesome pride."

But even more dangerous is our own self-depreciation. This saps the very foundations of our national energy and is the real cause of our startling modern sterility in the realms of practical and of ideal life.

One of the primary sources of danger is in regard to language. The grave words of warning uttered by Sir John about this are worth their eight in gold: "Language affords a

notable example of such cultural dominance. A people who abandon or who are compelled to abandon their language for that of another lose themselves. Language is the means by which cultural ideas are expressed and handed on. There are certain ideas and feelings which can be expressed by particular languages alone. In short, only a race's own language can express its soul. Those who speak a foreign tongue will tend to think foreign thoughts; those who think in foreign thoughts will have foreign aims and tend to adopt foreign ways and so forth." Equally important is the guarding against the danger of ruinous ideals and methods of education. English is the state language and must be learnt by all. But an attempt to learn knowledge through English from the beginning is a suicidal act, and equally suicidal is the carelessness which fails to find a large place for Indian languages, ideals, and religion in the scheme of studies. Sir John says: "The teaching of English and its literature has immensely forwarded English ideas to which there has been hitherto no sufficient counterpoise in the shape of the study of Indian literature." Further as he points out, "education again is almost entirely in State hands and has hitherto been substantially of an English character." The fault is really with us and we have ourselves intensified the danger. Sir John says about this in words before which we must hang down our heads in shame: "If attention has not been paid to Indian culture it is due primarily to the fact that the English educated sections of the community have not, as a rule, made any demand for it. Some of them are quite content with

'Indian Eton' and the like. How can the State be expected to understand or to teach Indian culture? Why should it give that for which there is no demand? Further the State's neutrality as to religion has produced the most deplorable consequences in the realm of education. Sir John wisely points out: "True neutrality is to recognise and support all religions impartially." Boys trained in missionary and government schools grow up with undeveloped souls and there is no greater menace to our culture than this.

This fundamental evil has reflected itself in all aspects of our national life and the areas of danger have hence become broader and more numerous. In the realm of Art there is dense ignorance as to the scope and method of Indian art and such ignorance has resulted in deplorable apathy about Indian Arts. Sir John says: "As regards Art it is only recently that the same section of the Indian people have taken any interest in its Indian form; and that largely through the initiative and aid of Europeans." In religion the state of affairs is even worse. Sir John says: "In one case (of which I am informed) there was Indian opposition in an Indian University to the appointment as lecturer on Indian philosophy of a mere 'native Pandit.' It was apparently thought that even Indian philosophy requires an English education before it can be taught and understood. Even now there are Indian professors of philosophy who have knowledge of European and American philosophical systems and know little or nothing of the Sankhya and Nyaya or Vedanta."

Even more melancholy is the dangerous state of our social life. Per-

haps the most melancholy feature of this melancholy condition is stated in the following remark by Sir John: "There are also persons who I believe take it more to heart if they are told that they do not speak good English, than if surprise is expressed at their not knowing their own language or not knowing it properly." He points out further that the joint family and caste-system are weakening and that the old village life is ceasing to exist. He says: "With the crowding into towns, English habits are acquired as also English modes of living. The old collectivist spirit has to some extent given way to individualism and so forth." Another great social evil is thus well stated by Sir John: "one of the worst effects is the vulgarisation of the refined Indian life as it existed in ancient times." An yet another danger to society is thus truly and pithily expressed by him: "The rich are too often concerned with themselves and the Government honours for which they hunt and too little with the needs of their country."

Let us remember therefore that our cultural overthrow can never be counterbalanced by any gain, political or otherwise, in the world. Sir John says: "Political freedom is nothing for those who have lost their souls and that spiritual autonomy (svarajyasiddhi the Shastra calls it) which is the greatest of possessions." In another place he says: "A cultural conquest means the subjection, and may be, destruction of the psychic possessions of the Racial Soul." Let us remember the great saying of Christ: "For what is a man advantaged if he gain the whole world and lose his own soul."

Notes and Comments.

The enthusiastic office-holders of the Church in England were naturally hoping and proclaiming that the war would, by bringing both soldiers and civilians into "contact with the hard realities of life and death," influence men to go "back to the faith and practices of traditional Christianity." We have commented in a recent issue on one aspect of the spiritual result of the war,—*viz.*, the search after a new "religion of humanity." The Rev. Cyril E. Hudson, writing in the November number of *The Nineteenth Century and After*, dwells on another aspect of the effect of the war on the religion of the people of Great Britain. Negatively, at least, the Church officials and Churchmen have to avow that their expectations regarding the future are far from the truth. For, we are assured that "the churches are no fuller,"—that "outward and visible signs of real spiritual revival, in the Christian sense, are far to see,"—and that "the War has been conducted by the Government, and discussed by the Press, without much explicit reference to the will of Almighty God." Mr. Hudson assures us that "the religious spirit of the times presents two main features,"—*viz.*, (1) "a decreasing indifference to religion in general"; (2) "a growing inclination to those types of religion which appeal to the innate pragmatism of our people, and which seem to guarantee quick and easily verifiable results—in response, it must be added, to the minimum expenditure of spiritual effort." The feature first mentioned is one which is *certainly* to be commended. Even the second one seems to us equally so, if *man's* "innate pragmatism" (for it is not peculiar to the "our people" of Mr. Hudson) is not confined to the appreciation of what can be *valued* in pounds, shillings, and pence, but of what is valuable for the lasting welfare of the human soul.

