

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—II.

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

Beneath thy spreading boughs in radiant youth  
Incarnate God with smiling lotus face  
And eyes alit with sweet compassionate grace  
Site with expectant gaze directed south  
And eager yearning heart aglow with ruth.  
He hopes that through the swift-revolving days  
The deathward-speeding souls in worldly ways  
Immersed may northwards turn and seek the Truth.  
The aged sages sit with questioning eyes  
Around and pray to him with hearts  
Elate to lead them from the inner night.  
His silence shows them joys of paradise;  
Forgotten are the oft-played worldly parts;  
Their doubt's deep gloom is lost in heavenly light.



## *The Hindu Message*

THURSDAY EVENING 3, APR., 1919.

### Three Notable Speeches.

At a time when the country is disgusted with the farce enacted in the Imperial Legislative Council, when the fundamental rights of citizenship are authorised to be violated under the guise of punishing undefined anarchical and revolutionary crimes, when the people are smarting under the callous treatment to which their chosen representatives have been subjected in the Council, when the most emphatic and unanimous protests of the whole of India as expressed in the Press and the Platform and the Council Chamber counted for nothing in the passing into law of the "most objectionable, the most indefensible and the most anti-British" Bill, when the leaders of the country with full responsibility and after mature consideration are actively advocating different methods of exhibiting the resentment of the country at the stolid indifference of the Government to the united voice of the people, when 'continuous agitation' and 'passive resistance' are the talk of the day everywhere, in short, at a time when confusion and disorder stares us in the face in the political horizon of the land, it is certainly very refreshing to come across even the telegraphic summary of the three notable speeches made in London by His Highness the Maharaja of Bikanir, Lord Sinha and Mr. Montagu.

At the very outset we should be very grateful to Reuter for his having considered these speeches important

enough to be cabled to India. The occasion was an entertainment to Lord Sinha at the Savoy Hotel, at which His Highness the Maharaja of Bikanir presided. Ostensibly a social function, it was in reality turned into a political function of the first magnitude by the speeches made therein. It was a very happy idea to have utilised the occasion to reiterate the intentions of the responsible British Ministers with regard to the reforms especially when there is a feeling abroad in India that we are about to witness a drastic whittling down of even the Montagu-Chelmsford scheme, a feeling by no means unfounded when we take into consideration the activities of the forces of reaction. His Highness the Maharaja of Bikanir spoke truly when he said that "there had been a few insinuations and misrepresentations by those who posing as experts on India had been assiduously carrying on an anti-Reform and anti-Indian campaign." His Highness fittingly and mercilessly exposed the Indo-British Association in its true colours when he said: "The Association freely resorted to personal abuse. Indians including Lord Sinha had been indiscriminately branded as agitators and India was represented as seething with crime. The policies of Lords Morley, Crew, Mr. Chamberlain, Mr. Montagu, Lords Minto, Hardinge and Chelmsford had been criticised most unjustly. The Association had even declared that Mr. Montagu and Lord Chelmsford were out to weaken the British authority in India and were courting grave political disaster. They had deliberately suppressed the fact that the Indian leaders fully recognised and had repeatedly stated that their ideal of self-government could only be rea-



lised by India remaining an integral part of the British Empire." This emphatic denunciation, coming as it does from one who holds the unique position of His Highness as the trusted of both the Government and the people, ought to teach a lesson to "that unholy cabal of crushed bureaucrats and selfish exploiters" to turn over a new leaf and to desist from vile abuse and deliberate suppression of misrepresentation of facts. His Highness could not put it in more outspoken and emphatic language than when he said that "the mendacity and unfairness of the Association's campaign was never more conspicuous than in the eagerness with which it had made capital out of the Rowlatt Report." After voicing the almost universal sentiment that if the outrages dealt with in the said Report were lamentable and serious they were but related to the nefarious activities of an infinitely small number out of a loyal Indian population of 315 millions. His Highness, with a personal knowledge born of close acquaintance, unhesitatingly repudiated the absurd allegation spread by prejudiced people, that the Indian army would resent Lord Sinha's peerage. He testified to the troops in Paris lustily cheering Lord Sinha during his visit. His Highness clearly stated that India welcomed Lord Sinha's appointment as the clearly emphasised determination of His Majesty's Government to carry out without unnecessary delay a substantial measure of constitutional reform. His Highness indignantly and authoritatively denied the persistent and false rumours published in the British Press that the Indian Princes were hostile to the new regime of Responsible Government to

be inaugurated under the Montagu-Chelmsford scheme. "Their only concern" said His Highness "was to see such measures adopted as would further popularise, strengthen and preserve the ties binding England and India together." In conclusion His Highness truly observed that "the decisions regarding the reforms must irrevocably affect for good or ill India's future political progress." By such vigorous outspokenness and manly stand the Maharaja has done a great service to the whole of India and has thereby won a laurel for himself as the eloquent champion of the rights of the helpless millions of India.

While the Maharaja of Bikanir gave the quietus to Lord Sydenham and his Indo-British Association, Mr. Montagu, who came all the way from Paris specially to attend this dinner, took upon himself the task of speaking some plain words to the other great element of opposition to the Indian Reforms, *viz*, the I.C.S. He told them candidly that "if they were to tell the Civil Service that their position would be the same in the future as in the past, the announcement of the 20th August 1917 would become meaningless... The announcement of the 20th August 1917 meant nothing unless it meant that the political destinies of India were to be gradually reposed in the people of India and gradually taken from those who had gloriously shaped India as we knew it today (Loud Cheers). He did not believe there was any civil servant who thought that the appointed destiny of India could be delayed or altered in the interest of the service." As regards Communal Representation Mr. Montagu said: "If communal electorates were the only means to secure representative

Legislative Councils, provided that they were designed to give the representatives demanded by the necessity of the cases then there must be communal representation, but if such electorates were advocated simply, as he feared they were sometimes advocated, because they were still believers in the old theory that if you split a country up you could govern it more easily, then such communal representation was to be rejected." According to Mr. Montagu the reforms should be designed to give Indians the right to become leaders on the road of their appointed destiny. He expressed pride in being associated with Lord Sinha in the single purpose of benefitting India. In conclusion he was confident that the result of the further labour of Britons in India in association with Indians would be a peaceful and prosperous land in which Indians would walk conscious that they were to control its destinies.

