

THE

"HINDU MESSAGE"

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from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

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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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A Vision Of India.

THE BANYAN TREE.

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

There shines the tree that stands on myriad
feet

And lifts in joy to heaven its myriad boughs.

Here restful shade has its self-chosen house

And calm and peace and silence have their
seat.

The stalwart of the leafy realm doth greet

Our gladdened eyes with high imperial
brows.

Like praying saint absorbed in his vows

It stands in joy untouched by cold and heat.

From what a frail and tiny seed hath grown

This massive strength bedecked with
loveliness

That spreads above umbrageous canopy,

As from a single sweet and haunting tone

Doth come song's interlinked blessedness

That spreads o'er souls devotion's mystery!



The Hindu Message

THURSDAY EVENING 27, MAR., 1919.

The "Lawless Law" and "Satyagraha."

In spite of the unanimous opposition of all the non-official members of the Imperial Legislative Council, in spite of the united verdict of the entire enlightened intelligence of India condemning the measure, in spite of the universal emphatic protests of responsible Indian newspapers of the country which reflect public opinion, in spite of the grave warnings of the leaders who mould and guide the opinions and actions of the people, and in spite of their own better instincts—instincts of love of liberty and freedom innate in every Englishman—the Government of India have deemed it wise and statesmanlike to pass the Rowlatt Bill (Emergency Powers Bill) into Law. Among the non-officials, member after member, to whatever shade of politics he may belong, opposed the measure in no unequivocal terms and fought it clause by clause but all to no effect. The members used the strongest language possible in crying down the Bill as "a Compendium of repressive measures" and made the Government clearly to understand that they declined to participate in placing this "extraordinary, uncalled for and dangerous measure" in the Statute Book. They ceased to take any responsibility for the measure. The Hon'ble Mr. Patel went further and said that "in his opinion the whole proceedings in connection with this Bill, ever since the presentation of the so-called Select Committee's Report

were invalid and illegal and that no ruling of His Excellency the President could legalise what was not otherwise legal." That most moderate of moderates and the most cautious member, even the Hon'ble Mr. Sastri mustered strength enough to state in the Council that "they felt very strongly that the Bill was not now necessary, was not now emergent, and that it was inopportune." The representative of the Zamindars, the Hon'ble Mr. Shukul, "considered it his duty to oppose the Bill since it was subversive of all principles of English Law." The redoubtable champion of India's cause, the Hon'ble Pandit Madan Mohan Malaviya, after showing that it was greatly the repressive measures in the past, especially after the partition of Bengal, that had helped the growth of revolutionary movements pointed out that if the government relied again on repression that would not stand them in good stead always. He said that "they opposed the Bill because it was wrong in procedure and substance and excessively and unnecessarily drastic." The Hon'ble Mr. B. N. Sarma who had the courage to resign his membership, the moment this Bill was finally passed, though later on the resignation was withdrawn, stated that "the passing of the Bill at present was a dangerous violation of the fundamental principles of jurisprudence and the constitution, a grave menace to the liberty of the subject and perhaps marks the beginning of its end." As a practical politician Sir D. E. Wacha saw its unwisdom. Even the distant Assam voiced its feeling of indignation through its mouthpiece the Hon'ble Mr. K. K. Chanda who said "There could not be a stronger proof of the bankruptcy of bureaucratic

statesmanship." The noble scion of the landed aristocracy, The Hon'ble the Maharaja of Cossimbazar was convinced that "the Bill would give a blank cheque to the Police." The Hon'ble Dr. Sapru stated that this measure would impair their faith in the reign of law which insured personal freedom and would lead the people and the Government into danger. In the teeth of such unanimous and emphatic opposition from the representatives of the people and despite their disclaiming all responsibility for the measure, the Government of India with the help of some thirty English gentlemen, most of whom are officials of government who are for all practical purposes exempt from any fear of the evil consequences of these Bills, have enacted a law exposing men, women and children of the soil to serious penalties without the benefit of an open and regular judicial trial. Could any one be deceived into believing that this Bill is passed into Law by a Legislature in which the Indian people are represented by their elected members. Certainly not. In the words of that doyen of Indian Politics, the Hon'ble Babu Surendranath Bannerjee, "never was the impotency of the non-official Indian members of the Imperial Council more strikingly demonstrated than in connection with the Bill under debate. Amendment after amendment was proposed and lost. Their united voice counted for nothing in the Councils of the Government." Babu Surendranath exclaimed truly that the "Bill was really an executive order robed in the garb of legislation and in the words of an eminent jurist a lawless law. It was a glorified ordinance with a judicial colouring sometimes thinly, some

times thickly laid on. Technically it was a law but to all intents and purposes it was an executive order and an ordinance." Though the Government has not frankly recognised it as such, yet it has undoubtedly taken upon itself the sole responsibility for the measure. When this soul-sickening spectacle of crushing every non-official proposal with the weight of the official steam-roller was enacted in the supreme Council of the land, the public opinion in the country felt strongly that something must be done to resent this gross affront.

