

THE

# "HINDU MESSAGE"

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

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

VOL. 3.]

THURSDAY APRIL 10, 1919.

[No. 25.]

The Hindu Message stands for

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

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

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

## A Vision Of India.

THE BANYAN TREE—III.

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

O blessed tree upon whose bright green leaf  
God Vishnu slept in perfect sweet repose  
Upon the milky sea beyond the shores  
Of earthly life where fleeting joy and grief  
Each other chase, each as the other brief!  
How thy green radiance shone with emerald  
glows  
Between the white waves and the sapphire  
rose  
Of His bright frame unveiled to Love's belief  
A radiant peace did o'er the waters brood;  
The gods in breathless rapture prayed  
around;  
His Love was deeper than the outer deep.  
Thy leaf moved with the gently heaving flood  
Awhile the world's pure prayer's sweet  
soundless sound  
Was heard by Him in all-perceiving sleep.



## The Hindu Message

THURSDAY EVENING 10, APL., 1919.

### Lords Pentland and Willingdon.

After ruling over the Madras Presidency as its Governor for the unusually long period of six years and five months, Lord Pentland laid down the reins of office and left the shores of Madras on the 29th ulto. for good. When he first came out as Governor of Madras he came with very good credentials. He was a tried Liberal with long Parliamentary experience. His intimate association with the late Sir Henry Campbell Bannerman was a pledge of his sympathy with democratic ideals. He was the first Cabinet minister to come out as Governor of Madras. Under the circumstances it was but natural that his appointment was hailed by the people as one of very happy augury. Because Lord Pentland was in the Cabinet when the Morley-Minto Reform Scheme was framed it was expected that his Lordship would work it in the spirit in which it was framed *viz.*, for the furtherance of the object of effectively associating the representatives of the people with the Government in matters 'not only of occasional legislation but of actual everyday administration.' Since Lord Pentland was trained under that sturdy liberal Sir Henry Campbell Bannerman who held it as an article of faith that good government is no substitute for Self-government, it was naturally expected that his Lordship, great Parliamentarian as he was, well versed in the rules and

conventions which guide the proceedings of that august body would make all possible effort to work the expanded Legislative Council on Parliamentary lines and train the members in Parliamentary practices. The splendid record of work done by Lord Pentland in connection with secondary education in Scotland raised high expectations in the minds of the people that education would be considerably improved and placed on a sound basis during his Lordship's regime. In short, Lord Pentland came out to Madras at a most momentous period in the history of the country and had very good opportunities to put into practice the sound liberal principles imbibed by him in England and thereby endear himself to the people as no other Governor had done. But we regret to note that his Lordship did not clearly read aright the spirit of the times but unfortunately allowed himself to be misguided by his advisers. In the hands of his Lordship the Council rules became not the instruments of wise guidance but of actual suppression of popular opinion. Important questions were either disallowed or mutilated or answered in an irritatingly laconic or perfunctory manner. Permission to put supplementary questions by members other than the one who put it was refused and members were asked if they were responsible for the accuracy of the statements contained in their questions even when the Government was asked whether a newspaper report was a fact. Several of the Resolutions on matters of public interest and on the revised financial statements brought in by the non-official members were either disallowed on technical grounds or defeated, thanks to the care with

which His Lordship exercised his powers of nomination of non-official members, thereby adding to the voting strength of the Government. His Lordship's interpretations of the Council Rules, his nomination of non-official members of the Council, his full and frequent use of the discretion to disallow interpellations and resolutions, his curtailing of private member's rights, his innumerable wrong rulings, his appointment of Sir Harold Stewart as Vice President of the Council though Sir P. S. Sivaswami Aiyar was his senior, his general attitude towards the non-official members of the Council, his cynical and provocative speech in the course of the discussion on the motion of the Hon. Mr. Siva Rao to increase the number of the Council meetings in a year, his supreme disregard of the interests of the people on the subject of District Board Railways, his obdurate opposition to, and doubt as to the utility of, a public enquiry into the economic condition of the agricultural people in certain specified areas, his unsympathetic attitude towards the institutions known as Village Panchayats, his retention to the end of the punishment of village stocks though his attention was drawn to the iniquitous and degrading nature of such punishments at the very commencement of his regime, his hostility to the indigenous Ayurvedic and Unani systems of medicine, his failure to grapple with the question of compulsory Elementary Education, his repressive campaign against the Indian Press, his utter disregard of the personal rights and liberties of the individual as well as of the opinions of corporate associations and bodies, his hostility to the post-war reforms, all these and many more that

could be named but for the pressure on our space, are the most unhealthy and lamentable features of Lord Pentland's regime. They have tended in no small measure to make his Lordship very unpopular and his administration a failure. The general verdict on Lord Pentland is though in society his Lordship was a very estimable gentleman of the most suave manners, in his capacity as the head of the administration he was so weak-willed as to be thoroughly incapable of initiative—a tool in the hands of the bureaucracy that surrounded him.

We now pass on to our Governor-designate—Lord Willingdon. We welcome him heartily to our shores. For the moment we shall forget his performances as Governor of Bombay. We are sure his Lordship would utilise all his experiences there, for the country's good here. In fact his recent speeches in England made with the full sense of responsibility as the Governor-designate of Madras lead us to reasonably expect a sympathetic and progressive ruler in him. After expressing the earnest hope that in the new Parliament the sense of responsibility towards India would develop and that honourable members would appreciate to the full the fact that political reform of a very serious kind was absolutely necessary in India at the present time, his Lordship said that it should never be forgotten that India had stood staunch and steadfast to the British Empire for long years and never so staunch and steadfast as during the last more than four years of grave peril. "I would trust India" he went on to say "I would treat her generously, I would show her that we believe in her high destiny and look upon her as a sister nation among the

