

Immortal Message.

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D. SREENIVASA SARMA, B. A., B. L.

With this 12th issue we are completing the 1st Volume and the first year. We thank the various subscribers who have patronised our journal and trust that they will continue their patronage during the next year.

All those who have not as yet sent their subscription of Rs. 4/- for Vol. I, are requested to send the same by M. O. to our office. Otherwise the 1st issue of Vol. II will be sent per V. P. P. for the subscription of Vol. I.

The Manager,
IMMORTAL MESSAGE, BEZWADA.

अमृतसन्देशः

Immortal Message

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SRI TIRUMALA SRINIVASA TRILINGA MAHAVIDYA PEETHAM
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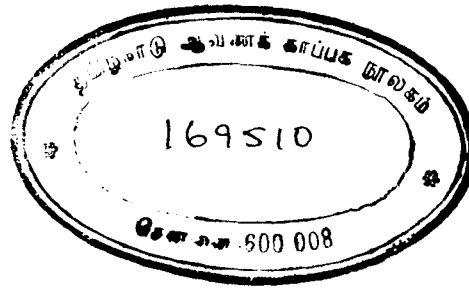
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वि दु षां प्रा र्थ ना

श्री तिरुपति वैकटेश्वर संस्कृत कलाशालायां उभय मीमांसा शास्त्राचार्यैः वैकटेश्वर दीक्षितार्यैः
विरचितमिदम् ।



विदितमेवेदं सर्वेषां यद्भारतदेशोयं बहो काला

॥ श्रीः ॥

विदितमेवेदं सर्वेषां यद्भारतदेशोयं बहो काला
दर्वागेव समवहत् सर्वतोमुखं समुत्कर्षम् सर्वेष्वपि
विषयेषु, विशिष्य नागरिकतायां, द्विविधासुविद्यासु
तासुतासु शिल्पकलासुच । अद्यत्वे नागरिकश्रेष्ठ
मन्याः पण्डितमन्याश्चमानवाः यदाअभवन्तवा भवं
तोपि मनुष्यधर्माणो अभूवन्तवेति विचिकित्सायाः
कांठिमधिरोहंति । तदात्वेपिकिल भारतस्यास्य उत्कर्ष
काष्ठायाः भारतीयानामस्मत्प्रपितामहानां ज्ञानोद्रे
केच नहिकश्चिदपि संदिग्धेनापि विप्रतिपद्यते ।
तस्यास्य पुण्यभूमेः करालस्य कलेः कालस्य महिम्ना
कीदृशः परिणामस्समभवदिति पर्यालोचने प्रवर्त
मानानां नियतमन्यामहे यत्मनः उत्कण्ठयासंस्पृश्येत
दृष्टिश्चवाष्पेणोपरुध्येत यतो नूनमेवमहाप्रभावः
कलिः अत्रहि वैदेशिकवैदुष्यविमोहितांतरंगाः प्रायेण
भारतवर्षीयास्सर्वेपि स्वायान् विविधान् विद्याकल्प
दुमान् पंकावमर्दमवमृदंतो नावबुध्यन्ते आत्मनो
अवनतिकर्तृपतनं । विरलान्येव किल इदानींसंद्श्यन्ते
प्राचीनानिशास्त्राणि वैदिकाचारोपि ननु काङ्क्षिकोणे
विलीनएव । तच्छति दूषुनः तादृशो विद्याविलासः ।
हंत भोः सर्वत्र वैदेशिकाचारानुकरणमेव परमपुरुषा
र्थसंवृत्तः ।

आसीत्कोपि तथाविथस्समयो भारतस्यास्यवर्षस्य
यत्रसर्वेपि मानवाः प्राणेष्वोपिगरीयसीं विद्यां मन्य
मानाः तत्परिपालनायैव समग्रमायोहपयंतः परांकिल
काष्ठां समुन्नतेरध्यगच्छन् । तेपि ननु प्रत्यपीपदन्
दुरुहतमानि तत्वरत्नानि । अयिभो विमृश्यतां सर्वे
स्तत्रभवद्भिः कस्यबाहेतोः एतावान् पराक्रमः प्राचां तेपि
किल इदानींतनाइव मातृगर्भसंभूताएव तेषामन्येका