Coming now to the speech of the guest of the evening, Lord Sinha, he solemnly protested against the idea that educated Indians were unfriendly to British rule. The Under-Secretary of State said: "If by British rule was meant autocracy and domination under the name of efficiency the educated Indians opposed it. They would be unworthy of their education if they did not." He lifted the veil and stated that there was complete unanimity regarding the wisdom and necessity of the policy declared on the 20th August 1917. He was confident that a generous scheme of reforms would be passed by the British Parliament and that the pre-occupations of peace and the necessity for fully considering the reports of the Committees would not cause any great delay.

Speaking under a strong sense of duty to the King-Emperor and the Empire, the Under-Secretary of State sounded a solemn warning that if the counsels of the opponents of the Reforms were followed, a feeling of bitter disappointment and grievous wrong would be dominant throughout India. Truly did he observe that "nobody could gauge the full force of that dissatisfaction, but obviously in comparison with it the recent unrest would seem small." These are bold words uttered with the full sense of responsibility and out of an eager desire to do his duty to his sovereign and his country. He seems to have felt the necessity for speaking quite plainly. He exhorted his countryman also not to lose trust in England and told them that a large part of the Montagu-Chelmsford scheme was already accepted by all shades of opinion namely, first, close connection between Indian States and British India; secondly, the necessity for as complete decentralisation as possible between the Secretary of State, the Government of India and the provincial Governments; thirdly, the necessity for complete freedom in local self-government; fourthly, much larger infusion of Indians, in the superior services, civil and military; fifthly, full industrial development; sixthly, the broadening of the franchise of Legislative Councils; and seventhly, the transfer of so much control as was consistent with the interests of law and order from the bureaucracy to the representatives of the people. The controversy, he said, centred principally round the extent of such control and the method of transfer. He trusted that when there was so much agreement a satisfactory solution would be found. Certainly if



would be and especially with Lord Sinha and Mr. Montagu to champion on cause. Lord Sinha spoke the bare truth when he said: "If the British Government would only sieze the occasion to shape the Reforms on *generous and bold lines at the earliest possible opportunity*, they would confirm the solidarity of the Empire by strengthening the most enduring ties between England and India—those of mutual trust and helpfulness." The Italics are ours. The 'if' in this sentence is a big one but we are sure we may safely trust to Lord Sinha and Mr. Montagu to its being an accomplished fact.

All these outspoken speeches clearly exhibit honesty of purpose and sincerity of aim and their importance could be easily gauged by the considerable flutter and uneasiness they have caused in the dovecot of our Anglo-Indian contemporaries and their following. They cheer our hearts at a time when we are considerably depressed in mind. If these reforms are shaped with a magnanimous breadth of vision as we may trust Lord Sinha and Mr. Montagu to do, and granted to us with a nobility and generosity characteristic of the traditions of that palladium of liberty, the British Parliament, the mother of all freedom-loving institutions, we may, by the grace of God, eagerly look forward to a future of peace and prosperity to our motherland. India will then surely progress by leaps and

bounds and will ere long become a power to be reckoned with as a worthy partner of the British Empire.

### The Higher Life.

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

(Continued.)

So long as ideas and conceptions such as are implied in the phrase,—“My country, right or wrong,”—form the guiding impulse in determining the policy of nations, we cannot entertain the hope that the malignant example of the Germans will cease to have imitators. Since the commencement of the Modern Age, we have had in Europe a number of hegemonies one after another. The Franco-Prussian War 1870-71 only placed Germany on a pedestal of supremacy which had previously been occupied by Spain, Austria, France, and Russia. Every one of these last-mentioned states had previously become an “enemy of England” by reason of the fact that it had established, consciously or otherwise, a temporary hegemony over the rest of continental Europe. England has always been vitally interested in maintaining the balance of power in Europe and so has always helped the attempt to overthrow every aspirant for the supreme control and direction of European affairs. Hence we may conclude that, so long as the ethical and spiritual conceptions remain the same as hitherto,—so long as the aspiration after a universal state remains a main motive of state-action,—so long as it remains true that, to use the words of Dr. Royce of Harvard University, “the corporate entities of many communities tend to organise that still very incomplete community

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which, if it ever comes into existence, will be the world-state,"—we cannot avoid the conflicts which have hitherto prevailed in the West.

An English writer only recently dead speaks guardedly of "the destiny of Imperial Britain" as "the achievement of the ages, the greatest birth of time,"—of "that response which by this war (*i. e.*, the South African war with the Boer States) we at last send ringing down the ages, God for Britain, Justice and Freedom of the World." Bernhardt, disregarding the polished and temperate language of the politic English man, speaks with the grim brutality and the barbaric directness of the Hun regarding the destiny of his own "Imperial" race as follows:—"For us there are two alternatives, and there is no third,—World-Dominion or Ruin." Time has now settled Bernhardt's offer to humanity.

Does the "higher life" mean only the sharing of a human being or citizen of a state in the work of organising for a future "World-Dominion"? India has taken what part she can in sharing with the rest of the British Empire the glories, hazards, and hardships of the present or recent World-war. But we may be quite certain that the mercantile and peace-loving Anglo-Saxon will never enter upon a task like what has stirred the barbaric ambition of the Modern Germans, and, therefore, that our Martial castes or trained soldiers in India will not be called upon to share in ambitions or labours which are unsuited to the genius of our Indian civilisation and its place in the order and evolution of humanity.