great dominions under the Crown. I would take, risks in legislation for India—a progressive policy must mean taking some risks—and above all things I would give up what has seemed like our policy in the past—the policy of doing as little as we possibly could except as a concession to agitation.” He felt sure the need to show that “we are really willing and anxious to help forward India for India’s good and to get out of the minds of Indians once for all that the country was being regulated for the benefit and advantage of these islands.” In these bold words he has rightly hit the point and if he always bears in mind the maxim ‘India for India’s good’ we may certainly look forward to a very progressive and highly satisfactory period of administration. His advice to young Englishman coming out to India is very wholesome. He said “I would like to urge in the strongest possible fashion on any young Englishman proceeding to India, whether for civilian services, the army or business, that he should always deal with the same courtsey and the same good feeling with the Indian as I am glad to know he treats the Indian when he comes on a visit to our country.” Speaking frankly on the reform question Lord Willingdon said—“We should give the warmest encouragement and support to the Moderate Indian.” Many of these he knew were very anxious to have responsible Government as soon as they could, and in that sense most of them were Home Rulers—as he himself would be if he were in India—but they wished to remain in, and under the guidance of, the British Empire. His Lordship declared that a bed-rock principle of

the reforms must be decentralisation. They must have provincial autonomy as far as it could be, extended both in their administration and in finance. He felt that a Governor should run his province in his own way in regard to local affairs, subject only to an annual audit by the Government of India and the Secretary of State. His own ultimate outlook would be a federation of States in the Indian Empire that were self-governed in local affairs and responsible in imperial matters through the agency of the Government of India to the Secretary of State and above them all an Imperial Council dealing with imperial matters. While speaking of the relation of the great services to India Lord Willingdon said :—“After all they were part of the machine and the real question was that of securing the greatest benefit for the great country of India. It they found that certain alterations had to be made in the machine, alterations affecting the services, they must not allow this to prevent the onward march.” These are all noble views nobly expressed and his concluding sentence *viz* “I would deal generously with India and I believe from the bottom of my heart that if we do this India will repay the British Empire a hundredfold” shows a sincerity of conviction which would go a long way towards creating an atmosphere of mutual trust and confidence which his Lordship advocated at a farewell party in the Indian Social Club in London. Lord Willingdon then said :—“The sooner the Indians arrived at the goal, the better we would be pleased. We should rejoice to see the day when India would be in every way an equal sister of the self-governing Dominions. To that end all suspicion between Indians and English-

men should be put aside and they should go hand in hand working out India's destiny. I am determined in going to Madras, to keep steadily before me the two qualities referred to by me *viz.*, co-operation and trust." With this motto always before him, we are sure his Lordship will ere long make us forget the blunders of the previous regime and lead us on towards the goal of responsible self-government. Once again we heartily welcome his Lordship to our shores and express the hope that his regime would be a steadily progressive one, which we may be always proud of.

### The Higher Life.

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

(Continued.)

We shall now state what the higher life is according to another philosopher—M. Henri Bergson,—the most famous of all now living and the most influential in Europe. This is a world of change,—of constant and universal change. Its reality lies in incessant growth. The present reality or event has grown out of something different from it. Life is a process of creative evolution. Evolution implies a persistence of the past in the present, a duration which links the past with the present. Hence time is the stuff of which life and consciousness are made, and this implies that there is a primitive vital impulse which is the source both of organic evolution and of the conscious life of the individual. Life takes its rise in a humble effort to insinuate itself into the interstices of resisting matter, but has in it the push which overcomes all resistance and is destined to carry it to the highest forms. While progressing by diffe-

rentiation and division into more and more complex forms, it retains in its essence all its positive characteristics. The divergent tendencies acting on each organism are mobility and immobility, torpor and consciousness; through them the one life is developed into a multitude of forms. In the original vital force or impulse we distinguish three elements—modes and tendencies, not things or ends—coinciding with each other. But in its growth they have become dissociated and given rise to three divergent forms of activity,—*viz.*, the unconscious sleep of the vegetable, the instinct of animals, and the intelligence of man. Intelligence and instinct are different tendencies existing together and interpenetrating each other, and giving the individual knowledge subservient to life and enabling it to oppose the matter which resists its progress. Intellectuality is the advancing current in life, materiality the resisting current.

While the advancing current of the intellect is in life a pure duration in time, the resisting current of matter is but an interruption or inversion of it, an opposing movement which thwarts its immediate purpose. Vital activity is a reality making itself in a reality which is unmaking itself. There is no pre-existing plan in evolution, for the vital impulse lies behind us, not in front of us. God is unceasing life and freedom, the unceasing effort to introduce into matter the largest possible amount of life and freedom. Our duration is one with the whole reality of the universe, vast as we conceive it to be,—the universe which lives as a consciousness which endures unceasingly. Philosophy thus forms the scientific conception of the crushing necessity of a closed universe. Hence

spiritual life means the life in which the past is preserved in the future which is being made.

According to Bergson, "the intellect, so skilful in dealing with the inert, is awkward the moment it touches the living. Whether it wants to treat the life of the body or the life of the mind, it proceeds with the rigour, the stiffness, and the brutality of the instrument not designed for such use." The intellect can only clearly comprehend matter of which the leading characteristic is immobility. It is also characterised by "a natural inability to comprehend life." But we are continually confronted with the need for action; while we live the demand for action is unceasing. It is the essence of reasoning to shut us up in the circle of the given, but action breaks the circle. A man who has never seen a person swimming might easily argue himself into the belief that swimming is an impossible thing. If, instead, he throws himself into the water without fear, he may be able, by merely struggling, to hold himself at first and gradually adapt himself to the environment, and so he already in a measure knows to swim and soon becomes an expert. So also, in theory, there is a kind of absurdity in trying to know otherwise than by intelligence. But, "if the risk be partially accepted, action will perhaps cut the knot that reasoning has tied and will not unloose." Intuition is the faculty which realises the incessant and increasing demand for action and drives us to act in one path and in one path only.