दशैवास्माकमिवैद्वियाणि । नहि वयं सुनिपुणमपि
निरूपयतः प्रभवेम कपपि बाह्यविशेषं निर्णेतुं तर्क
नामात्र निदानं भवेत् । यद्येतद्विमर्शपदवीमधिरोप्येत
तदा इदं मेवोत्तरं समधिगम्येत । यत्तेषां निरतिशयं
अतीन्द्रियानप्यर्थानवगमयत् सुबहुसामर्थ्यमासीत्,
तच्चविद्यापरिपाकादु ह्रभूवेतिच । अथाद्य कालपरि
पाकात् अन्यथान्यथा भवत्यां नियत्यां कीदृशीम्
दयनीयां शोच्यां च दत्तां अनुभवत्यास्माकीनं चिरंतनं
शास्त्रादि जालम् इति नैतद्विवरीतुमवश्यकम्, अद्यत्वे
न वैदिक्याः विद्यायाः अध्ययने अद्यापने च सर्वेषाम्
स्वारभिकीप्रवृत्तिः । न कोपि अस्मद्देशीयानां शास्त्रा
दीनां पठनंश्रद्धते एवं अधोत्तरभावमवगमितेषु अस्म
च्छास्त्रादिषु यदिकेचित् श्रद्धधानाः एतदृशीं परि
स्थितिं विभ्राज्यन्त उद्विग्नमनसश्च भवेयुः । किंतेषां
तादृशसर्वकालिकः उद्वेगएव शरणम् उताहोशुभो
दर्कः कश्चन व्यवसायोपि तेषामावश्यकः उपपत्ति
मांश्च । एवं विमर्श इदमेव वयंसुधीरं उद्धोषितुमीशमहे
यत्तैः “नहि कल्याणकृत् कश्चित् दुर्गतिं तातगच्छति”
इतिगीताचार्योक्तम् अर्थं मनसि कुर्वाणैः श्रद्धधानैः
व्यवसायिभिश्च भाव्यम् प्रयतितव्यं च प्रचीनानाम्
स्मच्छास्त्राणां संरक्षणे अपेक्षीत मानुकूल्यं यथा
शक्ति संपादयितुम् ।

अत्र च काले प्रायो लौकिकविद्यायां कृतपरि
श्रमाणामेव भूयानादरातिशयसंसद्श्यते । आंग्लभाषा
भिज्ञाः उत्तीर्णतत्तत्परीक्षास्सर्वेपि संख्यातुंशक्यन्ते
एवं तथा तद्भाषाभिज्ञानां तत्र कार्यालयेष्वधिकृतानां
संख्या राजकीयपट्टिकयासर्वेषां सुज्ञानैव । परंतु श्रद्ध
याव अन्यथानुपपत्त्यावा आदरातिशयेन वा पक्षेपातेनवा

येनाम अस्मच्छास्त्राध्ययने प्रवृत्ताः कृतपरिश्रमा लब्धप्रतिष्ठाश्च विद्यन्ते ते केस्वरूपतः कतिमंख्यया केनामिजना स्वभावतः कीदृशा इति नकोपि जानाति नकोपि ज्ञातुमुन्महते । अतश्च तादृशीं दुःखस्यां अस्मत्प्राचीनविद्यापरिस्थितेः विभावयद्भिश्चद्वाद्भिः सुख तस्यावत् इदमेवावश्यकर्तव्य मिदमेवयत्सर्वेपामेतादृशां पण्डितानां तदभिवृद्धौ बद्धादृग्णामहतां च समावेशः कश्चित्संपादनीयः । तत्र च सर्वानितानेकीकृत्य तदभि

वृत्त्यै के उपायास्संपादनीयाः इत्यादिकं विचार्य निर्णे तव्यं भवति । तस्य कृते सर्वेषां पण्डितानां प्राचीनेषु तेषु तेषु शिल्पेषु कृतपरिश्रमाणां च सुखावलाभः तेषां योग्यताविशेषादिकं च सम्यक् ज्ञातव्यं भवति एवं भगवत्प्राप्तिउपायभूतानां अस्मच्चिरंतनशास्त्राणां संरक्षणस्य हेतोः प्रयस्यताम् श्री तिरुमल श्रीनिवास त्रिलिङ्ग महाविद्या पीठाधि कृतानां उद्यमम् सर्वा त्मा परमेश्वरः अचिरं एव संपादयेदित्यशास्यते ॥

मु मु क्षु नि क्षे पः

सूरि रामशुक्लरायशास्त्रि.

गुरवे सर्वलोकानां भिषजे भवगोगिणां ।
निधये सर्वविद्यानां दक्षिणामूर्तये नमः ॥

लोको द्विविधः । प्रवृत्तिप्रवणो निवृत्तिप्रवणश्चति प्रवृत्तिप्रवणाः भोजनमज्जनादि कृपिवाणिज्यादीन् यज्ञथागादींश्च कुर्वन्ति । ऐहिकामुष्मिकफलप्राप्तये श्री कर्मकारिणः । ईदृशैः कर्मभिः इहलोकेषु परलोकेषु च तत्तद्वाछितार्थसिद्धिर्लभन्ते । निवृत्ति प्रवणाश्चद्विविधाः । फलाभि सन्धिरहितेन ईश्वरार्पण बुद्ध्या नित्य नैमित्तिकानुष्ठानपराः । तस्माच्चित्तशुद्धि मवाप्य श्रवणाध्यभ्यासपूर्वकम् मोक्षपरायणाः ब्रह्म निष्ठागरिष्ठाः ।

“नित्यनैमित्तिकैरेव कुर्वाणो दुरितक्षयः” इति प्रमाणात् शुद्धचित्ताः गुहस्याश्रमपर्यन्तं निरन्तरं नित्यनैमित्तिकानुष्ठानानि निर्वर्त्य चित्तशुद्धिमवाप्य श्रवणादीनभ्यसन्ति । चित्तशुद्धि प्राप्तिपर्यन्तं नित्य नैमित्तिकानुष्ठान कर्तव्यम् । तदनन्तरं श्रवणाद्यावृत्तिः कर्तव्या । “जिज्ञासायां संप्रवृत्तो नाद्रियेत्कर्मचोद

