

THE

"HINDU MESSAGE"

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from the Hindu Standpoint.

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The Hindu Message stands for

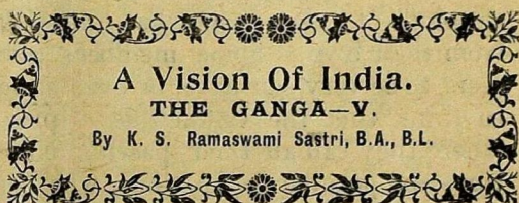
- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis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

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The proud invading hosts in anger saw
Their powerful steed which when it saw
 them neighed
And broke the stillness which made half
 afraid
Their minds when they beheld th' embodied
 Law
Which by its self-possession kindled awe
And at Thought's cosmic altar gladly laid
Its focussed powers and for self-poise
 prayed
To save the world from Death's devouring
 maw,
Their worldly passion broke the holy charm.
They seized the steed and touched his god-
 like frame
With their impious hands. He oped his eyes,
Their evil deeds then brought death's fatal
 harm,
And in his thwarted thought's electric flame
The sacrificers fell a sacrifice.



The Hindu Message

THURSDAY EVENING 28, FEB. 1918.

District Boards' Powers.

The discussion on the Hon'ble Mr. Ramachandra Rao's resolution on this question has been of an interesting character, if not altogether edifying or dignified, on account of the needless wrangling which occurred on this occasion, as on some others, owing to the failure, from whatever cause, of some of the members, on one side or another, to put their case fully and clearly before the Council or to understand a point of view somewhat different from their own. Some members also seem to be very sensitive, or even seem to think that the Council is a place where they can air their passing emotions and peculiar inclinations, whether or not the occasion is suitable for it. Such developments or dispositions are natural enough in a time of transition, but we think that the part of wisdom and common sense lies in resisting the temptation to enter upon erratic courses, and in adopting moderate counsels so as to advance the public welfare.

The Hon'ble Mover of the Resolution made fairly clear what he wanted. He wanted only a "larger liberalising" of the District administration and a "closer association of the people" with it. He said also:—"The question of the extent of that association he would leave the Government to decide." So far there was no difficulty, and there could be no room for difference of opinion. But he introduced the apple of discord when he said:—"The true

line of advance was to extend the functions of District Boards and transfer the functions of Collectors to District Boards. The District Boards should be empowered to deal with the branches of administration other than local self-government." And again:—"His object was to press the principle rather than go to the details whether the functions of the District Councils should be advisory or administrative."

There can be no difference on the question that larger powers and functions of local or even District government should be conferred on District Boards, and there is no doubt that the Bill soon to be passed into law will grant several such powers. But beyond this the Hon'ble Mr. Ramachandra Rao proceeded to raise two questions:—(1) Are all the duties of Collectors to be transferred to the District Boards?; (2) Are the Board's functions with regard to such duties to be advisory or administrative? Evidently, the Hon. Mr. Ramachandra Rao's ideal was to make the District Boards occupy the position of a District Legislative Council or House of Commons, and to act as a check or watch on the Collector's exercise of absolute power in regard to "questions of general administration affecting their districts."

The Hon'ble Mr. Rajagopala Charariar could *not*, and did *not*, fail to understand him properly. For, in his first reply, he said:—"If they accepted the resolution, the Council would be committed to a recommendation to enlarge the present functions of Local Boards and to make a statutory provision in the Act now under revision empowering local Boards to express their views on all subjects relating to the various branches of District Ad-

ministration." But, in further discussing the Resolution, he proceeded to consider what he called its "full implication." In so doing, he feared (1) that "every Local Board would become a weak imitation of the Provincial Legislative Council, and questions would not be discussed with the feelings of appreciation of all sides, and with the ability and detachment which was conspicuous in the honourable members of that Council"; and (2) that "people in charge of the District administration could not be expected to be thoroughly acquainted with all matters of general policy as to be in a position to defend Government." *Thirdly*, the Hon'ble Mr. Rajagopala Chariar pointed out that the Resolution, if passed, would "cut at the root of the machinery of the legislation." For, "if they (the Local Boards) were created Advisory bodies on all branches of administration, their advice should be acted upon, for the consequences of which they would not be responsible." He, then went on to give instances of questions which might be brought before Local Boards, such as communal representation, Moharrum and Dussrah disturbances, Moplah outbreaks, the representation of castes and creeds in the administration. On these grounds, the Hon'ble Mr. Rajagopalachariar said that he would accept Resolution XII, if the words "committed to their charge" were added at the end. The effect would be that the Local Boards would have to confine themselves to the business entrusted to them under the Bill now on the anvil. When that Bill came on for discussion Mr. Rajagopalachariar said that "those questions"—(meaning those which were to be brought before the Local Boards)—

"might be considered."

We think that the position taken by the Hon. Mr. Rajagopalachariyar was not indefensible; and His Excellency the Governor, at a later stage, in a conciliatory speech put to Hon'ble Members the question "if it would be really in the interests of the development of local government in this country that they should deliberately put upon the young institutions in their infancy not only statutory duties which they should carry out but also charge them with the duties of criticising at large everything that went on. He gravely doubted if it was a wise proceeding. It was better for them to err on the side of caution and not commit themselves in favour of such a decision." His Excellency also pointed out that "it was not the case in any local institutions of the United Kingdom such as parish councils, school boards, or town councils that they had any such powers as were now proposed."

The result of His Excellency's intervention was that, finally, the Hon'ble Mover of the Resolution withdrew it. "All's well that ends well," and this course was the only proper one to adopt, especially because the Hon'ble Mr. Rajagopalachariyar gave an assurance that "the questions in this debate would be borne in mind by the Government" and that "the Government would discuss the whole thing at length. The resolution and the various aspects put forward would be kept in mind and considered."