Between the Indian conception of the higher life and that of the West there is all the difference amounting to

polar opposition which exists between the subordination of matter to spirit, and that of spirit to matter even to the extent of stifling the former. Modern Western civilisation rejects the *Adhyatma-Vidya* or the Indian Science of the spirit, and bases its ideals of life purely and wholly on the truths and revelations of the science of matter. Even where Modern thinkers speak of the inner life of the spirit as the higher ideal, we find that they can hardly give a clear account of what they have in view. Let us take Green who has been called the founder of "the dominant school of moralists" in England and "the philosopher who has done more than any English writer since Butler to create an interest in the study of the ethical life." He maintains that there is a knowing subject or human intelligence which is identical with itself through all the changes of which it is aware and that it is "something which is both other than the manifold things themselves, does not blend with *i. e.*, distinguishes itself from them, and which further combines them without effacing their severalty." There is also, according to Green, a spiritual principle in nature which is "neither in time nor in space, immaterial and immoveable, eternally one with itself, the principle necessary to the possibility of the world of phenomena." Green also identifies the unifying principle of self-consciousness with the absolute spirit, the single eternal consciousness, to which nature in its completeness exists. He holds that the latter is also operative in us to produce our growing knowledge and therefore like our own self-consciousness, though more comprehensive in its outlook. According to Green, "the relation of events to



each other in time implies their equal presence to a subject which is not in time." This is also true in regard to the relation of objects in space. For, "a series of wants and their sequent impulses cannot give rise to a consciousness of wanted objects":—"the transition from a mere want, to a consciousness of a wanted object; the impulse to satisfy the want, to an effort for realisation of the idea of the wanted object; the presence of a want, to a subject which distinguishes itself from it and is constant throughout successive stages of the want." Green offers no proof whatever of the truth of these propositions,—no reasons to establish that the individual consciousness or the individual is eternal, *i. e.*, an ultimate or underived reality not the result of a development. Nor has he given any proof of the spiritual principle in man and in nature with God or the absolute self. There is also no proof given to show that the conscious self remains the same permanent element amidst the changes constituting the progress of the organic psychical life. We may with equal reason assume, on the basis of mere experience, that the individual or his consciousness of self-identity is subject to quantitative and qualitative changes as he passes from the cradle to the grave. Also, we may base the distinction between the individual self and its experiences on the fact that the former is *relatively* unchanging when the fairly long period constituting one distinct stage of transition is taken into account. Moreover, Green gives no proof for the identity of the self in man and in nature or for its identity with the absolute self out of all relation to either man or nature. Such elements as are *qualitatively* identical in them may be ascribed to the well-

known laws of association or assimilation laid down by psychologists. Or Green's eternal self may be viewed as a mere abstraction, when we consider that the changing self-consciousness of the individual man may be largely due to the genetic processes and influences which stand related to the lives of ancestors, near or remote. Moreover, what has an eternal self (of the kind spoken of) to do with our efforts and aspirations after ethical ideals and the recognition of our duties in life? If the self is already eternal and fully realised, why is our ethical aspiration or performance of life's duties needed for its discovery or realisation? Green's Eternal, or Absolute, self has, therefore, as little practical importance for our daily life and ethical growth as the Pure Reason or the Thing-in-itself of Kant. Lastly, is there a spiritual life, apart from ethical or social or state life, which is to lead to the realisation of the eternal or absolute self, and if so what is its nature and value?

(To be continued.)

## The Dreams of the Soul.

(BY AN INDIAN DREAMER).

### VII

I linger at the base of the temple—crowned hill and look at the radiant and peaceful shrine on its top with God's own sun shining upon it in golden splendour.

Where is its pure and peaceful sweetness and holiness and where is my impure and distracted bitterness and sinfulness of spirit?

How can I hope to lift even my thoughts to that sun-kissed height of splendour? Can I with the dust of earthiness on my feet ever hope to go up over the hill to that dizzy height?

I take heart however whenever I see that golden girdle of a winding pathway go

round and round the hill gently ascending to the top where shines the sunlit temple.

O sweet and happy pathway that unites earth and heaven, that kisset His lotus feet while dowering with thy touch of blessing those who go to thee for help and uplift?

I travel a thousand times in thought up and down the path of grace. When shall I go along it and reach the shrine of God and live in the light of Eternal Bliss?

### VIII

I stood below the shrine-crowned hill and saw the two paths to the top lit up by lighted camphor-pieces placed by devotees and pilgrims on every step in each of those radiant paths.

The rows of lights so lit up by the hands of devotion shone like a garland of flowers of flame placed round the neck of the Eternal Light.

In joy and exaltation of spirit I went up each of the pathways one after the other and feasted my eyes with the holy splendours of that illumination.

As I stood on the top I saw the lighted bazaars and the lighted streets shine in eye-enchanting beauty like a garland of human love around the holy hill of devotion.

O love divine and love human, what a wondrous kinship of joy's illumination unites your glories! My heart is full of the rapture of thanksgiving and rejoices in the twin manifestations of the sweetness of His Grace.

### Notes and Comments.

His Highness The Maharaja of Bhavnagar must be congratulated on his having issued a resolution prohibiting liquor traffic in his State. On the ensuing birthday of His Highness a scheme will be brought into force under which a very large number of liquor shops in his State would be immediately abolished. Provision is also made for eventual extinction of all liquor trade within a stated period. Certainly no ruler can offer to his people a better and more useful birthday gift. This is undoubtedly a step in the right direction taken by His Highness for the amelioration

of the condition of his subjects and we earnestly commend it to the notice of our British Rulers for adoption.