In England, at the present moment, the "innate pragmatism" of the people attracts them to Christian Science and Spiritualism,—not as the means of raising the

spiritual life of men and women,—but because every family is mourning the loss of its loved ones in the War. At spiritualistic seances, people are able to get assurances and messages regarding loved sons and brothers and their life beyond the grave. As for Christian Science,

The Christian Scientist is one
Who places scant reliance
On Christianity, and none
On Science.

Still it is favoured, because it denies the existence of sin and of future punishment for sin, on which Christianity is believed to lay its emphasis. Moreover, we are assured that the modern *liberalised* British mind detests Christian theology and wants a "non-theological and non-miraculous Christianity." At the same time, Mr. Hudson assures us of the "extraordinary attraction and 'atmosphere' of a church in which the Sacrament is reserved,"—*i.e.* a church in which there is "an external shrine of the Presence of Christ." The Church of England has always objected to religious symbolism as leading to superstition and the materialising of the spirit of God. But the Revd. Mr. Hudson seems ready to regard the Reservation of the Sacrament as "logically defensible, and indeed intelligible,"—*if* "Christ comes to the devout communicant, not that 'we may evermore dwell in Him and He in us,' but for a transient sojourn which ceases as soon as the physical processes of digestion begin." That is, Christ enters the body of the devotee when he takes the sacramental wafer in: but it departs shortly after. The divine presence in the body in consequence of the administration of the sacrament is to be regarded as temporary, not permanent.

Those of our readers^{***} who have followed the above remarks will surely congratulate themselves that their lot is cast in this land of the Vedic sages where the doctrine of Iswara as the *ever-present* and "*Omnipenetrative*" (*Antaryamin*) ruler and sustainer of the Universe who can be *realised* by the mind trained in the practice of Dhyana and Yoga, has always been universally accepted as an unquestionable truth. So

great a man and missionary of the Christian faith as Dr. Miller once openly avowed in a lecture delivered at Madras that India alone has taught to the world "the doctrines of the omni-penetrativeness of God and the solidarity of man." Let Christian propagandists in India give up their silly idea that Christianity is free from superstitious beliefs and practices. Our remarks above will convince our readers that the people who inhabit England are as inclined to superstitious beliefs and observances as the fetish-worshipping masses in any other country,—albeit they are Christians.

The Revd. Mr. ^{*}Hudson says:—"The real hope of the Church lies in the inculcation of the highest and truest conceptions about God and Prayer and Sin and Sacraments." But the difficulty arises from the fact that people differ in their views of what is highest and truest. In India, no one is considered lost because he has not risen to the "highest and truest conceptions." All are pilgrims on the road to what is the True,—the One Existence without a second. In the ascent to the realisation of the Supreme, one traveller has risen to a higher peak than his fellow who is behind. But the latter, too, will soon reach it. The spiritual Mount Everest is ever before us in the distance to strive for, and there are many helpers on the way. The good time is coming when the enchantment of the bliss of the Supreme will be ours. For, after all, when we have crossed the ocean of Samsara, we shall find it no other than the *Antaryamin* who resides in our own hearts, regulates all our impulses to activity, and reveals Himself to us when our minds are pure and fit to receive the manifestation of the transcendent vision of His ineffable glory.

The Revd. Mr. ^{*}Hudson says:—"These various manifestations of the *pragmatic instinct* are akin to the old demand for *signs*." He says that the miracles of Jesus were *not* made "in response to the demand" for signs. "His miracles were for the confirmation, not the compulsion, of faith," says Mr. Hudson. We think this is absurd and unconvincing. The truth is

that there can be no miracles in the sense of violations of law. *Isvara* is all law, quite as much as he is all love. The laws of the universe can never be suspended or violated. What is a miracle to one is not such to another who possesses a higher knowledge; and what is miraculous in one age ceases to be such in the one which succeeds it. Nothing can be more absurd than the Christian doctrine regarding miracles. The Hindu doctrine of *Adhikara* can alone make it appear convincing to the human reason. What seems a miracle to the worldly-minded will appear to be an unquestionable fact to the man who has risen to a knowledge of the laws of the spirit and the world of "supernature," as Huxley termed it. Hinduism postulates the existence of the *sub-conscious*, the *conscious*, and the *super-conscious* in an ascending series. The human mind evolves slowly to a perception of higher stages in its evolution towards the truth, and the processes to be gone through in order to gain the highest are well laid down by the sages and can be communicated to the worker and searcher after truth. No man can ever be lost on the straight and well-laid road to truth and to the knowledge and realisation of the truth.