The intellect reveals the order existing in our life which, otherwise, would appear to us as a formless chaos, a manifold without order. But we know life without the form or order

given to it by the intellect, for life is the reality. "There is one reality, at least, which we all seize from within and not by simple analysis. It is our own personality, in its flowing through time, our *self* which endures." "The consciousness we have of our own self in its continuous flux introduces to the interior of a reality on the model of which we must represent other realities." We cannot imagine the non-existence of their reality which is life, which we are in truth. For to do so is to imagine our own non-existence. Hence, it is by intuition that we perceive the reality which is life and which is identical with our own life or personality. "An absolute could only be given in an intuition, while everything else falls within the province of analysis. By intuition is meant the kind of intellectual sympathy by which one places one's self within an object in order to coincide with what is unique in it and consequently inexpressible. Analysis, on the contrary, is the operation which reduces the object to elements already known, that is, to elements common both to it and other objects. To analyse, therefore, is to express a thing as a function of something other than itself." Intuition is thus, the faculty which perceives "eternal movement" which is the only reality,—the perpetually flowing, changing, moving life which constitutes the world, external and internal.

Hence, the higher life is the life which is the expression of our personality, not the activity which is determined by the conditions from moment to moment. It is the life in which each activity, though having its ground in an antecedent state, springs from the living source of our own personality and is an expression of our

character which is ourself. The conditions on which truly creative activity depends are not external, but constitute our personality itself. There is a crust of habits, conventions, and traditions formed round our personality, and our *ordinary* life consists of the activity which issues from this crust, and not from the inner core of our *true personality* or distinctive character.

So far Bergson's philosophy, and the conception of the higher life which is its logical outcome.

(To be concluded.)

### Notes and Comments.

The Honourable Mr. M. A. Jinnah has resigned his membership of the Imperial Legislative Council as a protest against the Government having flouted public opinion in passing the Rowlatt Bill into Law. As the letter of resignation gives succinctly the causes of resentment against the action of the Government, we give it here in full :—

"The passing of the Rowlatt Bill by the Government of India and the assent given to it by Your Excellency as Governor-General against the will of the people has severely shaken the trust reposed by them in British justice. Further it has clearly demonstrated the constitution of the Imperial Legislative Council which is a legislature but in name, a machine propelled by a foreign executive. Neither the unanimous opinion of the non-official Indian members nor the entire public opinion and feeling outside has met with the least respect. The Government of India and Your Excellency however have thought it fit to place on the statute book a measure admittedly obnoxious and decidedly coercive at a time of peace, thereby substituting executive for judicial. Besides, by passing this Bill Your Excellency's Government have actively negated every argument they advanced but a year ago when they appealed to India for help at the war conference, and have ruthlessly trampled upon the principles for which Great Britain avowedly fought the war. The fundamental principles of justice have been uprooted and the constitutional rights of the people have been violated at a time when there is no real danger to the state, by an over-pretful and incompetent bureaucracy, which is neither responsible to the people nor in touch with real public opinion, and their sole plea is that the powers when they are assumed will not be abused. I therefore as a protest against the passing of the Bill and the manner in which it was passed, tender my resignation as a member of the Imperial Legislative Council, for I

feel that under the prevailing conditions I can be of no use to my people in the Council nor consistently with one's self-respect is co-operation possible with a Government that shows utter disregard for the opinion of the representatives of the people in the Council chamber and for the feelings and sentiments of the people outside. In my opinion the Government that passes or sanctions such a law in times of peace, forfeits its claim to be called a civilized Government and I still hope that the Secretary of State for India, Mr. Montagu, will advise His Majesty to signify his disallowance to this Black Act.

If this letter which describes the case in a pithy manner had been signed by all the Indian non-official members and presented to the Viceroy immediately after the passing of the unjust Act, it would have certainly created an immense impression on the minds of the authorities both here and in England. Mere tall talk and violent denunciation are rightly construed as simple letting off of steam. Such practical action as the unanimous resignation and refusal to co-operate with the Government till the obnoxious Act is repealed would surely enable the authorities to correctly gauge the situation much better and quicker than any amount of fasts and silent mourning processions and protest meetings. We would have liked the honourable members of the Provincial Councils also and the Indian Judges of the several High Courts had resigned their seats, the former declining to co-operate with a Government which cares so little for the unanimous opinion of the people's representatives and the latter declining to administer this law in the High Courts since it is not Justice which they would have to administer if they follow this law. But such unanimity and such sacrifice of material interests is something more tangible and practical than empty fasts and unavailing protests. If the authorities are to be really convinced of the injustice of their action, the best way to do it will be not by adopting the old exploded methods of protest meetings and petitions and prayers but by manfully adopting the self-respectful methods of refusing to co-operate with the Government in the conduct of the administration in any capacity whatever. If the existing officials thus stand aloof, and if the others help them to stand aloof we are sure the authorities both here and in England would

clearly perceive the mistake of their course and immediately withdraw from the untenable stand which they have taken up. But we are afraid we are in the land Utopia when we speak of these unrealisable things. Even the solitary member of the Imperial Legislative Council who tendered his resignation immediately the Bill was passed, thought it best to withdraw the same under pressure from the Viceroy and friends. Under the circumstances our wish is a long way off.

\* \*

We are glad to learn that the Hon'ble Pandit Madan Mohan Malaviya has also resigned his seat in the Imperial Legislative Council. In the matter of maintaining one's self-respect, one should always be on the alert and we would strongly commend the precept "Better late than never" to those who still hesitate. We are sure that the resignations of Mr. Jinnah and the Panditji will not be a three days' wonder and that no amount of pressure would make them revoke the decision which they had arrived at after mature consideration just as the Government of India did not yield to any pressure in the matter of passing the Rowlatt Bill.

\* \*

It is very gratifying to note that the Satyagraha day passed off quietly almost throughout this Presidency. No violence is reported except in very rare cases and even that not from the Satyagrahis. This is as it should be and augurs well for the future of the movement. As we have been saying all along it is a very powerful spiritual weapon which, if rightly used, is sure to help us in reaching the goal.

