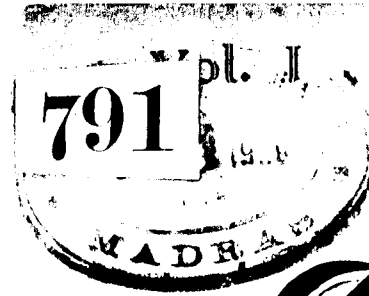


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अमृत संदेश

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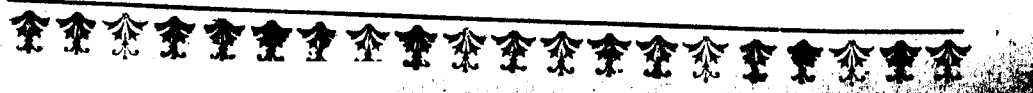
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The Immortal Message

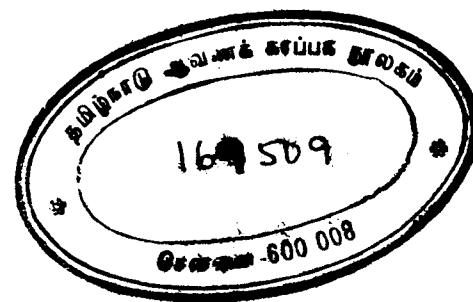
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N38



शुभे ॥ अमृतानन्दनाथाय नाथायद्वन्द्वचेतसां ।
चेतःप्राप्तप्रदानाय ज्ञानायमहसेनमः ॥
SRI AMRUTANANDANADHASWAM!

अमृतसन्देशः

(अधिपति वैद्यराज, दण्ड सुब्बाधानि कविराजेन विरचितः)
(पूर्वाविशिष्टम्)

अस्मिन् पंचायतने वैकटेशस्य ग्रथान्यत्वात्,
तस्यतिवारं सहस्रनामभिः पूजाक्रियते। लक्ष्मी
गणपतिमंतानुष्ठानपूर्वकं गणपति सहस्रनामार्चना,
सौराष्ट्राक्षरीपूर्वकं सूर्यनमस्काराः सहस्रनामार्चना,
शिवपंचाक्षरीमंत्रानुष्ठानपूर्वकं शिवसहस्रनामार्चना
महान्यास रुद्राभिषेकसहिता, बालामंत्रजपेनसार्थं
बालासहस्रनामार्चनाच प्रतिदिनं क्रियते। एतेन,
पीठेक्रियमाणं देवपूजनं वर्णितंभवति।

आचारः प्रथमोधर्मोयस्मिन् सर्वेषु कर्मसु।
अवैदिकमनार्षच न किञ्चिदपिदृश्यते॥

आचारः इति। “आचारहीनं न पुनन्ति
वेदा” इत्यनेनात्र, आन्ध्रदेशीय शिष्टाचार उद्दिष्टः।
“आन्ध्रत्वमांध्रभाषाच प्राभाकर परिश्रमः। प्रायेण
याजुषीशाखानालपस्यतपसः फलम्” इत्यप्यय
दीक्षितोक्तान्त्राचारः। स्नानधौतवस्त्रधारणादि
शौचरूपः। अत्रान्ध्रदेशीय शिष्टास्सर्वाति शायिन
इत्यनुभवसिद्धं। अवैदिकमनार्ष चेति किम्? अवै
दिकं, वेदमिज्ञं। ऋषयोधर्मशास्त्रकृतः। तत्कृत
मार्षम्, तद्विरुद्धमनार्षम्। एतदस्मिन् पीठे न
किञ्चिदपि दृश्यते वेदशास्त्रविहिताचार एवात्रा-
नुष्ठायत इति निष्कर्षः।

यस्मिन्चवेदवेदान्तसारं श्रीगुरुगोद्धृतम्।
कनकग्रंथपात्रेषु पूरितं भवतारकम्॥

यस्मिन्निति। श्रीगुरुगोद्धृतं, भवतारकं,
वेदवेदान्तसारं वेद वेदान्तपर्यालोचनया यदवगम्यते
तद्बोधरूपमखंडवस्तु, कनकग्रंथ पात्रेषु पूरितं,
सर्वात्मना वर्णितमित्यर्थः। श्रीगुरुः अमृतानन्दनाथ,
भगवानमृतानन्दनाथो महाकारुणिकः, कल्पिप्रभृ-
चित्तान्, प्राकृतान् संस्कृतभाषानभिज्ञान्, कुटुंब
भरणैकवृत्तीन् संसारजंघाल निमग्नानुद्धर्तु कामः
भाषायां (त्रिलिङ्गभाषायां) समस्त वेदवेदान्त
सिद्धान्ताननुभवपूर्वकबोधितवान्, अथल्लवन्त्यवेष
भाषाभिमता आर्यविज्ञानवासनाशून्याः अन्यभाषा
ग्रन्थेषु, तत्राप्यांल्लग्रन्थेषु किमपिपठित्वा, स्वधर्म
शिष्टाचारं गुरुसेवादिकं श्रुतिवचनेभ्यश्चरणंचहित्वा।
आभासमतेषु लोयन्त इति महान् दुःखविषयः। राजा
राममोहनप्रभृतीनां बंगदेशीयानां, दयानन्दादि
सिंधुदेशीयानां, राधास्वाम्याद्यौत्तराहाणां प्रबल
प्रचारवाहिनीसमाकृष्टाः नास्तिकमतपारावारे मुहुः
मज्जंतो नपारंलेभिरे। तदेतेषामल्पबुद्धीनांतारण्य,

—संक्षेपः—

श्री तिरुमल श्रीनिवासत्रिलिङ्ग महाविद्यापीठम्

गोपालपुरम्

मद्रास .

॥ श्रीमद्वेद षडंगदर्शन कलाभाषासमुद्धारतो
विद्यापीठमिदं प्रतिष्ठितमिहत्रैल्लिङ्गमार्यावनौ
धर्मोद्धारकृते महाकलि विभुप्रस्थानदुःशासना
क्रान्तायां विभुधार्हकविजयतां श्रीनाथकारुण्यतः

२ ब्रह्मात्मैक्यविदप्रगोयममृता नन्देश्वरो देशिकः
प्रयुक्ताग्निमागमादिक महाविद्याभिवृद्धैयविदाम्
सम्मानैर्विविधैर्विरिंचे वनितामोक्षतिरेकप्रदै
विश्वोद्धारक धर्मधारक मिदं त्रैलिङ्गविद्याप्रदम्॥

३ श्रीमत्कांचनपल्लि सत्कुलपुधासिंधूदिता भारती
भूतिप्राङ्मुधमान्यभयचरिता सत्काव्य-
कन्याप्रसू-
धत्ते श्रीकनकाविकामरुता श्रीधर्मदेव्यामुदम्
भारत्याश्च बुधेन्द्र सत्कृतिफलैरान्ध्रेत्रयद्वारतः ॥

४ यस्याधीश्वरतां महाकविरयं सुब्बावधानीपुधी
इश्रीदन्तव्यकौस्तुभःप्रथितवाग्धर्मास्वविचारतः
देशेदुष्कलिदुर्विलासविशे कालेयकोलाहला
क्रान्तेधर्मविनाशशालिनिमहाविद्याविलोपान्विते

५ आक्रान्ताकलिनातुधर्म धरणी स्वानीक -
संधैहेठात्
साधूनांहृदयान्यपिस्वनिरतान्यादत्तसंख्यावताम्
स्वीयम्लेच्छकलाभिरार्यसुकला स्सम्यङ्-
निरस्ताबलात्
धर्मोऽधर्मशतै विभेदितवपुस्संक्षाय्यतेप्रत्यहम्॥

६ आन्धी नन्नय तिक्रनादिमुकवित्रातैर्भृशंपोषिता
भाषाग्रयाबुध कृष्णदेवमुख सद्भूपालसंवर्धिता
ग्राम्योक्तिप्रकरैर्हतावतभृशं दीनास्वमात्रासह
ध्यायन्ती पतिमत्रशोचतिसदा श्रीधर्मदेवीयथा ॥

७ आर्याणां निजवेषभाषणसदा चारादयोयावनै
राक्रान्ताःकलितोषकैःप्रतिदिनं नश्यंतिकर्मावनौ
देवब्रह्म नृपालधर्मनिबह द्वेषाश्चवृद्धिगता
मोहान्म्लेच्छमतेषुनैजमःत्रिद्वेषोऽप्यनर्थावहः ॥

८ स्त्रीस्वातंत्र्यमुत्तमप्रचारनिकरैः नित्योदितैस्साहसै
र्नष्टधर्मकलादिके कलियशादुद्धर्तु मेतज्जुवि
विद्यापीठमिह त्रिलिङ्गजनतासंरक्षकमानय
न्मान्यान् पंडितपुण्डरीकनिबहान् जीयादि
हाहर्हिणैः

९ धर्मोविश्वजगत्प्रतिष्ठितमहा बीजसवेदागमा
द्यालम्भोद्विजधार्थ एषनितरा मालम्बहीनाश्चते
वृत्तिव्यग्रहदस्तदार्जनरताः कालेयगर्हाकुला
नानोपायगवेषिणोऽप्यगतिका यांकांचवृत्ति
श्रिताः ॥

१० तद्गर्हीसमुपेक्ष्यपोषणगतिं तेषांप्रकल्प्यादरा
द्विद्यास्तन्मुखतःप्रपंच्यविषये सत्संप्रदायान्विताः
साध्याचारयुतस्वधर्मसमनुष्ठानादरोत्पादनै
र्मन्याभ्यर्हेणतोदधातुनिखिलान्धर्मानिदंभारते

११ श्रीविद्वत्कविरत्नेनपुल्यकुल्येनधीमता।
उमामहेश्वरविदास्वानन्दःप्रकटीकृतः ॥

Pearls from the Deep

- 1 Patriotism is not complete without a strong conviction in the holiness of our scriptures and the wisdom of our Law-givers, the Smriti-kartas
- 2 Intimacy with the culture and custom of the land of our birth, and proficiency in our mother-tongue and in the mother of tongues (Sanskrit) is the first qualification of good citizenship.
- 3 Patriots deriving inspiration from distant lands are not our real leaders. They are our misleaders.
- 4 Paper and print make matter readable. But they do not necessarily make it reliable,
- 5 The utterances of a man in power may be very effective though defective.
- 6 "All that glitters is not gold." All that is in the West is not indeed the best.
- 7 Party politics is full of cliques and tricks.
- 8 Party leaders are the most unreliable ladders.
- 9 Believe in Bharatavarsha. Believe in her saints and sages. Believe in her poets and philosophers.

Vol. 1.

Dec. 1938

No. 2

“AMRUTA SANDIESH”

THE IMMORTAL MESSAGE

A MAGAZINE OF INDIAN TOPICS & CULTURE

Brahminism & Non-Brahminism

THEIR FUNCTIONAL ASPECTS.

BY

VAIDYARAJ, Dr. D. S. AVADHAN, ADHIPATI, T. S. T. M. PEETHAM.

It is commonly understood that those who are not Brahmins are non Brahmins but the fact is that Brahmins who do not function well are non-Brahmins. True Brahmins are always needed at the helm of affairs to guide the people to the port of the highest human attainment. True Brahmins are philosophers. “Provision and not property is the principle of Indian philosophers”. Hoarding is a non-Brahminic impulse. Property, power, party, prejudice, persecution are all non brahminic impulses-Purity, penance, peace, perseverance and preceptorship have always been brahminic impulses. The life of a Brahmin is a continuous sacrifice and dedication. Brahmins are not born for

pleasure. They are born to suffer. They are born to practise and propagate self-denial. Philosophy of affirmatives is foreign to the temperament of a Brahmin. Initiated into the mysteries of the life eternal, in his eighth year, the Brahmin urchin is driven away from his house, to gain the goodwill of his master by his own good behaviour and maintain himself by begging in the course of his studies, in the first quarter of his life. The discipline of the Brahmin student is unparalleled in the annals of discipleship in the world.

Masters, who recognise no authority other than that of the Eternal Law of the Veda, teach their pupils to their en-

tire satisfaction but never to satisfy any inspector or supervisor appointed by the state. In India, masters belong to a holy order which exists to perpetuate knowledge theoretical and practical.

In the second quarter of his life, the Brahmin marries. He propitiates the High Gods for his own welfare and the wellbeing of his country. He receives guests. He teaches his pupils. He preaches Dharma to all those who approach him. He gives consolation to all that are in need of it, to the prince and peasant alike. The true Brahmin never had any property nor does he ever care to have it. The secret of his success is his belief in Providence. He studies all branches of science. He is the Guru of all. What all he wants is provision for himself, his family, and his guests and pupils and gods. He is simple in his requirements. He scientifically practises the art of living on an irreducible minimum. The Brahmin is never afraid of cold. He is above the duals. So a Brahmin is always respected. He is the embodiment of contentment. True to his ideal he does his duties but does not envy or aggrandise. He knows everything by in-

trospection and study. He fights for his faith with unbelievers. He teaches his choice disciples till they become just like unto him, so that they may perpetuate the culture of his land. Everybody from prince to peasant is anxious to preserve him and his culture and to protect him. As a mother protects the innocent trusting child, so the state is ever ready to protect genuine Brahmins who carried and created bliss wherever they are. The first fruit in anybody's garden is given to the Brahmin. If anybody built a new house, the Brahmins are fed in the house even before the land-lord sat before his leaf. A marriage, nuptial, completion of a pilgrimage or any ceremony auspicious or inauspicious is always attended with feeding the Brahmins. The culture of the Brahmin belongs to the State and the burden of his maintenance also equally belongs to the State.

In the third quarter of his life, the Brahmin goes to the forest, leaving his home, the altar of the Holy fire, a physical touch of the warmth of affection of the living lord, to the care of his son and then lives in the company of sādhus.

In the fourth quarter, the Brahmin becomes a superman. Saints, like the famous Sankaracharya, Ramnujacharya and Madhavacharya, the exponents of three aspects of Aryan philosophy, belong to this type of supermen (sanyasin).

THE "KSHATRIYA":—

The Kshatriya is the defender of the faith. He always protects the Dharma and its exponents. All those that could not be controlled by moral law, are punished and controlled by the Kshatriya. He rules the land. He shields all those that are under his protection. He is always ready to kill and be killed on the battlefield for his people and his gods.

Thieves, wild beasts, robbers, rebels, invaders, intruders are all attacked, subdued and controlled by the true Kshatriya. Living, he becomes famous; dead—he is on a par with the yogins who attain the highest points of salvation piercing through the sun. Initiated into the mysteries of the highest culture of the land, the Kshatriya learns the Vedas and Sastras and Dhanurveda. He learns the art of discipline both spiritual and military.

He performs his Sandhya. He practises his bow and sword. He worships his preceptors and learns both Astram and Sastram. Thus equipping himself with all that is needed to protect himself and his countrymen during the first quarter of his life, he marries and becomes the "Ruler". Just like the postgraduate course for masters of art and science, the young prince before he is actually installed as the king, is declared heir apparent or Yuvaraja and is sent out for his jaitra yatra. Though the Kshatriya gets his kingdom by inheritance, the prince goes round his kingdom once to get the homage of subordinates and to punish or subdue those that defy him. Thus he justifies his capacity to occupy the throne of his father and rules the empire of his father reconquered as it were by his prowess.

He worships gods. He patronizes art. He protects the Dharma as advocated in the Vedas and Sastras and as interpreted by those that are adepts in them. His pomp, his display, his pleasure and his pagentry are all tolerated by his subjects as they mean so much patronage to so many artists and craftsmen. Besides, who would grudge a

little enjoyment for a hero who is ever ready at any moment to rush to the battlefield with a drawn sword to defend his countrymen and culture! As time rolled on other martial classes of Sudras filled in the place of the waning Kshatriya. The Reddis, Velamas, Kammas, Telagas and many such have been recognized as rulers. Everyone of these classes have their distinguished personages. The fort of Kondavidu, the city of Amaravati on the Bank of the Kristna, the battlefield of Bobbili and many such have made their impress upon times.

The praise of the bard, the embrace of the lady love, the taste of wine, the softness of the Royal Cushion never came in the way of our kings doing their duties. In a moment's notice, they girdle up their loins and rush to the front to subdue evil. Functional disorder has set in all the ruling races of India. The Brahmin is after the privileges of his post without the corresponding duties or responsibilities. So also the ruling races and their remnants, the landed aristocracy, after the vantage of their position without one moment's thought of how they got it and why

they are so placed by people and Providence.