It is not the "innate pragmatism" of men that is to blame for their errors, superstitions, or wrongs. It is the failure to carry out the pragmatic principle to its fullest extent, and in all stages of existence. The Western mind works pragmatically in full in the material aspect of life, but only slightly in its spiritual aspect,—*i.e.*, in so far as the results can be made open to human perception in the shape of material gains. But there are gains of value to the spirit of man which cannot be exhibited in the daily work-a-day world of material endeavour. The European mind will doubtless question their pragmatic significance. So long as this state of things remains, the Christian Church can never convince either the cultivated modern mind or the uncultured minds of the masses anywhere of the truth of the dogmatic assurances of traditional Christianity.

A Phase of India's Mentality.

[By N. SUBRAHMANYA AIYAR, M.A.]

One section of India is greatly upset on account of changes and threats of still greater changes in her long established customs and manners. This is one phase of India's mentality at present. Those that agitate for change say, "Many of our customs reveal no useful purpose. They only serve to suggest separateness within the Indian Nation. Such customs and mutual social exclusiveness are not visible among other nations, who, we see, are not progressing. We naturally wish to progress along with and in competition with them. But we find ourselves un-united. The suggestion is made, and we believe, that this want of union is due to some of our customs. We do not realise that every one of the customs in a country serve an economic purpose, keeps up the demand for a particular labour, serve to safeguard encroachment between one labour and another, and secure efficiency in the labours themselves. Not so realising, we seek to do away with them. This is "Social Reform" as it now goes.

Now, you and I agree that abiding union can come only from interdependence. The closest union we have on earth viz., marital union, is a union through such interdependence. Owing to various causes, most of the labours in the land have gradually died out and, we the English educated, among whom it is that these "Social reform" sentiments prevail, are depending upon more or less the same function—dependent service under Government, mercantile or ecclesiastical bodies. Having therefore no interdependence as between ourselves, we do not feel any sense of mutual responsibility. We therefore stand un-united. But in the place of co-operative universalism, for which 'caste' is but another name, the idea of competitive nationalism on the lines of the West has got itself established. I need not digress to discuss the evils of competitive nationalism. But what we *must* recognise is that, if the co-operative system of functional caste-interdependence is to be the ideal disposition of society, whatever may hinder its attainment—if it was never attained in our past or whatever hinders its restoration if it was once attained, should be avoided. The structure of caste, consisting as it does

of a number of minute endogamous co-functioning sub-divisions, whose number will be in direct proportion to the scale of the civilization of the nation, has to be preserved in spite of forces to the contrary, prompted by individual or temporary interest. If the obliteration of functional distinctiveness on which alone can interdependence be built is the cause of Indian non-union, the restoration of functional diversity will, it is obvious, alone set matters right, and not the present policy of "Social Reform" which in effect is social disruption. Our duty therefore is to strive ceaselessly for increasing the labour in the land and for diversifying it in the fullest extent, and in the meanwhile to keep up the present structure, though now perhaps meaningless and devoid of life, until both meaning and life have returned to it in the form of restored economic conditions. Any other course must be the course of un wisdom.

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 II.

(continued.)

अविनाशि तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्तुमर्हति ॥ १० ॥

Know that to be indestructible by which all this universe is pervaded. There is none that has the power of effecting the destruction of the Imperishable One.

NOTES:

1. It pervades all as ether, is all-pervasive. It pervades and sustains even ether (akasa). It illuminates everything and is both immanent and transcendent. अजायमानो बहुधाभिजायते । तस्य भासा सर्वमिदं विभाति ।

2. विनाश is देशकालवस्तुपरिच्छेदः—Destruction is limitation. But Atma is Sachidananda and is Aparichinna (unconditioned).

3. What is all-pervasive cannot be limited or destroyed for there is no other power to limit or destroy it. स्वात्मनि क्रिया विशेषात्—as Sri Sankaracharya says.

4. Limitation may be destruction (अनित्यत्व), or loss of body (देहहानि), or liability to grief (दुःखप्राप्ति), or imperfection (अपूर्णता). God is beyond all these. He is all pervasive, eternal, and perfect.

5. We must not confuse this pervasion by God with the attempt of scientists like Sir J. C. Bose to prove the aliveness of the so-called "dead" matter. These deal with the pervasion by *energy* which resides in and displays itself as much in "inanimate matter" as in animate bodies.

6. Sri Ramanujacharya says that the verse refers to jivas (individual souls) and that they are collectively everywhere.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्मान्युद्धयस्व भारत ॥ १८ ॥

These perishable bodies have been declared to be in relation to the Eternal Embodied One who is indestructible and inconceivable. Therefore fight, O Bharata.

NOTES :

1. देहाः—The plural is used as we have sthula, sukshma, and karana sariras. Nitya and Anashi are both used—because in respect of worldly objects we see disappearance or change and the Lord wants to negative both in regard to the soul.