\* \*

Mr. C. F. Andrews writing to the Press from Santi-Niketan Bolepur on the Rowlatt Bills observes in the course of his letter :—

"Spying is already a terror and a dread, but it will become armed with fresh powers of evil if these Bills are carried into law. To show by example what I mean—while I was teaching in the College two of my own students whom I trusted were found to be paid Government spies introduced into the College for that very purpose. I had myself experience of catching red-handed a government spy in my own room in the College searching my private papers. He confessed to me that he had been sent to spy

upon by the C.I.D. I could give a large number of such personal experiences and there are many others who could do the same. If the Government of India is prepared deliberately to increase this spying evil and to rely still more upon this weapon it may do so, but it will lose the respect of those who have wished all along to hold it in high esteem."

This is a very serious indictment and we trust the Government, for the sake of its own fair name, would challenge Mr. Andrews to publicly prove his statements. Otherwise it is likely to be construed that the Government shirks enquiry because of the truth of the allegations. In that case the reputation of the Government is at stake.

\* \*

A most welcome piece of news reaches up from the United Provinces. Mr. A. C. Chatterjee has been appointed officiating Chief Secretary to the U. P. Government. This is the first time we believe that an Indian has been appointed to such a post. The Chief Secretaries are supposed to be the keepers of the Government's confidence and we heartily welcome this appointment as the harbinger of a better state of things to come. Trust always begets trust. These erasures of racial distinctions coupled with a generous instalment of reforms would certainly bring us very much nearer to Self-Government.

## 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.)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

This Buddhi (knowledge of Sankhya yoga and Karma yoga) which is of the

nature of steadfastness does not arise in the minds of those who are not of illumined mind and constantly speak flowery words, who rejoice in the Vedic ritualistic texts and say that there is nothing higher, who are full of desire and yearn for heaven (*swarga*), who speak words relating to acts which are the cause of births as the fruit of deeds, whose utterances are full of those manifold karmas (actions) which are the means of attainment of enjoyment and power, who are deeply attached to enjoyment and power, and whose minds are stolen away by the words describing the means of attaining them.

NOTES :

1. The Lord here describes the stream of karma (कर्मप्रवाह) and shows what are the words and actions that keep us circling in the realm of births and deaths and what lead to liberation and realisation.

2. Only that deed is sinless and uplifting and liberating which is the doing of a righteous duty in a disinterested and God-attached spirit and as an offering to God. This is why the killing by a murderer is a sin while the killing by a soldier fighting in a righteous cause is a purifying and uplifting force.

3. Some foolish people have said that the Lord here attacks the Vedas. How can he who is the वेदवैद्य (known only through the Vedas) and the औपनिषदपुरुष (the Oversoul declared in the Upanishads) attack the scriptures. He himself declares later on

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमाप्नोति न सुखं न परां गतिम् ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थिभ्यो ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

(Verses 23 and 24, Chapter XVI).

He condemns not वेदाः (Vedas) but Vedavadas. He merely states here that there is a higher path Karma yoga which is superior as a step to liberation to the doing of meritorious acts leading only to heaven whence the soul must return after the enjoyment of the fruit of the acts is over. Such acts are like golden chains which bind as securely as iron chains though they are brighter and more beautiful.

4. **पुष्पितां वाचं** The Lord refers to flowery words which like blossoms please at first sight and can further be seen from a distance but have no eternal fruits. The higher paths cannot be seen from far and cannot attract us from a distance. We must go near to them and persist in them before they will yield the fulness of their divine sweetness.

5. The texts referred to are those like the following :

“अक्षय्यं इ वै चातुर्मास्ययाजिनः सुकृतं भवति ।”

“अपाम सोमममृता अभूम ।”

“यस्य पर्णमयोजुहूर्भवति न पापं श्लोकं शृणोति ।”

6. On the other hand we have such higher texts as the following :

परीक्ष्य लोकान्कर्मचितान् ब्राह्मणो निर्वेदमायात्रास्य-  
कृतः कृतेन । “तद्यथेह कर्मचितो लोकः क्षीयते एवमेवा-  
सुत पुण्यचितो लोकः क्षीयते ॥”

“उवा ह्येते अहदा यद्गृह्णा

अष्टादशोक्तमवरं ह्येषु कर्म ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढाः

जरासूत्यं तु पुनरेवापियन्ति ॥

7. Thus those who do shastraic good Kamyakarmas but are not Karma-yogins are placed below the latter. But let no one lay the flattering unction to his soul that the worldly men bent on worldly careers can place themselves on a level with them because they are placed on a lower plane than the Karmayogins and Sankhyayogins or that there is no virtue or efficacy in the scriptural rites. The atheists of today will stick at nothing to cry down shastraic karmas but they cannot be allowed to exploit Sri Krishna as their ally.

8. **समाधौ** Sri Madhwa interprets it to mean समाध्यर्थेन According to him it means a peaceful reliance on God. He cites as authority the following Puranic verse.

न तस्य तत्त्वग्रहणाय साक्षाद्वरीयसीरपि वाचस्समासन् ।

स्वप्ने निश्कल्या गृहमेधि सौख्यं न यस्य हेयानुमितं स्वयं  
स्यात् ॥

(To be continued).

## The Dreams of the Soul.

(BY AN INDIAN DREAMER).

### VII

As I sped along in my chariot I saw to my left the dreaming group of hills touched by the shining radiance of the dawn.

Upon my left reposed the dark clouds in the brightening sky.

Soon came into the skies swift arrows of coloured splendour shining all over the eastern skies.

The rims of the clouds were touched with scarlet radiance and quivered with the ascending light.

Soon came the young and puissant sun with his golden diadem shining above the quivering clouds.

A cool and vital breeze moved gently through the surrounding space bringing clarity and coolness to fevered and flushed brows.

My soul rejoiced in the circumambient glory and rapture and felt its divine kinship with the Universe.

## The Aryan Home.

(BY N. K. VENKATESAN, M.A.)