Among the several proposals put forward, the most earnest and the one that demands our serious consideration is the Satyagraha movement inaugurated by that Saintly Soul, the Selfless Sage, Mr. M. K. Gandhi. On another page we print the Satyagraha vow and what it means as it is authoritatively explained by the Satyagraha Sabha at Bombay. The Satyagraha struggle is a spiritual struggle in which those who fight do not inflict wounds, either physical or mental on their opponents, but they themselves bear all wounds. Sufferance is their badge. The Hon'ble Mr. Gokhale defined passive resistance as the "resistance to an unjust law or an oppressive measure and a refusal to acquiesce in that law or measure and a readiness to suffer the penalty instead which may be prescribed as alternative." This definition does not cover the situation created at present by the Rowlatt Act which is confined to revolutionary and anarchical movements which no one wants to exist. The people of India do not want anarchism. Their opposition is not to the aim of the Act but to the methods adopted. Since it is not possible to passively resist the methods

alone without resisting the aim also, and since there is no difference of opinion as regards the aim, passive resistance is inapplicable in this case. What has that most earnest and sincere worker Mr. M. K. Gandhi, to say in this connection. In his own simple way he says "Passive resistance was a mis-nomer. But the expression has been accepted as it was popular, and had been for a long time used by those who carried out in practice the idea denoted by the term. The idea was more completely and better expressed by the term 'soul-force.' As such it was as old as human race. Active resistance was better expressed by the term 'body force.'... If people in order to secure redress of wrongs resorted to soul-force much of the present suffering would be avoided... Resist not evil meant that evil was not to be repelled by evil but by good; in other words physical force was to be opposed not by its like but by soul-force. The same idea was expressed in Indian philosophy by the term 'Ahimsa' or freedom from injury to every living thing. The exercise of this doctrine involved physical suffering on the part of those who practised it.... It was quite plain that Passive resistance thus understood was infinitely superior to physical force and that it required greater courage than the latter. No transition was therefore possible from passive resistance to active or physical resistance... The only condition of a successful use of this force was a recognition of the existence of the soul as apart from the body and its permanent and superior nature. And this recognition must amount to a living faith and not a mere intellectual grasp." This description very lucidly sets forth all

the essential conditions of Satyagraha. From this it will be clearly seen what a great and powerful spiritual weapon this Satyagraha is. It is the divine weapon with which the great sage Prahlada and the brave monarch Harischandra resisted the evil genius of Hiranyakasipu and Visvamitra and thus established the supreme greatness of Truth. How many will understand aright the clear nature of this most solemn vow and the religious aspect of it and understanding it aright how many will be prepared to abide by that vow to the end of his life bearing every kind of suffering, sacrificing if necessary both his person and property and perfectly willing to carry on the struggle single-handed even if left alone, we leave our readers to judge and the future to disclose. The vow is certainly a divine, a sublime and highly potent weapon in the hands of the weak, but how far it is advisable to adopt it under present conditions, remains to be seen.

The Higher Life.

(By K. SUNDARARAMA Aiyar, M.A.)

Europe has stood up for centuries, and stands up today, for the higher life of this world. India, on the other hand, has till now looked on all life in this and even higher worlds as at best but a means to the realisation of the Highest Self. Under the influence of Western life and thought Modern India is hankering after the early attainment of the European ideal and standards of life. Our European teachers have placed them before us as the only worthy objects of pursuit,—worthy of all the sacrifices and heroism of which India's best and noblest sons are capable. We

shall briefly consider whether Indian patriotism and honour require that, in the pursuit of the newly imported views and standards of life, we must abandon the wealth of spiritual aspiration and attainment which we have inherited from our immemorial past.

Let us begin by understanding the true import of the Western ideal of the higher life. In the early morning-time of European history when the Greeks flourished, they built up a noble edifice of civilisation and freedom. Aristotle says:—"When many villages join themselves perfectly together into one society, that society is a *Polis* (i.e., the city-state) and contains in itself the perfection of independence." The *entire body of citizens* constituted the state, and all enjoyed in equal measure the rights, liberties, and prerogatives of citizenship. A Greek citizen's interests and activities in life were closely and constantly associated with those of the limited number of the fellow-citizens inhabiting the *Polis* who, like himself, were in training for the proper exercise of the rights of citizenship; and, while exercising the activities and seeking the fruition of the interests committed to his care, he sought to advance the glory and power of his city and state and at the same time lived a life as complete, efficient, comprehensive, harmonious, dignified and patriotic as is possible for man ever to reach in any form of associated state-life.

The foundations of the *nation-state* were laid in the Middle Age, and the sentiment of nationality has had a long historical evolution since and is even today the main spring and determining factor in the life of European Communities. The sympathies and

antipathies constituting the sentiment of nationality rest on the consciousness—real or supposed—of a common blood-bond as the natural tie binding the citizens of a state,—a tie before which all other ties pale into insignificance, even though they may be utilised to confirm and consolidate the working of that tie. Whether the national state takes a unitary or federal form, it is equally a compact formation. We find in both of them the representative form of government prevailing, and hence all citizens do not take part in the ordinary working of the machinery and life of the state. The most eminent of Modern British statesmen—and perhaps the greatest man of the nineteenth century—once led a discussion which resulted in confirming his thesis that "the popular judgment in politics is better than that of the higher orders" of British society. At the same time he held that the "popular judgment" of which he spoke was only *implied* in the retention or rejection of the party in power at the time of a general election, and even then only in a vague and general way. At other times the electors of Great Britain, forming only (at least till recently) a fraction of the adult population, left political measures to be settled at the discretion of their representatives in the House of Commons. Both electors and representatives, too, took precious little interest in the affairs of a distant dependency like India. Hence the common life of modern societies or states and the ideals inspiring it can be easily understood as being far less comprehensive, complete, and coherent than those of an ancient democracy like Athens.