The Indian Arms Act Rules have been amended and for one thing the country is very thankful to the Government of India, since the new rules have expressly abolished the invidious racial distinctions that have been so long in existence. In 1915 Lord Chelmsford said at a meeting of the Imperial Legislative Council: "This much, I can say that we, as the Government of India, will not accept any solution on this question which continues to base exemptions on racial distinctions." His Lordship has kept his word and the racial bar has once for all been abolished. This will certainly go far to remove what was rightly felt to be an indignity on the self-respect of Indians. Irrespective of race or creed, certain named sections are to enjoy exemption and all others should take out licenses on payment of certain fees. In the case of persons holding titles or certificates conferred by Government and Commissions in the Army or Navy, of persons who have been or are members of the Legislative Councils, and of persons paying not less than Rs. 1000 per annum of land revenue or Rs. 250 in Roads and Public Works cesses, or income tax on an income of Rs. 3000 and more licenses will ordinarily be issued on application without enquiry. The provincial Governments are empowered to prescribe the necessary qualifications, if any, apart from those cited in the communique. It is also pleasing to note that special instructions will be issued to afford facilities to agriculturists to obtain licenses for the protection of crops or cattle and to secure that they are not withheld without any good cause. The most gratifying feature in the rules is that for the purposes of enquiry preliminary to the issue of licences, other agencies will, where possible, be employed in addition to or in substitution of, the police.

It is most revolting to read the following telegram in the Australian papers lately received. It is shameful to note the degrading depths to which Russia has fallen. The boasted Western Civilisation



that could permit of this most horrible proclamation stinks in our nostrils.

An astounding Bolshevik marriage proclamation has been posted in East Russia and will be carried out at Ekaterinburg. It states that in compliance with the decision of the Kronstadt Soviet, the private possession of women is abolished. Social inequalities and legitimate marriage in the past have served as instruments whereby all the most beautiful women have become the property of the bourgeoisie and the proper continuation of the human race has been prevented. Accordingly after the 1st March the right to possess women between ages of 17 and 32 will be abolished and they will be proclaimed the property of the whole nation. The decree does not affect women having five children. The former owners of wives may retain certain rights in connection with their wives, but if the husbands resist the decree they will forfeit these rights.

The distribution and management of women has been transferred to the Anarchist Club. Three days after the decree is published all women will be obliged to present themselves at the club. Any citizen noticing a woman not submitting herself must give the Anarchist Club her name.

The next clause of the decree sets forth the rights of citizens in connection with women. Every man wishing to possess a share in the public property must have a certificate that he belongs to a working class family.

Other male members of the community can obtain an equal right in the "property" by paying £ 10 monthly into a public fund. All women proclaimed national property will receive £ 23 monthly and those becoming pregnant will be released from their duties for four months. The children are to be educated at the cost of the public. In the case of the birth of twins the mother will receive £ 20. All men and women are obliged carefully to watch their health, and those spreading disease will be severely punished. Any persons refusing to support this decree will be proclaimed enemies of the people.

We would not have soiled our pages by printing this most abominable and loathsome Proclamation but to show the horrors that are being committed by the Bolsheviks.

\* \*

It grieves us very much to read of the serious riots at Delhi on the Satyagraha day. What we feared at the outset viz., that people would not understand Satyagraha aright and would readily go out of passivity has been clearly demonstrated by what is reported to have taken place at Delhi. Satyagraha is a most solemn religious vow capable of producing immense spiritual force which would help the observer to the end in upholding the truth. When it was proposed to use it as a purely political weapon we had our own doubts as to whether every one indiscriminately would be able to

clearly grasp the highly religious and essentially spiritual nature of the vow. Every one is not a Gandhi. When it is handled by people who have not properly understood it, the result is most deplorable as we see in the Delhi riots. To force tradesmen to close their shops, to compel trams, cycles and carriages on the roads to stop and to pull out its occupants, to throw brickbats and to snatch rifles from the infantry, all these are quite outside of the Satyagraha vow, nay, they are quite opposed to it. This kind of the exercise of physical violence is what Mr. Gandhi himself has repeatedly warned his followers to guard against and it is a great pity that on the very first opportunity that occurred itself for an exhibition of the true spirit of Satyagraha, people should have resorted to violence and consequent bloodshed. We trust that it will stop at this and that this will be an object lesson to avoid violence and physical force in other places in future and to confine the divine vow strictly within its spiritual limits.

## 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.)

एषा तेऽभिहिता सांख्ये बुद्धियोगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

This has been declared to you, the knowledge in respect of the realisation of the Eternal Truth. Now hear the knowledge of the means of such realisation—by means of the attainment of which knowledge you shall be freed from the bondage in the form of actions.

NOTES :

1. The Lord, after various appeals to Arjuna pointing out the un wisdom of his resolve, returns to and concludes the portion of the discourse giving him the

deepest truths of life viz *Jnana-yoga*. Henceforth the Lord leads from *Jnana-yoga* to the means viz., *Karma yoga* which is going to be the main theme up to the end of the VIth Adhyaya.

2. The view of some persons that the words *Samkhya* and *Yoga* here refer to the systems of philosophy going by that name is wrong and is against our traditional interpretation.