We regret, however, that the intervention of the Hon'ble Mr. V. K. Ramanujachariar was rather unfortunate and gave an undesirable turn to the debate. We are convinced that there was not the slightest ground for the

attack on the Hon'ble Mr. Rajagopalachariar (and other Indians in high positions) implied or expressed in the following comment:—"I have always thought that the Indian will play his part well, wherever he is placed. I was an official and knew well how I thought then. I am now among non-officials and feel the change in my thought. The one feels like an absolute autocrat and the other feels a downright critic. The cause for a such a thing is in either case a feeling of irresponsibility." We do not remember ever reading a more deplorable and reckless attack on the educated Indian's character as a public man. These remarks have not the slightest foundation in fact; and, if they were true, there would not be a more unprincipled body of men in the world than educated Indians. If it be true that Indians, whether officials or non-officials are all men characterised by "a feeling of irresponsibility", how can the Hon'ble Mr. V. K. Ramanujachariar be justified in advocating, as he went on to do, the grant of responsible government as the remedy for it. If he had said that the educated Indian feels his responsibility, as an official, to the Government, and, as an elected councillor, to the constituency who elected him, there would have been at least a nearer approach to the truth. As a matter of fact there are and have been, many who, as officials, have felt themselves responsible *both* to the Government and to the people. There are, fortunately, many cases in which, even under the bureaucratic government now in power, responsibility to government is not inconsistent with being also responsible to the people. We think that not only there was no justification for the veiled attack contained

in the remarks quoted above on the Indian Member of the Madras Executive Council, but that the Hon'ble Mr. Ramanujachariar's more direct attacks on the same gentleman in other parts of his speech were also equally unjustifiable. The Hon'ble Mr. Rajagopalachariar's references for instance, to communal representation, Hindu-Mohammedan riots, the non-Brahmin agitation, &c., were brought up *only as illustrations* to show the nature of the questions that would have to be discussed in the Local Boards if they were made advisory bodies capable of discussing and passing resolutions on all important questions of public administration in the District. Hence it is wrong to infer as Mr. V. K. Ramanujachariar did, that the Hon'ble Mr. Rajagopalachariar entered into a formal statement of his own views on these matters or of the policy of the Government of which he is a member.

We must also with equal emphasis condemn the implication contained in such remarks as the following to which the Hon'ble Mr. Ramachandra Rao gave utterance in replying to the criticisms on his speech in moving this resolution:—"If the Hon'ble Mr. Rajagopalachariar joined our ranks, he would change his view." We would say, the converse would be more correct. If the Hon'ble Mr. Rajagopalachariar changed his view, he would join their ranks. He must be given full credit for sincerity in the position he occupies, just as the Hon'ble Mr. Ramachandra Rao is entitled to the fullest credit of sincerity as a tribune of the people and the champion of educated Indians.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price Annas 4 only.

Prof. K. B. Ramanadha Iyer on University Reform.

It is a great advantage to have the views of so distinguished a scholar and active educationist on the reform of the Madras University. We shall deal *seriatim* with the topics he dealt with in his address at the South India Teachers' Union, Madras, on Sunday the 17th February last.

1. "*The personnel of the University*". The Professor's first proposal is "to increase the elective element". We agree, but not for the reason assigned. His reason is:—"The Government thought that it had a considerable stake even in the administration of the Universities. So the Government would exercise its right to veto whatever there might be undesirable in the regulations they might contrive to pass". This, we consider, is only partially true. For, sometimes the Government veto has been of help to the Country, for they have used it to overthrow or modify unreasonable or unpopular decisions arrived at in the Senate by hasty or packed majorities. We do not think that any one would propose that the Government should be called upon to abandon its power of veto so long at least as the present Constitution of the University continues to encumber the ground. No doubt, the power of veto is only exercised by Government on those rare occasions when there is an emphatic popular disapproval or widespread excitement over a change passed by the Senate. But so long as the veto has a practical value of this kind, it should be retained, though only to be rarely used, as it has been. Hence we cannot agree that "the increase of the elective element"—useful as it will certainly

be—is needed for the reason assigned, viz., that it will remove the influence of Government.

Moreover, even if Government abandoned its interference through the exercise of the power of veto, the mere "increase of the elective element" cannot prove in itself an effective means of reform, if what the Professor said—more by hint than by express statement—regarding the present state of affairs be true. He said:—"Unless those people worked together and presented a united front, there could be no chance for their view of matters." Now, Indians are everywhere unable to "work together and present a united front". Even as the University Senate is now constituted—42 Indians out of the 93 constituting the entire strength, which is certainly a most unsatisfactory state of things in an *Indian University*—the Indians have frequently failed to do all the good they can, *because* they have failed to unite on various important occasions. What guarantee is there that they will do better if they secure a larger "elective element"? The truth is that each Indian wishes to think independently for himself on every topic under the Sun and has not yet learnt the important lesson of endeavouring to secure what advantage one can, as each occasion presents itself. Modern public life is certainly not regulated according to any principles of everlasting Dharma, but is simply carried on through the working of the process of competitive bargaining,—or rather of that of war in which both strength and strategy, and especially the latter, are needed to secure victory. So long as educated Indians suffer from the disease of self love and self-determination and lack the power of

organisation and the habit of obedience to a leader, they will only do the country and society infinite harm by meddling with public life. The mere increase in the number of the elected Fellows will only help to show up their helplessness, and bring them and their country into greater contempt than ever.

2. *Number of Universities.* As regards University jurisdiction, the Professor wishes to have "as many Universities as possible, whether they be on the territorial or linguistic basis, with restricted jurisdiction, so that the work might be more concentrated". Here we entirely concur. For nearly a quarter of a century, the starting of two Universities, one in Rajahmundry and another in Trichinopoly have been advocated, but our authorities have not moved. Even our so-called popular representatives in the Legislative Councils have not chosen to move resolutions on the subject so as to draw Government's attention and keep the question alive in the minds of the public.