Whether the world-war now happily

ended will prove, as the civilised world hopes, today, the inevitable prelude to the establishment of a League of Nations embracing all humanity and exercising a commanding authority, legal or moral, over the national Empire-states now looming big in the eyes of men so as to remove the restrictions set to human intercourse by the narrow national sympathies and the fierce national antipathies of today must necessarily remain at present a matter of doubt and uncertainty. According to the speculations of some great authorities in political science, it is only when a universal state—a state in which every individual human being and every community find their fitting places in the evolution of the ordered peace and unhindered progress of a universal human society—comes into existence that we can hope to see established the fulness of life and the harmony of interests among all men which the Greeks achieved within the limited area and the narrow range of human interests comprised in the city-state. The state is regarded in the West as a person with passions, impulses, aims and aspirations like those of the individual man. The citizen of an Empire-state cannot help thinking imperially,—taking a broad and comprehensive view of the interests and happiness of all the citizens and communities comprised within its wide and expansive domain. We can also imagine how much wider, how much more human and cosmopolitan, will be the outlook of a citizen of the universal state of the future, such as is now the dream of the speculative student of political science.

The conception of the higher life above defined has become the common

possession of all thinking minds in the West and the aim of intelligent collective aspiration and civic co-operation. Its intellectual source, we believe, is to be traced to the triumph of the idea of evolution and its application to every province of human knowledge and practice. No doubt Spencer's view of altruism as the result of the adjustment or correspondence of internal and external relations may be quoted against the acceptance of the views above expressed, but the rage is now all for Bergson according to whom evolution no longer works on reality, but constructs or creates a changing or growing reality—whether it is matter or intelligence—as it moves forward to its triumphs in the future. And this is not very different from what is assumed or dimly foreshadowed in Darwin's famous evolutionary formula,—"Marry, multiply, let the strongest live and the weakest die." Add to this the confident ecclesiastical hope of the second Advent and the persistent advocacy of the need of preparation for its coming on. We need not be surprised that schemes of colonisation and conquest, or of Imperial unity and consolidation, have been the main occupations of statesmen and sovereigns throughout the latter half of the nineteenth century, and subsequently. Every student of modern history knows that not only had Count Moltke for nearly fifteen years previously contemplated the probability of the coming on of war with France in 1870 and had worked out and put into writing his plan of arranging the Prussian or German forces in the most advantageous manner for commencing the campaign, but that every year the arrangements for transporting the army were altered to suit the changes

in his plans brought about by the growth of the army, the improvement of the railway system, and the changes of political conditions. His successors only followed the example of "the man of gold" in making their preparations for the world-war now closed, and so there has been an unquestionable continuity in the barbaric policy of Germany, however true it might be that the outbreak of that war came on the Allied States of Western Europe as a surprise.

(To be continued.)

The Ethics of Passive Resistance.

(By R. NAGA RAJA SARMA.)

The Satyagraha movement inaugurated by Mahatma Gandhi is gathering strength day by day, notwithstanding the manifesto issued by some of the leaders of the moderate Indian political opinion, condemning it, and it may not be inopportune at present, briefly to discuss the Ethics of Passive Resistance. We propose, in the course of the discussion, to leave out of consideration, the political aspect of the question, and confine our attention mainly to its ethical aspect.

It would appear, to some minds, that the expression "Passive Resistance," involves a contradiction in terms, Because, all resistance is active, and the concept of resistance is inseparably associated with a certain degree and amount of activity and energy put forth by the individual who is said to resist. So, passivity is incompatible with resistance. But this objection is based upon a misunderstanding of the real meaning of Passivity. By the term Passive Resistance, it is not meant to exclude all activity on the part of the Individual who resists something. Activity doubtless is there, in all forms of resistance. Whether a particular type of resistance is to be characterised active or passive, it all depends on its effect. Let us see how. Resistance,—to a Law or set of Laws

which a moral agent *really and sincerely* believes to be *unjust*,—without causing any harm or injury to others, is *passive* resistance. The element of passivity lies in the Individual's scrupulous abstention from causing any harm to others, while he is carrying on the resistance. For the present, let this suffice as a provisional explanation.

Passive resistance, as has just been hinted, is resistance to law, may be also to those who frame and put it into execution. The State enacts certain laws, and a moral agent feels that they are unjust, and hence, he makes up his mind to disobey them. This is the situation in a nutshell. In regard to any such situation, we have to consider the following questions: Is the State *ethically* justified in enacting laws that run counter to the fundamental rights of man? Has the Individual or community any ethical warrant to disobey such of the laws of the State as appear unjust?

The aforesaid questions naturally, become merged within the more comprehensive one concerning the relation between the Individual and the State. Writers on Political Philosophy have elaborately discussed the problem of the *State versus Individual*, and without entering into the details of the discussion, we may state that they have arrived at the following conclusion, namely, that it is the Individual or the community for whose benefit the State exists, and not *vice versa*. This conception of State will surely be accepted by all political thinkers, unless indeed one wishes to advocate the Nietzschean doctrine which unduly glorifies the State at the cost of the Individual. The European war has, we believe, once for all, conclusively demonstrated the utter futility of such a perverted theory of State as that of Nietzsche. The growth of ethical reflection and with it, the recognition of the rights of man as man, have made it clear that the rights of the Individual or the community should be scrupulously respected by the State. In a word, the State is for the Individual. A study of the evolution of human society clearly proves, that in a very important sense, the State is man-made, and it is therefore its most important function to

protect him and guard his rights against oppression and aggression. In order to discharge this function effectively and efficiently, the State has to resort to legislation. Legislation, however, is not an end in itself. It has for its ultimate aim the well-being and the harmonious advancement of society. Any piece of legislation that does not fulfil this end stands self-condemned.