3. *Karma yoga* purifies the mind and fits us for *bhakti* and *jnana* through the grace of God. It removes *karma bandha* viz. the embodiments of *samsara* due to actions born of motive and impelled by desire. If therefore we do our *dharma* unattached and dedicating its fruits to the Lord, *karma* has no power of generating bondage. The *Isavasyopanishad* says :

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।

तेन त्यक्तेन मुंजैथाः मायुः कस्य स्विक्रान् ॥

कुर्वन्नेवेह कर्माणि जिर्जिविषच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

4. This does not mean that *Jnana yoga* will not remove *karma bandha*. The Lord says in the *Gita jñānāgri*: सर्वकर्माणि भस्मसात्कुरुते ऽर्जुन । The *Sruti* says: तपसैवात्मपदं विदित्वा न लियते कर्मणा पापकेन । But the impure mind immersed in worldliness cannot at once rise to this height. *Nishkama Karma yoga* will effectively and easily purify it. वर्मेण पापमपनुदति । I am quite unable to understand the angry attitude of some modern commentators in regard to *Madhusoodana's* beautiful exposition on this point.

5. The Lord does not mean any reflection on *Arjuna* as unfit for *jñāna yoga*. Many persons seem to forget in this connection that the Lord gave the complete *Sastra* to the world making the teaching to *Arjuna* an occasion.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्मोक्ता दुग्धं गीतामृतं महत् ॥

6. According to *Sri Ramanuja* the matter is even simpler. According to him *jñāna yoga* is the knowledge of the true nature of the *jiva*. It and *Karma yoga* are both elements in *Bhakti yoga*

which leads us to God. Hence he defines *yoga* here thus :

आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः स इह योगशब्देन उच्यते ।

7. *Sri Madhwa* refers to *Vyasasmṛiti* which defines सांख्य thus : शुद्धात्मतत्त्वविज्ञानं सांख्यमित्यभिधीयते । He refers to *Bhagavata* about *yoga* : दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयः प्रसिद्धये ।

नेहाभिकमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

In this *Karma yoga* there is no loss of effort begun but uncompleted nor is there disaster from non-completion. Even the performance of a little of it saves us from the great terror of *samsara*.

#### NOTES:

1. In the case of cultivation or house-building unfinished attempt is wasted. In medical treatment it leads to disasters. *Karma yoga* is unlike these. पार्थ न चेह न मुत्र विनाशस्तस्य विद्यते—the Lord says in Chapter VI.

2. *Karma* leads to फल or fruit and itself dies. *Karma yoga* has no fruit in view and never dies. The *Sruti* says: तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन । Such moral discipline leads to its own self-intensification.

जन्मजन्मान्तराभ्यस्तं दानमध्ययनं तपः ।

तैर्नैवाभ्यासयोगेन तच्चैवाभ्यसते पुनः ॥

Love of God leads to perfect purity.

सर्वपापप्रसक्तोऽपि ध्यायन्निमिषमच्युतम् ।

भूयस्तपस्वी भवति पंक्तिपावनपावनः ॥

3. The *Sruti* says: तद्यथेह कर्मवित्तोलोकः क्षीयते एवमेवासुत्रं पुण्यकृतो लोकः क्षीयते—But this does not apply to *Karma yoga*. A mere meritorious act will lead to certain joys in heaven but the fruit of it will be worked out by enjoyment and will disappear. But this is not the case with *Karma yoga*. It has been said :

तद्यथेहेति या निन्दा सा फलेन तु कर्मणि ।

फलेच्छां तु परित्यज्य कृतं कर्म विशुद्धिकृत् ॥



व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयः।व्यवसायिनाम् ॥ ४१ ॥

The Buddhi or knowledge (in relation to Sankhya and Yoga) abovesaid is steadfast and unchanging. The *buddhis* (mental states) of others who are not steadfast and rooted in truth are manifold and endless.

#### NOTES:

1. Why is this Karma yoga buddhi—mental state rooted in Karma yoga—steadfast and unchanging? Sri Sankara answers प्रमाणजनितत्वात्. The plans of others are conflicting, varied, and manifold because they are not rooted in truth but in desire. Sri Ramanuja well says that Karma yoga is here contrasted with Kamya Karma.

2. It has been well said :

मनो हि द्विविधं प्राक्तं शुद्ध चाशुद्धमेव च ।

अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ॥

3. Sri Madhwa quotes the following beautiful stanza from *Brahma Vairarta*.

बुद्धिनिर्णीततत्त्वानामेकाविष्णुपरायणा ।

बहुशाखा ह्यनन्ताश्च बुद्धयः।व्यवसायिनाम् ॥

4. Madhusoodana says that एका is used to show that Sankhya and Yoga have the same fruit (एकफला)

(To be continued)

### A Message to the young.

(By Prof. K. SUNDARARAMA AIYAR M.A.)

I am well aware that I should not again intrude on the attention of this Annual Meeting of Mannargudi students. It is only the heart of a great man that can instruct or inspire, and that will command attention and respect. But Mr. Rengaswami has insisted again and again on my sending a message to the young people of Mannargudi this year, and he alone is responsible for this communication.

The longer I live the more I realise how the love of truth is losing ground among us more and more. The love of novelty, the desire of fame, the eagerness to pose as a leader or founder of some kind with a large or increasing following, overpowers even those whom fortune has already favoured