नाम्” । सन्यस्यानन्तरममी श्रवणादीन् कुर्वन्ति । श्रवणं तेषमधिकारः । “सन्यस्य श्रवणं कुर्यात्” इति वचनप्रामाण्यात् । एवं श्रवणाधिकारिणो ब्रह्मानिष्ठा गरिष्ठगुरूपसत्या तदनुग्रहात् तत्त्वमस्यादि महावाक्य श्रवणप्रतिपत्तिः । तन्निरन्तरं भावना बलात् भ्रमर कीट न्यायेन तदेकनिष्ठागरिष्ठावशात् प्रपञ्चोपरमो भवति । शरीरयावत् निर्वाहाय प्रपञ्चव्यवहारः दग्ध पटन्यायवत् शिष्यजनादि बोधेन, भोजनमज्जनादि लोकव्यवहारं कुर्वन्तोपि स्वदृष्ट्या निरन्तरं ब्रह्मानु सन्धानपरा एव । कार्यकारणयोरभेद निश्चयं सृष्ट्या दिषु तन्तुपटादिषु येष्यन्ति, ते ब्रह्मजन्यमिदं जगत्सर्वं, ब्रह्मणः परं नेति विजानन्ति । “इदं सर्वमसृजत तत्सृष्ट्वा तदेवानुप्रा विशत्” इति श्रुतिः । सृष्ट्वा जगत् जीवस्वरूपेण तस्मिन् प्रातिष्ठितम् ब्रह्म इत्यु क्तत्वात् चेतनाचेतनमिदं सकलं ब्रह्मजन्यमेव परं त्वाद्धात्मिक सृष्टिरपि ब्रह्मजन्यमेव । ब्रह्मोपलब्धि साधने देहेन्द्रियादि पञ्चकोश सृष्टिराध्यात्मिक सृष्टिः । तेन सर्वे ब्रह्मजन्याः यतोवा इमानिभूतानि

जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसं विशन्ति तद्विजिज्ञासस्व तत्ब्रह्मेति इति श्रुतिः ब्रह्मण्येव लीयन्ते । “इदं सर्वमसृजत” इति श्रुतेः । ईदृशैः प्रमाणैः ब्रह्मजन्यं जगत् । कार्य कारणयोः कारणं सत्यमित्युक्तत्वात् जगन्मिध्यात्वं स्पष्टी कृतम् । “वाचारम्भणं विकाशेनामधेयम्” “तदन्य त्व मारंभणं शब्दादिभ्यः” इति श्रुतिस्मृतिसूत्राणि प्रमाणानि । “मत्तः परतरं नान्यत्किञ्चिदस्ति धनं जय” । तन्निरन्तर भावना परायणानां नगर इव दर्पणे, जलाशये सूर्यप्रतिबिम्ब इव जगद्भासते । “यथाह्वयं न्योतिरात्मा विवस्वान् आपोभिन्नो बहुधै कोविभाति ।

ईदृक्भावना परायणानां मरुमरीचिकेव, रज्जु सर्प इव समुद्रवीचीफेन तरङ्गबुद्बुदादिरिव जगद्भानं

भवति । इयं प्रतीतिश्चित्तशुद्धि तारतम्याद्भवति । “अस्य संसरवृक्षस्य मनोमूलमिति स्थितिः” इति वासिष्ठ वचनं प्रमाणम् । एतेचाभ्यासपाटवाच्चिन्निष्ठा इन्द्रियप्रतीति विषयीभूतं सकल व्यवहारं सकल प्रपञ्च ब्रह्ममात्ररूपमिव सर्वास्ववस्थासु पश्यन्ति “ब्रह्मै वेदं सर्वम् । आत्मैवेदं सर्वम्” इति श्रुतेः । एतेषां चित्तक्षयात् साधनान्तरैः प्रयोजनो नास्ति । यत्तत्त्व स्य सर्वमात्मैवाभूत्, “तत्केन कं पश्येत्, केन कं जिघ्रेत् केन कं विजानीयात्” इत्युक्तत्वात् जगद्भानं मेव न भवति । “चित्तं कारणं मर्थानां तस्मिन् सति जगत्त्रयं तस्मिन्नेष्टे जगन्निष्ठं तच्चिकित्स्य प्रयत्नतः” । इति वासिष्ठ वचनात् चित्तं चिकित्स्य चित्तक्षयात् प्रपञ्चोपशमं लभेरन् । “मनसोऽभ्यु दयो नाशो मनोनाशो महोदयः” वासिष्ठवचनम् ।

इति शिवम् ।

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IMMORTAL MESSAGE

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THE HISTORY OF ANDHRA COMMERCE*

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The history of the Andhra country dates back to the age of the *Aitareya Brahmana* and the *Mahabharata*. Megasthenes writes of “the Andarae, a still more powerful race, which possesses numerous villages and thirty towns defended by walls and towers, and which supplies its king with an army of 1,00,000 infantry, 2,000 cavalry and 1,000 elephants.”

While the *Asokan Inscriptions* merely refer to the Andhras as followers of the Law of the Buddha, early Buddhist stories speak of over-seas connection between the lower Gangetic valley, Kalinga, Andhra and the Island of Ceylon. Two of the specialities of the Andhra Country appear even in the Pre-Satavahana period viz, Andhra art and Andhra weaving. The earliest extant art is of the Mauryan age and the *Bhima-sena jataka* speaks of Andhra weaving.