3. *Medium of Instruction.* The Professor said:—"For higher University purposes, English should be the medium. It was undesirable to go back on the present condition of things. Even extreme partisans of one language should admit the utility of another language". We agree to all this, no doubt, as an expression of what is desirable or proper at present. We also agree with the Professor when he goes on to speak of "the wealth of European thought" which English literature has made accessible to us, and when he further tells his audience that "whatever kind of patriotism and enthusiasm they might have for their own literature, it was due to their

having come into contact with a body of people who were intensely patriotic,—that kind of patriotism being sustained by the intellectual nourishment they had from the study of English literature". But, should this state of things last for ever? Our Vernaculars are growing and in time the conscious and systematic efforts made to develop them must result in a sure and rapid growth. Meanwhile, we think that we must boldly make educational experiments which are likely to help forward such a growth. Whoever is unwilling to help forward the making of educational experiments and the gathering of lessons thereby for future guidance has no right to come forward as a public authority or Counsellor in educational matters. The Professor himself is not altogether against the making of experiments,—for, he says, "In the high schools, experiments might be made to teach in the vernaculars". Our opinion is that *the vernaculars should be the chief media of instruction throughout the high school, and English should be relegated to the position of a second language.* If the Professor and his associates in the University help forward educational progress to this extent, the country will have every reason to feel grateful to him and to them. Whether the time will come when the same course might be adopted in the College department will depend on the progress made by our people in the future. We certainly do not undervalue the importance of the study of a second language, or the importance of the study of English as the language of our rulers, or even as the language which is most widely spoken over the world, or as the language which will unlock to us the treasures of Western thought, life,

and progress. But we must insist that the progress of the masses of the Indian people is indissolubly bound up with the growth of sympathy in ideas and culture between educated men and the Indian people or society at large, and this can only be brought about by the development of the literature in the Vernaculars. How this development will affect the growth of the University we may leave the future to decide for itself. Meanwhile the Professor and his Indian Associates in the University should leave no stone unturned to transform the course of studies in the High School in the direction we have indicated above,—i.e., to have it conducted in the Vernaculars as the medium of instruction.

4. *The present Curricula.* It is strange that so distinguished and discriminating an authority as the Professor should indulge in a sneer at the widely prevailing view that our students are "overburdened with studies". Both the Intermediate and the B. A. Pass Courses are really proving a burden at least to the average Indian students in this Presidency, and even to large number of those who are above the average. It might be true, as the Professor says that, in these days, "there was a better idea of physical conditions and more willingness to conform to the rules because of the Knowledge of Physiology and Hygiene". But these circumstances tend only to mitigate the evils arising from the heavy—and even impossible—curricula, and something must be done to lessen the strain on our youth. Already, as a matter of fact, several youths succumb prematurely to the effects of this strain, and those who help to maintain this sad and perilous state of affairs cannot escape

the charge of practising homicide as a fine art.

The Professor went on to say that "there were different Universities with different aims", and to distinguish the German Universities as *specialising*, the French as *vocational*, and the English as those of "forming the character". The recently established English Universities of Birmingham, Manchester, etc., approximated more to the modern German and French models than to the mediæval types of Oxford and Cambridge. India should, if she cares to save her people from further destitution and death, follow the German and French examples rather than the worn-out Mediævalism of Oxford and Cambridge, and especially the former.

We regret we have no full report of the remainder of the speech in which the Professor is said to have dealt with the study of literature and science, the University's function of offering facilities for research, &c.

We reserve for another issue our review of the speech of the Vice-Chancellor, who presided on the occasion.

Notes and Comments.

The National Education Movement is the latest started by Mrs. Besant's fertile brain. A tremendous effort—a regular "sweeping movement"—is to come off, and a vast amount (some tens of lacs, as we are informed) is going to be collected. We wish, in this connection, to give a warning to over-enthusiastic Besantines regarding one aspect of this sweeping movement and endeavour. It will *seem* to justify the suspicion which some Englishmen—in England, especially—entertain that there are hidden hoards of wealth in India. We know that this is a white lie. But the enemies of India will not fail to make

capital out of it in order to do us some grievous harm. We cannot divine what form the mischief will take, and what will be its effects on the future life of the people. We wish to express the hope that thoughtless enthusiasts will be warned in time, in order that counsels of moderation may prevail.

* *

Why is the new movement for advancing Indian education specially designated National? Mrs. Besant constantly declares that as a result of the work of the Theosophical Society, we are going to make room for a new civilisation and a new race. And yet we are told that the movement and the education it favours are *National*. Only in 1914, Mrs. Besant wrote in her weekly paper, *Commonweal*:—"Race is important; it is important in the plant, in the animal, and it is also important in the man; and you must recognise the law of heredity, although you may say it is no longer carried out under the name of caste. *General avoidance of intermarriage is vital for a Nation's future*". Without intermarriage, how can there be a "new race" in India,—the new race which the Theosophical Society's endeavours are to bring into existence,—unless, indeed, we are all to be called upon to make room for a community of immigrants from abroad?