2. अप्रमेय—It may be asked, is not Atma disclosed by the Veda as प्रमाण, though not by प्रत्यक्ष or अनुमान? No. Atma is स्वतःसिद्ध (self-revealed). Sastra merely removes wrong notions imposed by neuroscience. Sri Sankaracharya says: शास्त्रं त्वन्मयं प्रमाणमतद्धर्माध्यारोपणमात्रनिवर्तकत्वेन प्रमाणत्वमात्मनि प्रतिपद्येत न त्वज्ञातार्थज्ञापकत्वेन । Atma is प्रमाता and एकरूप— as Sri Ramanuja says.

3. It has been well said :

प्रमाणमप्रमाणं च प्रमाभासस्तथैव च ।

यत्प्रसादात्प्रसिद्धयन्ति तदसंभावना कुतः ॥ १८ ॥

4. युद्धयस्व—Sri Sankara shows that this is a positive injunction. It means, do not desist from your duty of war. Arjuna had come to fight but was overcome by soka and moha. The Lord removes the hindrance to his doing of his duty. The seem-

ing command is hence an अनुवाद, not a विधि. Each man must do his duty and rise through it to devotion and wisdom and attain self-realisation. अपवादापवादे उत्सर्गस्य स्थितिः (If the exception is overthrown the rule remains). Sri Ramanuja says: अमृतत्वप्राप्तये अनभिसंहितयुक्तं युद्धाख्यं कर्मारभस्व ।

5. Sri Madhwacharya says that the verse means that the souls are God's bodies i.e., God's images in the spiritual body. This view is no doubt beautiful but the context shows that the Lord is now dealing with the utter separateness of Atma and Anatma and is not here dealing with the complexities of thought about the inter-relations of the Soul and the Oversoul.

6. Each of the 6 words—इमे, देहाः, नित्यस्य शरीरिणः, अनाशिनः, and अप्रमेयस्य—emphasises an aspect of difference between soul and body देहाः कर्मफलभोगार्थतया भूतसंघातरूपः (material combinations to enable the soul to reap the fruits of actions) as Sri Ramanuja says.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥१९॥

He who regards the soul as slayer and he who regards the soul as slain—both are ignorant. He slayeth not nor is he slain.

NOTES :

1. This and the next verse are taken from the Katha Upanishad by the Lord as authoritative declarations.

2. The verse shows that the soul is neither कर्ता nor कर्म. It disproves the Tarkika theory of the soul's being a *karta* and the Charvaka theory of the soul being put an end to at the time of the death of the body.

3. Well is it said:

आत्मा कर्त्रादिरूपश्चेन्मा काडक्षास्तर्हि मुक्ताताम् ।

न हि स्वभावो भावानां व्यावर्ततौष्ण्यवद्रवः ॥

This means that if the soul is a doer by

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.

nature that quality will never disappear being like the heat of the sun and hence there would be no use in praying for सुक्ति. It has also been said :

नतं स्यात्त्रिक्रियां दुःखो साक्षिता का विकारिणः।
धीविक्रिया सहस्राणां साक्ष्यतोऽहमविक्रियः ॥ २१ ॥

The soul is the witness—Eternal, Immut-
able, Perfect.

(To be continued.)

Some Ethical Lessons from our Epics.

[By P. ANANTHASWAMI]

(A paper read at the Dasara Conference held under the auspices of the S. M. R. V. Assn., Karamanay, Trivandrum).

Most of us having been brought up under the Western system of Education in which materialistic Science looms so large, it is only due to ourselves to refer to the manner in which the votaries of that science have been disposed towards the eternal problems affecting mankind. In India however, the conflict of Science and Religion is almost unknown. It is significant that there are not proper Sanskrit equivalents for such English words as Religion, Conscience, &c, nor on the other hand proper English equivalents for Sanskrit words like Dharma, Tapas &c. Indian sages have regarded science and religion alike as knowledge or *Vidya*. They have classified all knowledge into the Lower Science and the Higher Science. The subject matter of the Higher Science is the Supreme *Brahman*. Everything else belongs to the Lower Science. The Lower Science prepares the way for the Higher. The Higher includes the Lower. It is *Raja Vidya* or the Royal Science. The problem of man and his destiny pertains to the Higher Science and finds adequate treatment in the principal Sacred Books of India. In this connection, we must also bear in mind that, for the pursuit of the Higher Science of Man, every one carries with him his own laboratory. The instrument of Research is his own mind which should be made both sharp and clean, and the methods of research could only be acquired by *Vichara, Sadhu-sangama*, and *Satchchastra*, i.e., reflection and meditation, association with the wise, and study of right books. This it should be

noticed, includes all the qualifications of the student of materialistic science and a great deal more besides. To those who would profess to be sceptical or agnostic on this point, I should reply in the words of the Sanskrit maxim, "It is no fault of the post, if the blind man does not see it."