More light is thrown on Andhra economic history by literary and numismatic evidence from the Satavahana epoch 225 B. C. — 225 A. D. The Satavahana imperial hegemony is apt to dim the magnificence of Andhra commercial greatness which was more enduring though less spectacular. It was while the Satavahans held sway over Magadha that they helped the Chera nicknamed the Red by historians with a thousand boats to cross the Ganges. That the Satavahanas did possess a fleet can be shown from some of their coins which bear a ship with two masts.

In 1786 a hoard of 12 coins was discovered near Nellore of which some are of Trajan, 6 of Hadrian and 1 of Antoninus Pius. In 1889, 18 coins were found at Vinukonda distributed as follows:- 1 Tiberius 2, Vespasian 1, Domitian 1, Hadrian 5, Antoninus Pius 5, Marcus Aurelius 2, Commodus 1, and Caracalla 1. Another gold coin, that of Trajan was discovered at Achirai in Cuddappah District. Recently 52 gold coins of the early centuries were found in Nandyal. These valuable finds of gold coins only confirm what we already know from other sources of the trade between this part of the country and the Roman Empire. It is surmised that Roman silver coins which came into circulation were melted and reminted by the Andhra sovereigns. As the chief export from the country was cotton, cloth, it may be inferred that the Roman coins came here in exchange for the varied cotton stuffs produced in this land.

Apart from numismatic evidence there is ample literary evidence to prove that Andhra Commerce was extensive and her ports and marts were known from Rome to China. The *Periplus* was written as a guide for the Yavana traders with India and Ptolemy gathered in the Geography he wrote all the available information called from merchants and travellers to the East. Pliny, a contemporary of Ptolemy is another writer whose veracity is as unquestioned as his industry. All the three

* A summary of two lectures delivered at Bezwada & Waltair by Dr. K.R. Subrahmanyam

refer to the assembling of ships departing for the mouths of the Ganges and for east at the mouths of the Krishna and the Godavari. The *Periplus* says "much common cloth, all kinds of muslins and mallow cloth and other merchandise brought there locally from the regions along the sea coast." Again, "about these places is the region of Masalia stretching a great way along the coast before the inland country; a great quantity of muslins is made there." Three kinds of vessels are mentioned in the *Periplus*, coasting vessels, larger ones of single logs bound together named sangara, and ships voyaging to Chryse and the Ganges called colandia.

Ptolemy gives as many as eight coastal towns about the same number of inland centres some of which it is impossible now to indentify. Beginning with the mouth of the Tyna or the Pinakini, we have in order Kottis, Manarpha, mouth of the river Maisolos, Koutakossyla, Kodura, Allosygne and the point of departure for ships bound for Chryse. I have referred elsewhere to the close similarity in the names of some places in Andhra and in Further India which only clinches the argument advanced above. Suffice it to say here that all evidences converge towards the same inference that there was active commercial inter-course between Andhra and the outside world.

After the decline of the Satavahanas, the Andhra Country was ruled by the Ikshvakus after whom the southern half fell into the hands of the Pallavas and the northern came successively under the Salankayanas and the Vishnukundins. We have reasons to think that the Satavahana traditions were kept up. Yavana influences are seen in Andhra art, the use of the denarius and the two Ikshvaku medallions. Inscriptions at Nagarjunakonda speak of monks going to outside countries and of the distant countries like China and Yavana.

"Nanadesa samanagatanam sarva sadhunam"

"Kasmira, Gandhara, China, Chilata, Tosali, Avaramta, Vanga, Vanavasi, Yavana,

Damila, Palura, Tambapannidipa, Pasada-Ranam, Theriyanam Tambapannakanam suparigahe Sripavate Vijayapuriya purva disabhage, vihare..." Fahian writes of Buddhist worshippers coming from the neighbouring countries to pray at this monastery (at Nagarjunakonda?)

Apart from similarity in the names of kings in Andhra and Indo-China the same Andhra script is widely copied in farther India.

The parallel evolution of the Andhra and Indo-Chinese scripts on the same lines would have been impossible but for constant contact between the two countries.

Andhra which was divided between the Pallavas and the Vishnukundins was united once more under a branch of the Chalukyas in the beginning of the seventh century A. D. For 450 years, the Eastern Chalukya Dynasty ruled Andhradesa till it merged itself in the Chola Imperial family by a policy of marriage alliances. During this long period, Telugu literature began and Brahminism revived. The economic prosperity of the country was noted by Huientsang "The soil of Andhra is rich and fertile; it is regularly cultivated, and produces abundance of cereals." "The soil of Dhanyakataka is rich and fertile and is regularly cultivated, affording abundant harvests." Andhra naval and commercial power is brought out in this period by two or three stray pieces of evidence. In Dandi's Dasakumaracharita there is a reference to a naval expedition to Kalinga by Jayasimha the Eastern Chalukya King. Secondly, Prof. K. A. Nilakantasastry has recently pointed out in his Madras University lectures that there is a reference in Chinese books to a certain king Chalukya Vallabha of S. India who went to China in 692 A. D. This king was undoubtedly an Eastern Chalukya. Mangi was king in 692 A. D. and he was succeeded by Jayasimha in 696 A. D. Curiously enough Mangi's father Vishnuvardhana II calls himself as renowned beyond the four seas. Though at present definite evidence is lacking, it is beyond doubt that the Andhra and Indo-Chinese countries

closely advanced on similar lines as can be shown from their script. Coins of Saktivarma and Rajaraja II have been discovered in Siam. In the Imperial Chola period, Chinese contact drew closer and Chinese Junks brought Chinaware, silks and spices to Andhra and Tamil ports