* *

A correspondent draws our attention to the following sentence which occurs in an article on "The Problem of the Depressed Classes" extracted in the current number of the *Indian Review* from the Presidential address to the National Social Conference by Dr. P. C. Ray, of Calcutta who recently visited Madras on a lecturing mission:—"The beautiful legend of Satyakama Jabala in the Chandogya Upanishad exemplifies the fact that truth and learning opened out in those days a path to the highest honour and the highest caste". This view is based on a misapprehension of the story as given in the Upanishad. The account as given there begins as follows:—"Satyakama Jabala addressed his mother Jabala,—*Your ladyship, I wish to lead the life of a Brahmachari; of what Gotra am I?*"

This shows that it was usual for the religious teacher in ancient India to ask for the Gotra before starting his pupil on his course of studies. Satyakama put the question to his mother, so that he might be ready to give the information to his teacher. *He had never any doubt about his Brahmin birth, but only wanted to know his Gotra.*

Only the twice-born classes have Gotra, and no others; especially the Brahmins. Secondly, Satyakama told his teacher that he had asked his mother and had been told by her that he was born when she was very young, that her husband had died soon after his birth, and that, owing to her having been absorbed in the duties assigned to her in the household of her husband, she had failed to ascertain the Gotra and remember it. Then the teacher said:—"One who is not a Brahmana could not have spoken out thus. Bring the *samit* (sacred reed), friend, I will in due form admit thee as my pupil. Thou hast not swerved from the truth". The teacher does *not* say,—*"Because thou hast unhesitatingly spoken the truth, for that reason thou art a Brahmin"*. He says only,—*"Thou art a Brahmin, and, therefore, thou hast spoken the truth"*. Sri Sankaracharya comments on the passage thus:—"The Brahmins are *by nature* truthful, not others". Evidently his meaning is that Brahmins, unless perverted by education of certain kinds, by temptations, threats of injury, &c., will speak the truth. In these days it is the legislation and judicial procedure that offer a premium to human weakness, instead of helping what is strong in human nature to resist it. Furthermore, the ancient institution of Brahmacharya which helped so much to form the manly character of the Brahmins is dead and gone, and so no opportunity exists for the youths of to-day to form such a character as was usual among the Brahmins of old. Even within a century or so back, the people of India—Brahmins and others—were eulogised as being a pre-eminently truth-loving and truth-speaking people by foreign observers. Their names are legion, and their classic and oft-quoted utterances have become household words among the educated men of India.

* *

"S. V. K.", writing in Mrs. Besant's paper, the *New India*, of February 9th says:—"About it (the caste system) her latest pronouncement is that the system has to pass away, not because it is bad in itself, but because it is too good for us to adopt at present, and therefore out of place and inconvenient". Is this *latest* of her pronouncements to be her *final* pronouncement? Her pronouncements vary like the chameleon which, as we know, assumes the colour of the substance it rests or moves on, and yet she passes as the *avatar* who is to save India and the world.

* * *

Mrs. Besant wants to introduce Panchamas into our temples, instead of letting them have their own temples. But only the other day, as it were,—i. e., at the Theosophical Convention of 1909,—she spoke as follows:—"Theosophy laid stress on the things in religion which were based on natural laws, and so justified very often some old custom that otherwise would have died away. But in doing this, it has only anticipated Western science. Europe is re-discovering some of these very laws, and scientific men are beginning to insist on the careful rules of hygiene and sanitation that our Manu had taught thousands of years ago.....Why, they (some modern Hindus) say, insist on the Brahmanic superstition that the Brahmana alone should draw water from the village well, and pour it into the village pots brought for filling? And yet an English Inspector travelling through these provinces said that the custom checked disease, for you could take care of the one vessel and see that it was clean, whereas if any vessel brought perhaps from a dirty house, were dipped into the well, the water would be made foul, disease would spread, and health be injured. It is silly to throw away these hygienic rules when Europe is re-discovering them. I know only one man in the West who is as careful as a Brahmana, and he is a doctor".—We ask our *modern* Hindus, young and old, should we only retain what Europe is "re-discovering" now? Should we abandon the rest? What guarantee is there that Europe may not "re-discover" other Hindu customs and institutions later

on? If we get rid of these now, are we to restore them later on? Let us not render ourselves ridiculous by listening to counsellors from abroad who fail to understand the origin and nature of our social rules and customs. We are not opposed to change, but let us change in order to observe the injunctions of the Shastras,—to obey the mandates of the Vedas and Rishis. Let us not blindly imitate the West, and let us not blindly follow foreign counsellors who do not understand the spirit of India and her mission among the nations.

Olla Podrida.

The main fad of the hour is the fad of national education. A scheme of national education is the only means of national uplift—that every sensible and patriotic man knows. But what is *the* national education that is being so persistently advertised? No one knows any practical details about it and no one asks for or gives such details. Only a persistent and ominous attempt is made to scour this poor land from end to end for funds for—Nobody knows for what.

* * *

New offices and titles are being created to infuse spirit and energy and enthusiasm to do the work of piling up money for this unknown object. There are collectors and sub-collectors and what not. This will at any rate make up for the loss by non-advertisement of the official titles and designations and honours conferred by the departed fad of the Madras Parliament.

* * *

Sir Sivaswami Iyer said on 17th February 1918, that he did not understand what is meant by the new cry of national education in regard to mathematics or biology or botany or other branches of study. For this he was reprimanded by the editor of *The New India*. The censure is as ridiculous as the criticism was acute and wise. There are certain subjects such as history, art, literature, and religion which can and should be handled in a national way. But the present godfathers of the advertised scheme of national education seem to wish to start schools of all grades which will empty the present institutions of

their students and to pile up a huge mass of gold, jewels, cash, cloths, and what not which will by the wand of a few magicians be transformed into model national educational institutions. Is that the aim or is it not? If that is the aim, what are you going to do by way of providing careers for the boys educated in your schools and colleges? If that is not the aim, what is it that you want to do? For God's sake, let us know this.

* * *
The Hon'ble Mr. T. Rangachariar did right in sounding a note of warning on this matter in his speech at Negapatam the other day. He asked us not to be mere visionaries and waste our precious monies in an undefined cause foredoomed to failure. The proverb well says that the better is the enemy of the good. We have so many practical schemes of educational betterment waiting to be attended to and now comes this new flood which is likely to wash off the remnants of the old and itself also disappear.