Now, if there is a piece of legislation which, not only does not contribute to the progress of the people, but which handicaps it, is the State justified in raising it to the status of law? No. The State is not justified in doing so. It would be hard to find any ethical warrant to enact such a law. If however, the State insists on having that law, it is surely treating the people, in the language of ethics, not as ends in themselves, but as means to an end. Kant laid down the profound and sacred law, that no man is to be treated merely as a means and this assertion is true of societies and communities as well.

Suppose for a moment that the State thinks of enacting a law unwarranted by ethical theory, what will happen then? In such cases, moral conflict will be the result. The conscience of the community disapproves of a law; while the State insists on having it. Moral conflict usually results and the Individual resorts to passive resistance. He strongly feels the power of the State and realises at the same time, his own inability to prevent the State from enacting the law he believes to be unjust. Whether an individual is justified in resorting to passive resistance, will largely depend on the following very important considerations.

He should clearly recognise his duties towards the State, which affords him protection against oppression and aggression. The laws of the State should not be lightly set at naught, and in resorting to passive resistance, one should vividly and clearly realise his responsibilities. The fundamental criterion is of course, the *sincerity* of the Individual, but it will not, however be an entirely subjective one. The individual's sincere conviction should be based on facts, and not on personal pre-

judices. If it is the outcome of personal predilections, then, passive resistance loses all its spiritual value and significance. Again, an individual should have first made use of all the other means and weapons in his power, to convince the State that it is pursuing an ethically unsound policy, before finally electing to resort to passive resistance.

If all the aforesaid conditions have been fulfilled, the Individual can be said to have ethical sanction to employ the weapon of passive resistance; but the supreme condition of all forms of passive resistance is of course, scrupulous abstention from causing harm or injury to others. It signifies a willingness to undergo any amount of pain or suffering that might follow as the result of disobeying a particular law in a calm and cheerful manner.

Thus we have briefly set forth, above, some thoughts on the subject of passive resistance that is at present engrossing the best attention of our countrymen, and in conclusion, we think it necessary to point out that passive resistance should not be resorted to except in certain extreme situations which leave no other course open. The State and the Individual have to conduct themselves with great care and foresight, in such circumstances. The State, certainly should respect the rights of the subject people and they in their turn, have ever to keep in mind their duties to the State.

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.)

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्ति न हित्वा पापमवाप्स्यसि ॥ ३३ ॥

But if thou wilt not fight in this just war, thou wilt be thereby casting away thy svadharma and forfeiting thy honour, and thou wilt also incur sin.

NOTES:

1. Manu describes Dharma Yuddha thus, in verses full of true nobility of feeling and chivalry of nature:

न कूटैरायुधैर्हत्यायुध्यमानो रणे रिपून् ।
न कर्णिभिर्नापि दिग्वैर्नाभिज्वलिततेजसैः ॥
न च हन्यात्स्थलारूढं न क्लीबं न कृताञ्जलिम् ।
न मुक्तकेशं नासीनं न तवास्मीति वादिनम् ॥
न युप्तं न विसन्नाहं न नम्रं न निरायुधम् ।
नायुध्यमानं पश्यन्तं न परेण समागतम् ।
नायुधव्यसनप्राप्तं नाती नातिपरिक्षितम् ।
न भीतं न परावृत्तं सतां धर्ममनुस्मरन् ॥

2. Hence Arjuna should perform only Dharma Yuddha; and just as it was his duty to do so it was also his nature to do so. No sin or evil consequences can attach to doing one's duty. The injunctions say;

निर्जित्य परसैन्यानि क्षितिं धर्मेण पालयेत् ।

न निवर्तेत संग्रामात् ।

3. Only the nation that fights for its rights in just wars can preserve immortal vitality. That will not live what one is not prepared to die for. The fund of altruism in the community determines the longevity of vital racial life.

4. The Lord points out also that if Arjuna fled from the field, he would be killed by his unscrupulous enemies and further his previous merit (गुण्य) will go to the King whom he betrays and the King's sins (पाप) will go to him. Manu says:

यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः ।

भर्युर्गृह्णते किञ्चित्सर्वं प्रतिपद्यते ॥

यन्नास्य सुकृतं किञ्चिदमुत्रार्थमुपाजितम् ।

भर्ता तत्सर्वमादत्ते पराकृतहतस्य तु ॥

Yajnavalkya says:

राजा सुकृतमादत्ते हतानां विपलायिनाम् ।

5. This verse is the Lord's reply to Arjuna's statements in Chapter I.

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ।

एतान् हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥

6. Hence it is in the performance of duty that everything lies. As Pope says:

"Honour and shame from no condition

rise,

Act well your part there all honour lies,"

The story of Dharma Vyadha shows this very well. क्रीति means honour and renown resulting from the doing of *sadharma* in an exalted spirit of Nishkama and Isvarar-pana.

अक्रीतिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाक्रीतिर्मरणादतिरिच्यते ॥ ३४ ॥

The world will always recount thy eternal disgrace. To one highly honoured dishonour is worse than death.

NOTES:

1. By the word भूतानि not only men but also gods, sages, and others.

2. अव्ययो—means for a very long time.

3. The second half of the verse answers the question, Is not life with dishonour better than death?

4. As Shakespeare says in Othello.

"Good name, in man and woman,
dear my lord,
Is the immediate jewel of their
souls.

Who steals my purse steals trash;

It is something, nothing,

I was mine, 't is his and has been
slave to thousands;

But he that filches from me my
good name,

Robs me of that which not enriches
But makes me poor indeed.

भयाद्रणादुपरतं संस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ६५ ॥

The Maharathas will think that thou hast withdrawn from the battle through fear. Thou wilt be lightly thought of by those who highly thought of thee.