beyond their dreams or deserts. New movements and new faiths are appearing ever and anon, and the minds of many around us are getting unbinged by hasty admissions into the ranks of their supporters. This is a characteristic of such ages as the era of the sophists in Greece, the era of the Renaissance in Italy, and the era which immediately preceded, or followed, the appearance of Jesus in Palestine. In India, we seem to be arriving, or even arrived, at such a time. The craving for excitement, novelty, name and fame is apt to seize men in times of transition and unsettlement. Worldly and personal motives are often found to be predominant in the hearts of both leaders and followers of new movements and faiths; but it is easy to wear the cloak of the spirit, especially in a country like India where the Hindus at least have always been ready to give a hearing, or even a trial, to each new messenger of a new Heaven and a new earth. They have more often been duped than not, as we can see from the needless multiplication of sub-sects. But the Veda has reigned supreme in the land; its ancient interpretations according to well-established maxims having a scientific basis and by methods of ratiocination recognised as scientific all over the civilised world have kept the field. But, within the last half-a-century, attempts have become common either to overthrow the authority of the Vedas altogether, or, by ignoring common sense and logic, to render them the laughing stock of the world of scholars, East and West. Such attempts spring up again and again even today. Our Hindu young require to be guarded from giving any encouragement to these attempts to overthrow the eternal oracles of the Vedas by self-styled prophets and patriots, old or young, Indian or foreign, men or women, who may have gained their laurels in walks of life far removed from those which appeal to the ethical and spiritual instincts of men. I beseech all Hindu young men to seek the inspiration of the Vedas, and never to give ear to the voices of those who produce either new and unknown and often spurious authorities on ethical and spiritual matters, or try to discredit the

long-established and common-sense methods of interpreting the ancient Indian authorities. O young men of Mannargudi! Remain ever sternly faithful to the requirements of truth, sanity, common sense and sound tradition.

### "Foreign Travel."

(By P. R. KRISHNASWAMI M.A.)

I read recently a note in the "HINDU MESSAGE" describing the exaggeration people are prone to indulge in when speaking of the benefits they have derived by travelling to, and in, foreign countries. One is reminded of the school-boy song by Keats:

There was a naughty Boy,  
And a naughty Boy was he,  
He ran away to Scotland

The people for to see—

Then he found  
That the ground

Was as hard,

That a yard

Was as long,

That a song

Was as merry,

That a cherry

Was as red—

That lead

Was as weighty,

That fourscore

Was as eighty,

That a door

Was as wooden

As in England—

So he stood in his shoes

And he wonder'd,

He wonder'd,

He stood in his shoes

And he wonder'd.

Travel has its own good, but has its limitations also like many another good thing of the world. Travel may extend one's knowledge but is not essential for it; or rather, knowledge that can be acquired without travel is so much greater than knowledge which can be acquired only by travelling. Let us consider an analogy from pedagogy. In the education of children the use of concrete objects or

pictures in the teaching of most subjects is considered useful, but it is also recognised that after a certain degree of intellectual development has been reached, dependence on concrete objects is a serious handicap to mental absorption of knowledge.

It is quite possible to study the history of England and the literature of England, and obtain mastery over them, without ever seeing England. But visiting England in this connection will amount to the same benefit as that conferred by seeing a songster in addition to being able to hear his or her voice.

There are certain indisputable benefits conferred by travel. The sight of an extraordinary landscape, the enjoyment of an exceptionally healthy and bracing climate, the knowledge of some special educational or industrial, laboratory, or apparatus may belong only to certain regions on earth. But quite apart from all this, a certain liberalising effect or broadening of the mental vision is associated with foreign travel. By coming in contact with a diversity of peoples, many people lose their ordinary prejudices, cultivate a cosmopolitan sense which extends not only to sympathising with various other peoples but also to cultivating a purely scientific method of reasoning and living. At the same time it must be remembered that the possibility of cultivating a thoroughly cosmopolitan sense and a scientific attitude of reasoning and living is not denied to the imaginative persons of the world who have however not had the benefit of wide travelling.

As a recreation, it cannot be denied that travel is very attractive. The sense of curiosity is continually gratified and there is both a mental and physical exhilaration.

In this country there are certain obvious prejudices against foreign travel. It is too late in the day to mention the elementary disability of losing caste. Many of the acknowledged religious leaders have given their verdict in favour of permitting and countenancing foreign travel. But there is another prejudice aroused generally against people who have returned from foreign countries, by their contraction of outlandish habits, designated by zealots as "denationalised." In some instances this



outlandishness may extend to moral recklessness and it was a similar phenomenon in England which Ascham attacked, when he said that an Italianate Englishman was a devil incarnate.

It is always pathetic to come across young men who cannot take their place easily in the society to which they belong, after they have returned from foreign countries. These young men put on unwarranted airs towards people who have not travelled like themselves, but are perhaps superior to them in many instances in their mental and moral calibre. Such young men gradually realise their folly when they have been disowned both by the foreigners and the natives of the country.

At the annual meeting of the Indian officers' Association sometime ago, the local Indian member of the Executive Council said that the bestowing of scholarships on young men to go to England for education would no more be so important as before in view of the larger recruitment to be thrown open to the products of indigenous education.

## Varnasrama, Theosophy, and Politics.

(BY W. DORAISWAMI AIYAR.)

Of late the Hindu Theosophists who have turned their activity into political fields manifest a tendency to underrate if not to undermine Varnasrama Dharma and accuse it as antiquated and undemocratic and point at it as the chief cause of the Anti-Brahmin crusade. But some non-theosophical people attribute the same (not unreasonably) to the personal enmity incurred between the two opposing chiefs re the Avatar Cult in the Law Courts. Whatever that may be the views and opinions of the pre-political Hindu Theosophists towards Varnasrama Dharma were entirely favourable and convincing. Again it is my sincere view that the fact that influential Hindu Theosophists have now taken intense interest in worldly affairs (leaving "Mahatmas" alone) is well and good politically. So also I think there is a good many Varnasramites who are nationalists in the truest sense of the term and who sympathise with and work for the present political aspirations of the country.