Although several theories have been promulgated by several European Scholars, as regards the original Home of the Aryan people, the one theory that was started and kept up so long by an Indian Scholar, Mr. Tilak, fixing the Arctic Regions as the original Home of the Aryans, has been cut at the root by Mr. N. K. Dutt M.A., in his short but brilliant essay on "*The Arctic Home in the Rig-Veda, an untenable position.*" Mr. Dutt has taken great pains to point out the fallacy of Mr. Tilak's arguments and prove almost conclusively that there are no traces of the long Arctic night, or long Arctic dawns, or the Polar day in the Rig-Veda, as pointed out by Mr. Tilak. It is needless to enter upon the ground covered by Mr. Dutt. Mr. Dutt after carefully considering various points regarding the location of the Aryan Home says that "it is quite clear, that the regions watered by the Indus and the two systems of its tributaries, to the West and to the

East, the Saraswati and its tributaries—the tract of land now covered by the Eastern Afghanistan and the Punjab, and the tract of land South of Ambala, constituted the earliest Home of the earliest Aryan settlers in India, and the main scene of the many-sided activities and the achievements of their life." He calls this the sacred land of seven rivers referred to in the Rig-Veda as the "Saptasindhavah" (सप्तसिन्धवः). Although Mr. Dutt has come to the conclusion that the earliest Home of the Aryans, so far as is known from the Rig-Veda, the earliest extant text available to us, to give us an idea of the most original Aryan people is the tract of land covered by the Indus and its tributaries, yet he is, I am inclined to think, still misled in his conclusion by the theory, that the Aryans were only *settlers* in India and not the original inhabitants of India, a theory, which always faces us as an incubus in attempting to decide the original Home of the Aryan people. If Mr. Dutt is certain that the earliest Home of the Aryans, as is shown in the Rig-Veda, is the valley of the Indus, then why does he still feel difficulty in saying that the Indus valley was the original Home from which all races proceeded, crossing the Indus? That this is the conclusion to which we must be led by a proper study of our Texts, I shall try to point out in this Note.

The main point on which Mr. Dutt depends a great deal is the reference to the Seven Rivers in the Rig-Veda, X 75—5, which is also repeated in the Yajur-Veda Taittiriya Aranyaka X 1. The passage runs thus—

“इमं मे गङ्गे यमुने सरस्वति शुशुदि

स्तोमं सचता पशुभ्या ।

असिक्रियामरुद्धे वितस्तयाऽऽजिकीये

शृणुया सुषोमया” ॥

The commentary of Sayanacharya on this passage in the Rig-Veda is less clear than that in the Taittiriya Aranyaka. The commentary runs thus—

“गङ्गायमुनासरस्वत्यः प्रसिद्धाः । शुशुदीति नयन्त-  
रस्य संबोधनम् । मरुद्धे आर्जकीय इत्यन्ययोरनर्थोऽ-

संशोधनद्वयम् । पश्चिण्याऽसिक्तिया वितस्तया सुषमेयेति  
पदचतुष्टयं तृतीयान्तं नदीचतुष्टयवाचकम् ।”

Here the commentator clearly shows that the seven rivers referred to in the Rig-Veda are Sutudri, Marudvridha, Arjikiya, Parushni, Asikni Vitastha, and Sushomaya, because he prefaces his reference to these seven rivers by saying “गङ्गायमुनासरस्वत्यः प्रसिद्धाः” and so the reference in this Rik must be taken to be to the well-known three rivers Ganga (गङ्गा), Yamuna (यमुना) and Sarasvati (सरस्वती) and the seven rivers mentioned above. Hence we must take the Rik to refer to a system of rivers which extended as far East as the Ganges would take us.

Mr. Dutt makes much of the word Prachi (प्राची), (East), and the five tribes mentioned in the Rig-Veda. East of course means, East of “Saptasindhavah,” and it bears no point in Mr. Dutt’s discussion, because his identification of the Dirishadvati (द्विषद्वती) and (सरस्वती) Sarasvati is not in consonance with our Texts, so far as I can see. Why he should reject Sayanacharya’s interpretation of the five tribes as constituting the four Aryan Varnas and the Nishadhas, is not quite clear. Mr. Dutt says that in the age of the Rig-Veda the institution of caste was totally unknown. In the ninetieth sukta “Purusha sukta,” of the X Mandala of the Rig-Veda, the four castes are clearly mentioned. While he relies on the X Mandala for the Seven Rivers, why should he not rely upon the same Mandala for the knowledge of the four Varnas? In the Hindu Classical Dictionary, which has been recently published, the compiler says that this Sukta is considered to be one of the latest in date, and why so? The same Sukta is repeated in the Taaittiriya Aranyaka III Prasna (प्रश्न); reference to the four Varnas is also found in the Taaittiriya Samhita in the VII Kanda I 1—4. While it is so, there seems to be no reason for dismissing the reference as spurious, or treat the whole passage as interested interpolation. If Sayanacharya’s opinion is absurd, the five tribes, even if they do not refer to the four Varnas and the

Nishadhas, may easily be interpreted to refer to the Pancha Gaudas, who are described as having always resided in Aryavarta, North of the Vindhya Mountains. The distinction between the Pancha Gaudas and the Pancha Dravidas is as old as Manu; and there is no reason for us to grope in the dark to identify the five tribes referred to in the Rig-Veda\*.

If we only take into consideration the description of the country, as is given by Manu, we could easily fit in the Rig Vedic reference to the Seven Rivers with the description of Aryavarta, as we have received in our Texts. Manu in Ch. II Verse 22.