VAISYAS

The Vaisyas have always been a decile and prudent section of our countrymen, who substantially contribute to the wealth of the land. They buy and sell. They distribute the produce, agricultural and industrial, in all parts of the country. They export indigenous articles to other countries by land and by sea and import useful articles from foreign countries. Initiated into the soul of Aryan culture in his twelfth year, the Vysya learns the Vedas and Sastras in the first quarter of his life. Like the other two dwijas, he passes on gradually from stage to stage. In his second stage he is a merchant prince but much different from his contemporaries in the western countries, the oil kings, the iron kings and the capitalists. He takes care of pennies and his pounds also take care of themselves. The wealth of the merchant is still even in these degenerate times the prop of all those that are in need of it. To the beggar, he gives alms, to the sadhus he distributes rations. He helps everybody in his need. He builds temples, and rest houses. He

digs wells and tanks. In the pilgrim camps, along the grand trunk road between Benares and Rameswaram where things are not available even for those that can afford to buy them, he provides food, water and shade in his dharma satrams. In fact, there is no individual or institution which does not receive the contribution of the Vaisya. He has dash and adventure in his own lines. Starting with a small capital, he becomes a multi-millionaire. When adversity comes, he faces it boldly and never becomes despondent. He is resourceful and is ever ready to try his luck in a fresh line of business. He is simple in his habits. He is a favourite child of the goddess of wealth and is the leaning staff for all in the hour of need.

This is an age of commerce. Imported ideas of adventure, advertisement, adulteration are dragging business into dangerous zones of imitation, distrust and destruction. There is not a national virtue which is not nowadays sacrificed to gain success in business. Money makes many things. As long as we have the brake of Dharma, the means of earning money and the channels of expenditure will be as they ought to be.

When the brake of Dharma is removed, there is no knowing into what abyss of perdition the chariot of Mammon will be dragged by the horses of lust, imitation, exploitation and advertisement.

SUDRAS.

The Sudras always formed the backbone of our country. It is a very elastic community. The Sudra tills the field and fills the stomachs of the people and the coffers of the state as well. He toils on the fertile soil of the country and the fruit of his labour is enjoyed by one and all. The produce of the cultivator is protected by the Kashatriya and distributed by the Vaisya while the Brahmin supplies brain for all. For the huge machinery of the State the Brahmin is the Power of the Engine and the rest are the parts performing important individual functions in co-operation with one another.

The fourth caste man the Sudra is intimately and immediately connected with the fifth caste the Pauchama on the field; and the third caste man the Vaisya in the market. In tilling, sowing, growing, weeding, cutting and harvesting and in all details of agri-

culture, the Panchama helps the Sudra.

Certain other kinds of work which the Sudra is not capable of handling the Panchama undertakes: skinning of dead animals, tanning of hides, and leather work such as making saddles, bags, buckets, shields, sword, sheaths and shoes are all done by him for the benefit of the state.

Besides agriculture, arts and crafts are almost all monopolised by the Sudra. The higher classes in gold and silver work are descended from Viswakarma the Divine Architect. The Sudra cuts, rocks and carves wood. He digs ores and makes metals. He makes looms and weaves cloth and carpets on them. He forges the sword and the spear on the anvil. He manufactures the Tambur and the Veena. He collects revenues. He maintains accounts. He tends cattle and preserves the best breed. He manages the rebel. He works as a soldier. He leads armies and in this respect he sometimes becomes a proxy to his Kshatriya brothers.

Thus the life of a Sudra is a series of unceasing social service in a variety of departments. Besides his indepen-

dent functions, he assists very successfully the other castes wherever and whenever his help is sought for. The whole nation stands on the strength of the Sudra and marches as he moves.

Concessions which are given to the Sudra who has multifarious functions in the state are misunderstood and misinterpreted by ignorant and wily propagandists, as disabilities put in the way of his development. The Sudra is exempted from the trouble of reading the Veda but at the same time he is given the benefit of it through Mahabharatha and he is supplied interpreters who have to specialise in the branch by a divine mandate.

The warrior on the battlefield would certainly be exempted from the trouble of cooking or cultivation of food grains. He is supplied ready made toasted bread and butter even as he is marching and fighting. He has no dinner suit, dining table, plate, knife or fork. He need not, he cannot and he should not have any bother. Soldiers, saints, students, (Brahmacharys) are all given ready made food in consideration of the gravity of their functions for it is bad economy to squander their valu-

able time in cooking and preventing them from the discharge of their duties in their various departments.

Dignity of labor there is in every profession. The state has no party feeling. It utilizes all the available forces for the common good, The state functions as an organic whole. To the mother all the children are one, though one child may be jealous of the other. Thus party politics should not be propagated in any state. The Government should be a neutral body with Dharma as the guiding principle. This has been the secret of success in Aryan policy. If the Government is mainly interested in collecting revenues for the benefit of those that rule, it does not matter much what party comes into power; provided the level in the treasury is maintained, the party in power naturally tries to get all the benefit of their power for their own furtherance to the prejudice of other parties. Thus the other parties would in the course of events try to protect their own vested interests by demanding separate electorates. The administration would be a daily tug of war between a number of contending parties in various directions. Thus the parties would be compelled to be satisfied

with average results of conflicting forces which are never the goal of anybody and which have to be swallowed without complaint in the absence of the chance of getting a better one. The heroes of these parties are just like the mathematical prodigy who was washed away in the attempt to cross a river on the strength of his calculation of the average depth. To make a long story short, we have to strike the death knell to party politics which has no chance of doing good in any country much less in India.

NON BRAHMINISM DISTORTED.

A few misguided enthusiasts and fewer ill-intentioned power hunters are responsible for non-Brahmanism in this holy land of Dharma south of the Vindhyas. Nobody would grudge the few high posts which were occupied to their satisfaction by some of the leaders of the party. But the high blood-pressure which the movement created in the country is very alarming. It is likely to lead to paralysis to the body-politic. The sowers of the seeds of dissension have taken complete advantage of the stupidity of the Brahmins who bartered their superior spiritual intelli-

gence to secular bread giving jobs, shelling out pearls to buy peas.

In some cases of death by high fever the temperature continues on the body for some time. Similarly even after leaving his holy functions the Brahmin continued to be respected by force of habit and that was the cause of action for the contest between the parties. The leaders of these parties, at least some of them, are just like the wise men of Gotham. In the non-Brahmin party there are not many prophets. There were a few simple minded men who wanted something definite and they had it to their satisfaction and now they retired to the background to give place to the followers of Mahatma Gandhi. There is not much difficulty with non-Brahmins. In olden times, a few of them became poets, pundits and philosophers without having any Brahmin hatred. All honour to them in all ages. Likewise a Brahmin here and there like Parasurama and Khadga-tikkana became a warrior.

Brahmin hatred instead of being directed against Brahmins, is unfortunately and ill-advisedly directed against Brahmanic culture. Even now some of our non-Brahmin lead-

ers would have become great poets, pundits and philosophers as of old. Likewise the Brahmins also would have maintained their original prestige if they had not any fancy for posts and pensions or seats and speeches with a petal dust fragrance of power attached to them.

There are many patriots and martyrs in the present party in power.—Heroes, prophets and dictators. Because they managed to secure a greater number of votes in the elections they think they are authorised to speak, preach, dictate and legislate on anything, even though the subjects require special study and intimacy with the culture and custom of the land.

RELIGIOUS NEUTRALITY.

Wise counsel prevailed in the gubernatorial circles from the Victorian era until very recent times and Aryans with their culture could live somehow because of the religious neutrality. Of course people had their own political and financial disabilities incidental to foreign domination and it naturally takes much time before the rulers can appreciate the view of the ruled.

Want of national education and neglect of Sanskrit and

the Vernaculars and a superfluity of undigested western culture have all made our modern men foreigners in their own land. Some of the best products of modern Indian universities who happened to come out as leaders distinguishing themselves as patriots by their sacrifices came into power now. All honour to them. Naturally the wise men of the country expected something very substantial from these leaders and their prophets by way of removing the political and financial disabilities by convincing and persuading and pressing the foreign Government. They don't seem to have gained much in that line from the Government.

Though possessing the disadvantages of foreign domination the British Government has two distinguishing features: (1) Religious neutrality (2) Safety of person and property. Both of which have secured for it a permanent footing in the hearts of the people. It is only after the advent of the so called people's representatives that the Government is interfering in religious matters. The departure from the policy of the proclamation of the Great Queen does not contribute to the peace of the people or to

the stability of the state. Let it be clearly understood by one and all that all the agitation which the new apostles are creating is only a soda bottle effervescence. It is a ripple on the surface of the ocean. The utterances of the apostles and their bills of legislation are not the echoes of the voices of Real India. People elected these leaders that they would help to remove their political disabilities; unable to do that, they have launched upon a dangerous programme, dangerous alike to the rulers and the ruled.

FALL OF THE BRAHMIN.

What are we to do in the dangerous times? It is high time for the Brahmins to realise that they have fallen from their ideals and that they do not deserve the privileges and prerogatives of the caste any longer as everything in them disappeared except a little pride of birth which is sufficient to create jealousy and hatred in others, who rightly question their position. If the Brahmins revert to their old ideals of "plain living and high thinking" surely they would help themselves and the state. There is no trouble at all with non-Brahmins. If the Brahmin is alright there is no Non-Brahmin. Non-Brahmin is an outcome of Bad Brahmin.

If the non-Brahmin is struggling for a place in public service, he is perfectly within his zone, for service is his Dharma. On the other hand, if the non-Brahmin is competing with the Bramnical Dharma for the fun of it and assumes the role of the Brahmin there he cuts an awkward figure. The Sudra catches a tartar in Veda and Vedic rites. They will not help him. He became learned in all ways even without the Vedas. Respect for good Brahmins has always made the Sudra great; in the past and it will always make him so. King Bhoja should be classed among Non-Brahmins in the parlance of modern times. Bhoja offered an explanation for his paying homage to the Brahmins probably for a few dissenting contemporaries and for the multitude of protesting voices of the modern times.

"Dharma is the only means of obtaining a seat in the Valhalla of great men. The standard of Dharma is determined only by words unuttered by mortal mouths (the Vedas) and the Brahmin is the chosen accredited elucidator of the Vedas. Barring such a Brahmin where else can I make my obeisance?"

This declaration of King Bhoja has an eternal lesson for Brahmins and Non-Brahmins as well. Bhoja warned the Brahmins that they would lose their prestige if they neglected the Vedas. At the same time he assures the non-Brahmins that the respect which is shown to a true Brahmin is quite deserved and prejudice should not come in the way of the Devil being given its due not to speak of the holy Brahmins who are to be angels on earth, by virtue of their culture and sacrifice.

In the appropriate fitness of things, everything is important and everything is rightly utilized for Divine Ends. Which is superior, gold or iron? Swords which are instrumental in earning gold are made of iron. The nails for the beams even in the king's place are not made of gold. Individual functions do not make independent organisms. The old story of the organs of the body fighting with the stomach and striking work has volumes to teach us at the present moment. Let us all learn to co-operate with each other and preserve the culture of this "Ancient" Land of India for "Indians and for the world."

EDUCATIONAL PLANNING

BY

C. SRI RAMA NARASIMHAM, M. A.

Man might have been an animal once. But what distinguishes him now most is his 'educable' nature. Man may be born an animal but it is the duty of the modern omnipotent and omniscient state in which he is born to make a man out of him through the system of education which it gives. Man is an educational product. He is education in action. Nowadays the choice seems to be the state's either to educate the man out of him or to draw out the 'animal' in him through a proper or improper use of the weapon of education which is hers.

In spite of modern scientific miracles like the wireless, the Radio, the Televisors and the 'X-ray windows', merciless but sympathetic critic-like Dr. Inge pronounced our

civilization to be a pathetic failure and failure of civilization is intelligently interpreted as a failure of the educational systems of the world. So we find professional educationists and educational specialists meeting every year at conferences—this year the seventh world's educational conference met in Japan—with sincerest wishes and purest motives of revising recasting and remoulding the educational systems just to prevent the 'Homo Sapiens' from 'hara-kiri.'

Thus we see that Educational Reform is not a mere national problem but an international one, one of the major problems or the problem of the world. Nobody can deny that India is a part of the world and therefore our educational problem is a part of the world

problem. At the same time everybody has to admit that we in our country have our peculiarities, racial, and religious, cultural and linguistic and so our problem has to be solved not in common with the rest of the world but only in isolation. I believe this is as much true of any other country in the world as it is of India because all countries may be alike in their commonality but they fundamentally differ in their uniqueness and in this sense India differs from every other country in the world and our educational problem is a unique problem unique to our country and our race but not a part of the common problem common to all countries on the globe to be solved in common at any world's Round Table Conference.

The self-conscious, self-respecting and swadeshi minded public of modern India demand replacement of the existing exotic un-Indian system of sterile and sterilizing education by an indigenous system consistent with our country's Dharma and dignity and conferring both 'Ardham' and 'Paramardham'. The 'New Education' demanded must be essentially Indian in character and it must be so planned as to enable the edu-

cated to lead a life of contentment and to enjoy 'plenitude of life'. What is needed is a conscious replanning of our educational system.

Plan is different from a cloudy aspiration. It means a rational adjustment of means to a definite end. We have a will for planning. We have enough material for planning. These will not do unless we have a definition of our objective—definite complete ideas of the kind of education we want. In short, we must develop an educational Ideology of our own. The atmosphere is seething with confused and mutually contradictory ideologies. We must have clearly understood ideals before us and they ought to be constructive ideals.

In this connection one is reminded of the advice given by H. E. the Governor of Bihar to the Patna University sometime back for the retention of Macaulay's ideals of the existing system of education. His Excellency must let us know if there is any other sacred ideal than the sordid one of manufacturing clerks to run the wooden system of un-British administration in India. The most serious crime unrecognised by his

code but committed by the law giver is the cultural assault on a culturally eminent country which India is: 'What' asks the prophet, 'is the murder of them that kill the body to the murder of them that kill the soul'? Has it not at least now become plain as day light to us that Macaulay in introducing his scheme of education deliberately planned and aimed in a systematic and successful way at the soul and genius of India?

It is nothing short of foolishness to regard education as an end in itself. It must be deemed a means to an end, the end for us being the 'culture and virtues of our race'; the realisation of the ideals for which our nation stands in the comity of nations. There is difference between one's own ideals and foreign ideals. In Dr. Besant's words 'India is not to become a lesser or greater England but must evolve into a mightier India'. 'Brahmanism', 'Aryadharma' denoting the sacred culture of the Aryans must be preserved for us. Education must try to bring forth Indian Samskara and enable its full fruition. As Sir John Woodroffe in his 'Seed of race' says, "Our racial character must first be reestablished. Then an au-

tonomous centre of reciprocity is established capable of receiving without risk of being overwhelmed by every foreign culture". India has the example of Japan before her. Let India borrow as much culture as is serviceable to her. At the same time like Japan let her also retain her own ideals, her traditional religion, traditional morality and traditional culture.

We must distinguish between old and new ideals of education. Plato defined education as 'turning of the soul towards light'. The old or ancient ideal of education is to give culture 'which is that mental spirit which makes a man in after-life utilise his education for his own spiritual, mental and moral advantage'. But now this old ideal of culture is in conflict with the modern materialistic ideal. This new ideal was best expressed by Napoleon when he said that 'education must open career to talent.' The modern demand is for absolute materialisation of education. It is in consonance with the spirit of our age and with the nature of our civilization. This demand for vocationalisation is the greatest in our country of all the countries because the need

for it is the bitterest, the economic struggle for existence is the keenest and this is so because of the disintegration of our good old functional caste system—the envy and the eyesore of the wisest of the western sociologists—and the protracted foreign rule involving a direct and indirect plunder and pillage of the country's wealth. The plight of the so-called 'educated unemployed' of today is a sight for the Gods to weep at. Whenever they cry aloud for jobs they are offered encouragement but not openings. Man may not live by bread alone; but he cannot live without bread at all. So our ancient system of education with culture as its sole ideal must be so recast as to enable the educated to turn at least the bare necessities of life. Exigencies of the modern age demand a synthesis of the ancient ideal with the modern one. Education must not only have 'value in use' but it must also have 'value in exchange.' It must have two values—cultural and economic. Education must ensure to the educated both living and life. So it must be a happy amalgam of the ancient and modern or the old and the new ideals; a harmonious blending of the Platonic and Napoleonic definitions.

The Wardha scheme makes an approach in the direction of vocationalising education in its elementary and secondary stages. It is still in the laboratory. It must be worked for sometime before it is reviewed. Wardha system may convert schools into spinner's and weaver's camps and carpenter's workshops and agricultural farms. Irrespective of the castes to which they belong and in opposition to the inherited skill with which they are borne every one of our boys and girls may be taught some art or craft in schools. Universities may be converted into Manchesters and Birminghams and their products may come out as technicians and technologists. Does this by itself ensure employment to the educated? It cannot be before the baffling economic paradox of poverty in the midst of plenty present in our country too is resolved in a way beneficial to the 'Havenot's' without being injurious to the 'Haves'. This may look like digression but it is not out of place.

Let those that are engaged in planning our educational future approach any spiritualist who can invoke the spirit of Dr. Besant and keep her in constant communion with them for she knows what

is best for us more than any one of us living and she is competent to give us ablest guidance on the major issues of our educational problem. Let us for instance hear what she says in answer to the question 'can the children of the scavenger be asked to sit beside the children of the cultured?' "While the hearts of the advocates of this scheme are living their heads are not thoughtful. There is a great gulf between these. The gulf is regrettable if all evolution is regrettable. But it is there. We have to level up, not down; to raise the lower to a higher level and not degrade the higher to a lower level.* Centuries of culture must not be thrown away at the demands of philanthropy run mad".