The unfortunate thing about all this is the popular misconception of confusing Religion with Politics. Justice Telang once read an able, long, and convincing essay to the effect the social reform need not precede political reform and indeed the History of England herself taught us that political powers paved the way for social betterment since the problem of politics such as education, sanitation, trade and industry, are common to all classes and beyond controversy. Indeed even in India the Social Conference only followed the National Congress and not otherwise. As it is impossible to have one Religion or one Raj for the whole world, so the best thing that we ought to do in our country is to live and *let live*. The italicised duty must not conveniently be forgotten by those at the bottom. Of course our ultimate ideal, perhaps spiritual, must be to create a common level for all but it must not be in the bottom or in the middle but on the top and so to do this we must build up slowly by the Gokhale's process of Education and not pull down hastily like Patel or Sastri. If you run down heredity and Varnasrama in India the same applies to the King and Lords of England too. I think the genius of both these countries is suited only to the limited monarchy system which is indeed the happy medium between anarchy-kindling Autocracy and the so-called Democracy which was ridiculed by Kingsley as mere Arithmoeracy. That the Western Christian Democracy is not a panacea for all evils, social or political, can be very well seen from the problem of the Ethiopian Depressed Classes in the greatest Republic of the New World. Christianity does not believe in our Karma or reincarnation doctrine even though advocated by some of their best scientists and hence this simultaneous mad rush of all for seizing worldly power, the new name of which is Bolshevism.

As regards indiscriminate inter-dining I think eating is not the only promoter of social feeling. The only real socialising agency is *intellectual intercourse*. This eating business socially and in company so-called, without caring for scruples of cleanliness or comfort or privacy is rather of the lower kingdom which is gregarious and gluttonous. Now as regards intermarriage it is highly unengenic and debasing. Indeed blood is thicker than water or even liquor for that matter, and

only the living human flesh is very much more valuable than the dead animal flesh! That is why we oppose Basu-Patel's Bills of promiscuous unions. No doubt social evils are everywhere present, be it East or West, and so shall we not be hasty to get rid of them only to get worse ones instead. We have the young widow and the illiterate woman, they have their old maids and divorce court troubles. We have the dancing girl question here and there they have their white slave traffic. As regards woman's liberty we have not, fortunately erred on either extreme and that is why we are not confronted by the Muslim Pardanashin lady or the Western suffrage of the woman. But the West have certainly copied some of our best social customs and institutions such as Temperance and Anti-tobacco Reforms, Vegetarian movement, Humanitarian League and Crematory societies though we are aping their vices and introducing promiscuous marriage bills when they themselves advocate in due earnest endogamic principles in their eugenic societies. Here we have our depressed classes and there they have their Nihilistic socialism ultimately leading to labour-capital duel. Here birth and caste decide the social status in a vertical way but there wealth and class distributions do the same in a horizontal way. And so each nation has its own peculiar social ills which must be cured gradually, not certainly by imitation or grafting but only by internal self-consciousness and wise reformation as was effected in the times of our revered Acharyas.

Lastly a word about our Chaturvarnya. The original arrangement of four castes is quite rational and workable or possibly by the permutation-combination process we may have  $4 \times 4$  or 16 castes—that is four subdivisions in each of the four castes but that now they have assumed the proportion of four digits—even four thousands—is simply deplorable and intolerable too to a certain extent. There must be a gradual and willing fusion of sub-castes but of course it must only begin from the bottom and work up slowly and imperceptibly without seriously interfering with the existing broad divisions. Speaking in a very general way we have but two castes or *jatis* in the world as observed by that grand old wise lady Auvai—"man and woman physically and naturally and the knowing and the ignorant mentally and

spiritually." But of course even this is denied by the modern feminist fanatic and the bolstered up Bolshevik who both aim at a dead level of human nature misconceiving it for unity. All these strange creeds have become common in this cynical Kaliyuga, which by the way, is 5000 years old but yet only an infant of 14 months comparing its whole duration of 432000 years with a man's age of a century. What more is in store we know not. But our path and duty are clear as day for our Vedanta philosophy is truly democratic and universal even as our holy Himalayas is broad-based with many castes and differences at the bottom but as we ascend on it decreases until it culminates in the monistic glory of Gourishankar which is the highest heaven-reaching peak of the world and which is in mighty majestic solitude far far above the misty clouds of our earthly maya! I say if our nationalism is divorced from our graded Hinduism and non-aggressive Vedanta then woe to our smothered Ind! But I am sure that which lasted for countless centuries in spite of very rude attacks of varied dynasties cannot be crushed in a generation or two. Indeed our Hinduism is as immortal and immutable as our very hoary Himalayas, yet ever young with verdure! Peace be to our *Punya Bhumi*!!

## The Hindu Marriage Bill.

(By C. V. VAIDYA M. A., L. L. B.)

The Hon'ble Mr. V. J. Patel's proposed legislation to validate intercaste marriages among Hindus is too wide as it extends to all marriages that may possibly take place whether Anuloma or Pratiloma between persons of diverse castes. It ought to be borne in mind that these marriages are entirely against the express precepts of the Hindu law, especially Pratiloma marriages, such as the marriage of a Brahmin or a Kshatriya woman with even a Bhil or a Chandala man which Mr. Patel seeks to validate. In my view *this is not only most opposed to the Hindu Sastras but is objectionable on the score of utility also*. I will discuss the religious phase of the question in another lecture. I will try to show here that this Bill will not only not attain the object which Mr. Patel has in view, but will be positively injurious. Introducing the Bill Mr. Patel urged the great hardship



caused to individuals who contract marriages against the present law. Is it not absurd to urge hardship in defence of those who act against Hindu law and who still wish to remain and pose as Hindus? Hardship alone as in the case cited by him will stop marriages performed against Hindu law, if that law is to be maintained. The Hon'ble Mr. Jinnah laid stress on liberty of conscience in supporting the Bill. But that is also absurd. There can be no liberty of conscience in matters of religion, or law. Individual liberty has to be limited by considerations of the benefit of the community. I suppose the real motives which are working at the back of their minds is to remove caste restrictions altogether which in their view and in the view of many are a hindrance to the political progress of the Hindu community. I have the highest respect for this motive and even though Mr. Patel is going against the Hindu religion, he would be entitled to a hearing if indeed by transgressing our sacred precepts we can secure worldly blessings. But this is exactly what is not the case as I proceed to show.

