

violence in times of war, and boycott is a war. Nobody blames the Americans for throwing British tea into Boston harbour, nor can anybody blame similar action in India on moral grounds. It is reprehensible from the point of view of law, of social peace and order, not of political morality. It has been eschewed by us because it is unwise and carries the battle on to a ground where we are comparatively weak, from a ground where we are strong. Under other circumstances we might have followed the American precedent, and if we had done so, historians and moralists would have applauded, not censured.

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Justice and righteousness are the atmosphere of political morality, but the justice and righteousness of the fighter, not of the priest. Aggression is unjust only when unprovoked, violence unrighteous when used wantonly or for unrighteous ends. It is a barren philosophy which applies a mechanical rule to all actions, or takes a word and tries to fit all human life into it. The sword of the warrior is as necessary to the fulfilment of justice and righteousness as the holiness of the saint. Ramdas is not complete without Shivaji. To maintain justice and prevent the strong from despoiling and the weak from being oppressed is the function for which the Kshatriya was created. Therefore, says Sri Krishna in the Mahabharat, God created battle and armour, the sword, the bow and the dagger.