* * *
The plain question that we ask is, what is your programme of religious education and what are the books embodying it and who is going to give it. It is all very well to talk of nationality and cosmopolitanism in the same breath. The real danger is that there is going to be set up a fetish of cosmopolitanism which will empty the shrine of each national faith of its worshippers. The cloven foot is too visible to be juggled away by words. There are cosmopolitan elements in each religion and a true system of national education will intensify them and preserve and vitalise the special glories and graces of each religion. The system of pseudo-national education will set up a new cosmopolitanism which will fascinate young minds though it is a thing of shreds and patches and will wean their minds and hearts away from their traditional faith and ideals. What beautiful phrases we have now-a-days—nationalised cosmopolitanism, cosmopolitanised nationalism, etc. Words, words, words !!!

* * *
Meantime the hunt for cash goes on. The cry is taken up from mouth to mouth

and the fiery cross has been sent from village to village. Most of our Hindu leaders of to-day are utterly denationalised and have lost all independence of thought. Newspaper-made opinions, sentiments taken from the street, emotions made to order, and souls not vindicating their royal prerogative of clarity of vision but taking colour from the surroundings and changing colour every instant like the chameleon—such is the miserable spectacle that pains us wherever we turn. "Tis true it is pity and 'tis pity it is true".

* * *
But what is it that we really need? We want the curriculum to be lightened so as to make room for a really national education in history, literature, art, and religion, at least in educational institutions under private management. The smallest and most urgently needed measure of change is the starting of hostels run by Hindu men of culture loyal to our social and spiritual ideals who will supplement in hostels what is wanting in schools and colleges. We want also technical and industrial education which will go on side by side with the starting of industries where the boys educated in such technical and industrial schools can get a living and bring real life and wealth into the country as opposed to the death in life and drain of wealth which are the concomitant glories of the endless conferences of the men branded with modern university culture. This is a big enough programme for three decades more. But our modern Don Quixotes want to tilt at windmills and brag about Dulcineas and do not care "to ride about redressing human wrongs".

* * *
Cannot our men put this simple question to themselves—who form this motley group that promises the millenium to us? What are their acquisitions and achievements in the fair realm of Hindu culture inclusive of art, literature, history, philosophy, and religion, whatever be their fitness in other respects? Have they or have they not stood out of the main stream of our cultural life? Christians of different degrees of loyalty to Christianity, Parsis, Brahmos, Arya Samajists, reformers of diverse com-

plexions—these are to impart our culture to us in a national way. Is it so ?

Cannot at least the Tamil Districts attend to their immediate educational needs in a spirit of commonsense and loyalty to our traditional ideals? Southern India is the India of our great Acharyas, was never subjected to those influences and forces which overwhelmed the soul of Northern India, and has always exhibited that combination of individual purity, social harmony, and spiritual vision which is the peculiar excellence of the Hindu race. If Southern India cannot look after itself, then it does not deserve to be looked after. We do not think that one terribly uniform university system binding the soul of India in iron bands of pseudo-cosmopolitan uniformity is a desirable consummation. The Trichinopoly people have got the urgent task of bringing into existence a *really* national Hindu College. Will they show common sense and real and passionate loyalty to our great social and spiritual ideals?

SCRUTATOR.

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 I.

(Continued.)

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोद्धभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भौष्मद्रोणप्रमुखतः सर्वेषां च महौक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

Thus addressed by Arjuna, Krishna stayed the great car between the two armies in front of Bhishma and Drona and all the chieftains there and said: "See, O Partha, the assembled Kurus."

NOTES:

1. गुडाकेश means one who has conquered deep—a man of pure sattvic nature capable of perfect self-mastery.

2. The isolated stationing of the car was not a strategic blunder because that was a time of धर्मयुद्ध and because the Lord of wills was there and no human will could act without His direction.

3. Bhishma has described this situation in the beautiful verse that occurs in the first Skandha of the Bhagavata.

सपदि सखि वचो निशम्य मध्ये

निजपरयोर्बलयो रथं निवेद्य ।

स्थितवति परसैनिकायुरक्षणा

हृतवति पार्थ सखे गतिर्ममास्तु ॥

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥२६॥

श्वशुरान्सुहृदश्चैव सेनयोद्धभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥२७॥

कृपयापरयाविष्टः विषीदन्निदमब्रवीत् ।

Then Partha saw there in both the armies uncles and grandfathers, teachers, maternal uncles, brothers, sons and grandsons, comrades, fathers-in-law, and friends. Seeing his kinsmen thus marshalled in battle array, and with his heart wrung by supreme pity, he spok thus in sorrow.

NOTES:

1. Arjuna's grief is not like Duryodhana's grief. Duryodhana's grief was owing to दृष्टभय, caused by his apprehension of the loss of earthly things. Arjuna's grief was owing to अदृष्टभय caused by his apprehension of various evils to himself, to the society, and to Dharma by the impending slaughter. The two kinds of grief show the real natures of the two men.

2. The Lord does not say that mercy is improper. Indeed in the last sloka in Chapter XI of the Gita, He says:

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

There He describes the soul that has risen to the highest altitudes of Love and Renunciation. It is only he that has soared on the wings of Law and Light that can live in the pure empyrean of Love. Mercy which is accompanied by selfish attachment to the world and which sets itself in an

attitude of hostility to Law is not a Godward quality.

3. As all men are not of Sattvic nature, the world requires दण्ड (the law of pains and penalties for violation and transgressions). Arjuna himself in the राजधर्म says

राजदण्डभयादेके पापाः पापं न कुर्वते ।

यमदण्डभयादके परलोकभयादपि ॥

परस्परभयादेके पापाः पापं न कुर्वते ।

एवं सांसादिके लोके सर्वे दण्डे प्रतिष्ठितम् ॥

The punishments inflicted by a just king in accordance with law are like the punishments of God. Those can no more affect the former than these can affect the latter.