As to the origin of man, our Epics teach us in unmistakable and emphatic language that man is not the body, that he is Spirit, that he uses the body as his vehicle of self-expression and that he never ceases to exist. We see from the *Bhagavad Gita*, II, 12, 17, 18, 19, 20, 22, that there lives in every man "a God though in the germ" whose "plastic stress sweeps through the dull dense world, compelling their all new successions to the forms they wear."

This in-dwelling God is beginningless and endless; and is in philosophical parlance, known as *jiva* or *jivatma*. Our Epics declare that the human soul being partaker of the Divine, should not fear death, that death is merely a liberation of the soul from its earthly bonds and that, as Browning has said, "the broken arcs" of our life on earth, become "the perfect rounds" in heaven.

These assertions must run the gauntlet of searching questions which it is by no means easy to answer. Granting that there is such a thing as Brahman or Paramatman and that It or He (or she, why not?) pervades everything, and man among the rest, how did man come to exist as a separate entity and how is he one with the Supreme Spirit? Shri Krishna, the supreme Lord in manifestation answers the query in the following pregnant verses:—(Chapter VII, 7: Chapter XIV, 3, 4: XV, 7, 8, 16, 17, 18). These verses teach that, in the process of manifestation, the Supreme Spirit, the One without a second, by its own inherent power of desire, creates out of itself Prakriti, throws out parts of itself as a flaming fire throws out sparks, and assumes names and forms by each such part combining with or entering into matter. There is no portion of matter however small or great, that is not pervaded by the Eternal Spirit. The relation of the Supreme Self to the individual is by means of comparisons, variously expressed as that of father to son, fire to spark, ocean to drop, gold to jewel, clay to pot, &c. The process of return to the Supreme by the *jiva* consciously becoming able to throw off

limitations constitutes Evolution and culminates in Self-realisation or Mukti. The same thing is taught in such Upanishad sayings as "एकमेवाद्वितीयं, अयमात्मा ब्रह्म, सर्वं कल्पितं ब्रह्म, तज्जगन्मिति । Therefrom it is born, thereinto it is merged, thereby it is maintained.

The profound and perfect doctrines of karma and re-birth which form the core and kernel of the Hindu Philosophy and which explain all the divergences and invidious distinctions we see around us, find abundant illustration in the pages of our Epics. Nowhere has the truth that "men may rise on stepping-stones of their *dead selves* to higher things," been more fully or forcibly proved than in our Epics. The life of each person is defined and determined for him by his *karma*. The doctrine of *karma* teaches us that we reap what we sow, that we can gain freedom from *Maya* by steady and sustained effort and that only by fulfilling our mission and destiny in the world can we reach and rejoice in the Kingdom of God. It may be asked, "Why has God filled our life with misery?" Our Epics declare in distinct and dignified language that our sorrows and sufferings are not sent to us by a malignant God and that they exist coeval with pleasure because they are calculated to prove the soul and impart lustre to it. This healthy and wholesome doctrine will alone beat hollow the charge of some silly and shallow critics (who see only the foam and froth on the waters) that our scriptures preach a life of dreary mysticism, of deadly inaction, and that they led all their votaries in ancient India to "annihilate all that's made to a green thought in a green shade." Far from encouraging a life of inaction or unmanly supineness, our Epics emphasise that the individual to be able to abandon all desires must pass through a life of strenuous activity. The Hindus were never inactive nor were they ever overwhelmed by the surging tide of pessimism. They saw life steadily and saw it whole. They positively set their face against all ill-calculated, ill-contrived and half-hearted actions. In other words, they found life *not*, to use the words of William Watson (one of the most inspired of modern living poets), "a treacherous phantom or a lawless dream in which human shapes chase one another like fortuitous shadows across an insubstantial arena:" but

a stern reality to be met with and fought outright. We all know that when Arjuna arrived at the field of Kurukshetra and saw the enemy's ranks, he was deeply moved to pity and said to Shri Krishna who had graciously undertaken to be his charioteer, that they were trying to kill their kindred from greed of Kingship and that he would not fight his own kinsmen. The Blessed Lord appealed to Arjuna's pride of race and made him feel that for the life of humanity and stability of the Universe, action is superior to inaction and that he should therefore gird up his loins and fight the enemy.

The Epics instruct man to know himself. In doing our allotted task on earth, we are brought face to face with all sorts and conditions of men and women. Their passions and prejudices cut and cross our efforts and herein comes the necessity for self-reverence, self-knowledge and self-control, which alone will fit us for *jivan mukti* and *videha mukti* emancipation in life and emancipation after death. Without self-control, man cannot progress physically and psychically. Without self-control he cannot successfully dive deep into the depth of forms and gain the perfect pearl of a formless existence. It is only the realisation of self that can confer on us the highest and the most abiding and lasting happiness of all and take us to the summit of beatific perfection. Sir Rabindranath Tagore has beautifully expressed this sublime truth thus:—

"The Same Stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures. It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks in tumultuous waves of leaves and flowers. It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow. I feel my life is made glorious by the touch of this world of life and my pride is from the life-throb of ages dancing in my blood this moment."