आ समुद्रात् वै पूर्वादासमुद्रात् पश्चिमात् ।

तयोरेवान्तरं गिर्योरायावत् विदुर्बुधाः ॥

makes Aryavarta, the country between the two seas in the West and in the East, and between the two mountains in the North and in the South, the Himalaya and the Vindhya. This tract is so called because it is the permanent Home of the Aryan people

“आया अत्रावतन्ते पुनः पुनरुद्भवन्तात्यायावतः”

This Aryavarta (आर्यावर्त) is divided into three parts: Madhyadesa, Brahmarshidesa and Brahmavarta. Madhyadesa, (Manu Ch. II Verse 21) “is that tract of land which is between Himalaya and Vindhya, and to the East of the place where the Sarasvati flows invisible and to the West of Prayag or Triveni (त्रिवणि) It may be noted here that Triveni is the place where the Ganges, the Jumna and the Sarasvati meet. Even now it is a sacred place: it is known also as Prayag or Allahabad. The Ganges and the Jumna are still there as they have always been there, and the Sarasvati has always been described as “Antarvahini” i.e. flowing ever underground. Mr. Dawson in his Hindu Classical Dictionary says, that the Sarasvati is supposed to join them by an underground channel. It is needless for us to trouble ourselves with the identifica-

\* In “The History of Aryan Rule in India,” a recent book, Mr. Havell identifies the Pancha-Janah of the Rig Veda as the four Aryan Varnas together with the fifth caste of mixed breed.

tion of Sarasvati, and waver with Ragozin (*Vedic India*) for this river between the Afghan River Helmond, the Indian River Sindhu or Indus, and a small river to the East of it, as pointed out in his Map. The boundary of Madhyadesa is clearly given as West of Prayag and East of a point in the Sarasvati, where it becomes completely invisible, evidently in its sources. From the name Madhyadesa, we may easily see that the Gangetic plain, where the Ganges, the Jumna and the Sarasvati have been flowing eternally, is the place where the Aryans lived and attended to their activities of life. It is the central portion of Aryavarta, and the place, according to the Sruti, where the great Munis or Sages live to the present day, and we worship them every day looking towards that region. "गङ्गायमुन्नयोर्ये मुनि-  
भ्यश्च नमः"

Taking this as the Central Home of the Aryans in the earliest times, we now go a little to the North-West and find the Brahma-Rishidesa exactly as described by Manu. Manu Ch. II. Verse 19 and 20.

कुरुक्षेत्रं च मत्स्या पञ्चालाः शूरसेनिकाः ।

एष ब्रह्मर्षिदेशो वै ब्रह्मावतदिनन्तरः ॥ १९ ॥

एतद्देशप्रसुतस्य सकाशादप्रजन्मनः ।

स्वं स्वं चरित्रं शिक्षेरन्धृष्टिर्ब्या सर्वमात्मनः ॥ २० ॥

The Brahma-Rishidesa covered the Kurukshetra, Matsya, Panchala, and Surasena desas; i. e., the small tract to the North-west of the Madhyadesa and to the South-east of the present Kashmir and the Punjab regions. This is the place where Brahma Rishis lived and followed their own Acharas. (cf. Kullukabhakta:) The boundary of Brahmagavarta is given as the Drishadvati on the one side and the Sarasvati on the other. The Sarasvati having been understood to be in the region where the Ganges and the Jumna flow, we must conclude that the Drishadvati is the Westernmost limit of the Brahmagavarta or the region in which Sadachara (सद्वाचार) is said to prevail. (Manu Ch. II. Verses 17 and 18.) We at present hold the whole of India from Himalayas to Cape Comorin to be Punya Bhumi because of Manu's

Sloka 23 in Ch. II. in which he says that the regions where the Krishna Mriga or the Deer moves about is the tract for the performance of yagna. Hence the Dravida country is also included in Karma Bhumi, and is called Dakshinapatha. We have now to fix the position of the Drishadvati. The easternmost limit having been given, the westernmost limit must point to the Drishadvati. I am inclined to think, after a great deal of consideration, that the Drishadvati is the Sindhu (meaning, the river) or the Indus. The North-westernmost portion of India, surrounded by the Indus on the two sides, as if hovering over that tract of land and bounded by the Himalayas on the other side, formed a natural boundary to the regions inhabited by the Aryans. The Brahmagavarta is the tract established by God for the Aryan people, "तं देवनिर्मितं देशं" \* We thus get the following idea of the earliest Aryan Home. The tract known as Brahmagavarta between Drishadvati (Sindhu) and the Sarasvati is the land of the Gods. The Brahma Rishi desa comes in the South-east portion of Brahmagavarta and is the abode of Brahma Rishis or Sages. To the South and to the East of it lies the Madhyadesa, the central abode of the Aryan people, where Munis or Meditators on God found their best abode. The whole region, including Brahmagavarta, Brahma-Rishidesa and Madhyadesa, together with all other tracts which were not within the pale of Dharma and Achara is included in the term Aryavarta.

The three rivers, Ganga, Yamuna and Sarasvati have eternally been the main stay of Aryan Dharma. Omitting the three rivers and the Indus, the Westernmost limit on the land side of Aryavarta and Brahmagavarta, we could distinguish the seven rivers spoken of in the Rig Veda as follows:

\* It is the tract where the Gods resided in the ancient times, on the Himalayan top, for the spiritual benefit of the Aryan people, who invoked them during sacrifices. These Gods are the Karma-Devas referred to in the Taittiriya Aranyaka, Ananda Valli. We believe that these Devas are still on the Himalayan tops and respond to our invocations at sacrifices, the mediator between them and us being Agni, the bearer of oblations, the friend of gods and men.

1. Sutudri (= Sutlej (Gr.) Zadadresa.)
2. Arjikiya (= Beas (Gr.) Hypasis.)  
(also perhaps Sans-Vipasa.)
3. Parushni (= Ravi or Iravathi (Gr.)  
Hydraotes.)
4. Asikni (= Chenab (Gr.) Akesinos.)
5. Vitastha (= Jhelum (Gr.) Hydraspes.)
6. Sushomaya and
7. Marudvridha (very difficult to  
identify.)