Non-violence, the first and the last weapon in the congress armoury for fighting foes within and without cannot be stabilised in our racial character unless the nation as a

whole lives a strict vegetarian life. So the Congress Governments shall not pounce upon me for making this suggestion. They will do well on the other hand to take up vegetarianism as their second plank next only to prohibition. 'Na Kalamjam bhakshayeth' goes first before 'Na Suram Pibeth' in the list of Vedic commandments.

Our leaders must know that intelligent India no longer allows her children to be hammered into artificial and crooked shapes designed by experts ignorant of the psychology or swabhava of the children. She is now in revolt against systems and schemes that smother the sacred samskaras. She no longer brooks educational assaults and rapes in the name of education. She is now for real education which literally means edducing or drawing out what is within in contrast to superimposing something from without.

* Here I am treading on the most delicate so the most dangerous issue. I hope I will not be misunderstood. I am never for keeping out children of the depressed classes from the caste-Hindu institutions. On principle I am against communalistic and denominational institutions. At the same time on a principle higher than this, I plead as a mouth-piece of Arya-dharma and as a student of science and not as a rank communalist for legalisation of vegetarian and non-vegetarian sections in classes. This is not an ingenious emanation from the devil's workshop of any communalistic genius. It is after all in vogue even in the ultra-modern restaurants which serve food for the body. Why not introduce them also in institutions which serve 'mental pabulam'?

If the old education is sordid, the new education must be sacred; if the old is compartmental the new must be comprehensive. The old, viewed man merely as a head and concentrated upon and confined itself to its stuffing in the name of training and the result is production of a race of 'Intellectual robots' with starved souls and sterilized hearts. The old educated' pathologically speaking, are hypertrophied heads and atrophied hearts and hands. The new education like the old, must not be disproportionate and lop sided. It must aim at the fullest development of the human personality. Education worth its name, must be based upon the definition of what man is. In Dr. Besant's words, 'man is a spiritual being manifesting in the external world as Intelligence, Emotion and Activity'. So education if it is to be the education of the whole man must be four-fold. The lord of the goddess of education is said to be 'chaturmukha'. Let our new education be 'chaturmukham'. The planners of our new education must construct an 'Ideological quadrangle'. Dr. Wells' educational trilogy consists of universal history, biology and economics. Let us have educational quadri-logy consist-

ing of spiritual, emotional, mental and physical training, each complete in itself but with a common theme - development of human personality to the full. Let the Indian educational edifice rest on these four pillars, spiritual, aesthetic, intellectual and physical, diverse in nature but designed with a profound unity of purpose.

It is woeful to find that the Wardha wizard does not find a place for spiritual and religious studies in his scheme of education. The reason is self-evident. The battle of conflicting scripts Arabic and Devanagari has not led our leaders to the romanisation of the script. Let not conflicting religions in India lead to a banishment of religion from the country and to de-spiritualisation of the races within. Vivekananda said "our vigour, our strength and our national life is in our religion". Religion of course has to be lived and not learnt as a creed. But the essence of all religions 'to live for god, for humanity, for country and for others must be made the ideal of the school.' In the amazing welter of modern society when the home is no longer potent to influence the morals of the children and to look to

their religious sadhana it must be deemed the duty of the schools to take care of the boy's morals and souls. Every child, be he a Muslim, Christian or Hindu, it is enough if he is born in India 'has an insatiable curiosity and turn for metaphysical enquiry. Use it to draw him on slowly to an understanding of the world and himself.' That is what Shri Arambindo says. Let us remember that the 'aim and ideal of Indian type of education is for the individual to discover himself as a fragment of reality.' The Hindu concept of life must be taught to the pupils and the atmosphere of the school must be religious.

Moral education is another term for education of the heart. Neglect of moral instruction corrupts the race. "In the economy of man mental nature rests on moral nature". We want our children to become moral leaders and not to be merely healthy animals. Moral training must aim at the creation of right habits, at the development of right attitude towards matters of life. Pupils must be trained to approach 'holy things reverentially, reverable things respectfully, patriotic things loyally.' Emotions must be purified and ennobled. Nowa-

days there is a universal vulgarisation of tastes. We seem to relish all the horrors of Hollywood. Film censoring must be entrusted to men of stern moral stuff and it must be such as to keep the nation aesthetically healthy. Individual and national need of of Brahmacharya must be taught in schools.

Physical education must aim at the physical growth and health of the boys. It must be so comprehensively planned as to include studies in Hygiene, Dietetics, Sexual Science etc. There must be a revival of our indigenous exercises in archery, sword play, boxing and wrestling. In physical education emphasis must be laid not only on the physiology but also upon the psychology of man, upon his mental and moral discipline because hypertrophy of bone and muscle without corresponding enlargement of nervous control is useless.

Dr. H G. Wells the world famous British scientist and educationist in the chapter on education in his 'Work Wealth and Happiness of Mankind' the third branch of his 'Educational Trilogy' makes a reference 'to the foolish generalisations, unjustifiable inferences, - unsound conclu-

sions and to the undisciplined confusions of modern thought and to the universal intellectual slovenliness." Sir Ernest Benn speaking of the tendency of the education to generate the mass-mind says, 'the youngster of today starts in an educational machine which is a mass production machine. He is treated by the million by the teachers who themselves are produced by the thousands. Men's minds are getting standardised; mechanised. The educated man of today is conspicuous for his inactivity, unaspiringness and absence of desire and for his mechanical virtues of regularity, uniformity, incuriosity and soullessness.

The above is a general and haphazard commentary upon the nature of the systems of intellectual education prevalent here in India and everywhere. Dr. Besant in her characteristic way said that in our country under the present educational dispensation, "Wrong things are being taught by wrong men in the wrong way" - let me add through a wrong medium.

Generous sense of discrimination is wanted in *choosing the teaching*, in *choosing the way of giving teaching*

in *choosing the medium of teaching* and finally in *choosing the instruments by which teaching is given*.

Discrimination is needed in the choice of subjects. At present the educational institutions unconsciously fill the minds of the boys with lumber under cover of, it being of use by and by. Lumber does not excite thought, lumber does not interest, lumber does breed disgust'. In the selection of subjects to be taught, our educationists have to face a battle between the 'orientalists' and 'anglicists' - the former demanding Indianisation or Aryanisation of 'educated' or the content of education, the revival of learning of our ancient sastras and the latter fighting for the preservation of the status-quo.

Distinction must be made between "manufacture of minds and training of them; between inculcating ideas and giving capacity to form them; between giving information and the formation of intelligence; between instructing what to think and training to think for themselves."

We must discriminate between ancient Indian system of teaching-which is preva-

lent even today in some of the sampradayak schools of Sanskrit studies and the modern system of teaching. Under the modern system of simultaneous teaching or 'teaching by snippets' "a subject is taught a little at a time in conjunction with a host of others with the result that what might be well learnt in a single year is badly learnt in seven. Much of the shallowness, discursive lightness and fickle mutability of the average modern mind is due to the vicious principle of teaching by snippets. Under the sampradayak system of successive teaching one or two subjects were taught thoroughly and then other subjects were proceeded to. It was a more rational system. If it did not impart so much varied information it built up a deeper nobler and more real culture. A child of seven or eight is capable of concentration if he is interested. Interest is the basis of concentration. We make the lessons supremely uninteresting and then complain of his restless inattention. A child like a man if he is interested much prefers to get to the end of the subject rather than leave it unfinished". (Shri Aravinda's, 'A system of National Education'). A. E. Heath in his lecture on 'Science and

Education' says "the greatest of all evils in education has been a kind of casual disconnectedness. The teaching of snippets inside any subject and of subjects divided off from each other in water tight compartments is only symptomatic of wider failure to envisage educational problems as a whole."

Here a reference has to be made to the latest scientific method of teaching proposed by Gandhiji and approved by the Jakir Hussain Committee and made the basis of the Wardha scheme of education. This is not without a precedent in the world of western educational thought. The article on 'Sanderson of Oundle and the Ideal of Science as service' in the 1922 October number of 'Friends' Quarterly Examiner' enlightens us on this method. Schools under the Wardha dispensation will approximate to the ideal school of Sanderson of Oundle.

This particular method is based on the hypothesis that man is primarily a doer. Education is therefore viewed as a craft. Work is the basis of thought and education. 'Don't learn to do but learn in doing' said Samuel Butler. There must be junction or union

between work and thought. Then "learning could be good fun and a worthy occupation" for our boys. This teaching order is the exact reverse of the traditional one. Studies will be applied studies. This can be very effective in the teaching of particular sciences because appeal will be made to the constructive impulses rather than to the spirit of acquisitiveness or possessiveness and this gives birth to originality which our educated men lamentably lack at present. But it is not capable of universal application because education is much wider in content and means much more than the teaching of a few sciences.

There are no two opinions on the question of the medium of our new education. It ought to be one's own mother-tongue. One is only too painfully conscious of the 'incalculable mental and moral injury' education, through the English medium, has caused to the English educated youth of our country.

There must be discrimination in the choice or selection of teachers who are the instruments by which education is given. Western educationists are ignorant of the

utility of personal factor in education. Wells for example says "school master is no more inseparable from education than the galley slave or mule is from transport". India the land of Srutis is a believer in education through the ear as opposed to education through the eye. We Indians can't conceive of education without a teacher. Our world famous universities of old were neither 'collections of books' nor monstrous heaps of brick and mortar. They were 'Gurukuls.'

If we do not want to perish as a race let the selection of the teacher be above and beyond the pale of communal Government orders. The teacher need not possess an animal or motor personality. His selection must be different from that of the Police Inspector. Strict vegetarian life — need not be vegetarian birth — ought to be the first and foremost qualification of the teacher. Let those that object to this argue with Dr. Cousins. Self-control of mind, character, love-nature, desirelessness must be the primary qualifications for teachership. Poor physique is pardonable for a teacher. His personality is something which is mental and moral and not at

all physical. The British Board of Education in its pamphlet says "teacher's personal qualities and interests must be of a particular kind. His interests must be active and practical rather than just foolish; he has to be wise and resourceful rather than merely clever; he has to be more interested in projects rather than subjects and in children than in either."

Shall I not in conclusion reiterate my plea that the Aryanisation or Indianisation of our education is more vital for us than the Indianisation

of our military and civil services? Stars are pointing our country now to it. Our ministers seem to be visibly pregnant with it. The general public shows a tendency to take once more the gods of our fore-fathers from the shelves on which our grandfathers placed them nearly five score and ten years back. Let timely advantage be taken of it. Let Mahatma undo through a mere wave of his magic wand what Macaulay did and render Himalayan service to our country and to our race. If not he, who else can?

Modern Legislation & Dharma

BY

VIDVAN D. PARTHASARATHI

VAIDYABHASKARA

All human activities in these, so-called advanced times are illustrative of the saying "Hell is paved with good intentions." In olden times people of all countries relied upon their respective scriptures for guidance in all pursuits of their life. The likes and dislikes of individuals, sects or parties were not allowed to condition a whole nation or humanity at large. Locke in his Essay on Human Understanding says—"Good men are men still, liable to mistakes, and are sometimes warmly engaged in error, which they take for divine truths shining in their minds with the clearest light". Unfortunately, in these modern times, there is an over-abundance of good men and women who have absolutely no ideas of truth.

Truth is neither good nor bad. It shall not be conditioned by individual opinions

prejudices, rights or privileges. God is Truth and Truth is God. Scriptures were believed in all countries to be the utterances of God and true and holy people were the interpreters of the Divine Law. Corruption in the executives does not make the law fallible. People are prepared to tolerate any amount of corruption in the executive bodies, and consider the laws of the state as most infallible and inviolable. We are not prepared to question the Congress High Command although we repeatedly hear of corruption in the constituents of the Congress. Change lays not her hand upon truth." A truth is a truth for all ages and climes; for, all human activities proceed from the Self, which is actuated by six primary impulses, which are again conditioned by a predominance of the Satwic, Rajasic and Tamasic attri-

butes of the Self. This is true of men in all ages and climes. But, the advent of novel implements of warfare and other mechanical devices which have been helping man to surmount the barriers of time and space sight and hearing are really some material changes that have come about in the world. In olden days individuals had surmounted these limitations by acquiring yogic powers. Even these yogic powers have been denounced as barriers to the achievement of Brahmananda. It is no wonder that the ancients decried the invention of machinery as a bane to social and political peace and contentment. Any one who is conversant with the national epics will find that the ancients had at least conceived all modern machinery and methods of warfare. The net result of all these in modern times is that humanity has got to its credit discontent, insecurity of person and property, and a constant fear of death on land sea and air. Peace, contentment, truth and godliness are on the debit side.

This catastrophic change commenced with the Protestant Revolution and culminated in the industrial revolution—the former dethroning God and the latter setting up

Mammon in his place. Thus man has defied God and began creation afresh to suit his needs. The poor demons of old acquired powers over all elements and even upon the planets and Gods: but were ultimately overthrown by the supreme will of Providence. Even modern inventions are no proof against destruction. A change in the weather or a lightning propelled by Providence might crash the biggest electric machinery in the twinkling of an eye. Only people are being weighed down and cowed down by super taxes for increasing armaments and defence measures. There is this difference between olden and modern times that, whereas the kings and leaders of men or Supermen taxed their brains and bodies for the common weal, the modern began to levy taxes and super taxes upon every individual directly and indirectly for increasing human misery. We all know how even the so-called free and democratic countries are growing oppressed in trying to supersede one another in the question of armaments.

In the glare of his material and scientific achievements, man has totally lost sight of God and began to devise new religions and morals even as

the demons of the epic age and began to control individual liberty even in matters of taste and private beliefs of custom and habit. In the name of socialism, individual liberty even in personal and family matters is totally set at naught. The grandest achievement of the modern man is that he is able to hypnotise people with ideas of false morality, philanthropy, liberty, equality and fraternity and achieve his private ends — fame and power though not wealth. He makes a religion and philosophy of his own and preaches all impossibilities in human nature; and when the desired effect is not produced in the promised time, he finds fault with the society in not acting up to the very letter of his teaching. If he goes back of his own accord, he at once says that as humanity is not quite prepared to follow him, he is coming down to their level and seeking other means of salvation. Even the wisest and noblest among modern men is afraid to face truth in all its entirety, takes for granted all errors of omission and commission in modern civilisation, and tries to seek redress or make it appear so while all the time he is fully conscious that he is attempting an impossibility. He is advocating

newer machines, newer laws, and newer taxes and is making confusion worse confounded in all matters, social, political and economical.

"An open foe may prove a curse,

But a pretended friend is worse."

If any wise and bold man finds fault with the modern man, he is at once dubbed a cynic and reactionary.

Good and Evil, virtue and vice, riches and poverty, knowledge and ignorance, beauty and ugliness, heat and cold, light and darkness and any number of duals that can be imagined have all been eternal factors and shall not be effaced by the most ingenious economic, social and political laws. Human nature is unlike that of the brute. It is in a way worse having been endowed with intelligence to perpetrate evil with dexterity. The magnificent edifice of *Dharma* has been built upon these two eternal truths. There is no conquering of duals but ignoring them. There is no altering or reforming human nature but maintaining a balance between conflicting forces and

utilising different forces with sympathy and co-operation for the common weal. All this of course is the work of the state in the light of *Dharma*. There is uncertainty in a uniform operation of even physical laws: and what faith can we place in unswerving obedience to man-made laws? Law can prevent crime to a great extent but cannot root it out. Prohibition presupposes

the existence of the crime in human nature prior to the enactment of the prohibitive law. The modern responsible governments do not seem to face all these facts before hastening to enact laws at will. Even now it is not too late to tarry and consider how the ancient Rishis of India could enforce laws in the light of the scriptures.



The High Lights of Hinduism

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRIGAL

It is impossible to compress the essence of Hinduism into one article but it is possible to indicate in a brief compass some of its differentia and quintessential points. Hinduism has no founder. Its source is the Veda. Swami Vivekananda has defined the Veda as "the accumulated treasury of spiritual laws discovered by different persons in different times". The teachings of the Vedas are implemented and amplified by the Smritis and Itihasas and Puranas and Agamas and Darśanas. There is a synthesis (Samanvaya) running through all of them, and that synthesis has been achieved by the Vedānta. To an outsider Hinduism may appear multiform and even chaotic—nay even self-contradictory—but the doctrine of the *Adhikari* brings in the cementing and unifying bond and makes Hinduism a harmonised league of Religions.

II. ITS UNIVERSALITY

It is a universal religion because it is not merely tolerant

towards other religions but realises that they are aspects of the Eternal visualised by great seers and revealed by them to man. It is universal also because it says that all were born within its social and doctrinal fold though some may have apparently gone out of it. It is further universal because, in the language of Swami Vivekananda, India is "the land to which all souls on this earth must come for Karma, the land to which every soul that is wending its way Godward must come to attain its last home". It is also universal because it points out to our eyes the fourfold aims of life—Dharma, Artha, Kama and Moksha.