(To be continued)

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.

It seems that Herr Liebknight and Rosa Luxemburg have been summarily disposed of. They were shot while being escorted and the crowd disappeared with the bodies into the darkness. What was the escort doing? Probably escorting them to heaven.

In Hungary King Chaos is reigning supreme. The Ministers who formerly drew salaries of twenty-seven thousand crowns annually are now taking one hundred thousand. 77 Under-Secretaries have been appointed each drawing 40,000. Hereafter there will be only officers left in Hungary. There will be no populace hereafter. Happy Hungary which is going to consist of only rich officers! To satisfy the few straggling ordinary men left, the unemployed in Budapest are given 50 crowns daily. How can fifty crowns be put on one head? Perhaps this is why Shakespeare spoke of the many headed multitude.

Lady A. Ali Baig says in an article specially contributed to *India* that political franchise should be given to women at once though it will be largely unused and that because Indian womanhood is trustful and forbearing it should not be cheated of its rights. She wants the energy of women to be turned into a beneficent political force. Let us all speak, hear, discuss, vote, quarrel, and fight all day long. What else is life for?

This is the text and where is the commentary? Reuter wires: "Evidence shows that the Bolshevik decree for the nationalisation of women has been put into force, and that Commissaries of Free Love have been established in several towns. Respectable women have been flogged for not yielding." This is a case of compulsory freedom on which the enlightened West often glories itself in season and out of season. Nationalisation of women indeed! Are women railways or ships or roads or canals? We will, I suppose, come next to

the nationalisation of souls. But who will flog souls?

America has resolved to abolish drink from 1st July 1919. Is it because it is drunk with success? Russia abolished *Vodka* some years ago.

Did you see the new classifications of men made recently? Ultra-moderates, moderates, extremist moderates, moderate extremists, extremists, and ultra-extremists. The modern man is very busy. Idly busy?

SCRUTATOR.

Prabhavati: A Short Story.

[BY VASISHTHA.]

It is all about a woman—and what story is there in the world that is not about a woman? But Prabhavathi was more than a woman—she was a new woman. The only national thing about her was her body in which immemorial ages of Aryan culture had blossomed and which was not really hers or her mother's or her father's. It is one of the strongest of modern illusions that we think that our body is our own. She had been to school and the modern school does its work thoroughly both in the case of men and of women. It finds them human beings and leaves them either brutes or machines. She had been married however at a young age before her mind began to express decided preferences, and this was a sore point with her. Her schoolmate Jyotirmayi had the advantage of her in this respect and Prabhavati felt her heart sink within her when she compared her bondage with Jyotirmayi's freedom. The girls were about to part for the vacation and Jyotirmayi said to her:

"What will you do with yourself, my dear sister."

"I suppose I shall mope in my home thinking of the dreary gaol in front of me."

"No! No! Woman was everywhere created free but everywhere she is in chains."

"I seem to have heard this sentiment somewhere. It comes to me like an echo from the land of dreams."

"A similar sentiment was expressed by one of the few sensible men of the world—Rousseau. But is not your life your own to be given to pleasure if you will?"

"How may it be? My parents are of the old school and have already tied the rope round my neck."

"I am very sorry, my dear to hear about this. My parents are fortunately brand new—newer than the bubes of today. My father has a cropped head and an eternal cheroot in his mouth and speaks English alone and that with a heaven-born accent. My mother has attained such freedom from all old-world ideas that she has never seen the sun rise, and has never looked after the family. As for myself I have been free as the wandering breeze. Just get out of your rut and come to us and we shall make a new woman of you."

Prabhavati gave herself permission to go to Jyotirmayi's house and there found every thing upside down when compared with her own antiquated dwelling. Jyotirmayi's parents lived in a modern structure which was a rectangle with minor rectangles of all sorts within it and without a single redeeming graceful curve or dome or cupola or a bright sunlit courtyard or a hospitable pial. The dust of ages lay on the floor which was covered by bamboo mats in some rooms and by carpets in the chief rooms. The furniture was entirely from English firms and ugly knickknacks whose ugliness was equalled only by their costliness were grinning and grimacing everywhere. The walls were full of paintings of English scenery and of Western figures in picturesque attitudes and situations mostly savouring of courtship and love. Jyotirmayi's father accosted her with that jaunty air which betokens modern gentlemanliness.

"You are Jyotirmayi's friend. You are welcome." Prabhavati fled in shamed silence to the inner apartments but found that the house contained only rectangles and not outer and inner sections.