4. Hence the unrestricted application of the principle of non-resistance will only intensify selfishness and vice and crime in the case of the evil people and will lead to the disruption of society, though there are instances in life as well as in the literature (e.g. the case of Jean Valjean) of a true conversion of the heart brought about by absolute non-resistance. Punishment for misdeeds is necessary to reform the ill-doer and preserve the moral order of the world. Even in the case of the supreme pain and penalty of death for certain atrocious crimes, the Hindu doctrine of karma gives us a real and new aspect of the philosophy of punishment, because the next birth will certainly be all the better for the working out of the great evil by the equally great punishment. Ordinary man may not realise this fact and it may be said that this is not demonstrable by reason. But those whose consciousness is extended and perfected by yoga can realise the procession of the re-incarnations of the soul and the acts done and the fruit enjoyed by the embodied soul.

5. The Hindu religion has always taught *Nivritti* to be higher than *Pravritti* but has taught also at the same time that it is only the man who has followed loyally the law of legitimate *Pravritti* that can tread the higher path of *Nivritti* and attain the bliss of beatitude.

6. Arjuna's mercy was strongly coloured through and through by elements of selfish-

ness and egotism. He had not lost his love of empire. His vow on behalf of Droupadi was ever present in his mind. He was thinking of the loss of all kingly pleasure in the removal of all relations and friends by the cruel hand of death. The ideas of "I" and "mine" were in the forefront of his thoughts. The mercy of selfishness is a source of weakness. It is different in quality and degree from the divine mercy of absolute unselfishness and love and renunciation.

7. Again, our real kinsmen and friends are those who are lovers of God, even though not connected with us by ties of kinship and friendship. The latter are not our real kinsmen and friends if they violate the law of God.

8. कृपया परया. Some commentators say that it means कृपया अपरया i.e., unworthy pity. Others say that it means a *second* fit of mercy as Arjuna was overpowered once before by tenderness to his cousins and said :

‘न चाहं कामये पापमपि कीटापिपीलयोः ।

किं पुनर्ज्ञातिषु वधं कामयेयं कथंचन ।

एतदर्धं मया तात पञ्च ग्रामा वृताः पुरा ॥

(Udyoga Parva.)

(To be continued.)

Dharma—IV.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

We saw on the last occasion how the Buddhists argued against the validity of the Vedas as a *Pramana*. We have already cited Mr. McDonnell's view of the Vedas simply to point out that the spirit in which the attacks of the Buddhists were based could be seen even in these days. But to return to our subject. In reply to the objection of the *Buddhists* the *minamsakas* begin by asking them in turn "on what general principles does the validity of your प्रत्यक्ष etc. rest"? When put more plainly it means "what are the general principles on which the validity of any *Pramana* is based"? And this is the topic which we will have to follow in trying to understand the *Mimamsa Method of Interpretation*.

PRAMANAS.

The mimamsakas maintain that any *Pramana* becomes valid on account of its inherent worth. And to establish this they begin by a thorough examination of all possible objections that can be reasonably raised against their view. The learned mimamsa champion "Parthasarathi Misra" begins by asking as follows :—

‘ कथं पुनः प्रामाण्यस्य स्वतः प्राप्तिः ; तदर्थमिदं सर्वज्ञानान्यधिकृत्य चिन्त्यते ; किं प्रामाण्यमप्रामाण्यं चोभयं स्वत एवावगम्यते, अथवा अन्यतरदपि स्वभावानिरूपितं कारणगुणदोषप्रत्ययाभ्यामवगम्यते, आहोस्विदप्रामाण्यं स्वतोऽवगम्यते, प्रामाण्यं तु कारणगुणज्ञानात् संवादज्ञानादर्थक्रियाज्ञानाद्वावधार्यते, उत प्रामाण्यं स्वतः प्राप्तं अर्थान्यथात्वकारणदोषज्ञानाभ्यामवगम्यमानेनाप्रामाण्येनापोद्यते ’ इति ।

Before giving a translation of the above passage we shall make one or two remarks. We said that the *mimamsakas* maintain that a *pramana* becomes valid because of its inherent worth. What we mean by this is that they hold that a *Pramana* is valid because it gives us some new idea which we had not before it was revealed to us by that *Pramana* ‘ बोधकत्वेन प्रामाण्यं प्रमाणानां ’ so they say, which means “ All *Pramanas* become valid on account of their ability to impart knowledge to us ”. With these remarks we now proceed to give a faithful translation of the big passage quoted above from the ‘ धर्मलक्षणाधिकरण ’ of the famous “ Sastra Dipika ”. The passage means :—

“ How can a *Pramana* become *Pramana* by itself. To prove this let us begin the discussion in regard to all kinds of knowledge; (1) Do the *validity* as well as the *invalidity* of any *Pramana* become such by themselves (स्वतः); (2) Or is it to be supposed that the *validity* or *invalidity* first becomes indistinguishable and then its reality is ascertained from examining its source, and finding out whether it is reliable or spurious; (3) Or is it to be supposed that *अप्रामाण्य* or the *invalidity* becomes of itself known naturally of every *Pramana*, while *Pramanya* or *validity* can be ascertained only by having recourse to the merits of the source from which the *Pramana* emanates or with the help of corroborative evidences or from the

effects which that *Pramana* produces; (4) Or is it that *Pramanya* or *validity* becomes स्वतः while *अप्रामाण्य* or *invalidity* is to be understood if the source of the *Pramana* is, or becomes known to be, contaminated, or other *pramanas* of an opposite nature are revealed to us ”. It will be seen how searching is the examination of the *mimamsakas* in their thirst after pure and spotless *Truth* and *Justice*. We commend the above passages to Mrs. Besant, with respect as they will surely repay perusal. Because she has declared on many occasions that *Historical Criticism*, which means *Higher Criticism* according to her, (by the way, which is the *lower Criticism*?) Should be the *critterion* on which knowledge is based and commentaries are soul-less. (We quote from memory subject to correction). She will find that the third method of interpretation cited in the above passage is nothing but *Historical Criticism* as is understood in these days. It is this method that was dear to the Buddhists of old. This *historical method* begins by supposing that everything must first be held as valueless or spurious until corroborative evidences are forthcoming. While in Trivandrum some years ago we had an occasion to talk to Mr. Gopinatha Rao, that vigorous worker in the field of Archaeology, who explained to us that the method to be adopted and pursued in investigating the lost history of our land should be that every record we come across with must first be held as useless and even spurious until we get corroborative evidences. (Mr. Rao may not be able to recollect this incident now, as it was in 1912). We shall see how the *mimamsakas* overthrow this contention. Before proceeding further with our *Dharma* we earnestly make an appeal to all lovers of our Mother India especially to the historians and archaeologists that they will fervently make a close study of, and initiate themselves into, the invaluable methods of the *Mimamsa System of Interpretation* and see whether our histories cannot be re-written. The “ National College ” to be started early at Trichinopoly will, we earnestly pray, initiate our students into the right method of investigation by making the study of *mimamsa* compulsory to graduates or undergraduates even in History. Think of the havoc done to our land by the so-called historical method of investigation. How *de-nationalised*,