Ragozin says that "Vitastha and Asikni unite and for a considerable distance flow in one stream of double volume and rapid current as indicated by the picturesque Vedic name Marudvridha "the wind-swelled"; its later Sanskrit name, Tchandra Bhaga, hellenised into Sandrophagus, which it still retains. There is a pretty story of the river having set a term to Macedonian Alexander's Indian campaign; its Greek name meaning "Devourer of Alexander." The conqueror is said to have accepted it as an evil omen and decided on returning. If we thus identify Marudvridha, then we are left only with Sushomaya unidentified. Probably it was one of the minor tributaries in those regions. The Jhelum, the Chenab, the Ravi, the Beas, and the Sutlej are the five rivers from which the name "Punjab" or Panchanada or the land of five rivers is derived. The other two rivers are only minor ones. The Saraswati is called the Sindhumata (सिन्धुमाता) or the "mother of rivers"; and rightly so because the Great Rishis used the river for holy purposes, and it was also a river which was not within the reach of ordinary men and so was entirely free from any possibility of pollution. The Triveni Sangam is held to be so holy even today, only because it is there that the Saraswati, the divine river, which flows underground, mixes its holy flood with the waters of the Ganges and the Jumna: the rivers flowing above ground purifying Aryan souls. Mr. Dutt refers to a passage in the Rig Veda VII. 36—6 in which the Saraswati, the mother of rivers, is called the seventh. "सरस्वतिसप्तसिन्धुमात" and tries to make Saraswati, one with the Indus and its tributaries to form the सप्तसिन्धौ mentioned in the Rig Veda. But it is

clear that the Saraswati is the mother of the Seven Rivers in the Gangetic plain. Ganga, Yamuna, Saraswati, Sarayu, Phalguni, (फल्गुनि) Gandaki, and Kausiki (काशीकि). The Saraswati is also described as सप्तशतुः having seven limbs. She is the mother and all the other rivers in the Gangetic valley are described as her limbs. From this it may be seen that the Saraswati need have no reference at all to the Indus River system. We may even translate the whole description of सप्तसिन्धवः to the Gangetic plain, but we cannot do so for the following reasons :—

1. There is a similarity between the Sanskrit and the Greek names, for the rivers in the Indus Valley.

2. The Land of the five Rivers comes in a portion of Brahmavarta which is approximate to, if not co-equal with, the Brahma Rishi desa (the lands of the gods and the Rishis.)

3. People who have travelled in those parts say that a very high degree of pure Vedic Dharma still exists there.

4. Although Ganga, Yamuna and Saraswati are pre-eminent rivers in the Gangetic system, the other four are not known to have played any very great part in the activities of the Aryans. To me it appears finally so far, that the earliest Home was the basin watered by the Ganges, the Jumna and the Saraswati; and their first emigration was towards the North-west beyond the Brahma-Varta, crossing the Indus. The first colony then must have been that established by the Persians, on the other side of the Indus with their civilization and language akin to those of the Aryans. We need not go further in this note at present.

---

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

## The Hindu Marriage Bill.

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

Now let us see what happened in the beginning of Indian history. The Indo-Aryans, an Aryan race white in complexion, tall in stature, with large eyes and prominent noses and in a highly civilised condition with language developed, composing hymns which are admired even now, and mostly cultivators, came into India about 7000 years ago and settled in the Punjab. A second wave of immigration came *via* Kashmir and Gilgit into the Kurukshetras and settled there. These were called the Lunar race of Kshatriyas. It is here that caste was developed by the coming together of the white and black races. The aboriginal races were incorporated in the Hindu society as Sudras and the Lunar race Aryans began to take wives from the Sudras. Among the Aryans themselves there were three classes—the priests, the warriors and the cultivators, but they were classes yet and not castes. Intermarriage among them even of the Pratiloma type was common, instance the case of Yayati marrying Sudra's daughter. And the rule was that the progeny belonged to the class of the father. The anguering Aryans began in few cases of course to take Sudra wives; and according to the old rule the progeny would belong to the father's class. But the difference must have been felt at once when Sudra men began to take Aryan wives. Such unions must have been looked upon with abhorrence; not only because the Aryans were conquerors, but because the Pratiloma marriage must have been attended by very undesirable results. We can surmise the feeling of the Indo-Aryans when such unions began to take place from what the feelings of the Western Aryans are to America when the Negro tries to make love to a European woman. The frequent cases of lynching that are reported in America will explain to us why in the very earliest stages of India's history Pratiloma marriages, between Sudra men and Aryan women were prohibited and were visited with the most heinous consequences. And here arose the first four Varnas or castes of India. The word Varna or colour became expressive of caste and the same phenomenon is strangely enough witnessed in South Africa and America where the word 'coloured' as

applied to people is expressive of contempt. The mixture of blood with coloured people is looked upon with abhorrence in the West and we may well understand why Varna-sankara is looked upon with great horror in India. Even the Bhagavad Gita expresses the same fear *viz.*, the mixture of blood between the white and the black races. The formation of the four Varnas of the Hindu Sastras and Puranas is thus due to the coming together in the very beginning of Indian history of two diametrically opposed races in India, the Aryan and the Dravidian and their forming one nation, a matter in which the Indo-Aryans treated the Dravidians very differently from the treatment afforded to the black races in South Africa, though it must be said to the credit of the American people that they have extended to the Negroes the same political rights but they have not yet admitted them to the *jus connubium*.

Having explained the formation of the four original Varnas and the prohibition of Pratiloma marriages I will proceed to explain the formation of the other principal castes recognised by the Smritis. Though Pratiloma marriages were prohibited from the beginning Anuloma marriages were permitted for a long time. They are mentioned by Megasthenes and by Hiouen Tsang. They are mentioned in inscriptions though rarely down to the 8th or 9th centuries. The progeny at first belonged to the class of the father. But gradually the progeny of a Sudra was differentiated, being looked upon as superior to the Sudra and inferior to the father. The Ekantara and Anantara wife were thus differentiated among the higher castes also *viz.*, a Brahmin's children from a Kshatriya wife were treated as Brahmins, out of a Vaisya wife were treated lower. Latterly they were treated as Kshatriyas and Vaisyas and not assigned a separate position in the caste system. It is unnecessary to go into details. But certain intermediate Varnas arose in this way. Eventually however a sense of justice prevailed and a new rule was laid down *viz.*,

---

### HINDU MESSAGE

VOLS. I & II.