III. ITS ETHICAL BASIS

Like all the other great religions, Hinduism says that the basis of higher spiritual life is ethical life. It stresses duties rather than rights. The essence of *Dharma* is its obligatory character. The ideal of *Swadharma* is the basement

on which the palace of the spiritual life can securely rest. The Bhagavat Gita says that we can best worship God with the flowers of *Swakarma* (one's own enjoined action). Such duties are stated in it to be of a threefold character, viz., Yagna and Dana and Tapas (Sacrifice and Gift and Discipline) which define our relations to the Gods and other human beings and to ourselves. Hinduism does not countenance the modern sneering attitude towards ritual. It points out that ceremonial purity and ethical purity should go hand in hand. It says that religion is not a mere matter of feeling and prayer but controls and guides every detail of our thoughts and words and acts. It even defines the food that we must take because the finest essence of our food nourishes the mind. The *Tapas* (austerity) of the body and of the tongue and of the mind as defined in Chapter XVII of the Bhagavad Gita shows to us how continuous and comprehensive discipline all through life is the indispensable condition of salvation.

IV. ITS SOCIAL ASPECT

The word *Dharma* implies also the sustaining and binding principle in social life. It

is what keeps the social life in tune *inter se* and in relation to the past and future generations and in relation to God. It gives to all the chart of life and implies a planned life of co-ordinated endeavour and collective welfare in the place of chaotic competitive struggle. The real caste system is a system of effective co-ordination of the constructive and regulative and distributive and productive aspects of life. By conserving hereditary skill and group loyalties and by substituting co-ordination for competition, it seeks to harmonise social order and stability with social progress and development.

V. ITS DIFFERENTIA

Its conceptions of *Karma* and reincarnation, its evaluation of idol worship as a spiritual sadhana the emphasis on the need for a *guru* to guide us along the spiritual path its emphasis on "Ahimsa", and its veneration for the cow are among its many *differentia* which we do not meet with in other religions. It is absurd to equate the doctrine of Karma with Fatalism because if Karma has brought us to our present position Karma can also lead us towards perfection. The Doctrine of Karma alone ex-

plains the in-equalities of life and harmonises Law and Grace.

VI. THE HIGHER SADHANAS (DISCIPLINES)

Far higher than pure action (Karma) is Karma-Yoga which is doing one's duty without a desire of its fruit, as a live-offering to God, and in a spirit of obedience to God's commandments. It alone will bring about *Chitta Suddhi* (perfect purity and calmness of mind). Such a pure mind must be made steadfast by

Raja-Yoga and must glow with love of God (Bhakti Yoga) and must attain a full and perfect knowledge of God (Jnana Yoga).

VII. THE GOAL

The Ascent of life is therefore from Vidya to Moksha. The attainment of God is the Salvation of man. Hinduism stresses not only the personal (Saguna) aspect of Godhead but also the Absolute (Nirguna) aspect of Godhead. Thus the final goal of life is the attainment of infinite Satchidananda.



Public Opinion

BY

G. KRISHNAMURTY, M. A., LL. B.

Some have characterised public opinion as the 'voice of God' while others put it as the muttering of the beast'. Perhaps the truth is somewhere between the two; public opinion as the organisation of individual opinions, as Prof. Cooley points out. But, to constitute public opinion, it is not essential that all the members of the public or even a majority of them should agree on all the issues or even on the important issues.

It is now known that public opinion is strongly in favour of the recent Munich agreement. We read in newspapers of the triumphal entries made by the four statesmen, who were parties to the agreement and the extraordinary reception accorded to them by their peoples. It was also known that at Munich the statesmen of those very countries that have raised Czechoslovakia into a democratic state have signed the warrant for her disintegration. Great Britain and France suffered a set-

back while Germany and Italy gained immensely in prestige and possessions which Mr. Atter characterised as the 'great defeat'. The public of the four countries stood for opposing ideas and still they all united to welcome the Munich agreement. What could be the cause for this unity among both the vanquished and the victors? Mr. Walter Lippman, in his book on public opinion, says that we will be able to unite a people holding different views if only we find some symbol which is the antithesis of all they hate. In this case all the four countries hated war and wanted peace at any cost. There were reports of people demonstrating and clamouring for peace, even in Germany. But more than the totalitarian states, the democracies shirked a war and the only way to avoid it was to yield to the aggressor. And this done democracies gained peace and the aggressors, their objective without firing a shot. Mr. Chamberlain was reported to

have stated that this was the second time in the history of Great Britain when peace was brought with honour. A comparison of the present agreement with the agreement which first brought peace with honour will show the hollowness of the British premier's statement with regards to the second part. But the statement points out in unmistakable terms that the agreement brought peace; and this universal desire for peace made the winner and the loser acclaim the agreement as a great achievement for both.

Public opinion has got great force behind it, but the public is not necessarily right in its view chiefly because hundred fools cannot make a wise man. We see now pogroms organised against the Jews by the Aryanised German Public which is in hysterics over the Nordic myth. Mr. Norman Angell points out instances of the public applauding the action of lynching Germans in English cities during the war. In more secure times public opinion is subject to some discussion and check, but in times of stress it runs amok.

Mr. Walter Lippman reminds the analyst of public opinion that he must recognise the relationship between

the scene of action, the human picture of that scene, and the human response to that picture working itself out upon the scene of action. Sometimes the public act upon fictions, i. e., the pictures in their heads, without taking the trouble of verifying their truth. Very recently, (Hindu and Madras Mail dated 31-10-38) we read in newspapers how a producer, in a broadcast of H.G. Wells' book *The War of the Worlds*, caused panic among the public by inserting the names of American towns for those in the book. The report adds that people were actually on the move to safer zones.

The public react powerfully to symbols and these have increased considerably in our times, for parliamentary democracy thrives on them. Each party has its own symbols and these serve admirably to attract the public to the party.

Public opinion is really the opinion of a few individuals or it may be even of one individual placed in an advantageous position. The capacity to think varies from man to man. Even among the people who have got the capacity very few have time enough to think on any matters other than those in which they specialise. Specialisation and division of

labour, the characteristics of our modern age, have also penetrated into the realm of thought. A few individuals or agencies take upon themselves the trouble of manufacturing opinions for consumption by the general public. Even assuming that we have a public with the capacity and the leisure to think for itself it will not arrive at correct opinions, for the data supplied at present are onesided. As one author remarks, the people on whom we depend for information of the outer world are those who seem to be running it. Necessarily these give their own version.

Bewildered by these difficulties the average educated man is convinced of the futility of thinking for himself. He goes in for ready-made opinions, opinions of those who think for themselves or who are interested in propagating an opinion as the public opinion. The press steps in to help the public with its standardised opinions. Various types of newspapers exist to suit every temperament and constitution. Opinions are manufactured and facts marshalled to support them. By day-break the man in the street finds himself opinionated on all matters in the world without having to take

least trouble about them. The press is exploiting the public opinion.

Public opinion in India, as elsewhere, is the creation of a very few people. Most of the people are illiterate and the educated few who are in the words of Sir S. Radhakrishnan, film fed and radio-trained get their opinions from the press or some public men and pass them on to the half-educated and the illiterate and consequently these half-educated and illiterate are the most opinionated of the whole lot. As elsewhere we have here different types of newspapers to suit every individual. The reactionaries think in terms of the Anglo-Indian Press. Those conservative by temperament or education or inducement swallow the opinions given by the liberal press. A little more advanced section looks to the Congress-minded papers for opinions. The extremists adopt the views of socialist papers.

The claims set up by each rival party that the whole public opinion is behind each one of them baffles all understanding. We know instances of the same groups voting for and then against a proposition in the same breath.

This they do not by conviction but because they are roused to do so by the rival speakers. The claims of the rival parties may be true in this sense. Muslim League claims that it represents and is backed by Muslim Public opinion. The Hind Mahasabha says that it reflects the entire Hindu thought and opinion. From this it looks as though Congress has no public for it to represent. But the Congress claims both the Hindus, Muslims and also the rest as its own. And Congress means Gandhi, Nehru, Patale and a few others. To add to our difficulties, we find an ex-viceroy asserting that Pandit Jawaharlal Nehru and the view he represents do not find favour with most of the Indian public.

But it is clear to every one of us, and even the enemies of the Congress had to admit it after the elections, that most of the Indians are Congress-minded. During the days of civil disobedience movement the public was no doubt sympathetic and all admiration for the Congress men, who made huge sacrifices, but was a little afraid to help them publicly. But now that the Congress is in power in most of the provinces great enthusiasm prevails

among the public. Gandhiji is the virtual dictator of the Congress although his methods are different from that of the dictators we see on the continent. His views are accepted by the majority and respected by the majority in the Congress. His weekly paper is views paper and not a news giving one.

The public is a motley crowd composed of different types of individuals with marked differences in their temperament, intelligence and education. Still this heterogeneous group is Congress-minded. People react powerfully to Congress slogans and shibboleths. What is it that binds them together in one organisation? It is not because every one of the Congressmen likes truthful and non violent means and Khadi, which are so dear to Gandhiji, and which according to him go to make a true Congressman, but because of the desire for Swaraj or self determination that people are attracted to the Congress. In other words, till now it is the programme and not the creed that is responsible for the public opinion in favour of the congress. This may be a regrettable state of affairs but it is true with the rank and file of the congress.

We find congress-socialists warning congressmen against the danger of paying too much attention to the creed of the congress for thereby they are apt to lose sight of its programme and objective.

In religious and social matters public opinion in India is still in favour of age-old customs, rites, and traditions. The hand of the reformer can be seen only in towns and that too to a small extent. The Indian Public feels so strongly about its religious and social customs that the Madras Govt. is afraid to rush through the legislature the Harijan Temple Entry Bill although the Govt. has an overwhelming majority in the Legislature. The Sarada Act has been made rigorous by a recent amendment. But the opinion of the public affected by the measure is so thoroughly against it that the act remains a dead letter. The average man disobeys the law not because he firmly believes in early marriages but because he is afraid of incurring the displeasure of his relations, of social boycott, and of public opinion. By enacting this measure the legislature has only given a handle to unscrupulous per-

sons, who want to wreak vengeance upon their enemies. To this extent only is the Act fruitful.

But at present there is a little change taking place in Indian society we find people lured by the West and at the same time unable to sever themselves from the ancient East. There is a conflict of ideas and in this conflict the average man is in danger of losing himself. A correct public opinion will be very beneficial in these transitional stages. So long as physiological differences exist between man and man there will be a few individuals who will be superior in intelligence and moral character to the rest of the masses. It is to these intelligent and morally upright few that we will have to look for our guidance. The right sort of leader will educate the public and guide it in forming correct opinions. It is also the duty of the press to help us by giving only news without colouring it with its bias. Public opinion has more force behind it than all the statutes put together. The progress of the nation is assured if the good and upright leaders take it into their heads to direct public opinion along right channels.

Marriage Reform

BY

"VACHASPATHI"

Mr. Bertrand Russel in his book "Marriage and Morals" says that "Perhaps when we know more, we shall be able to say that the best sexual ethic will be different in one climate from what it would be in another." I would add that it would also differ with the peculiar traditions, Samskaras and culture that go to make up the individuality of a race or community. Hindu sexual ethics have a distinctiveness of their own. Marriage in Hindu Society has always been regarded as something more than a mere contract. It is a sacrament—the only one for women and Sudras. It is an indissoluble and inseparable tie. The conception of Lord Siva as Arthanareeswara the conception of a wife as the better half of a man have as their basis a great Philosophic truth, the realisation of which is absolutely essential for the well-being of the human race. Blended together as the word and its meaning वागर्थो विव संयुक्ताः sings Kalidasa in praise of the Divine couple Parvati and Parameswara.

A charge has often been laid that the Hindu Dharmasastras have degraded the woman, enslaved her and kept her ignorant and illiterate. The charge is absolutely unfounded. In fact no religion has respected woman to a greater extent than the Hindu religion. The Saktas affirm that the Divine Mother Parasakti is Paratattvam and that the woman is her representative on earth. Jagadguru Sree Adisankaracharya sings that Lord Siva is absolutely powerless apart from Sakti. शिवश्चकत्यायुक्तो यदि भवति शक्तः प्रभवितुम्॥ It is no doubt true that there is Voluminous literature representing the woman as a temptress who should be shunned at all costs. But the woman is a divinity or a demoness according as she is faithful or faithless to man. As the sage Bhartruhari says—सेवाश्रुतलता रक्ता विरक्ता विषवल्ली. The truth of the statement can easily be perceived by comparing the relationship of man and wife with that which subsists between the mind and soul. An ungovernable mind.

always hankering after various things and never contented with what She has leads to unhappiness: while a disciplined mind devoted to introspection leads not only to peace and happiness but also to spiritual power and realization. The comparison of the human mind to woman is not mere poetic fancy. It is truth; and that is why Hindu Dharma sastras have always insisted upon the indissolubility of marriage. Perfect union between the mind and soul is Yoga and perfect union between man and wife is samyoga. There will be no harmony in the world, no real happiness, no beauty, no poetry or art if ideal love between man and woman is not conceived of as life long and unconditional.

Sociologists tell us that the institution of marriage is comparatively recent in the history of human civilization. We are told that in the primitive society, promiscuity was the rule and that it later on developed into polyandry in which the husbands are generally related being most commonly brothers. Whatever might be the truth of these sociological theories it is undeniable that at a very early period marriage as a union of woman with one man was not only recognised

by the Dharmasastras, but the only kind of union that received its sanction. "By no people" says. Sir Thomas Strange "is greater importance attached to marriage than by the Hindus. It is ordained both for man and woman" Hindus are generally accused of being ascetic other-worldly, and fatalistic: but peculiarly enough it is the Hindu Dharmasastras that have declared that if a man does not beget a legitimate son, he shall be condemned to Hell. The Bachelor has no status in Hindu society and among Dwijas a bachelor is prohibited from performing the religious sacrifices. It is the sacred duty of every man to marry and become a householder, and it is the duty of every householder to beget children.

The marriage laws of the Hindus have certain peculiarities which are not to be found in other communities. While strict monogamy, and widowhood in case of the death of the husband is enforced in regard to woman, polygamy is permitted among the males. And in the case of at least the dwijas post-puberty marriages are prohibited. Modern ideas relating to the emancipation of women and to their demand of equality of status

with men, have been occasioning various changes of a highly revolutionary character, destructive of marital happiness, parental and filial affection, and perpetuation of the human race. Legislation to prohibit polygamy and facilitate divorce is on the anvil. The child marriage restraint act is sought to be enforced strictly; and inter caste and inter racial marriages and widow remarriage are advocated and encouraged. It is well-known that all these innovations are severely condemned by the sastras. Erudite scholars advocating reform claim that they can discover sastraic authority for their reformist doctrines. I do not propose to discuss the texts for and against, and determine which set of texts is more authoritative than the other; which is genuine and which is an interpolation. My endeavour is to show apart from Sastric authority, that the existing ideas and practices relating to marriage in Hindu society are highly conducive to domestic and social well being, and that the endeavours of the reformers well-intentioned as they are, shall infallibly lead to a state of barbarism.

To take up first the "Child marriage restraint act" pres-

cribing the age limit for marriage in the case of boys and girls - In Roman law males before the age of 14 years were declared incompetent to marry; while by the code Napoleon a man under eighteen cannot marry without a dispensation from the Government. Under the English law the age of consent to matrimony is fourteen in males and twelve in females; but if a boy under fourteen actually goes through the form of marriage, such marriage is not absolutely void but voidable only. According to the Hindu Dharma-Sastras, there is no age limit for marriage either for the male or for the female. However in prescribing the duties of a Brahacharin, they have made it impossible for a male to marry before he completes his studies. In the case of females marriage at the age of eight is highly commended, condemned at the age of twelve and specifically prohibited after puberty. It is well known that owing to the tropical climate girls attain puberty much earlier in India than in temperate countries.

Apart from the mandates and prohibitions of the Dharma-sastras (which in my opinion should be literally followed) let us consider from

a purely rational point of view if the legislation in question is really well-conceived and adds to domestic and social well-being. I shall concede for the sake of argument that if a girl is married after the age of fourteen, or for the matter of that, long after puberty, that by itself would not bring about any serious catastrophe. But the effect of this legislation has to be considered in the light of modern tendencies in the feminine world. The Dharma-sastras lay down that every girl shall be married, and that a parent or other guardian neglecting to marry a girl shall incur sin. This old sastraic idea is now discounted. The act only says that a girl shall not be married below a certain age; but it does not ordain that a girl shall be married at any age. Hindu parents are already feeling that a heavy burden is taken off their heads and that they need not any longer spend sleepless nights and restless days in search of bridegrooms; and girls have learnt that marriage is rather a hindrance than a help to their happiness. The pitiable plight of the young widow has during the last fifty or sixty years moved many a soft hearted social reformer

but ere long the problem of the spinster will become more perplexing. But for lapses in a few individual cases which are inevitable in any kind of society, the high standard of morality of the Hindu widow is a thing to be proud of. A widow believes that she is in duty bound to cherish the memory of her departed husband, and that her earthly existence has no other purpose except to strive for the spiritual benefit of herself and of her husband. But the spinster is under no such obligation. As the number of spinsters increases, the sexual life of woman leads to several undesirable and shocking developments. The open advocacy of contraceptives will facilitate fornication but no contraceptive medical or mechanical is successful cent per cent. And to the extent that contraceptives prove a failure, the problem of the unmarried mother also forces itself upon our attention. Fornication is probably less heinous than homo-sexuality and bestiality. I am not merely raising a false alarm. The most advanced thinkers of the west male and female are now-a-days openly advocating the evils enumerated above. Mr. Bertrand Russell in his book on Marriage and morals says "If custom tolerated the un-

married mother, and made her economic situation tolerable, it cannot be doubted that a great many of the women at present condemned to celibacy would have children. It involves considerable cruelty to those whom Arithmetic compels to remain single". The same author in another connection says—"I should not hold it desirable that either a man or a woman should enter upon the serious business of a marriage without having had previous sexual experience It is just as absurd as it would be if a man intending to buy a house were not allowed to view it until he had completed the purchase". If pre-marital sexual experience is permissible and if contraceptives effectively prevent the undesirable consequences of sexual relations, no girl or boy would be foolish enough to enter into matrimony.