The cause of this wrong notion lies in the most absurd conceptions which people have formed of the origin and nature of caste in India. Some have even gone to the length of believing that these caste restrictions have been introduced by Brahmins to impress and confirm their own importance. Many believe that caste in India is due to clannish tendencies or territorial jealousies or occupational idiosyncrasies. Caste in fact is very imperfectly understood and hence mis-conceptions like the above are met with. The real origin of caste must be sought before we give it up as a useless and troublesome adjunct of the Hindu society.

*Caste exists in India alone in the whole history of the world.* Classes exist everywhere, but caste was developed in this country only. This must therefore be due to the peculiar circumstances of India. The history of this country must be compared with the histories of other countries in order that the origin of caste may be discovered. That origin lies in my view in the coming together in this country of two diametrically opposite races; a phenomenon nowhere witnessed in ancient history; and a parallel to it can be found only in modern history in two countries *viz.*, South Africa and in America. In order to understand the origin

of caste we must study and compare the history and the circumstances of these two countries.

You well know that anthropologists have classified the races of the world into four principal races *viz.*, the white, the yellow, the brown and the black. These races strangely enough occupy principally the four continents of the earth. The white races occupy Europe and a part of Asia. The yellow occupy the north, the centre and the east of Asia. The brown occupy America and the black occupy Africa. These races are distinguished by different physical and mental characteristics and are in different stages of civilisation, the white being in the highest stage and the black in the lowest. The original inhabitants of India are called Dravidians by anthropologists. Sir V. Smith doubts the propriety of the name, but it is a name which the people take from the most forward of their race the Dravidas, who inhabit the south-east coast of India. The Dravidians belong to the black group of races. It is believed that there was a continent stretching from Australia up to Africa in some ancient period. The Dravidians, whatever that may be, are properly classed among the black races. They are dark in complexion; have short broad noses; are very low in civilisation, some being even cannibals, and most being in the savage state, *i. e.*, of hunters living in jungles. And they extended into India from the south towards the north.

(To be continued.)

## Olla Podrida.

In *New India* the first exhibit hanging on the line on 17th March 1919 is a comment on what "our Poet Laureate" said. It seems that Tagore wrote a letter to G. S. A. saying that the latter had made arrangements for his lectures very well. The comment is: "It is pleasant to see that the much-despised Theosophists are so useful when work is wanted.....They certainly return good for evil." What a wonderful comment. So G. S. A. worked as a Theosophist when making arrangements for Tagore's lectures. I suppose that he works as a Theosophist when he arranges the National Education week dramatic entertainments. So Tagore's letter has earned the Theosophists a certifi

cate. May we ask a question? Who has given the certificate? Is he a Theosophist?

\* \*

Meantime the N. E. week (weak, is it?) is giving its *might* (mite, is it?) Every day in the week is crowned by a dramatic performance. Why is the affair so very theatrical? This also is returning good for evil, I suppose.

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Mr. Manjeri Rama Iyer is hammering away at Varuashrama Dharma at Calicut under the pretext of conducting a pollution case. What is a pollution case? Who has polluted the case? Mr. Rama Iyer has been abusing Dharma to his heart's content. I suppose that this also is an instance of returning good for evil.

\* \*

Punch and Judy shows are very much in evidence everywhere. People resign and withdraw resignations in a trice. The persons hugging each other in one camp today are seen in opposite trenches tomorrow. The patriot of today is cried down a slanderer the very next day. What is the difference between comment and slander? What I say is comment; what you say is slander.

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The *Madras Mail* pointed out a few days ago a noteworthy development in the life of Indian women. It pointed out that hitherto only English, French, and American ladies hunted big game while to Russia was reserved the honour of forming a Battalion of Death consisting of women. In India on 13-3-19 the Maharani Sahiba of Dhar shot a big tiger. Happy India!

\* \*

Is that all? The ladies are doing much more. They are going to work for National Education and are concerting measures to make the week a success.

\* \*

Even Matadhipathis are getting modernised. The Karavir Peeth Sri Sankaracharya has become the Chairman of a

Reception Committee, Pandit Malavya presiding over the Conference (Sahitya Sammelan Conference).

\* \*

The National Prayer Union is holding examinations in prayer. The examination fee is 4 annas! The examination is to be on 6th April. Examination on prayer!!!

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The Vidwans and Siromanis of Tiruvadi Sanskrit College have received their prizes from Mr. A. J. King I.C.S., on 22nd March. Happy men!

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But the most happy news of all is that the order of *Brahmacharis* has been founded by C. Mahadevan, Secretary of the Order at the Y. M. I. A., George Town, Madras. Boys under 14 are to join it. Mahomedans, Christians, and Parsis are specially welcome. Vide *New India*, 25th March 1919, page 3. C. Mahadevan says with feeling of (self-complacent pride or humility, which is it?): "What Manu could do in His insight can again be done by means of public opinion, at least to a certain extent." Mark the capital H in His. What reverence! This Neo-Manu is going to do one better than the old Manu. He is going to make Mahomedans, Christians, and Parsis true brahmacharis. The *New India* Editor has given the new movement deserved prominence by saying: "Order of Brahmacharis: a new movement." This is of course in the fitness of things.

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O Hindu religion! thou art sunk to this. This is not all. Alida E. De Leeuw winds up her educational notes in *New India*, 25th March 1919, saying that Brahman is all. We are thankful to her for this. Her exposition of Brahman, Mahadevan's Order of Brahmacharis,—everything is Brahman. Be it so.

SCRUTATOR.