OCTR. 1917—APRIL 1918 & APRIL—OCTR. 1918

Bound in Cloth Price Each Rs. 3 only.

that every person must restrict himself for marriage to the same principal caste or Varna. If a Brahmin or Kshatriya is not prepared to give his daughter to a Sudra why should he have the right to take a wife from the Sudra caste? or from the Vaisya or Kshatriya caste? This rule is finally laid down in Manu (सर्ववर्णेषु तुल्यसु पत्नीवशतयोनिषु (see Manu X, 5a.) 'In all principal castes or Varnas, the progeny will be the same if the wife is of the same caste.' That rule has been in existence at least for the last thousand years. How sub-sections of the principal castes arose is an interesting question which I will discuss if opportunity arises at another time. They are not recognised by the Smritis and for marriage among the sub-sections of the principal castes, there is no prohibition of the Sastras. It is a matter of mere custom and requires no legislation to ratify such marriages. The question is, are you going to change this law which by the Hindu Sastras restricts marriage primarily to the four Varnas, and secondarily to the intermediate principal castes mentioned by the Smritis? Religious objection apart, the question is, should such marriages Pratiloma and Anuloma be permitted and will they benefit the Hindu society considered from even the political point of view. The question in plain words is, will it be beneficial to sanction the marriage of a Bhil or even a Mahar man with a Brahmin or a Kshatriya woman and vice versa.

So far as I can see the mixture of such diverse races as the Aryan and the Dravidian will not be productive of good and will not be to the political progress even of the Hindu community. "The phenomena of Hybridity" says Deniker, "are even less studied than those of environment" (Races of Man, p. 120). There is further the controversy about the influence of environment. The higher physical and mental characteristics of a race are attributed by some to environment only. But I think certain characteristics are unchangeable even in environment. I think further that mixture of racial blood is always detrimental to both. I do not deprecate any race; but I think every distinct race can develop and progress on the path of civilisation only if it be allowed to develop without mixture of blood. *History tells us that the Central and Southern Americans are less energetic and less strong politically than the*

*peoples of North America, the English of the United States and the English and French of Canada. The Spaniards and the Portuguese mixed their blood with the Mexican Indians and Peruvians and have lost their vigour.* The problem now proposed by Mr. Patel is indeed difficult and almost unique. It is not the same problem which confronted the Greeks and the Pelots, the Patricians and the Plebians, the Gauls and the Goths, or the Saxons and the Normans. These were all of the same race viz., Aryan and hence the result is not unsatisfactory. You must think twice before this step is taken in India of the mixture of Aryans and Non-Aryans. The Manu Smriti contains the experience and views of the ancients (see X, 64 to 73). Its verdict is जातो नायोनयामायादयो भवेदुगैः जातोऽप्यनार्यादर्यायानार्या इति निश्चयः। A Pratiloma marriage's progeny is not at all advisable and such progeny will always be endowed with the characteristics of the Non-Aryan." This is the verdict of ancient Aryan experience and the verdict of American history.

Lastly if the Hindus and the Mahomedans can unite for political purposes, cannot the Hindus, with continued existence of caste, unitedly work for the same?

## Olla Podrida.

The Italian delegates are seeking peace outside the peace conference and the peace conference is seeking peace from the Italian delegates. The world is trying to rest the cone of civilisation on its apex. Let us watch the fun. As if peace and good will can be without a better conception of life and less of passion and selfishness!

\*  
\*  
\*

Hungary has embraced Bolshevism. What a devil's dance of neo-civilisation is going on in the world!

---

**Our Social Problem and the Bhagavad Gita** By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

In *New India* dated 28th March 1919 G. S. A. gave us a glowing description of the great Bazaar to be held in aid of N. E. Useful goods at extra-ordinary reasonable prices, magic mirrors for all the weary ones of the earth, electrical wonders (*onders* and also *two-ders* as he says), beautiful tricycles, Amrutanjan boxes, and the finest tooth powders (to mention a few of the *one-ders*) were all duly advertised then.

\*  
\* \*

But the most important of his announcements is the statement of his discovery "that while beggars must expect sometimes rough treatment, this is the exception and not the rule, at least in Madras." Since when has Madras degenerated like this?

\*  
\* \*

The matrimonial advertiser has appeared again. In the poet's words 'now master up, now miss.' A "young beautiful educated and accomplished virgin widow" wants in *New India*, dated 29th March 1919, "a young, educated, employed or well-to-do Smarta Brahmana of Vadama sect."

\*  
\* \*

This is not the only sign of civilisation. Here is another advertisement in *New India* on 1st April 1919: "Wanted smart agents for groups of districts in Madras Presidency to push on cigarette sales." America has abolished liquor. What is India doing? Perhaps we must not scrutinise too much what people say and do on 1st April.

SCRUTATOR.

---

The Title Page and Contents of the 2nd Vol. of the *Hindu Message* are now ready and copies will be sent free to such of the subscribers as require them along with next issue.

## The Song of Tuft and Crop.

So in the pial long young Hopeful sale;  
His very face was smooth, only the head,  
His own poor head, void of all brains, left.  
But still he thought, though he to no end  
came.  
Then came the Shastri, saying, in low  
tones,  
"Have thou thy tuft" to whom he nodded  
moddily.

Then came the smartest smart saying,  
"Have crop  
My fine boy" whom he answered with a d—n.  
But when they left him to himself again  
Thought like a false friend left him all alone.  
Meanwhile th' artist tonsurian did wait  
For further instructions; so, he, sore tried,  
Did mingle wish and fact, most woefully.

And in those times he made a little song  
And called his song "the song of Tuft and  
Crop."  
And sang it, wildly could he make and sing:

Fair is full crop, though had with sin and  
pain  
And fair is tuft, though yearned by me in  
vain  
I know not which is fairer, no, not I.

Crop, art thou fair, then ugly tuft must be  
Crop, thou art ugly, fair is tuft to me  
O crop, if tuft be fair, let me it try.

Full crop that seems to mar us quite away,  
Big tuft that makes me tread the common  
way  
I know not which is fairer, no, not I,

I fain would have my tuft if that could be,  
I needs must have full crop, O, woe is me!  
Roundhead and full crop, full crop, let me  
try.  
G. S. R.