As regards homo sexuality—In England it is an offence as between males; but as between women it is not. In fact the law does not take cognizance of the practice as between females. The practice seems to be widely prevalent in European countries and is not unknown elsewhere. The wicked practice seems to be

as old as, if not older, than Socrates. In his book entitled "The future of woman" Mr. Anthony M. Ludovici points out "When Socrates lived and taught, Athens was already decadent and largely given up to homosexuality. He himself had been the male concubine of Archelaus.

Under Socratic influence feminism which strove to minimise to nil the differences between male and female found such corrupt doctrine ready to hand in modern Europe, particularly in England, and when to the Socratic influence was added the Masculine accent over our culture, it was inevitable that even female beauty should have come to be Judged according to masculine standards. Hence the modern worship and cultivation of the boyish figure in young girls." It may well be said that post-puberty marriages are not unknown to India and that they are the rule in Non-dviya communities. If during all the ages, communities accustomed to post-puberty marriage could maintain the average standard of morality can they not be expected to do the same now? No: and the reasons is this. Till now it is the Brahmin who set the standard of propriety in all

matters and everybody was anxious to emulate him. But the fashion now is set by the modern feminist girls to whom in the words of Mrs. Bertrand Russel "Sex even without children and without marriage is a thing of dignity beauty and delight." Sterile free love is what the modern girl preaches and practises.

It is not merely the unmarried girl that is advocating sterile free love. The married woman is an equally ardent votary thereof. "The motives of female virtue in the past were chiefly the fear of Hell fire and the fear of pregnancy; the one was removed by the decay of theological orthodoxy and the other by contraceptives Modern feminists are no longer so anxious as the feminists of thirty years ago to curtail the "vices" of men. They ask rather that what is permitted to men shall be permitted also to them. Their predecessors sought equality in moral slavery whereas they seek equality in moral freedom." (Bertrand Russel-Marriage and Morals) Deploring the modern tendencies in the feminist world Ludovici cries in bitter sarcasm - "If all the contributory factors have at last culminated in making the sterile film-star the ideal of

womanhood lipstick and rouge the fairest of female adornments, and a first class occlusive pessary a girl's most cherished wedding gift the Anglo-saxon male's part in this apotheosis of harlotry is not to be despised".

In an age when woman is claiming extra-marital relations as of right, it is really amusing that legislation should seriously be undertaken to prohibit polygamy. In a credulous age when fornication was abhorred and a certain number of women had by arithmetical necessity to remain unmarried, and begetting children was considered a duty polygamy was undoubtedly useful. Now that sterile free love is being advocated polygamy is no longer useful or necessary. But why should there be any legislation about it. Does polygamy exist to any appreciable extent in our country at the present day? If it continues to be permissible it may prove useful in certain cases and in certain contingencies. There is no fear that any man in these days would for love or lust enter into polygamy. According to the census of 1931 the number of females is higher than that of males in Madras and some other parts of India. If polygamy is banned, the only other go

for the women who by "arithmetical necessity" should be spinsters is "sterile free love"

Divorce also may serve at least partially to relieve the hardships of this arithmetical necessity. To what extent and upon what grounds divorce can be permitted are questions beset with great difficulties. According to Hindu law marriage is a sacrament an indissoluble union. *Manu* declares "Neither by sale nor desertion can a wife be released from her husband," and again "Let mutual fidelity continue till death. This in a few words may be considered as the supreme law between husband

and wife" *Parasara*, *Narada* and other *Smṛiti* writers no doubt provide that if the husband be missing or dead or retired from the world, or impotent or degraded a woman may take another husband. In actual practice however divorce is not effected in Hindu society except according to custom in a few minor communities.

Divorce in some form or other has always been permitted in other systems of law. The Roman law allowed divorce by mutual consent of the parties or on the choice of either of them if the other was guilty

of conjugal infidelity. The Muhammadan law goes further and permits divorce not only by consent of both parties, but also at the mere will and pleasure of the husband. The Code-Nepolean allows divorce by mutual consent in a certain limited class of cases. It also authorises divorce on the ground of adultery by the wife or by the husband if he keeps his concubine in the common dwelling house. By the English law and the Indian divorce act, divorce can be obtained by the husband on the ground of adultery by the wife, and by the wife on the ground of adultery by the husband, coupled by certain aggravating circumstances such as incest, cruelty or the like. Catholic law not only prohibits divorce but also polygamy. In America at the present day, in certain states divorce law is very stringent and in certain other states very easy.

But whatever might be the state of law as regards divorce, till very recently' public opinion against it was so very strong, that the right is rarely exercised. To make divorce easy is to break up the solidarity of the home. The children will be deprived of the salutary influence of domestic life and parental

affection. The frequency with which divorce is resorted to in America and particularly in Hollywood is shocking even to European countries. But since of late sterile free love is being openly advocated by advanced thinkers in the west, both ladies and gentlemen who do not seem to be very much bothered about the law and practice of divorce. Bertrand Russell is of opinion that adultery itself should not be a ground of divorce since "in the days before contraceptives, adultery deserved the importance which was attached to it but contraceptives have made it far more possible than it formerly was, to distinguish sexual intercourse as such, from marriage as a procreative partnership". Mr. Russell therefore advocates extra-marital relations both for the husband and wife and advises that it is better to control a "restrictive and hostile emotion such as jealousy, rather than a generous and expansive emotion such as love." Our Indian reformers have of late become very vociferous in demanding divorce laws. Let them proceed with due circumspection and decide what is necessary for the well-being of Hindu society in the light of its venerable culture and customs.

Just a word about inter-caste and inter-racial marriages. According to the Hindu law while "anuloma" marriages were permitted in ancient times "pratiloma" marriages were prohibited. But Indian statutory law at present legalises exogamy of every conceivable form, and distinctions of caste, creed, race or nationality are ignored.

The recent science of Eugenics attaches great importance to the hereditary factor in human achievement and maintains that men are unequal, and that if the superiority of a particular race is to be maintained, indiscriminate marriages cannot be permitted. The importance of heredity is a matter that must unquestionably be determined by a few expert scientists and the majority must naturally bow down to their opinions. But the influence of Democracy is such that in America even heredity has become a party question. American Conservatives maintain that the finished character of a grown man is mainly due to congenital characteristics while American radicals maintain on the contrary that education is everything and heredity nothing.

Our Dharmasastars undoubtedly give great importance to heredity, and we cannot afford to ignore that principle if we are to maintain our individuality as a race. A story is told that Mr. George Bernard Shaw was once asked by a Cinema Star to marry her so that their offspring might inherit her beauty and his intelligence. And Bernard Shaw is said to have asked in reply, what if the progeny is to inherit his beauty and her intelligence. As Bertrand Russel says—"It may be that if we bred people for physical strength, we should diminish their brains. It may be that if we breed them for mental capacity, we should render them more liable to various diseases. It may be that if we sought to produce emotional balance we should destroy art." But if scientific breeding is to be carried out thoroughly it will be necessary according to Mr. Russell to set apart in each generation some two or three percent of the males and some twentyfive per cent of the females for the purpose of propagation. And then says Mr. Russell "there will be no very cogent reason why a woman should choose as the father of her child the man

whom she prefers as a lover or a companion. It may become quite easily possible for women in the future without any serious sacrifice of happiness to select the fathers of their children by eugenic considerations, while allowing their private feelings free sway as regards ordinary sexual companionship."

Modern conditions, theories, tendencies and tastes remind one of the last days of the Roman Empire. So long as woman keeps herself within bounds, so long as she maintains the peace of the home and cherishes and nourishes her children, so long society will rest on stable foundation.

स्त्रीपुंवश्चप्रभवति गृहे तद्धिगेहं विनष्टम्॥

What is true of a particular home is true of a whole nation.

Man for the field, the woman
for hearth:

Man for the sword, and for
the needle she:

Man with the head, and
woman with the heart:

Man to command, and woman
to obey;

All else is confusion."

(Tennyson—The Princess).

The Study of Indian Painting.

Dr. P. SREENIVASACHARYA, M. A., Ph.D., (London)

The study of the antiquities of India began as early as the time of Warren Hastings, though it was not till 1814 or so that Indian Art began to attract attention. In spite of nearly a century of study, however, there has not been such a great advance in this branch of Indology as in other branches. Sanskrit language and literature, Indian Law, Indian Religions, Indian Philosophy and even Indian History won the devotion of many a scholar, but Indian art and particularly Indian Painting, has had few votaries among scholars and the public.

The entire range of work carried out in this field can be indicated by the one word Ajanta. Griffith and Lady Herringham popularised this 'singular' art of Ajanta, though unfortunately the merciless destruction of most of their life's-work deprived the world of scholars and critics of the essential basic material for study and criticism. The

scientific study of the art of Ajanta can be stated to begin only with the work of the Archaeological Department of H. E. H. the Nizam's Dominions. It is only with the systematic and scientific publication of photographic reproductions of the paintings that a really serious study of Indian Painting can be stated to begin. 'The scientific exposition of the theme of each subject in these paintings together with the critical general observations embodied in the various parts of "Ajanta" published so far have not only revealed the intrinsic insight and the sober scientific attitude of the learned author but have chalked out the proper path for future students of Indian Art between sentimental and unscientific over-enthusiasm on the one hand and impatient and un-understanding scepticism on the other.

There is one salient point on which we must keep an

1. There is no denying the importance of the work of many artists who have prepared copies of the paintings. But for purposes of scientific study no scholar will hesitate a second in preferring a photographic reproduction to a hand-copy, however faithfully the latter might have been executed.

open mind when we begin to study Indian Art, especially Indian Painting: and that is the indigenous origin and the continuity of the tradition from the early times to the present day. As pointed out in his learned paper by Mr. Yazdani, "the political history of India in the millennium sixth century B. C. to fifth century A. D., reveals inroads of various foreign nations into India. "The Persian, the Graeco-Bactrian, the Saka, the Kushan, the Partho-Scythian the Hun and even Chinese influences have to be reckoned with in the study of Indian Painting. But, to quote the words of the learned author again, "the Dravidian or aboriginal genius was so advanced at this period that the extraneous influence rapidly became absorbed by it." The momentous discoveries in the Indus Valley and at Maski in the Raichur District have shown to us that at the time the Aryans began to enter India, roughly 2000 B. C. the indigenous arts and crafts of India were in a highly developed state. "On entering India the Aryan mind appears to have been concentrated upon religious observances and upon statecraft and intellectual pursuits, while such crafts

as those of the mason, sculptor, jeweller, and painter were probably left to the indigenous people who must have already possessed considerable skill in them.',

A great deal of art-criticism has been vitiated by the Hellenistic bias which has dominated the minds of many art critics. This bias it not by any means peculiar to them in judging only works of Indian Art. It dominated them in all their study of Art. Even artists fell a prey to it and lost many a chance of developing art-criticism on independent and original lines, since bias is the worst pitfall that an artist can fall into. The ideal of an art critic is "so perfectly to read those works of art which different peoples and different ages have transmitted to us, that we should understand fully the precise mental and emotional conditions under which each of them was conceived." It may be argued that the ideal is unattainable, for no critic however much he may strive to cultivate an objective attitude, can liberate himself entirely from the atmosphere of his own time and country. But such a contention may arise in the case of all ideals and in no way does it disprove the necessity for ideals. A scientist can-

not discard all experimental activity simply because he cannot achieve the ideally perfect experiment. Similarly, a critic of Indian art must aim at understanding the precise mental and emotional conditions under which Indian Sculpture and Painting was conceived in every age and locality.

Let us see what dangers beset the path of one who starts with the Hellenistic bias. At the outset, we may note that according to the Greeks "Art should concern itself almost exclusively with objects of natural beauty, and in his rendering of these the artist should endeavour by selection to heighten those qualities from which arose the notion of beauty in natural objects." This excludes all works of art that by no means represent naturally beautiful objects, but nevertheless appeal to us artistically and aesthetically. Let us take "The two Pot-bellied Friends" in Cave II of Ajanta or a drawing by Rembrandt of a fat and physically degraded woman, the subject of neither of which could possibly have appealed to a Greek artist. The objects themselves are repulsively ugly but we adore the paintings based on these themes.

The reason lies in understanding the scope and function of Art. To begin with, we may explain Sculpture as "an arrangement of shapes to produce beauty, based on, but not made to copy exactly the things which we see and use as models." In the words of one of the greatest British sculptors, "the mere representation of a physical form or the idea of it is not satisfying. You must re-assemble as it were, the parts of a known body.....and what is re-assembled must have some affinity with a human form. But what you make must be a variation of the human shape that is to say, the artist need not be mathematically accurate." Even in doing a portrait all that he should concede primarily is to get what is called 'a likeness'. Keeping that in mind a sculptor may or perhaps must carry out "certain modifications and changes of form" "which make it more sculptural without losing the likeness."

The same is the case with Painting. Artists are profound observers of life and they study life from acutely different angles. But once an artist has made his original observations he usually dispenses with the models and works from drawings and

from knowledge. To put it shortly, such a picture is mainly composed of visual memories coupled to the artist's high powers of imagination and invention to which "elements of design" have been added. No doubt in such a process one misses the 'sparkle and vitality' of a real world. But then the artist who paints each picture as a complete scene with the model before him all the time misses the essential quality, namely design. The value of his work is toned down a great deal by the sacrifice of "the imaginative value."

CHARGE OF CONVENTIONALISM & IDEALISM

The Hellenistic bias has also been responsible for another type of criticism levelled against Indian Art. But the cut and dried division of art into realistic and formal, representational and aesthetic is merely euphemistic and perhaps tendentious, and not significant of any fundamental divergence. The so-called formal art is realistic but from a different angle, and it is incorrect to say that such an artist is disregarding nature since "the moment one loses touch with nature, formula and repetition take the place of lively invention."

The artist is never conscious of deliberately distorting or even translating from the world he observes into the world he depicts. He genuinely thinks that he is reproducing nature just as much as a child believes that it is actually depicting its relatives and friends by the few scratches and lines that she draws on a slate. The main thing for the artist is to get into the work of art what he considers the more 'vital and living qualities,' and to achieve this he does not "piece together the actual studies themselves, but uses the knowledge they give him to carry out freely such ideas as he may have."

There is no question of a mathematical accuracy of all the details in a realistic painting as compared to nature. Let us examine for instance some of the pictures most expressive of the realistic factors in life. The War Paintings in the Imperial War Museum are an excellent example of the point under discussion. None of them are true to nature in the sense of depicting a war scene in all its nakedness with all the sordidness and detail. Yet they are so satisfying from even the purely realistic point of view and they melt our hearts much sooner, than accurate

photographs of the Western front. Instances can be multiplied but the point is clear and needs no amplification. The artist's mind is not like a camera. An artist may note each trivial detail, but he rarely retains them all. He makes a selection; he leaves out a great many and picks out those which need to be emphasized, though lacking in emphasis in the model. It is possible that many of the points that he emphasizes have altogether escaped the notice of an untrained observer. The man in the street may be impressed with much that is grotesque which in no way contributes to beauty. But in accusing the artist of inaccuracy he forgets that the artist, to quote a famous writer, is like a lover. He does not see "each particular feature, each small point of face and form as in a photograph but rather the particular beauty and significance that they assume." We may argue that this is a feature characteristic only of one particular state of mind. But such a contention again is futile since it can be applied to all appreciation of beauty. There are times when the most prosaic individual is moved by common sights which confront him almost every day. Most of us do not keep on noticing

everyday the beauty in each and everything around us. But when we have to part with an object by force of circumstances we seem to realise in the last minute of our contact with it, all the hidden beauties in it. The very rhythm of the familiar form seems to stir our being. The inner life of even the most inanimate thing seems to appeal to us. Can we argue, then, that there is no realism in all this simply because this is peculiar only to a particular state of mind?

This perpetual hankering after realism in the sense of 'stark reality' is reminiscent of the Aurignacian art which perhaps is the only realistic art in this sense. Some of the representations of animals in motion are so scientifically accurate as to be nearest to photographs. In the palaeolithic stage of human evolution when conceptual knowledge was in its primitive stage of development the artist had 'that rapidity and sureness of the eye' that gradually declined with the advance of civilization. Certain poses in movement are quite beyond the recognition of naked eye today for us and have only been revealed to us through instantaneous photography. Such keenness of perception was linked in a palaeolithic

artist to an accuracy which is also mechanically precise. To cite an instance, there is a tendency in all artists of all races and climes to emphasize the eye and generally enlarge it 'on account of its predominant attraction for our regard'. But in Aurignacian art the eye is not made any more marked or pronounced than it would be in a photograph.