A few days passed like this and all was new and wonderful in Prabhavati's eyes. One day a friend of Jyotirmayi's father came. His name was Sukumaran. He was a dandy with silver-mounted cane and scented handkerchief and spoke only English and even that with a dainty lisp. He had a cropped head and a curled and sharp-pointed moustache and his forehead was the only unspotted portion about him. He was an unattached young bachelor and had resolved never to go to the shrine of Hymen—if at

all—except through the gate of courtship. He had passed through school and college acquiring only sporting medals and without being tainted by study. His father had however with unconcealed precision earned and saved for him and for several succeeding generations. Sukumaran came often to Jyotirmayi's house and was always welcome there. He met Prabhavati there and tried to win her heart. But she was torn between the old and the new life and could not speak to him or decline to speak to him. Hers was however a revolt of the head and not of the heart. She did not like to have him as a lover or lose him as a friend. He saw her hesitation and thought that it was due to his lady-killing powers.

One day while she was wandering about in the botanical garden in a shady nook, Sukumaran came across her. The sunlight played about her golden face and her scarlet garments seemed to him the symbol of the red passion of a guilty love. He accosted her in his most winning manner and said:

"What are you dreaming of, madam?"

"I am not dreaming of anything. I am drinking in the beauty of this sunlit morning with my thirsting eyes."

"I am drinking in the beauty of thy sunlit golden face with thirsting eyes. But your thirst calms desire while mine kindles it."

"I forbid you to talk so. Is it chivalrous to speak like this to a defenceless woman met in a lonely place?"

"It is not. Chivalry would demand that I should not stop with words."

With these words he offered to kiss her. Stung by a sense of shame she could not suppress a cry. A young man swiftly came on hearing it and sternly demanded of Sukumaran how he dared insult a lady. There was a momentary flush on the dandy's face and he then stammered an apology and withdrew. Prabhavati turned and saw that the new comer was her husband. She bent her head low and, said, "Take me away from these horrible open spaces of life." From that day forwards she was a changed woman and felt that freedom is in the soul and that the seeming bondage of home life is no more than the seeming imprisonment of flower on the tree which is its only source of radiance of colour and rareness of perfume.

Reviews of Books.

Muhammad Ali: His Life and Services
Messrs. GANESH & CO., Madras. Re. 1.

This is a nicely printed little book about the life and services of that eminent Indian, Muhammad Ali who is now suffering internment. The book contains short chapters dealing with the varied interests and activities of the patriot. Muhammad Ali "will always be counted as one of the creators of the new Islamic spirit in India." As rightly said in the Foreword, "The central motives of his life and work were a burning sense of Nationality coupled with a desire at the same time to preserve and maintain the essentials of the Islamic spirit." For the first time we learn from the book that it was owing to his exertions in England that the Cawnpore Mosque affair ended so amicably. The Chapter on his Pan-Islamism and that on Turkey and England serve to clear up many doubts about his loyalty and may be read with interest. At the end of the book is a selection of his speeches.

The Life and Mission of Samarth Ramdas. Edited by K. S. THACKERAY
Bombay. Messrs. S. RAMACHANDRA & CO., Madras. 12 As.

This is also a little book, but not nicely printed, containing a very interesting biography of the Mahratta Saint Ramdas. Here and there one meets with some observations of the author as those on travelling in trains, which are diverting and amusing. The observations are sometimes outspoken and sometimes out of proportion to the subject. On the whole the biography has all the mark of the work of a rational devotee and is well worth reading. The Chapters dealing with the relations between Ramdas and Shivaji are especially interesting to read and show how very much the spiritual teacher influenced the soldier King.

Scientific Report of the Agricultural Research Institute, Pusa. 1917-1918. Government of India.

The Report of the Agricultural Department is as interesting as ever. The most important work that was done in the Pusa farm seems to have been the breeding of pedigree herds of cattle. A supply of good cattle is very necessary as the existing

stock is very poor and of a low milk yield. Efforts should be made at the same time to bring these superior bred cattle within reach of the poor Indian dairyman. The advantages of the Montgomery Ayrshire cross bred are pointed out on page 18 of the Report, and may be read with profit. The Chemistry department carried on important investigations into the effect of storing canes by clamping and of windrowing. If these methods prove economical they may prove a great future for the sugar industry in North West frontier. The Imperial economic botanist requires that "a special Institute of plant industry be situated in a more favourable locality, to which the work of the present botanical section at Pusa can be transferred," since Pusa does not afford adequate facilities for making the most of the results obtained. We are glad to note that Pusa IV and Pusa XII are replacing rapidly the country wheats. We are told that their extension is now a question of organisation of the supply of seed and of adequate funds. We are equally glad to note that the result to India of the Pusa work on wheat were referred to very favourably in the House of Commons on August 14th 1917. Investigations in India have been confined largely to the Java type. The demand of a good type of tobacco for cigarette purposes and also for general cultivation continues to increase and the only difficulty for the department is to provide sufficient seed. We are sorry to note that the work on oil seeds was at a standstill as no lands could be spared for it. The importance of the oil industry in India cannot be too highly stressed upon. The land possesses abundant facilities for oil manufacture and no opportunity should be lost to allow the oil industry to pass again into the hands of foreigners. A study of the root systems was revived. Very useful and very important work is being done at Quetta which has every hope of becoming in the near future a flourishing centre of fruit culture. It has been found at Quetta that the benefit arising from soil aeration and a proper system of irrigation throughout India is such that the revenue alone which it would bring would be sufficient to pay the interest on the war loan. Progress is also being made at Quetta on the study of fodder crops and in the better preparation and utilisation of the resulting fodder. We are glad to note that