NOTES:

1. I have already described Maharathas and Atirathas. The Lord says that foemen worthy of his steel will think lightly of his valour.

2. This estimation of equals is the truest spur to noble action. The Hindu benediction is

समानानामुत्तमश्लोको भवतु

3. *Akirti* (dishonour) is distant disrepute. लघुकृतिः is a near disgrace. This is clearly pointed out by Sankarananda.

अवाच्यवादांश्च बहुन्वाविध्यन्ति तेषां हिताः ।

निन्दन्स्त्वत्तु सामर्थ्यं ततो दुःखतरं तु किम् ॥ ३६ ॥

Thine enemies will speak about thee many unspeakable slanders, cavilling at thy prowess? What is mere painful than that.

NOTES :

1. While honourable warriors will think lightly of you as stated in verse 35, enemies will be joyfully articulate in slandering you. They will attribute also false acts of shame to you, seeing an opportunity for slander.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

Dying thou attainest heaven; conquering thou enjoyest the earth. Therefore, O Son of Kunti, arise, resolved to fight.

1. This is in answer to Arjuna's statement.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जये यः ।

2. The victor attains earthly sovereignty and *svarga* afterwards, The slain attains *svarga* afterwards.

3. The attempt of some commentators to make *svarga* mean *moksha* is not acceptable. Such doing of duty is a *Moksha sadhana* while it is also the door to heaven.

4. निश्चय means a religious conviction.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

Viewing with composure and treating alike pleasure and pain, gain and loss, victory and defeat, get ready for battle. Then shalt thou not incur sin.

NOTES :

1. The Lord teaches that Nishkama karma leads to liberation and God-realisation. The appeal to the lower reasons for doing duty is over. Here the Lord appeals to the highest reason—that it is the only means of God-realisation through

purification of mind and attainment of wisdom and devotion.

फलैर्लाभं तु परित्यज्य कृतं कर्म विशुद्धिकृतम् ।

2. The minor results stated already are accidental and accessory, just as in the case of one planting a mango tree for fruits, shade and fragrance also come to him unsought for. Even if these do not come, Dharma remains to uplift him. As Apastambha says :

तद्यथाग्रे फलार्थे निर्मिते छायागन्ध इत्यनुरूपयेत् एवं धर्मं चर्यमाणमर्था अनृत्यवन्ते नो चेदनृत्यवन्ते न धर्महानर्भवति ।

(To be continued.)

A Message to young men.

Professor K. Sundararama Aiyar, M. A., was invited to the anniversaries of the Students' Literary Association of Mannargudi (Tanjore Dt.) during the years 1915, 1916 and 1917 and on each of those three occasions the Reverend Professor sent a message containing words of advice to the young men and as these messages are so valuable as to deserve wider publicity we propose to print the three messages in three successive issues of the Hindu Message so that it may benefit the vast number of students who read this Journal. —Ed.

I thank you for your kindness in inviting me to be present at the anniversary of your association on Sunday next. I am very sorry I cannot go there now, but I gladly accede to your request—first made to me personally at Nagai and now repeated in your letter—that I should write down a few words of advice to the young men of your association to be read by you on the occasion.

I beg you to see that the unstinted and pure love of Sri Krishna, the Lord of the Universe, and the imitation of Sri Rama in all the concerns and relations of life will secure to the young men of the Hindu community today graces and gifts and powers far higher and more beneficial than any belief in, or investigation (however necessary) of, facts,—natural or ethical, physical or Metaphysical, open or hidden—

which the modern inquirer into matter or spirit can unfold to you. Sri Krishna ever resides in our hearts, and, as he has taught us the highest truths, laboured for our lasting good, and proclaimed our mission in the world, he is still with us and working for us. He has given us his assurance that his bhaktas will never have to suffer any evil and that he will ever take care of them. Cultivate the true spirit of humility, and the spirit of perfect trust in Him. Be ever truthful, and keep altogether aloof from everything which smacks of the slavish spirit which dislikes things Indian, because they are not now enthroned in the seat of power,—or surrenders its judgment and discretion to the first foreigner who chooses to come forward as our helper, advocate, or teacher. Be ever loyal to the British connection, but resolve to use the strength and enlightenment of the British power and Government to advance Indian arts and industries and the spiritual welfare of humanity. Never imitate the Western ideal of so combining ambition and craft as to promote national and worldly self-aggrandisement while professing and proclaiming in words the highest principles of justice and humanity. Ever hold aloft the banner of the Arya-Dharma, and be not ashamed to suffer somewhat at least for the cause of truth and righteousness. Never practise or tolerate credulity and sycophancy. Above all, learn to unite, now and always, under the blessed banner of Sri Krishna.

Love's Tragedy.

(By VASISHTHA.)

She was a beautiful Christian girl, Miriam by name. Beauty is of all ages and climes and shines out in unexpected places and upsets all calculations. It depends to some extent upon the tint of the skin but the latter is not of its essence. It depends on form and figure but these do not constitute the soul of its charm. It depends on height and build but these are not of the quintessence of its being. It depends to a large extent on the sweetly arching brow, the bright, large, and tender eyes, the straight nose, the smiling lips fair like the *bimba fruit*, the dimpled cheeks

and the beautiful silken glossy night of hair framing the golden moon of the face but the very soul of beauty is not fully present there. All these are the wonderful insignia of beauty's imperial sovereignty. But the true queenliness lies in the beauty of the soul, in the heavenly sweetness of supreme modesty and purity, in the trustful tenderness and self-sacrificing love of true womanliness. It is such women who have got in their keeping the fate of humanity. God could not have entrusted it to better hands, because what hands are more divine than the hands of such women who are like goddesses in beauty and purity and love.