Soon after the decline of the power of the Imperial Chola-Chalukya line in Andhradesa, a new dynasty arose in the Kakatiyas of Warangal. It reached its zenith under Ganapati (1199-1261) and his daughter Rudramba (1258-1296). Ganapathi took great interest in the promotion of trade and overseas enterprise. His inscription at Motupalle dated 1244 A. D. was a charter of rights to the traders. It is an abhaya-sasana to them. He declares "Seeing that protection of my subjects is far more important to me than my life, we have remitted out of compassion all taxes except kupasulka on these enterprising merchants trading on the sea in order to secure fame and to maintain the principles of a righteous Government." The customs referred to by Ganapati were low being only 3½% on all goods. Rose water, ivory, civet, camphor oil, copper, zinc, lead, silk threads, corals and perfumes paid 1½ panams on every pagoda value. Sandal paid 1½ panams. 1 Tola of Chinese camphor paid ½ panam and 1 pagoda value of pearls ½ panam. Bangles, pepper, resin and nuts were other imports which paid 1½ panams on every pagoda value.

The need for such a charter was that kings of old used to confiscate by force all the cargo-gold, elephants, horses, precious stones etc., of vessels en route from one country to another, which were stranded or wrecked off the coast due to unfavourable weather. Besides, Ganapati improved the port of Motupalle and put down piracy.

Marco Polo the Venetian traveller visited Andhra in the reign of Rudramba and has left a very favourable impression of her rule. "In the mountains of this kingdom it is that diamonds are found. In this country they manufacture the finest cottons that are to be met with in any part of

India. They have cattle enough, and the largest sheep in the world, and plenty of all kinds of food."

Andhra was divided among the Reddis for some time after the decline of Kakatiya rule. Though they were hemmed in by the Bahmani, the Gajapati and the Vijayanagar rulers, the Reddis maintained their independence and contributed to the growth of letters and the maintenance of the Dharma. Like Ganapathi, one of the Reddi chiefs Annapota Reddi (nephew of Allada Reddi brother-in-law of Kataya Vema Reddi of Rajahmundry) a great warrior and viceroy gave freedom to traders at Motupalle. His inscription dated A. D. 1358-9 permitted "the merchants who treated with distant islands and coast towns to stop at their will in their houses at Motupalle and to leave for other places without any official pressure. He also remitted the tax (aputrikadandam) on foreign merchants who traded in his dominions. The duties on gold and silver were abolished. ¼ of the export duty on sandal was remitted and merchants were allowed the liberty to sell their imports to anybody under any conditions and to export any goods they chose. It was also proclaimed that hence-forward no cloths would be detained in the ware house and tolls on other articles would under no circumstances be different from what they were before. About 3% was the customs duty and the duty was slightly more on imports from and exports to the North than those of the South.

A large part of the present Andhra country was under the rule of Krishna Deva Raya of Vijayanagar. Beginning in West Andhra, the Vijayanagar rulers subordinated the Reddis and successfully rolled back the tide of Oriya rule which extended into Telingana. After the battle of Talikota, the Sultan of Golkonda got hold of the bulk of the N. Circars, roughly the country north of Nellore district.

In the Vijayanagar period, the glory of Andhra once more reached its zenith.

The kings themselves took a good deal of personal interest in foreign trade. It is quite in keeping with what we know

from the Mahabharata and Arthasastra (Sabha 5. Artha II 16). The **Amuktamal-yada** of Krishna Deva Raya advises kings to attract the merchants of distant foreign countries who imported elephants and horses by providing them with villages and decent dwellings in the city, by affording them daily audience and presents and allowing decent profits. The king should further look after the foreign sailors who are stranded in a manner suitable to their nationalities.

A vivid picture of the empire is presented to us in the writings of the foreign travellers who visited and lived in Vijayanagar. The pomp, luxury and wealth of the city are the untiring theme of all of them. **Varthema** says that the king's horse is worth more than some of our cities on account of the ornaments which it wears.

Abdur Razack of Herat (about 1445) writes "The King of Vijayanagar has in his dominions 300 ports, each of which is equal to Calicut." Again, "the country is for the most part well cultivated, very fertile, and contains about 300 harbours. One sees there more than a 1000 elephants. The troops amount in number to eleven lak."

Nicoio conti (1419 A. D.) writes "They build some ships much larger than ours, capable of containing 2000 butts, and with fine sails and many masts. The lower part is constructed with triple planks, in order to withstand the force of the tempests to which they are much exposed. But, some ships are so built in compartments, that should one part be shattered, the other portion remaining entire may accomplish the voyage." Again, "at 15 days' journey beyond Vijayanagar, towards the north, there is the mountain which produces diamonds."