the sun-drying of vegetables at Quetta, which we noted with pleasure last year, has aroused considerable interest in India. Arrangements are being made to place the sundried vegetables on the market and there is thus every prospect of a new and profitable industry being created in Baluchistan. The Entomological Section is fully illustrated and the most important work done was on investigations on sugarcane pests. It has also been found by this section that grain and pulses remain perfectly safe and in good condition when stored under a layer of sand.

Finally the war has not a little hindered the work of the departments. The rise in the cost of spare parts of agricultural machinery, and the difficulties of importing fresh machinery seriously hampered the use of these implements. For the first time during the war the department was restricted in the free distribution of seeds over the country. There were other minor difficulties which may best be gathered from the report itself.

Correspondence.

The Madras Mail on Sir John Woodroffe.

The recent book of Sir John Woodroffe (Is India civilized?) has aroused our Anglo-Indian contemporary to make a frivolous remark upon the splendid timely publication. Our Anglo-Indian friends are never tired of degrading everything that is Oriental and more particularly Indian culture and Indian civilization. They have neither the mind to study the greatness of India in a genuine spirit nor the ability to demonstrate their own superiority. They think that their ideals and civilization alone are the fittest to survive, and that others, however noble they may be, must die or should be destroyed by diverse means. They always think that they are the Lords of Creation because of their present high material status and political dominance in a foreign soil and that they must force their culture and civilization on us whether our nation desires them or not. When that community is making endeavours in the said direction, it is rather discouraging for them to meet a valuable publication from the pen of an impartial and genuine thinker like Sir John to inspire the sons of the soil to rise to their original greatness by the observance of their own ideals and thus give up the idea of transplanting the Western ideals in the Eastern soil. The Anglo-Indians seem to think that India is backward simply because the highest castes especially the Vaidic Brahmins do not freely intermingle with the panchamas. Bearing this in mind, they of ten misrepresent that these are mal-treated and are not accorded equality nay, not even their daily sustenance. This is an old argument which they have been putting forth in season, and out of season. We cannot better reply our contemporary than by the precept of Jesus, "Brother, take the beam in thine own eyes before trying to remove the most in

that of your neighbour." While in the West, wealth and power are the passports to distinction, in the East birth and samskaras lead to distinction. The sociological structure in India can well be understood and appreciated only by learned scholars and impartial thinkers like Sir John but not by the majority of Anglo-Indians like our contemporary who speak at random even without a phantom of right knowledge.

Our contemporary says, "The Hindu revivalist movement or that section of it which would refer all progress to comparison with a mythical Vedic or Puranic golden age, when India was the leader of the world's civilization, owes its birth to the late Swami Vivekananda, but it has attained its fine flower under certain of the modern Theosophists with their advocacy of the doctrine of Varnashrama Dharma or the dominance of the "high-castes." The pre-judice of Anglo-Indians is more beautifully demonstrated in the above paragraph than anywhere else. That is why it remarks "Much of the book is occupied with an unworthy attack on Western, and particularly Christian civilization but with this we are not immediately concerned" when Sir John warns the Indians in describing the effect of Western civilization thus, "But is Indian civilization to be broken up, another instance of that disintegration which follows the introduction of Western civilization among Eastern nations? Its poison does not harm the snake but is death to others." Does not our contemporary indulge much in degrading the Brahmins when it speaks of the depressed classes? Then why should it lose its temper when a decision as to the survival of the fittest as regards culture and civilization is made by a learned and impartial judicial frame of mind? Perhaps, it likes to live in its own house with glass windows. Then it should not throw stones upon others. Why should not our contemporary champion the Christian ideals as being superior to those of the Hindu? Perhaps it has not got enough materials to defend the cause it represents. May it be that it will replenish itself with new ideas and then safeguard its narrow and superficial structures!

Our contemporary observes that Mr. Archer's expression 'barbarism,' "is not the most delicate or tactful to use in controversy." Then why should it not lend its able advice to him at least now through its own columns? Perhaps it is labouring to find a suitable and appropriate word.

In conclusion, it is much gratifying to note that even our contemporary is pleased to pronounce its learned opinion on Sir John's work as follows:— "From the point of view of a lecture in the Mental and Moral Science faculty of a University, the essay would be interesting and indeed valuable. From the point of view of India on the thresh-hold of great developments, what is wanted is rather an answer to the question which ideal is best for India's future—the Vedic or the Western?" We will undoubtedly, say that the Vedic ideal is the best, fittest, and most certain to survive and more progressive than any other ideal for India now or in future.

R. NATESAN.