The logical outcome of an attempt to be realistic in this exaggerated sense would therefore lead us back to Palaeolithic art. But palaeolithic principles of art are beyond our realization and adoption since it is impossible for us to get rid of our highly developed conceptual faculty. The so-called accurate vision of our eye is really a distorted vision. We see more or less what we think we see. It is natural therefore that an artist who is out to emphasize appears to distort very much, and perhaps actually does so to some extent: but emphasis implies distortion.

The difficulty with us in modern times has been the discovery of photography. The famous art critic Casson says, "Photography especially by making us accustomed to see life in a photograph has led us to think that in so far as

art gets away from photograph it is bad art. We must try to clear our minds of this, for it is a deep delusion. No one raised his voice in protest in the Middle Ages—at any rate, so far as we know—because the angels and prophets of Moissac and Chartres Cathedral were elongated out of all semblance to a photographic likeness of man. But today the world shouts in wrath when it sees a work of art that does not conform to a photograph. So let us clear our minds of photography when we think of art.

In conclusion we have to note that *citra* (including Painting, Sculpture etc.) is based by the Hindu Canonists on *Natya* on the ground that *Citra* is only one scene of *Natya* and *Natya* a succession of *Citras*." The Vishnudharmottara says

विनातु नृन शास्त्रेण चित्रसूत्रं सुदुर्विदम्॥

"It is very difficult to understand the laws of *citra* without the science of *Natya*." Bhoja's *Samarangana-Sutradhara* supports this. It has resulted in the application of the *Rasa* and the *Dhvani* theory to *Citra*, and the interpretation and explanation of all ideas relating to *Citra* in the terminology of *Natya* and *Alankara*. It is essential there-

fore to seek the help of these allied subjects of *Natya* and *Alankara* in understanding the Principles of Indian Painting.

There is a great danger, however, in judging Indian Painting—for that matter any Painting—from a literary bias; and most Sanskritists who have studied and written on Indian Art have been unable to escape from this literary bias. It must be admitted as a matter of course that there is a great deal in common between all aspects of Beauty and all efforts to bring it forth into existence. But we must not forget that each sphere of activity in this direction has its own methods and principles, not only distinct but in some cases positively divergent from those of each other.

Perhaps the predominance of the British in the world of Indian art criticism has something to do with this strong literary bias. It would have been interesting if the work of the Ajanta artists had been scrutinized by the Continental writers as much as Constable's work for example or even the work of the palaeolithic artists. We may note in this connection the remarks of the foremost art critic in England on

the British as art critics. "With their essentially literary bias, the English have never understood plastic art, and have been content to practise an art of decorative illustration. Throughout the Nineteenth century the literary content of nearly all this art was of the feeblest kind. The attempt of pre-Raphaelites in the sixties and seventies to raise the imaginative level of pictorial narrative and give to it a decorative quality had some success, but they were almost as insensitive to Plastic constructions as the popular anecdote painters against whom they rebelled. It was only in the Impressionistic work of Mr. Steer and in that of some twentieth century artists that some conception of plastic design has found a precarious place.

It is only in the strictly scientific work of Mr. Yazdani, Mon. Foucher and a few others that we find art criticism untrammelled by a literary bias. We are yet in the initial stages of the study of Indian Art, despite the life-long efforts of these and other scholars. Indian Art must attract Indian students in greater numbers. Only then could we hope to acquire our due place in the art gallery of the world.

What the East can teach the West

* "Metallurgy is well known and widely practised in our country. The qualities of metals, their uses, the processes of blending are all dealt with in our Rasa Sastras. It is not our intention to establish a mining department in our state. Coal can be dispensed with by using dried wood found in forests. It is said that the coal in the English mines will not last for more than a quarter of a century. They have no forests in England. How can earth continue fertile if one digs deep into its bowels and extracts all that is there? It is wise to utilise metals and precious stones thrown up by nature. To carry on large scale mining operations and alter the character of the soil is to kill the goose that lays the golden egg".

* * *

"We are not really wiser or better or happier by complicating our lives, by using me-

* (Translated from Srimati Kavitalaka Kavitaravisarada, Vidwan Kanachanapalli Kanakamba's Hamsa Vijayam, a drama in Telugu. Act III Sc. I.)

chanical inventions to turn luxuries into comforts and comforts into necessities. The tyrant is not the machine from which we may free ourselves when we will but the insatiable cravings of the lower nature. While we try to gratify every desire, we "never once possess our souls before we die." The extreme wastefulness of modern civilisation ought to alarm us. We are recklessly using up the natural resources of the planet as well as defacing its beauty beyond repair. Civilisation is becoming more and more artificial and therefore more and more precarious.

* * *

The East to sum up has to teach the West in these matters and perhaps we may be willing to learn now that the West is uneasily conscious that the civilisation of the East may menace our own and perhaps outlast it."

From Lay Thoughts of a Dean



AMRUTANANDANATHA JAYANTI
 Maharshi Sambamurti, (Speaker, Madras Legislative Assembly) crowning Mahakavi, Kalaprapurna
 Challapilla Venkatasastri garu with a crown made of flowers

Amrutanandanatha Jayanti Celebrations

SREE TIRUMALA SREENIVASA TRILINGA MAHA
 VIDYA PEETHAM

MADRAS

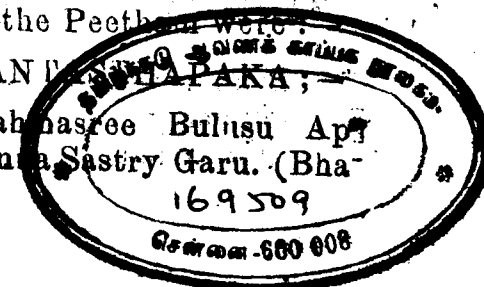
The Jayanti celebrations of Amrutanandanatha Swamy the founder of the above Peetham were celebrated for three days the 16th, 17th, and 18th of November in Madras. The function was opened on the 16th by Rao Bahadur Mantri-pragada Narasimham Pantulu Garu, the president of the day. He said that for the last three years he was taking part in the Peetham's proceedings; and it gave him much pleasure to note that the work of the Peetham in the direction of preserving and encouraging Aryan culture was progressing from year to year. Mr. C. V. Reddi B. A., read the report of the Peetham's work. Vidyaraj Dr. D. S. Avadhany, Adhipati of the Peetham explained the objects of the Peetham and stressed upon the need for taking a census of all scholars, artists, and craftsmen of the country. Brahmasree Jatavallabhula Purushottam Garu M.A. and Bulusu Appanna Sastry Garu spoke on the need of preserving our culture. Brahmasree Pulya Umamaheswara Sastry Garu read verses in Sanskrit complimenting the Peetham on the cultural awakening it has been creating.

On the second day Maharshi B. Sambamurti, Speaker of the Madras Legislative Assembly presided over the deliberations and presented the title of "Mahakavi" to Brahmasree Kalaprapurna, Challapilla Venkata Sastry Garu, one of the greatest living poets of the Andhra country and crowned him with a crown of flowers. The Mahakavi was presented with a purse of Rs. 116, the "Amrutanandanatha Paritoshikam" awarded by Sreemati Kanchanapalli Kanakamma Garu on behalf of the Peetham. She read verses in Telugu composed by her for the occasion.

Other titles awarded on behalf of the Peetham were:

VEDAN...
 1. Brahmasree Bulusu Appanna Sastry Garu. (Bha-

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tnavilli). 2. Brahmasree Vemuri Ramabrahma Sastri Garu (Aukiripalli).

VYAKARNA STHAPAKA.

1. Brahmasree Jayanti Bhagirathi Sastry Garu (Bhatnavalli). 2. Brahmasree Peri Venkata Sastry Garu, Vizayanagaram.

NYAYA STHAPAKA.—

1. Brahmasree Dhulipala Suryanarayana Sastri Garu (Kovvur).
2. Brahmasree Peri Lakshminarayana Sastri Garu (Vizayanagaram).

DHARMA STHAPAKA.

1. Brahmasree Kasibhatla Brahmayya Sastry Garu (Cocanada). 2. Brahmasree Pulya Umamaheswara Sastry Garu (Palakollu). 3. Mudigonda Venkataramasastri Garu (Omkaramandiram).
4. Jatavallabhula Purushottam Garu M. A., (Kovvur)

SAHITYA STHAPAKA:—

1. Brahmasree Kasibhatla Subbayya Sastri garu (Cocanada)

VEENACHARYA.

1. Brahmasree Inani Achyutharama Sastri Garu (Drasksharam). Shawls were also given to the pandits who received the titles.

The third day's proceedings were presided over by Dewan Bahadur Govinda Doss Chaturbhaja Doss. The opening ceremony of the publication of "Amrutasandesh" an English monthly magazine published on behalf of the Peetham was celebrated. Dewan Bahadur K. S. Ramaswamy Sastry Garu delivered a very learned discourse about the special features of Aryan culture and spoke highly of the Adhipati of the Peetham whom he said he knew for the last two decades as a very noble, spiritual and courageous man. He said that the Magazine was a unique one and congratulated the Editor, Mr. O. V. Reddi B. A., on the excellent way in which it was conducted and applauded the policy of the same. He said such a journal was a long-felt want.

Maharshi Sambamurti spoke as follows. 'In these troublous times when we have been striving for political independence we cannot hope to revive the Dharma and culture of the

ancients in their pristine greatness. If we lose them entirely the individuality of our nation will be lost for ever. I see clearly that the founder of this Peetham had much foresight in ordaining the preservation of the seeds of Aryan culture. When we become free politically we can hope to make every endeavour to revive our culture in its original glory. Referring to the Magazine he praised its policy and wished it success. Copies of the Magazine were distributed among the audience.



“Amruta Sandesh”—Publication.

OPENING SPEECH BY

DEWAN BAHADUR GOVINDADOSS
CHATURBHUJA DOSS

Friends,

I thank the organisers of this function for the opportunity they have given me to associate myself with an institution which stands for a cause dear to me, a cause which is unfortunately languishing for want of sustained propagation and able advocacy. When I speak of the cause, I mean Hinduism generally, and not the special objective this Peetham is striving to reach. As Bhagwan Shree Krishna says in the Gita there are many paths to the realisation of the ONE whereof the phenomenon of cosmic existence is but one aspect, transient and illusory as it is. This Peetham represents one such path. I look upon all of you as fellow-pilgrims towards the common destination, colleagues in a common cause.

A wave of agnosticism has been passing over the country; a spirit of ridicule and irre-

verence is abroad; time-honoured traditions are tottering before the iconoclastic outlook and inclinations of the younger generation with the result the voice of Dharma is not heard, not because it has become still, but because it is drowned in the clatter of present day democratic parlance. Simply because these more or less revolutionary tendencies seek to convulse us, are we who represent the older generation to keep quiet in a spirit of helpless resignation, and leave things to themselves? We, the lovers of Hinduism have no such resignation in our composition, which is a sign of weak faith. Whether or not our voice is heard, it is immaterial to us. In any case we must do what we consider to be our duty. That I believe is the spirit that actuates this Peetham as it actuates similar institutions labouring for the propagation of the Hindu Dharma.

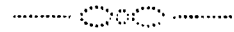
I am therefore happy to perform the opening ceremony of the publication of “Amrita Samdesam”, the Anglo-Sanskrit Journal of this Peetham. I have read with interest the “OURSELVES” and I need hardly say that I am in general agreement with the views propounded therein. The cause we represent is so great and ancient that no new journal can be deemed a superfluous addition; on the contrary every new journal of the type is an additional asset to the cause, which must be preserved and sustained. It goes without saying that the success of the journal as a beacon-light of Hindu Dharma will depend more on the quality and variety of the matter published in it than on any other factor. I am confident the journal will live up to the great ideals it has set before itself. It is to be hoped that it will help to mobilise and marshal our forces which remain at present scattered as against those that threaten to break up the Hindu polity. I wish the journal every success and an eternity of fruitful endeavour. I declare open the publication of the journal.



Inauguration of 'Amruta Sandesh'

SPEECH BY

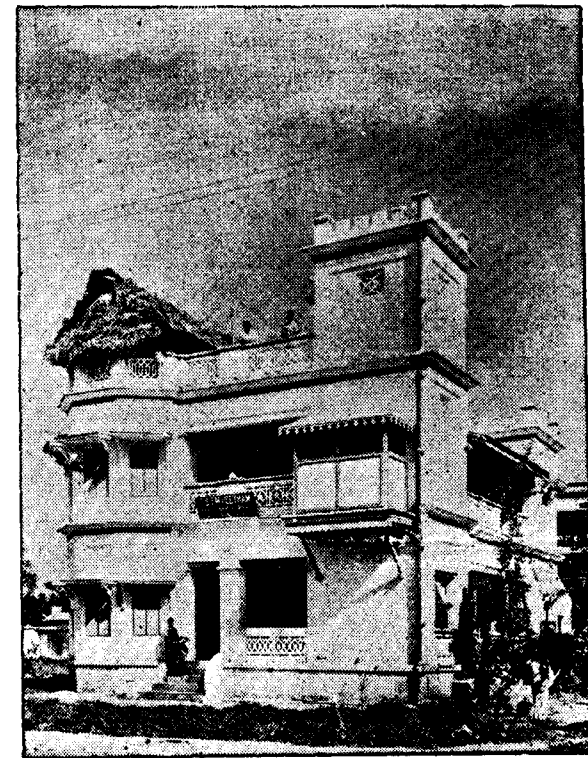
Mr. C. V. REDDI, B. A., Editor.



Mr. President, Sisters, and Brothers,

It is my proud privilege on this holy day to stand before you to announce the publication of the Amrutasandesh. Though I am an humble servant of this Peetham, our Adhipati Vidyaraj Dr. D. S. Avadhany has entrusted me with the sacred task of conducting this magazine. We publish this on behalf of Sri Tirumala Sreenivasa Trilinga Maha Vidya Peetham. This Peetham was founded by our master late Sri Amrutananda Nadha swamy Varu. The chief initiative and motive force behind this magazine is that of our Adhipati Dr. D. S. Avadhany. It may be appropriate at this stage that I should say a few words concerning Dr. Avadhany. Professionally he is a physician well-versed both in the Allopathic and Ayurvedic systems. He has got a reputation for the healing touch, an "Amruta Hasta." Politically he was an extre-

mist of the pre-non co-operation days and as he imbibed the teachings of our master he became introspective and dissociated himself with active politics. While having a lucrative private practice at Bezwada, he came to Madras at the invitation of the late Vidyaratna Pandit D. Gopalacharyulu Garu and was a lecturer in his Ayurvedic College for some time commanding considerable private practice in the city. About the same period he was delivering lectures on Comparative Botany in the National University Adayar. Dr. Avadhany's profession as a means of livelihood sat lightly on him and as he advanced in his sadhana it became necessary for him to altogether retire from the work-a-day world and for a period of five years he renounced his position and practice and under the guidance of our master he performed Satrayagam going about villages as a religious mendicant. The



T. S. T. M. PEETHAM BUILDINGS
Gopalapuram, Madras.



Daily Puja of Venkateswara Panchayatanam in the Peetham.

devotion with which he served his Guru served all of us, as an example and demonstrated the truth of the stories in our Puranas, eulogising Gurubhakti. Dr. Avadhany is not a mere scholar. This is not the place to speak about the spiritual attainments of Dr. Avadhany. But I shall simply content myself with stating what his mission in life is. It was the wish and command of our master, that he should propagate the greatness of Aryan culture; that he should carry on a propaganda for the preservation of the seeds of Aryan culture. That is Dr. Avadhany's mission in life. He is a poet in Telugu and Sanskrit of a very high order and is gifted with a most powerful and persuasive eloquence. He is eminently fitted for the task laid upon him by the master. His activities in the direction of propagating the Aryan culture are well known in Madras City and in the rest of Andhra Desha. In the work that is being carried on by Dr. Avadhany at the command of our master some of us are doing our little bit. It is in furtherance of our endeavours to preserve the Aryan culture that we have started this Magazine.

A close study of our master Amrutandandanatha Swamy reveals the true state of the great Rishis that have given us

the great heritage of Aryan culture. Our master never cared for the world or for its recognition. His maxim was "Be true and know truth," for, a man cannot know what he is not " नान्द्रोदमर्चयेत् Truth is a rarity in this world. It exists only in those great men that trust God and carry out his biddings without attachment. Realising this he never cared for the lime-light. His time was all spent in reforming a few individuals that have sought refuge at his feet. Although he never allowed a moment to pass without expounding the eternal truths whenever anybody came to learn, he never believed in gathering a large following. The greatness of any institution, he said, cannot be judged by the number of its adherents. The function of a Guru is to observe the inner workings of the mind of his disciple and root out "Ahankara" and "Mamakara" the two eternal enemies of spritual beatitude. Is it possible to do this when the followers are counted in thousands? He said in this connection that Christ had only twelve disciples and Sankara had only four. A study of the master would give us a key to that baffling problem as to how our ancients living in the forests, sitting in their cottages without the modern para-

phernalia of costly laboratories and research institutes could reveal the greatest truths as yet unknown to science. In "Vastugunadeepica" they revealed the qualities of all drugs that exist in the forest or in the farm-yard. They have not omitted even a single drug. The modern scientists with all their equipment could experiment only with a few hundreds of drugs. The so-called experimental conclusions of to-day are blown away tomorrow by new theories and experiments.