Linschoten and **Nuniz** (1535) advert to the diamond production in the kingdom from which the king derives great profit. **Paes** (1520) refers to ordinary and more necessary things produced in the land. "The land has plenty of rice and Indian corn, grains, beans and other kinds of crops

which are not sown in our parts; also an infinity of cotton". Again, "in this city you will find men belonging to every nation and people, because of the great trade which it has, and the many precious stones there, principally diamonds."

I shall refer only to one more foreign account, that of **Barbosa** (16th century). He notes the prevalent use of silk by the nobles of Vijayanagar and some of the silks were from China. According to **Caesar Frederick** some of the silks and velvets were imported from Persia and Arabia into Goa and thence despatched to Vijayanagar.

The port of Pulicat, says **Barbosa**, was the Eastern Gateway for Vijayanagar commerce. It had a fair sea haven to which ships of Moors came in great numbers. It carried on trade with Pegu, Malacca, Sumatra and China in the east and Malabar and Cambaya in the west. From Malabar and Cambaya Pulicat imported vermilion and dyes required for its cotton cloth, Mecca velvets, rose water, quicksilver and copper. From Pegu, gold and silver, rubies and musk were imported into Pulicat. From Ceylon and Kayal came some precious stones and pearls. In exchange for these, Pulicat exported its own printed cotton cloths manufactured locally to the Eastern countries. There was also a large coastal trade in provisions.

Indigenous sources like **Inscriptions** and books like **Attavana tantram** give us the details about the products, markets and trade of the vast Vijayanagar empire.

First the Bahmanis and then the Sultan of Golkonda ruled over the bulk of Andhradesa. After the battle of Talikota, Vijayanagar power did not extend beyond Chandragiri along the coast. It was in about 1686 that Golkonda was finally annexed to the Mughal empire. More than a century of the Sultan's rule did not interrupt Andhra commerce. On the other hand, the commerce of the country was further stimulated and production consequently increased by the coming in of Dutch and English merchants. So the history of Golkonda on the commercial

side covers a part of the history of the two East India Companies.

Masulipatam was the chief port of Golkonda (W. Finch 1608-11). It had large eastern and coastal trade. It loaded textiles to the east in return for spices, metals and luxury goods. Moreland writes that goods passed overland from Masulipatam when the Persian Gulf was closed by war.

Writing between 1583 and 1591 **Ralph Fitch** refers to the painted cloths of Masulipatam coming in ships to Pegu.

Mr. W. Methwold was at Masulipatam in 1618-1622 in the English factory. The Hollanders found goods of the places near Madras very much in demand in the Archipelago and so obtained Pulicat whose trade eclipsed that of the Portugese at St. Thome. He visits the Kollur diamond fields in Golkonda and finds plenty of crystals and many other sorts of transparent stones. Iron and steel goods are made here and transported to many parts of India. "Calicoes of all sorts are in this kingdom as cheap and plentiful as in any other part of India, but different in their making, and easily distinguished from those of other countries. The paintings of this coast of coromandal are famous throughout India, and are indeed the most exquisite that are seen, the best wrought all with the pencil and with such durable colors that, notwithstanding they be often washed, the colors fade not whilst the cloth lasteth; and this happeneth principally by a plant which groweth only in this country, called by them chay which dyeth or staineth a perfect red. The clothes were plain or patterned. The former were muslins (thin) or calicoes (thick). They were brown, bleached or dyed. The muslins were best-woven in and round Warangal and Persia took much for turbans and girdles. The prints or patterned goods from Pulicat were sent to the East. Indigo was exported to Persia and to Holland by the Dutch from here. Recently they had begun growing tobacco and export it to Mocha and Aracan. Big and good ships were built here especially at Narasapur and with these ships Andhras traded with the Red Sea and the

East including the Archipelago besides along the coast. According to Methwold, Golkonda exported cotton goods (plain and patterned, muslin and calico brown, bleached and dyed) and iron & steel goods. Indigo was shipped to Persia and Holland and cotton yarn to Burma. The imports were spices, metals, silks, precious metals, China camphor etc. There was trade on the coast and with Ceylon in provisions. On pages 37-39 he gives details of the trade with Mocha, Achin, Aracan, Pegu, Tenasserim etc.

To Mocha :—Tobacco, rattan, calicoes fur, Turbans, iron, steel, indigo, lac, resin.

From Mocha :—Horses, money.

To Achin :—Steel, iron, calicoes white & painted, diamonds.

From Achin :—Camphor, Pepper, China goods, silk, perulain perfumes.

To Aracan :—Tobacco, iron, Painted clothes.

From Aracan :—Gold, lac, rice to Vijayanagar.

To Pegu :—Silver, yarn, muslins.

From Pegu :—Rubies, sapphires, gold, lac, tin, quick silver.

To Tenasserim :—Red yarn, muslins, and thence to Siam.

From Tenasserim :—China goods & China, silks, etc.,

To Vijayanagar :—

Coastal :—Rice, other grains, slaves.

To Ceylon :—

From Bengal, plentiful of all goods once a year a small fleet comes to Masula bringing rice, butter, sugar, wax, honey, lac, pepper, calico, raw silk, carpets & quilts. From Bengal to Malabar rice.

From Gingelly coast to Pulicat :—rice, butter, ginjelly.

To Gingelly coast :—Salt, spices.