But beauty is not always heavenly, or at least, selfish and brutal man eager for possession and bent on draining the wine of pleasure from the golden cup of the body would not let it remain so. Some women are born for the luring of men to the blissful destruction of stolen physical bliss. Other women are made so by the foolishness of the social institutions of the society where they are born. Love may be blind but society has got the unenviable faculty of making blind those to whom God gave a power of vision.

Miriam was born in the Tinnevely District. The name of her village is not known. Even if I know it I will not state it. I must deprecate the modern habit of verifying everything. We do not verify the internal processes of digestion every day but are content with the sweetness of the things that God gives us. Why should we not be content with the things of beauty provided for the mind? Why should we constantly try to verify the internal processes of imagination? Miriam studied in a boy's school and was a bright and clever girl. Modern life delights in bringing men and women together and hence prepares boys and girls for the great consummation to be. By some magic it is supposed to keep them on the right side of the line of danger. But there I must not tread for my modern countrymen and friends will abuse me. The hosennos and hallelujas of the modern age are all reserved for this consummation and I must not tilt at the Time-spirit.

Miriam soon had a crowd of worshippers whose worship was none the less attractive and disquieting because of the inhibition of speech. The boys turned up as if by accident at unexpected portions of her way to and from school and placed around her neck the garlands of their glances. Two of them were bolder and more attentive and persistent than the others. One was a Hindu by name Ramaswami and the other a Christian named Daniel. Ramaswami was slim and fair and tall and full of imaginative fire lighting up the inscrutable depths of his dark eyes. Daniel was full of a quiet intensity of strength and massive vigour of body and mind. One day Ramaswami met Miriam as she was going along the road running between a cocoanut tope on the one side and a paddy field on the other. The evening sun shone on the abundant and fruitful gold of the ears of corn and on the graceful droopings of the branches of the cocoa palms. The calm splendour of the evening light lighted up Miriam's face and gave her a heightened charm amidst the glories of the earth and sky. The passionate picturesqueness of the situation kindled the poet in Ramaswami and his very soul spoke in the mute appeals of his eyes. Miriam felt as if some one put a hand on her heart and shook it with a fierce and quivering joy. From that day forwards Ramaswami was devoted to her, sent innumerable poems to her, and lived only when warmed by the sunlight of her eyes.

A few months later on the same road amidst the cold of a winter morning Miriam met with an accident. A horse carriage came towards her and the horse shied and bolted and ran madly forwards. A few seconds lay between her and death but in those few seconds ran up Daniel and with a strong pull at the reins brought the horse to a standstill and saved her from danger. She fainted and would have fallen had not Daniel tenderly taken her in his arms and placed her gently at the foot of the margosa tree close by. From that day forwards Daniel's eyes would light up whenever he saw her and she was full of gratitude for his protective help and of admiration for his chivalry and his

quiet but abundant reserve of power.

The days went on and the number of admirers increased. Civilisation increases the torments and tricks of life without refining man's primitive impulses. The games of make-believe are played in all spheres of life and every one pretends to be what he is not and is known in his true colours by every one else. The girl pretended that she was Diana incarnate hunting the game of knowledge in the lonely forest of study which knew no intruding human footsteps. The boys pretended not to know the existence of an incarnation of beauty among them and behaved as if she was a boy with a fuller bust and more rounded limbs, dressed in gaudier and glossier garments. But pretences cannot be kept up long. The torrent that is interrupted eddies and whirls and attains a fictitious repose and then finds an outlet and breaks all barriers and sweeps with destructive force along.

What a mixture of comedy and tragedy is life! The rhyming Ramaswami and the daughty Daniel got drifted away from Miriam by the separating force of the currents of events. The pressure of life is wonderful indeed. Human atoms are brought together and dispersed by the mighty breath of fate. Ramaswami went into a Madras College and wrote sonnets to his lady's eyebrows in the lucid intervals between his mathematical studies. Daniel often found gleaming visions of Miriam's beauty coming across his mind during his field measurements as a student of engineering. Newer realms of woman's beauty swam into the gaze of both and the vision of girlish loveliness that fixed their souls once became fainter and fainter.

Miriam on the other hand had enough schooling and worship to set her dreaming. She had felt the worship of men as a near presence. The long-lingering caressing looks of men travelling from perfect head to golden feet and again from golden feet to perfect head had enveloped her in an atmosphere of feeling full of the fascinating perfume of desire. The break with her boy friends threw her back on herself, and her mind wandered in the golden dreamlands of vague desire full of vain

longings for her past life and of exquisite indecisions as to what she should do to resume her interrupted life of delight in life's bright and brief morning of love-lit study.

In her house was a young servant Kunju by name. He was a handsome and serviceable lad, and though he had no education he had a great deal of mother wit. He and Miriam drifted in thought towards each other without knowing it. During a night in spring both obeyed the call of passion and became thenceforth secret lovers. Their passion however cleverly hid soon became known. Her parents soon bestirred themselves to get her married and arranged a suitable match. Kunju though beside himself with grief slowly reconciled himself to the inevitable and resolved to become a recruit and go to Mesopotamia. One day he met Miriam after nightfall and took her in his arms and kissed her over and over again and bade her a tearful farewell. The next day he went with his companies to a tavern and sought to drown his grief in drunk. Excited by alcoholic drinks he returned home and the sight of Miriam's warm and glowing beauty to be snatched away from him so soon made a wreck of his reason. Beside himself with grief and anger he plunged his knife in her bosom and slew the object of his love with one fatal stab. He then laid down his life according to law's demand. Alas! the seed was passion and the harvest was grief.