The greatest scientists of the world are still groping their way to find out the ultimate nature of creation. Matter is supposed to consist of eighty elements many years back. That number was increased day by day. They then expounded the grand theory that matter is only one, consisting of atoms. The various ways these atoms are arranged give shape to the various materials of the earth. Then they thought that matter can be transmuted and that any element can be transmuted into any other. The discovery of Radium gave a rude shock to their pet theory, that matter and energy are different. By experiments on Radium they are forced to conclude that matter and energy are two aspects of the same. The

Electron is now holding the field. I do not know how many centuries the modern scientists would take to realise the truth एकमेवा द्वितीयं ब्रह्म. So their sciences are ever progressing, and there is no end to infinity, their methods take them an infinite time to arrive at the truth. Our ancients never thought with the limited brain. A great man in the West is called a great thinker; but we call our great men seers: since they don't think to arrive at truth—they see truth and speak truth—The master says— "Thought presupposes doubt; and all great thinkers are great doubters."

This marvellous power was often seen in our master in various ways at various times. I had the good fortune to serve him for about eighteen years. I did not see him reading any book at any time; but no book was new to him and he could teach any subject. He was known to be only a matriculate of the Madras University, but he coached me up in English literature, Mathematics and Physics, while I was reading for the B. A. examination. His solutions and methods of expounding the western sciences were marvellous. I could not comprehend how our master got this power; and I once asked him about it. He

laughed and said ज्ञानविकरणमयः। Become "That" and you know all things. This sentence explains the secret of all Aryan culture. This is the only way to know everything. The key to this knowledge is only service and self-surrender at the feet of the master.

Like an artist producing a most beautiful picture out of such articles as oil, colour and canvas, he took me into his fold taught me the ways of service and surrender and gave me the benefit of his immortal teachings. Though I cannot give proper expression to all his teachings, I can only say with full confidence that from the day of meeting him to this day, there is no problem that has not been solved for me, and there is no difficulty that has not been resolved by his grace.

Though we heard our Master's teachings for several years, it is only given to that sacred person Sreemati Vidvan, Kavitalaka, Kanchanapalli Kanakamma Garu, Lecturer in Andhra Literature, Queen Mary's College, Madras to record his teachings first in prose, and then in poetry and preserve them eternally for our benefit and for the benefit of the world. The greatest poets of the Andhradesa have sung their praises of her poetry and learning and blessed her works.

The world could know Ramakrishna Paramahansa through the writings and teachings of Swami Vivekananda. But for him, Ramakrishna would have remained a recluse unknown to the world except to a few individuals that sought his feet. The real message of the Master is portrayed in the poetry of Kanakamma Garu. Her books are before the Andhra public for the last ten years. I am sure, as days pass on, the Andhras will derive more inspiration from her books.

We do not want to confine our activities to the Andhra Country only. We desire to carry the message of our Master to all corners of India. We have therefore started this Magazine in English. The present day leaders of India are all English-educated. They are moulding the minds of the people. Their learning and training have their roots in western culture. Though some of the great modern Indian movements are given a sort of Indian colour, the roots are still firm in the western soil and always the chief nourishment comes from the roots, though the branches and leaves exist in an Indian atmosphere.

Though the Magazine will mainly be in English we pro-

pose to publish a few pages in themselves in our Journal and Sanskrit as well in each issue. encourage us in all possible I hope and trust that the en- ways. lightened public will interest



The World and His Opinion

BY S. KAMBHOTLU B.A., B.L., Advocate.

II. THE SEA OF APPEARANCES *

After the first emotions were spent, I asked my Lady as to what made her leave her fine residence in the moon and come down to the Earth. "I own, my friend," said she "a finer residence on earth than the one you saw in the moon; and once in a while I come down to spend a few days there. I am bound thither just now, and seeing you here sitting alone, it occurred to me to ask the pleasure of your company on my way there."

"With all my heart," said I quite delighted.

"Pray, take heed before you start" said she, "for it is in a far away little island called THE HEART OF MAN. It is on the earth, no doubt but not of it. The way lies beyond the Gate of the World, across three waters, a hopeless jungle, and a huge wall. The distance is

much; and needs great patience and presence of mind. Think twice, therefore, and ..."

"But speak no more of impediments" interposed I "for in your company, distance is nothing and forests turn to flower gardens."

"Start then," said she, and that I immediately did.

Soon we left the gates of our city behind us: and passed several other cities, and some villages; then thro' cultivated fields and waste lands: till at last we came to a plain where the grass grew unchecked, the beast grazed and roamed about unwatched, and man walked unheeded. On the other side of this plain, and forming its boundary was a big wall some thousands of feet in length, in which were hundreds of openings presenting an appearance

* This contribution "The Sea of Appearances" is a continuation of the story, that appeared in our November issue entitled 'The World and His Opinion'—Editor I. M.

much like a honey comb with cells. This wall, I was told was 'The Gate of the world,' and through one or other of these openings men got in, and walked the plains and wastes unheeded, and thro' the fields, till they found their place in some village or city. What a grand sight it was: and yet how lonely and weak they felt as they chose their opening, and got in, and tried to find a path through. Like an infant trying to straighten his knee and stand on his legs—so nervous they appeared. And my thoughts flew at once to the arrogant and the haughty of our city, and the question went home to me if they too began their life in the world in such fear and trembling, and how, if so, they now can afford to be so overbearing and self-sufficient.

When first they started their career, thought I, they saw the whole world before their eyes, and they realised their own littleness in comparison therewith. But as they proceeded, finding a way somehow, their eyes were not on the whole world, but lay only in the direction in which they proposed to go. When they got further on, their field of view narrowed still more to the immediate surroundings, and thus it went on narrowing

till at last they found themselves in their little circle. In proportion then as their outlooks diminished, in the same proportion did the magnitude of their own personalities loom large; for the things with which they unconsciously compared themselves diminished also, first the whole world, next that portion of the world as lay in the direction of their progress, next their immediate surroundings, and so on, till at last when they came to their own circle of dependants and admirers, to their eyes there was nothing bigger than their own selves. Thus I came to the conclusion that people who became arrogant and haughty grew to what they were, not because they had seen more or studied more, but because their visions had contracted and their outlooks narrowed. Absorbed in the solution of such psychological problems, I and my Lady unconsciously found ourselves on the other side of the Gate of the World.

At a short distance from where we were standing, we saw a pair of individuals talking earnestly to each other, and pointing towards something beyond The Gate. We paced a few steps in that direction to observe who they were, and what they might be doing at that hour of the night

when the rest of the world was fast asleep. The younger of the two had a sweet countenance; it was full of sadness and diffidence. The older, whom we understood to be his father, had a look upon his face which showed that he was fully satisfied with himself. There was nothing particularly pleasing or particularly displeasing about his features, but they were at that moment filled with a sort of kindly anxiety for his son's welfare.

"So, we have come as far as The Gate, my son, and on other side of the threshold, is the mysterious thing called 'The World.' Here we must part company. Farewell, and God be with you... Stay—yet one word more... Lay aside your school, learn morals when you move in the world, for none gets punished for doing wrong but for being caught doing it, or in circumstances suggesting it. Consider every man a knave till he is proven a fool; and carry this bit of scripture ever with you... Man liveth not by bread alone, But,—yes, but by his dress and address, by his carriages and horses, and by the company he keeps. NOT BY BREAD ALONE BUT BY APPEARANCES. This is the quintessence of worldly wisdom, Understand it aright,

my son, and conduct yourself accordingly. Good-bye."

We passed this pair of wise men and went our way. A walk of about two or three furlongs brought us to a broad beautiful beach and there lay the sea itself sparkling in the splendid moonlight.

"What may this be?" said I, eying it from one end to the other.

"This is called the Sea of Appearances, my dear" said she "but is neither so broader nor so deep as it seems. With a strong nerve and a straight backbone you can walk it through in a score of strides. But you mustn't look this side or that, but straight before your eyes,—at the goal. And let your attention flag a hundredth part of a second, your eyes waver, your feet totter, and woe to you, you find yourself an unconscious prey to the Sea of Appearances. Well, have a look as far as you can walk, and choose where you would cross it."

With that she put her hand in mine and took me out some miles along the beach. All the Geographical names that I learnt when I was at school, I heard again during that short walk. There was the

old 'Gale of Tears' too. It was at the entrance, or perhaps the outlet, of a particularly grand portion of water, where the waves were rising as high as I could imagine and rushing forth in such fury that every little thing, every big thing was carried before it. The sound was deafening and the sight before my eyes simply imposing.

"This is splendid" said I, "What do you call it?"

"This is called 'Shallow Sound,' my dear. It is not very deep. Nay, it does not come above your knee. But it is a most dangerous part of the Sea of Appearances:—such is the force and the fury of it. Well, let us proceed."

The next arm that I saw of this Sea of Appearances was equally beautiful. Oh! how nice it was—a broad plate of water on which was hardly a ripple, and you were surprised to find the sky and the stars below your gaze, so perfect was the reflection.

"Beautiful" cried I in an ecstasy of delight.

"What is beautiful?" asked she in a sharp, stinging voice, full of contempt.

"Don't you call this piece of water beautiful? See dear, how perfectly it shows the sky and the stars. Why, you can see your own face in it; you can even count the hairs of your head."

"What is beautiful?" cried she again in the same tone.

"It is only the reflection then that is beautiful. That is all."

"What else do you want, I wonder."

"You fool, that is how you judge: not by what it is, but by what it shows. You can never see what is beneath this glassy surface. It never allows you to see it through itself. When you go near, it shows you your own features. When I go to it I am made to see MY own face. Thus does it reflect before every one his own traits and by that flattery attract him and shut his eyes from further scrutiny. And hidden under this face of calm are quicksands which drag a man to his miserable end. No one who has set foot in this seemingly beautiful water ever took it out again."

"What is this called?"

"This is called Fraud Bay" my friend, and is even more

dangerous than Shallow your nerve must you cross this Sound."

"Fraud Bay, Fraud Bay" said I repeating the word, I will remember this lesson all through life."

We then came to one of the most nasty looking things I have ever seen. For there seemed to be but one streak of a current in the middle, and on either side from end to end was one whole marshy bog, stagnant, filthy and infested with vermin.

"These are called 'the Straits of Misery,' my friend. And it chastens the spirit to pass through them. But it means the greatest endurance. Your nose mustn't feel the stench, your skin the slush, nor your nerves the vermin—so strong must be your mind."

* * *

"How far yet am I to walk? I dare say there is bridge or a boat somewhere to get across." So I thought.

But said my lady. "No, not at all. Either plunge head and shoulders into the Sea of Appearances and swim across, or keep your head above the waves and walk through. Either way by the strength of

And where to do so, was the grand question for me. To plunge and swim across and get my skins saturated with the waters of this wretched sea was against my grain.

Fraud Bay is out of the question. The Straits of Misery are intolerable. Shallow sound is dangerous. What to do now? Yes, what to do? No! I do not know what to do—Thus, while I was still deliberating on what course to take up, my attention was arrested by a stifled sob, and on looking up, found a starved and half naked fellow feebly struggling for life in the Straits of Misery in one of its worst nooks.

"Hold on yet, old boy! Cheer up and hold on!" cried I: and without further thought jumped straight before me.

"Very good, my lad! Make haste!" and with that she jumped in too.

Thigh deep into the filth we fell. The stench was intolerable. The vermin stuck to us like leeches. But our hearts were brave. Before our eyes was the sinking figure; and the distance between us though great was reachable. That

drew us forth to him as a magnet draws the needle.

Thus, myself and my dear Lady entered into the Straits of Misery; and hand in hand.

with smiling faces, waded through stench and filth for the sake of our fellow man; and thus transcended the Sea of Appearances and reached the Land of Fact.



The Challenge of The War Spirit.

BY

Dr. George S. ARUNDALE, M.A., (Cantab) LL. B.
President, Theosophical Society.

[Dr. George S. Arundale, President of The Theosophical Society, issued an urgent call for brotherhood to Theosophists the world over in his Presidential Address at the Benares Convention on Monday afternoon, December 26. He reviewed the conditions abroad—the European crisis of September, the fratricidal war in Spain, Japan's ruthless aggression in China and the persecution of the Jews in Germany and Austria and now makes a passionate appeal in the following contribution to recognise the inevitable war between force and freedom and to stand for Justice against tyranny Ed. I. M.]

“Force and men of force have gradually become more and more dominant throughout the world. The spirit of true democracy has weakened, and many protagonists of democracy have, not altogether unnaturally, been afraid to be strong in their faith. The true totalitarian State has not yet

emerged; for nowhere in any so-called totalitarian States is observed the principle of all for each and each for all. The freedom of the individual has been enslaved when it should have been exalted, and the State has been enslaved to the will of a single individual or of a small clique of individuals. The old cry of Louis XIV is heard again: *L'etat c'est moi*. “The State—it is I.”

The inevitable war between force and freedom had only been postponed, if it was not going on all the time. But its postponement, whether honourable or dishonourable, afforded all men and women of goodwill the opportunity 'so to live and to work that when struggle did come, it might be short and finally decisive.

“As to the persecution of the Jews in Germany, I do not believe that the German people as a whole are otherwise than helplessly in the coils of the evil forces

they have suffered to enslave them. The German press, within the same enslavement, challenges the rest of the world as to its own atrocities. True indeed, no country is without its wrong-doing. But only very exceptionally has any country in any part of the world exulted in its cruelty, justified its injustice, gloated over its immorality, vaunted its indifference to the decencies of life, as do certain members of the German Government at the

present time in respect of their deliberate devilry towards the Jews, thousands of whom have fought for Germany, thousands of whom are just simple citizens—honest, thrifty, seeking but to live and let live in peace,

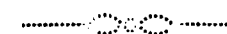
“Stand for right against might; for Justice against tyranny.” This shall be the rallying point for all lovers of freedom.



Integration: Contribution of Hinduism

BY

Mrs. GARDNER.



Hinduism has an immense contribution to make to the world's integration. But to make that contribution, Indians themselves must value their ancient heritage and be on the one hand not indifferent to its meaning, nor yet subordinate to its essential spirit of unity to the dualistic and conflict-creating philosophies of the West.

Social disintegration, political disharmony, and personal distress, both of mind and body, are all too apparent in the world. Economic and social disorder, wars of aggression, and religious persecution are the obvious symptoms of some fundamental disease from which our whole civilization is suffering. The increase of nervous disorders in individuals, the increase of suicide and of insanity is evidence that the world's disorders reflect a similar disorder in the human units of which the civilization is composed.

Since the early days of Christianity a certain split-

ness or disintegration of mind had characterized western civilization. The temporal world and the spiritual were viewed as in conflict with each other, man's spiritual life being governed by the Church, and his national life by the State. Hence western life, except in the period of the Renaissance, when the Greek influence was strong, had been nourished upon a fundamental dualism.

Humanitarians and mystics had been able to bridge this gap, and there was an increasing tendency to regard mankind and nature as aspects of one life, and the State as the collective social nature of the individuals who composed it. The same influences stressed the need for the individual to find a subjective spiritual centre where all his faculties could be unified and his creative life released for the benefit of both himself and the community.

These integrating trends are today gravely threatened,

by the attitude of some countries which have reverted to that state of barbarism in which might is right, and the only religion tolerated is the worship of such tribal deities as governed war. In these States the individual could only live an integrated life by a ruthless subordination of himself to the community. Such a method does not produce true integration of the personal and the spiritual self, for the spirit is essentially free in its nature and must have an atmosphere of freedom and spontaneity for its true marriage to the personality.

What is needed to combat regressive influences and to carry the world forward into a period of peace and creative activity is a true view of man and the State in relation to each other, such a view as had maintained the Hindu civilization intact through the centuries, despite conquest and economic and industrial changes. In India the State and the individual were viewed as parts of an essential whole, and the State as the normal outcome of man's

spiritual unity with his fellows.

A vital need of the world is a convinced orientation towards spiritual values, based on a sound and inclusive philosophy, such as that outlined in Theosophy or the best traditions of Hinduism. To this must be added some sound method of personal development such as the ancient system of yoga supplied for those who could follow so strict a discipline; or for those who wished to remain in the world, such a system as that outlined by Dr. Arundale in his recent lectures on Symbolic Yoga.

Our failures are all failures of individuals. We have few leaders of spiritual stature great enough to draw the world to safety after them. It is the rank and file who, by a constant orientation of their lives to the things of the spirit, can produce an increasingly potent public opinion, an effective public demand that the things of the spirit shall be seen as having as great a social significance as politics or economics.

Large Scale Preparation of Ayurvedic Medicines

BY 'DHANWANTARI'.