The Dutch factor **Schorer** was employed at Masula which he also calls Bandar in the Dutch factory in 1609-14. He says that the best painted cloths were had at Pulicat belonging to Vijayanagar, Nizam.

patam or **Petapoli** (Puddupalle) another Dutch station was in Golkonda and various kinds of cloth were available here. Masulipatam is quite the most famous market on the coast. He confirms the information given by Methwold. It is so interesting and instructive that I will straightaway request you to go through his account very carefully. Another Dutchman, perhaps **Ravestyn** who served in the Nizampatam factory in 1608-14 has left us an equally delightful story of what all he saw.

The Dutch landed at Masula in 1605 and built a factory at Nizampatam 1606 and at Pulicat 1610 wherefrom the Parangis were expelled by the ruler.

The Dutch admiral **Matclieff** prepared a memorandum in 1605 wherein he observes that coromandel cloth trade should be developed first as only those goods were in demand in the east wherefrom spices could be had in exchange. In 1627 the English council at Batavia recommended an investment of £ 67,500 in Masula cloths which would be exchanged for spices in Batavia resulting in a profit of 1,35,000 F. In the Archipelago money economy was not familiar and in India there was no market for the western goods except to a slight extent and for fancy goods and toys. So, the Dutch and the English took goods from India to the East and exchanged them profitably for spices.

The bulk of the **Shipping** at Masulipatam was at first in Indian hands says Moreland. The foreign traders Moors and Europeans snatched a part and the Golkonda officials like **Mir Jumla** began to monopolise trade as they were ship owners. All trade to Mocha, Persia and Pegu passed only in his ships.

Ere long it was found that some of the Indian goods could be sold in European markets. We are particularly concerned with the cottons and indigo of Masulipatam, which found a ready market there. In 1638 the E. coast supplied 18,000 pieces of cloth while 20 years later the quantity increased five times. Goods from this coast suite French and continental tastes.

Voltaire the great French philosopher speaks of "the loveliest printed fabrics of Masula."

I shall close my account of Golkonda after referring to the two well-known travellers **Bernier** 1656-68 and **Tavernier** 1652. The former describes the tent in the throne hall at Agra thus "The outside of this magnificent tent was red, and the inside was lined with elegant Masulipatam chintzes, figured expressly for that very purpose with flowers so natural and colors so vivid, that the tent seemed to be encompassed with real parterres."

Tavernier writes thus "Masulipatam is a great city, the houses whereof are only of wood, built at a distance from one another. The place itself, which stands by the sea, is famous for (nothing but) the road for ships which belong to it, which is the best in the gulf of Bengala; and from hence they set sail for Pegu, for Siam, for Aracan, for Bengala, for Cochin-China, for Mecca and for Ormus, also for the Islands of Madagascar, Sumatra and the Manillas. **Tavernier** left Galle on 24 June 1652 and reached Masula on 2 July. He travelled all the way from Ormuz in the ship of the king of Golkonda to whom the shah sent some horses through **Tavernier**.

The Mughal rule over Golkonda barely lasted three decades when the Nizam became the independent ruler of the Deccan. The Dutch factories at Bimlipatam, Cocanada, Coringa, Palakolu where they introduced the Batavian orange, Masulipatam Petapoli, Pulicat and several other places flourished for some time and declined the same time as the Mughal empire for different reasons chiefly European. The English factories at Vizagapatam, Narasapur, Madapollam Injaram and Bandamurlanka, Masulipatam and Armagaon kept up their importance. Their trade suffered on account of French influence at Hyderabad. After the battle of Chendurti and the siege of Masulipatam, the English with the help of the Raja of Vizianagaram were able to get the Circars for themselves. Political control gave a great impetus to commercial

expansion. We hear of a vast increase in the exports from Andhra in cloths, indigo and sundry other things to the east and to Europe. The coastal trade especially after British occupation of Bengal and the Carnatic increased to a great extent.

I cannot do better in conclusion than to quote from Robinson's Trade of the E. I. C. 1709-1813, "Cotton was for a long time the most important article imported from India. So skilful were the natives in its manufacture that, until the invention of the spinning jenny, no European could compete with them. The Indian cottons enjoy the distinction of being the subject of several Acts of Parliament. Their introduction was held to be inimical to the English wool trade, and it was made illegal to purchase or to sell them. Later they were again banned because their importation injured the newly founded Manchester industry. The trade was, however, so profitable that it survived all attacks,

and in 1788 the increased demand caused the company to distribute cotton seed throughout its territories with a view to increasing the supply. The chief centre of the cotton industry was the Coromandel coast." Salt was manufactured almost exclusively at Masulipatam and enormous profits were made from it, especially after it became a monopoly which fetched 5 lakhs of pounds to the Coy. Then there were Indigo and Salt petre exported from Andhra.

The great industrial progress of England leading to large scale production and steam navigation destroyed our handicrafts and commerce in cottons. Ports which were once useful are now uncared for and silted up as they are unsuited to ocean liners. Indian names of cloths like muslins, calicoes, chintz originally chints derived from chit printed with engraved blocks of wood, Serge, Pintado (painted) still survive like the old ports and spinning wheels reminding us of our past greatness.

THIS FREEDOM

By PHILIP JORDAN.

"A man should never put on his best trousers when he goes out to battle for freedom and truth."