The Satyagraha Vow.

Being conscientiously of opinion that the Bills known as the Indian Criminal Law (Amendment) Bill No. 1 of 1919 and the Criminal Law (Emergency Powers) Bill No. 2 of 1919, are unjust, subversive of the principles of liberty and justice and destructive of the elementary rights of individuals on which the safety of the community as a whole, and the State itself, is based, we solemnly affirm that, in the event of these Bills becoming law and until they are withdrawn, we shall refuse civilly to obey these laws and such other laws as a Committee, to be hereafter appointed, may think fit, and we farther affirm that in

this struggle we will faithfully follow truth and refrain from violence to life, person or property.

WHAT IT MEANS.

The following instructions to Satyagraha volunteers have been issued by the Committee of the Sabha to be strictly followed in taking signatures.

SPECIAL INSTRUCTIONS.

Volunteers shall read and explain the Satyagraha pledge to every intending signatory before taking his signature to the vow. The pledge is in three parts: The first lays down the objects of the pledge. It declares that the signatories are of opinion that the Rowlatt Bills are "unjust, subversive of the principles of liberty and justice, and destructive of the elementary rights of individuals." In order to be able to make this statement, one must fully understand the Rowlatt Bills; hence it is the duty of the volunteers to explain the Bills clearly to the intending signatory.

The vow forms the second part of the pledge. Here the signatory solemnly affirms that he will refuse civilly to obey certain laws. Volunteers must explain to the signatory the full significance of the word "civilly." For instance, to break moral laws is not civil disobedience. Nor is it disobedience to be discourteous to officials with whom one may have to deal, while disobeying laws. On the other hand the possession and distribution to the public of literature proscribed by Government and which one sincerely believes to be harmless, would be civil disobedience. Volunteers must explain to the would-be signatory with the help of such illustrations, the full significance of the pledge.

Volunteers must explain to every intending signatory that he must be prepared to bear every kind of suffering and to sacrifice, if necessary, both his person and property. He should also be made to understand that he must be prepared to carry on the struggle single-handed even if left alone. The volunteer must accept the signature only after satisfying himself that the signatory is prepared to take all these risks.

The third part of the pledge declares that the Satyagrahi will during the

struggle, fearlessly adhere to truth and "Ahimsa"; for instance he must not misrepresent anything or hurt anybody's feelings. Volunteers must urge upon people the necessity of fully realising the grave responsibility of adhering to truth and "Ahimsa" before signing the pledge. Volunteers must not speak of things they do not understand and must not hold out false hopes to anybody. If they find themselves unable to explain anything, they must consult the Committee or refer the would-be signatory to it. Ahimsa includes "Advesha." Volunteers therefore must never resort to unfair criticism of the movement. If in performing their duties they are obstructed by the police or others, they must not lose their temper but must courteously explain to those opposing them, their (volunteers') duty and their determination under any circumstances to perform the same.

GENERAL INSTRUCTIONS.

1. Every volunteer taking signature has to remember that a single intelligent recruit to Satyagraha is worth a hundred signatories who have not realised their responsibility. Volunteers must therefore never aim at merely increasing the number of signatories.

2. The volunteer shall have carefully read and understood the summary of the Rowlatt Bills published by the Sabha and must explain the same to such would-be signatories as have not read the bills or the summary.

3. In explaining the pledge the volunteer must lay due emphasis upon the fact that the real strength, the true test of the Satyagrahi lies in his capacity to bear pain and must warn the signatory that resort to Satyagraha may lead to loss of personal liberty and property and ask him to sign the pledge only if he is prepared for these sacrifices. If the volunteer is then convinced that the would-be signatory has made up his mind he will take his signature.

4. Volunteers must not accept the signatures of persons under 18 and students. And even in the case of those over 18, he must make sure that the

signatory has decided after careful consideration. Volunteers must not induce persons to sign, upon whose earnings their families are solely dependent for their maintenance.

5. After taking the signature, the volunteer must himself take down the designation and full address of the signatory in neat and legible handwriting. If the signature is not legible the volunteers should copy it down neatly. He must note the date on which the signature is taken.

6. The volunteer must attest every signature.

Chats with my Grandfather.

(By S. V. VIJAYA RAGHAVACHARI.)

My grandfather is a ripe, old man of four score years. Despite his age, he is still healthy and vigorous as at thirty. His hearing is good and his eyesight remarkably clear. He can read small print without the aid of glasses and can, in fact, pass a thread through the eye of a needle. At thirty I cannot manage without my specs, and I have used it for 14 years now. When I was at College I was ashamed to be behind the fashion, and look in a plebian way, with my bare eyes. Besides, the clear pebble in a rolled gold frame had its fascination for me as to many of my school-fellows, seeing that it was a nice ornament adding up-to-dateness and respectability to the face. No doubt in the beginning my eyes resented this obstruction to its proper function and refused to look through them, or looked hazily when forced to do so, but my eyes gradually reconciled themselves to the situation and have quite adjusted their sight to suit the glases. They have since formed such intimacy with my glasses that they now refuse to perform their work without the aid of their friend—a proof that enemies may become intimate friends under compulsory situations. But whatever it is, it did not seem to have been the fashion in my grandfather's days and he still does the seeing in a plebian way with his bare eyes, and says that he is none the worse for lack of this ornamental appendage.