Respectable Medical practitioners who aim at the cure of patients under their treatment find it very difficult to get genuine medicines. Large scale production, modern commercial ideas of business and advertisement methods, adopted from other countries have taken away much that can be relied upon in Indian Medicine. Buying Medicines from companies or individuals, giving the lowest tender—the system which now obtains in Municipalities and District Boards—is a complete failure.

Independent Vaidyas who were making genuine Medicines on a small scale just for treatment of their patients flourished in the last generation. The advent of commercial methods of manufacture by machines, and the apathy of the declining Zamindars towards indigenous medicines have fully driven the independent vaidyas to the back-ground.

Here and there a few reputed families have taken to commercialism and large scale production which is against the first principles of Ayurvedam. Large scale production is fit only to fill the coffers of the capitalists who happen to possess large field for exploitation. Medicines and foods prepared on large scale are not desirable. The feeble voice of the research scholar is drowned in the trumpets of the advertisements of the capitalists.

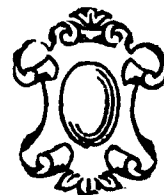
Institutions to supply a few genuine medicines, to give expert consultation to those that are in need of it—to patients and physicians alike—are what are at present needed in the country. The various Samsthanams in the country performed that function in the last generation. Just a few medicines on very small scale for a few seekers of genuine stuff have now become a rarity. Supplying large orders, giving liberal commission

to dealers has become the order of the day.

Good medicines cannot compete with, or undersell the preparations made on a large scale to sell. A phial of hundreds of pure musk-pills for a small fraction of a rupee is alluring. Cheap and good medicines for the poor and costly preparations for those that can pay for them are really required. Rightly it is said that "genuinness cannot be bought." The names of some of the Indian Medicines are very high—sounding. Perfection

is attempted more in the bottle and label than in the substance of the remedy.

It is certain that large scale productions and advertised ideas, rule the day. All the same, the opinions of research scholars and their genuine medicines deserve to exist in the world to give relief to those that have faith. All individual attempts of making genuine preparations on a small scale deserve the patronage of discerning gentlemen and leaders of the country.



Editorial Notes

TEMPLE ENTRY

It would be interesting to know but indiscreet to enquire whether any of the ardent advocates of Harijan Temple-Entry really believe in idol-worship and in temples. Mahatma Gandhi himself has no belief in idol-worship and says that he does not feel inspired in the presence of an idol; and we think that ninety-nine per cent of the supporters of temple-entry legislation agree with him in this as in other matters. And yet it is they who advocate and seek to enforce temple entry legislation. As Mr. Palat said in the Legislative Assembly, Temple-entry might be favoured by politically advanced people but such people did not wish to go to temples. If a majority of the people who believe in the efficacy of Temple-worship feel that they ought not to be so selfish as to deny the benefits thereof to the "Excluded Class" such legislation would undeniably be necessary and proper. But what justification is there for a majority of iconoclasts to trample upon the religious be-

liefs, convictions and practices of the orthodox community. The iconoclasts of old vehemently opposed idol-worship and some of them actually broke the images but their modern representatives achieve the purpose naively by violating their sanctity.

Nobody denies that the Pan-chama is a Hindu but that by itself does not entitle him or his advocates to demand admission into a temple. It is clear from the bill itself that even the privileged classes are permitted to enter only certain portions of the temple. The practice however is not uniform. In Vaishnavaites temples nobody except the "Archaka" is permitted to enter into the *sanctum sanctorum* and touch the idol; while in certain Saivaite temples *Dwijas* are permitted to get in and perform *abhishekam* with their own hands. The very restrictions and regulations relating to worship in temples contribute to their sacredness. The least violation of the rules innocent or deliberate necessitates purification ceremonies

with elaborate ritual. One cannot but be struck with the wisdom of the ancients when one closely examines the methods that they adopted to harmonise freedom with discipline and religious exclusiveness with catholicity. It is well-known that in every temple there are two sets of idols the "Mulavirat" and the "Utsavars." It is only the latter class of idols that are taken out in procession. The "Mulavirat" is not worshipped nor any offering made to it while the "Utsavars" are in procession, the theory being that whatever power there is in the Mulavirat is transmitted to the idol in procession. There are no restrictions of any kind for darshana in a procession. Nandanar became a saint and was recognised as such in spite of Temple-entry restrictions. The images of Alvars several of whom were Harijans are installed in every Vaishnavait Temple. Such saints did not claim the right to enter a temple. For their sake God left his temples and went out in search of them.

The supporters of this bill may say that the right is not being enforced at the point of the bayonet and that it is left to be decided by vote. But we emphatically assert that Temple-entry ought not to be a

votable subject. Some may believe as a Boston Professor does, that you cannot separate God and Democracy. But as Dean Inge puts it "Democracy is neither an attribute of the deity nor a method of therapeutics". It is not a panacea for all social ills. Modern Democracy is just a form of Government which has become disgusting in the West and is becoming interesting in India. The foundation of Democracy is the theory of social equality. But as Carlyle, said. "The idea that all men are equal is a palpable incredibility and a delirious absurdity". Democracy in the opinion of Nietzsche "is not only a degenerating form of political organization, it is also equivalent to a degenerating, declining type of man". We in India have sufficient experience of modern Democracy. We know how votes and voters' lists are manipulated. We have not been able to put down electoral corruption and is it not enough that for want of a better method we are obliged to adopt Democracy in politics? Should we introduce it into purely religious matters as well? The laws framed by a state ought to be such as not to violate the peculiar beliefs of even small minorities.

Raja Ramamohan Roy preached outside the temples.

Keshub Chundra Sen and others of his persuasion built their own places of worship but never defiled existing institutions. The temples in India were built and are being maintained by persons who believed in a certain creed. Liberal grants for their maintenance were made by ancient kings and other devotees. Temples are not intended for advocates of cosmopolitanism. If modern reformers think that the worshippers of these temples are in the dark, they are at liberty to preach their cult without intimidation and swell their numbers leaving the Temples to crumble down for want of worshippers; but why introduce a Temple-entry bill? If tomorrow a majority of our legislators fancy free-love they might as well promulgate a Zenana-entry bill and vote down the modesty of Ghosha Ladies.

The strength of the leaders of our country—be they kings or representatives of the people—ought to be, and has been just like the propelling power of the locomotive engine, which leads reserved saloons, carriages of the first, second and third classes, mail and parcel waggons, waggons carrying explosives not to be loose-shunted, waggons loaded with timber, hides, hardware, live-

stock and various other classes of materials. The state ought to be like the mail-bag carrying within it closed envelopes, sealed parcels, and insured letters maintaining the individuality of each class.

Hindu India knew how to bring the poles together. Hindus lived in peace under Mahomedan kings and Mahomedans prospered under Hindu monarchs. Let our reformers contemplate upon the greatness of the genius of a community which converted a Mahomedan princess into a Hindu Goddess, Bibinanchari. We know how to live and let live; We also know how to maintain our individuality and exclusiveness and at the same time respect and be respected by others.

Whether one worships inside a temple or outside, it is immaterial. What is important is that one must worship. The Harijan who offers a pair of leather sandals every year to Lord Srinivasa of Tirumala is not less of a Bhakta than the high-caste millionaire who might offer a Crown of Gold. The Harijan offers his prayers at the foot of the Hill and the high-caste Hindu before the *sanctum sanctorum* and both are equally blessed.

"All service ranks the
same with God
With God Whose puppets
best and worst,
Are We; there is no last
nor first"

(Robert Browning).

RELIGION.

While the general tendency in modern times is to scoff at this idea of God, there are still a few old-fashioned people in our country who not only believe in God, but also believe in the sanctity and unchangeability of all ancient Hindu customs, beliefs, and rituals. A few advanced thinkers there are however, who believe in the need for religion; but it is not certain what kind of religion it is that they advocate. There is an idea prevalent in most of the English educated advocates of Hinduism that ritual and caste-system are not of the essence thereof. Some of these gentlemen find that the philosophy of the Upanishadas and of the Bhagavadgeeta received high encomiums from western thinkers and being flattered, they also sing its praises. The same sages who taught the philosophy of the Upanishads also advocated the caste sys-

tem, but the modern Hindu philosopher thinks that there is no essential connection between the two; forsooth because western admirers of the Upanishads have said so. If the doctrine of the Upanishads is true, it is so because it is true but not because even a western philosopher of world repute may think so. There are some again who think that caste-system has its own advantages that it embodies a well planned division of labour, that coupled with the joint family system it solves the problem of unemployment to a great extent, but that, nevertheless, it is wholly unsuited to modern conditions. But nobody seems to have any definite idea as to what kind of social and economic adjustment is best suited to present times. If castes do not exist elsewhere than in India there are classes. And the attempt of Soviet Russia to manufacture a classless society has resulted in not only making it classless but also soulless, Godless and above all shameless. Ancient India has partitioned honour, power and wealth between the Brahmin, the Kshatriya, and the Vysya and regulated society in a manner as to eliminate all such competition and jealousy. It is not merely as a social order that the caste-system deserves respect. It is essential for the

preservation of the culture of India which harmoniously blends the exclusiveness of a Brahmin grihasta with the freedom of an avadhuta, and religious ritual with the doctrine of Advaita. It is not possible to choose and select. You cannot accept the philosophy of the Upanishads and reject the discipline of the Dharma Sastras.

Several people admire India for several things; some admire her philosophy, while others marvel at her yogic powers: her art is appreciated by one and all but very few foreigners and fewer English-educated Indians have understood the real soul of Indian culture. The Germans seem to be very ardent admirers of Hindu culture and we understand that they have recently invited a Hindu Swamiji to deliver lectures to them about Aryan culture. But we are absolutely sure that they will not find anything in it to justify their persecution of the Jews.

PERSECUTION OF THE JEWS.

This topic is engaging the attention of the whole world at present. The Nordic Nazis are doing their best to drive away the Jews out of Germany. Pogroms organised against

them have caused irreparable damage to Jewish properties and we read press reports that the police appeared on the scene after the rioters left, perhaps to continue their work. Decrees are passed prohibiting the Jews from owning real estates and even motor vehicles. The huge amount imposed as fine on the Jewish population of Germany for the murder of the German Consul in France is too well-known to need any repetition. Energetic but impotent rage is exhibited by the British and other peoples. And promptly the Germans replied by pointing out the British achievements in that field: aerial bombing in the Frontier and Palastine and the methods adopted by the British in conquering India. This is a Pot and Kettle affair. That the Germans don't want outside criticism and that if the Indians criticise them they will be compelled to show the dark side of the Indians is the rejoinder given by a Nazi writer to Gandhiji's condemnation of their policy regarding the Jews. We feel that the Nazis have shown much better sense in their reply to Gandhiji than in their reply to the New York Mayor to whom they have sent an unfired bullet along with the letter as a warning. However much the Nazis might resent outside criticism, we

would be failing in our duty if we don't record our emphatic protest against these misdeeds. May be, it is fruitless on our part to protest at a time when the protests of mighty Governments are being disregarded. But we do it with the hope that the protests and criticisms from different parts of the "Outside," civilised world will have their own effect in influencing the German mind sooner or later.

STUDENTS' STRIKES.

In a land where the Vidyarthi is taught to revere his Guru as an incarnation of Brahma, Vishnu and Maheswara and of the Parabramhan a Students' strike cannot but be regarded as something destructive of the very foundations of Aryan culture. The Guru is conceived of as the "Purvarupam," and the disciple as the "Uttararupam," neither being complete without the other.

The right to strike is an outcome of capitalist exploitation and may be justified, and in proper cases even advocated and encouraged in the industrial world. But in the relationship that subsists or that ought to subsist between the teacher and the pupil cannot by any kind of sophistry be

compared to the relation between the employer and the employed. The unholy system of education that has been thrust upon our country pays the teacher a wage for his tutorial labour, and demands a fee from the student for the service rendered to him. It is but natural therefore for the modern students to think that in as much as they pay for the education they receive they are the masters and teachers their servants. From this point of view, however, the right to strike may as well be claimed by the teachers if they consider their wages low.

In this sacred land teachers were never paid: teaching was considered a duty, nay a privilege. The student received his education gratis, and often times, his meal also in the same way from his Guru. Generous Kings, Merchants and Noblemen made provision for the bare necessities of the Guru and his disciples, and the best of the systems of education yet conceived was imparted under shady trees or temple Mantapams. The Guru who sold education in Ancient India was contemptible. The system ensured not only self-sufficiency but also efficiency. The Guru did not teach to make a living nor did the pupil learn with a view to make

one. Teaching and learning were pursued for their own sake for real self-sufficiency which is the same thing as Self-realisation.

No doubt the latest scheme sponsored by Mahatmaji also seeks to make education self-sufficient. But what kind of self-sufficiency is this? Students are taught to toil and produce goods and pay their masters with the price thereof. The master under the scheme becomes more really a servant of his pupils than under the present system and the pupils will be perfectly justified if they strike work for their real or fancied grievances.

We have sowed the wind and should not complain if we have to reap the whirlwind. Without having any clear ideas of what National Education is and ought to be, without founding any schools on the right lines, we have preached boycott of schools, disobedience of teachers and defiance of parents. The result is, our young hopefuls have now run amok. They refuse to submit to any kind of discipline. They don't want examinations; they don't want detentions. They claim the right to dictate to the managing authorities of their schools, their own terms in regard to the manner and matter

of their education. It does not very much matter if factory hands are locked out or they strike work of their own accord. The employer may lose a few rupees or the labourers may starve for a few days; they will ultimately come to terms with each other since employers don't like to lose their money for ever and labourers can't afford to starve for all time. But if students go on strike, and develop a spirit of defiance the soul of this nation is lost once and for all. Let no stone be left unturned to curb this suicidal spirit of revolt in our young scholars.

STATISTICS AND JUDICIAL WORK

Sir Mutta Venkata Subbarao in the course of his presidential address at the second Kistna District Lawyers Conference rightly pointed out that in the disposal of cases statistical returns are perfectly deceptive. Coming from a great and conscientious judge in whose court to quote Mr. S. Srinivasa Aiyengar, "time stood still," whose court was courted by all lawyers and litigants alike for a fair hearing and a just decision, the observation deserves great respect. An over-insistence on speedy disposal dilutes the quality of the decisions. Deposi-

tions are imperfectly and incorrectly recorded, adequate opportunities are not given for production of important evidence and in their hurry to make up the number, the best of judges are apt to produce scrappy and ill-considered judgments.

Justice Venkata Subbarow's suggestion that practising lawyers of known integrity and capacity from one district should be appointed Judges in another by turns for short period on an honorary basis is highly commendable.

While the method suggested saves the State the expense involved in appointing regular Additional Judges, it increases efficiency to a degree since Lawyers in active practice particularly on the Original Side make the best judges. The truth of this statement is illustrated in the illustrious judicial career of Justice Venkata Subbarow himself.

LAWYERS AND PUBLIC LIFE

Lawyers, no doubt, are not *personae gratae* with the public now-a-days as Justice Venkata Subbarow observes. This is so not because they are incompetent or untrustworthy as a class but because of lack of

opportunities for them to render public service while continuing as practising lawyers. For the last two decades a systematic campaign of villification has been carried on against lawyers with the result that they were compelled to retire into oblivion so far as public life is concerned. But those that are in the van of the Congress forces are all lawyers. Lawyers constitute an intellectual aristocracy. They begin as pleaders but sooner or later become leaders. ...

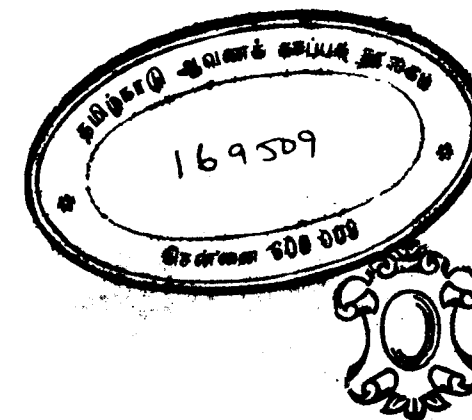
With the extension of franchise politics has become a very costly game. The returns of election expenses that the candidates submit are more untruthful than the income tax returns of some of the Marvadi Sowcars and this is an open secret. The amounts actually spent in Election Campaigns in any year will be sufficient to feed all the un-employed, educated as well as uneducated. Only two classes of people have any chance of coming up in the modern political world the very rich and the very poor. The average middle-class man is sure to be ruined if he enters the lists in these election tournaments. Lawyers however can be of real service to the country even outside the political arena. As persons

having a first-hand knowledge of the working of the various legislative enactments it is their duty and privilege to suggest from time to time necessary amendments thereto. Lawyers' Conferences ought not to content themselves with clamouring for reduction of enrolment fee, appointment of lawyers to administrative offices, and the like.

OUR THANKS.

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linga Mahavidya Peetham accepts with thanks the contribution of Rs. 116 by Brahma Sree C. V. N. Sastry Garu, Manager, M. S. K. Mills, Gulgarga (Nizam's Dominions) for the 'Pandita Sanmanam' undertaken by the Peetham. Mr. Sastry is a generous gentleman and an ardent lover and patron of Aryan culture and learning. We wish him and his family, long life, sound health and prosperity.



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