spirit-less, and soul-less have we become! The real *historical criticism* is the *mimamsa* method and no other. This method is to some extent recognised in *Law*, but there too it is unfortunately intermingled with the other method especially in tracing the growth of the particular *law*. In this respect we are of opinion *Hindu Law* is the worst sufferer in the hands of the modernists. But let us return to our topic.

The Raison d etre of National Education.

BY S. A. VANESWAR, M.A., B.L.

In a refreshing and inspiring address published in the *Hindu Message* of 7th February, Sir John Woodroffe points out the value and need of preserving national ideals and guarding our cultural inheritance. Sir John decidedly belongs to that class of Englishmen—may the number increase!—who have sympathy and imagination enough to enter into the feelings and outlook of the Indian people. No question can be more vital to a people than that of the spirit and scheme of education vouchsafed to them. In our appreciation of the beneficial and stimulating results of Western Education ushered in by Lord Macaulay in his glowing and epoch-making minute, in our recognition of the many visible transformations effected by it in the sphere of Art and Religion, Society and Politics, we should not lose sight of the precious heritage of Indian Culture and learning which have a claim on us for being fostered and enriched. Never did a nation attain individuality and prosperity if it disowned or disregarded the ideals and traditions which link it to the past and ensure its future. The abiding strength of a race, its source of guidance and inspiration are to be found in the store of living culture and traditions stretching back through generations past.

The importance therefore of the problem of National Education in India can hardly be exaggerated. It is perhaps the most pressing and vital question of the day whose bearings are as wide and fundamental as are the aspects of national life itself. To the impulse of Western culture and ideals communicated through English Literature with its refrain of Liberty and English History with its keynote of steady constitutional

development are clearly to be ascribed the stirrings of a new life directed towards progress and reform in the sphere alike of politics and society. Western education has, as it were, communicated the Promethean spark to our slumbering national and social consciousness. The so-called unchanging East is now permeated with influences that make for activity and adaptation under the altered environment of to-day. While such is the dynamic and constructive phase of the impact of Western civilisation in this land, there have not however been wanting results which have proved deplorable and should be remedied. Western culture and spirit must only be taken to supplement and strengthen but not to supplant and shake our ideals and institutions which have excellences and peculiarities of their own. It would be racial selfishness and starvation to refuse to recognise ennobling elements in the thought and life of the West. But it would be "cultural suicide" to surrender and smother indigenous ideals under the glamour of another civilisation which has evolved under surroundings and experiences far different from our own. To the extent, then, that Western culture has served in India to rouse national consciousness, to heighten self-respect and enrich national life and literature, it has been a sure and fruitful blessing. But its tendency, actual though not inevitable, to Westernise Indian outlook and standpoint, to denationalise Indians in modes of life and thought, is fraught with grave evils which, if unarrested, would outweigh the benefits that can accrue therefrom.

There is reason however to be optimistic as to the future of Indian culture and civilisation. Under the stimulus of Western education, a sense of unity and individuality is struggling for expression in social as well as in national life. It is indisputable that this national awakening is a happy resultant of Western influences and, if guided aright, will lead to the advent of a truly Indian Renaissance. There can be nothing disastrous in store if the new-born spirit of critical enquiry refuses to accept on blind trust even hoary teachings and traditions in India and is eager to put them to the test of modern reason and requirements. Such an investigation will only result in a keener and more sincere veneration for them in most respects. It may well be said that in matters educational we are passing through

the necessary stage of transition from unbounded admiration of the nascent Western civilisation to a sober realisation of the value of our own spiritual inheritance. It is increasingly felt that every nation has its own mission to fulfil and message to deliver in the world. Nothing should be allowed to dim or dissolve the cultural entity which belongs to us as a natural growth and inalienable heritage.

It is high time therefore that the process of wholesale adoption and imitation of Western modes of dress, language, thought and life should be curtailed and rendered consistent with the preservation and improvement of our own observances and institutions. The period of blind imitation which does not enable but undermines progress should pass away and be followed by the *assimilation* of all that is noblest and best in the West along with the development of similar elements inherent in our own age-long civilisation—The purpose of Education conceived in this spirit would be to make Indians *better Indians* and not unmake the Indian nature, coloring it into a second-hand copy of the Western.