He is a pensioned Government servant and has seen his days and has also got plenty to say about them. He occupied a responsible situation, high enough to carry the distinction of garlanding the Governor, which he says he did once. He has got very pleasing reminiscences of his official days and of the Collectors under whom he served. He draws unpleasant comparisons between the old day civilian and his modern prototype, not however very much favourable to the latter. He says that the former attended more to his official business than to shooting in the forest, though forest tracts were more extensive in those days, that he made greater acquaintance with the people in their district than with the panthers in the jungle, and that he studied more the language and manners of the people than the habits and tricks of the wild boar. He says that he got information first hand, studied the official files thoroughly and with minuteness, and consequent on his intimate acquaintance with men and subjects, exhibited a geniality of manners which was at once appealing and sympathetic. But I am afraid he does not take count of the increase in the volume of work which the modern officer has to get through. A friend of mine, who evidently belongs to his way of thinking, asked him ironically whether his pet old civilians will not exhibit a peevish temper if they had to put in their initials or signatures to such a number of papers, though in marked places, and despite the eye-saving machinery of the typewriter and the brain-saving machinery of the office note. But I think they are very uncharitable to the modern civilian.

He, probably is not quite so sympathetic as the old civilian; but there is no doubt he is eminently efficient. But whatever it is, my old man will persist in his way of thinking and I thought he might be permitted to carry this crotchet in his old head.

My grand-father is a very learned man who has an extensive acquaintance with the English literature and an equally extensive acquaintance with the Sanskrit and Tamil literatures. He prides over combining in himself the best in both, but

it is a vanity which may be excused in an old man, seeing that it is a common human frailty not particularly confined to old people. He is a graduate of the Madras University and is its product when it was in its infant stage. But he says that its handiwork as an infant was a much better product than its manufactures in its adolescence. I cannot agree with him, I asked him how it can be and argued that it is against nature. A man as he grows up gains experience and must necessarily do better than an inexperienced youth and so it is with institutions. But he says that it would be so only if properly directed. A child starts with innocence in its face and heart, and whatever it does, it does with the best of intentions; but as the child grows into manhood a number of warring passions besiege him, and his development is regulated by the most dominant of those warring passions. The University was started with the best of intentions and worked in the best interests of those whom it was intended to benefit, but when self-interest and subversive elements began to rule it, you can best judge how its purpose can be frustrated. He argued on the above and similar lines, but I am not in the least convinced of the soundness of the reasoning or the happiness of the analogy. However whether it was due to the old University education or to the individual himself a part from the University, there is no doubt that he is a very cultured man. He holds decided opinions on every matter of importance that is now agitating the public mind though often his views are somewhat perverse. He is an extreme conservative in social and religious matters and ultra radical in the field of politics. I have seldom been able to agree with him and I have thought that my views were always correct, as no man thinks otherwise of his own views; but I have the sagacity to

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think there may be a mistake in my own judgment. I will therefore submit to you from time to time his opinions, for the public to judge who is wrong.

Olla Podrida.

New India spoke on 15th March 1919 about Shakti aroused. So whenever women meet and talk and pass resolutions about public affairs we have Shakti aroused, is it? So woman is Shakti and Shakti is woman. Woman is most womanly when meddling in politics and war and shakti is true shakti only then. What blasphemy? In modern India everything must wear a political dress to find an entrance into our houses and hearts. O dailies! this is your wondrous work. O newspaper God! O Thou that with surpassing glory crowaed looks't from thy soul dominion like the God of this new world—at whose sight all the stars hide their dimmished heads.

Nowadays ladies sign pledges make speeches, and play such antics before high heaven as make the angels weep. My only fear is how we can stand this torrential sweep of daily eloquence. Words; words, words everywhere! Everyone is up and doing to make everybody else better. But that is modern life.

In the meantime bulletins are pouring fast. The Provincial Conference is issuing its bulletins. The District Conferences are issuing theirs. Bullets having ceased, bulletins have begun. The great Easter week is coming on. Beware.

But even before that week, the great national education week is coming on. The week shall make it strong. We must give out *might*. The pun-fiend also is adding his contributions to the week's events. The latest information is that two "budding Vakils in Alleppey are devoting their inexhaustible energies." So Mr. K. Sanjiva Kamath B.A., B.L, says in New

India on 20th March 1918 Happy Vakils who possess inexhaustible energies? From Trivandrum comes the news that Prof. R. Srinivasan delivered a scouting lecture and that "the boys sat round him spell bound as the Greeks would have done round Orpheus." So we have a new Orpheus also in addition to budding Vakils with inexhaustible energies.

In Germany people are busy with strikes and counterstrikes and we read recently about the battle of Berlin. The West also is very busy. So the whole world is very busy excepting poor me! What shall I do?

I have been reading about the text-book scandal recently. A question has been troubling my mind often and I state here so that my friends may help me to solve it. Are the students made for the text books or are the text books made for the students?

In the Madras Mail dated 17th March 1919 there is a story about cinema thrills. A man bargained for a certain number of cinema thrills and found that he actually experienced one thrill less than the number bargained for. So he went to Court. The modern man is constantly going from one place of sensation to another. The theatre, the cinema, the orator's platform, the music hall, the billiard saloon, the gaming table, the restaurant, the court, the legislative assembly, the municipal council hall, the editorial room, are among his favourite spots. Happy modernity!!!

In Secunderabad Deccan a man married a widow. A pleader Brahmo Samajist was the priest. Mr. and Mrs. Seshagiri Row gave away the bride. This is another aspect of happy modernity. How happy we are to live in these happy times!!!

SCRUTATOR.