Indian education, nationalised in scope and spirit, would stand for due assimilation, not abolition of Western culture and civilisation. It would be a truly liberal education, safeguarded against one-sided development. As Sir John Woodroffe pointedly observes, it is one's regard for his own culture that will induce anybody else to take note of its worth. Disowned by himself, it will be despised by the other. Indian culture, if conserved and cultivated as a living influence, will offer to the West its elevating and spiritual tone for its re-vitalisation. In the interests alike of India herself and of humanity at large, the cause of National Education is sacred and paramount. The function of the vernacular should be duly recognised in University Curricula as *easy* and *natural* media of popular enlightenment without sacrificing familiarity with the English language which is the thought-vehicle of a progressive nation. The reproach of a "Godless" system should be wiped out and instruction in respective religions should be provided so as to deepen one's knowledge of and attachment to the faith into which he is born. Then alone can it be said that the Hindu, Muhammadan, Parsi or Christian in

India not merely professes but *lives* and *breathes* his own religion. Indian art and literature should be reinvigorated in conformity with the spirit and genius of the nation, so as to prove real expressions of a rich national life. Indian History should be taught from authoritative sources and from the proper standpoint so that it may embody the experiences of India through the centuries and hold out lessons for guidance in moulding her future. Knowledge of the past is the sure and necessary foundation on which alone can be reared the fabric of the future—"Know the Past, dream of the future, but act in the living present" is a motto that must command ready acceptance—Developing not merely the intellectual but also the artistic and moral sides of human nature, such a system of National education will produce sterling Indians of light and leading who will cherish ancient ideals and yet keep abreast of modern tendencies. It will have fulfilled the great object of education which in the words of Marden "is to raise man to his highest power, to develop him along the line of his nature, so that he will be not only keen, sagacious and shrewd but broadminded, evenly balanced, sympathetic, tolerant and charitable." That is a business-like proposition laid down by an American and may well serve as a touchstone of educational worth.

In saying that the ambition of an educated man should soar higher than mere bread-winning in the work-a-day world, it is not to be understood that the pursuit of riches should be deprecated. But such a quest should not be all-absorbing and all-satisfying. Wealth in itself has great potency for good or evil. And it is on the right application of wealth that individual and national prosperity alike depends. Education is prized and will be necessarily regarded as the avenue leading to wealth, power, fame and influence. And the best type of education is clearly that which *maximises* the possibilities of reaching this goal. Education would be a failure if it turns out only "standard human products," specialised, it may be, in arts or sciences, but ultimately crowded into any one profession like that of Lawyers or let loose upon the lower ranks of Government Service. On the other hand, it would be a success if it produces men of character and capacity whose diverse talents can be

devoted to the satisfaction of the expanding needs of national life. The demands of many-sided progress can be met only by the earnest activities of persons trained, equipped and employed in different professions. Industrial, commercial, engineering, chemical, agricultural, military, naval and other lines of development are more in need of educated workers and should offer better prospects to them than the crowded legal profession or lower cadres of Government Service. National education would be marked by such a comprehensive outlook and would prepare students for these varied and valuable activities which diversify and hasten national development. Where prospects and facilities are provided along these many lines of occupation, the choice of a career suited to individual capacity and inclination becomes easy and satisfactory to every generation of students. National Education would thus be effective as a vivifying and regenerating influence which results in the attainment of all-round material prosperity. In their individual capacity, the products of such an education would happily blend in themselves scholarship and spirituality, artistic insight and practical sagacity. They will act as various chords whose sound swells into the one symphony of national progress. Above all, they would have learnt the art of "citizenship," of "good life" in the Aristotelian sense, without which national existence is an impossibility. The *raison d'être* of National Education is that it will fuse Education, bringing out the best in an Indian, with Religion, keeping him true to his own spiritual ideals, into a National Culture which can afford strength and inspiration to generations of workers in enriching the material, intellectual and spiritual treasures that belong to their motherland and will benefit mankind at large.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

"Pencilings by the Way.—XI."

A REJOINDER

Let me assure my good friend, Mr. R. Natesan, that I am propounding no "new ideas;" nor am I in the least likely to forget our "old theory" of

Life, which it is my one object to expound in the series that I am contributing to the *Message*. Whether that is well or ill done my readers must be the judges.

My friend objects to my remarks *re* a military career for the race. If he had only remembered that I was discussing modern conditions, and never for one moment questioned Vedic injunctions, he would clearly have recognised what the tallest amongst us have so often deplored, and till lately in vain. A dwarfing or stunting of our manhood has been going on, owing to the unreasonable and unjust enactments of the British Indian Government. Though there have of late been signs of returning sense in the Councils of our Government, the Arms Act is still on the statute book. And if my friend could reconcile this with the Vedic injunction that the Brahman should not join the army—which in some instances has been violated, as we know,—and without detriment to the prowess of the race, I wish him sincere joy of such an intellectual feat. The race is not co-terminous with the Brahmanfold; and fortunately my militant neo-Dravidian friends are at hand to cure us of any such notion. So, my contention holds ground.

My friend is unjust to me when he seeks to show that I do not, to say the least, look with favour on laws of ceremonial purity. And I am sorry he has brought in the altogether extraneous question of the merits of vegetarianism *versus* flesh-eating. It is an alluring field, for all the honours go with us, vegetarians. But I shall not follow my friend into this field. I only say—and I maintain it strongly—that laws of ceremonial purity frequently prevent us from taking wholesome or nutritious food *when away from home or on travel*. With all regard to the scientific manner, to which my friend refers twice in the same para, I do not think any good flows out of denying the statement I advanced. Its influence may be negligible so as to be left out of the reckoning. But there it is.

I am startled to see my friend defending the consanguinous marriages now obtaining amidst *all* our Varnas. Let my friend remember that not only the Brahmans of these days, but also of earlier epochs had fallen from the shastraic ideal. And I have the authority of Mr. K. Sundara Ramaiyer for the view that consanguinous marriages are not shastraic. They are also opposed to all the deductions of Biological science.

My friend preaches a homily on *Brahmacharya*. The view that he attributes to me in the last para is Swami Vivekananda's. In that same article, which is the second of the series, I have clearly laid down that "spiritual force can always raise up material force to defend it"; and I have earnestly pleaded for the bringing back of *Brahmatejas*. And if my friend would do me the honour to wait, he will see that the system of *Brahmacharya* will be given its due weight and authority in these notes. Indeed, could not my friend see a forecast of it in my reference, in this article which he finds fault with, to "an all-comprehensive and rational system of education"?

S. P. THIAGARAJAN.

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