So Ibsen said, and saw clearly that the price of liberty is something more than eternal vigilance: it is the knowledge of whose head to crack open and when to do it.

For the truth is that whatever freedom men now enjoy they have obtained only by fighting; they have never got it either by argument or persuasion.

But what they have argued about since time immemorial, and about which they never agreed is the precise meaning of the word freedom.

They never will. There are as many definitions of freedom in the world as there are human faces: and no one more closely

resembles the next than does our own face resemble that of our neighbour.

At one extreme dwell those who believe that true freedom exists only in obedience to the State, and at the other dwell the anarchists who believe that all forms of coercion are wrong. Obviously, neither can possibly be correct, for both are a mass of inconsistencies; and it would be difficult to decide which of the two systems—totalitarianism or anarchism—is the more abhorrent in practice.

The very fact that society must protect itself against both such systems is proof, if proof be needed, that there can be no such thing as absolute freedom, for absolute freedom postulates a society which imposes no prohibitions and refuses to protect itself on the ground that to withstand any pressure of any kind whatever is a negation of freedom.

To many people freedom, primarily means economic freedom: that is to say freedom from the necessity of worrying where the next meal is coming from, or the money to pay the rent or buy new boots for the children or any one of the hundred material demands that living imposes upon the individual.

That is a selfish view for any member of a bourgeois democracy to take, for if, indeed, the argument were not fallacious, then we could say that the conscript is free, or the policeman or the sailor because all their personal material needs are satisfied. But such is not the case, for the conscript is not free to refuse to take human life without incurring penalties as drastic, perhaps, as those which he is ordered to inflict: the policeman is not free to use his own judgment and the sailor is not free to go where he likes.

In smaller measure such restraints are applied to all of us; and if we would live in a world that is not to become chaos, we must accept them.

If the majority of us believe that it is better to drive on the left side of the road than on the right, then it is correct and proper that compulsion should enforce that general belief. But no body would suggest that, so long as we are compelled to drive on the left, absolute freedom either exists or is desirable.

I should say that freedom is a compound of the senses of responsibility and duty, and that because true freedom implies a measure of restraint imposed from within ourselves it is something that few people really enjoy.

Far too many people mistake license for liberty: far too many, for license is the enjoyment of that type of freedom that is harmful to other people. It is not freedom that permits the rich to plunder the poor, which they unceasingly do: it is license and an almost total lack of any form of collective social conscience.

Where there is no conscience there is no liberty; there is only license. A man can only be free if he is good; and in an envi-

ronment of evil such as the society in which the greater part of mankind is forced to live, more men are evil, than is strictly necessary. Evil is contagious but goodness is not. You can transmit cholera, but you cannot transmit health. Health is something that we enjoy because we fight for it, fight night and day to ward off and slaughter all the manifold attacks that are made upon it in the course of each 24 hours.

And it is the same with freedom, because the truth is that each man's idea of freedom, is the correct idea for that particular man, because, like health, it is something that is generated in the most secret places of his heart.

But because all men are not good—in spite of what anarchists suppose—all ideas of freedom are not healthy. And because un-healthy ideas are harmful to other people and, in some cases, can only live by destroying other people, it is necessary to impose restraints upon men.

Some restraints are more formidable than others. If I believe that I have a right to steal the property of another person and that, for me, freedom consists of my right to behave like that, then, in the interests of us, all, I must necessarily undergo, restraints more drastic than those which would be meted out to me if I believed merely that I had a right to look at that property when I came in sight of it.

We can all agree with that; but, alas, we are not consistent, for some of us believe that the man who sweats his workers, the man who plunders the State in its emergencies and makes large profits from the manufacture of, say, arms or food or clothing, is an equally reprehensible character and because he abuses his freedom, should undergo restraints similar to, if not more drastic than, those we impose upon the jewel thief.

Some people, and I am one of them believe that we shall never know what real freedom is so long as what is known as the capitalist system endures, for capitalism, as even the blindest capitalist must now see, leads only to war. If it doesn't, why, then,

do we have one war after another, each of which is more horrible than the last? To that there is no answering contradiction that contains a germ of truth.

On the other hand I am now more or less free to say what I like, and even some of those who detest my doctrines and believe them to be revolting heresies will, to their last breaths, fight to preserve my right to enunciate them publicly.

But such noble words are merely the illusion of freedom.

Because I am at liberty to denounce I am considered free: but the moment I attempt to translate denunciation into action the policeman comes around and I am hanged for sedition.

If we all lived in a society from which the "necessity" to behave in an unlicensed manner was removed, neither I nor any one else with a sense of social responsibility would wish to practise sedition, because it would not be necessary. Those who, deprived of their right to plunder, wished to

continue behaving in an anti-social manner would have to be locked up.

That is no denial of freedom, for we lock up wild beasts in the interests of the tame. At the moment human tame beasts are locked up in the interests of the wild, which is stupid.

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I am driven to the conclusion therefore, that there can never be freedom, for all; and that there should not be. But I believe that there could be more free men and women than there are to-day; and that when we live under a system that allows more men and women to be good than does our present one we shall have more free men and women; and ever, as generation succeeds generation, more and more of them.

For freedom comes from inside ourselves it cannot be imposed by a third party, and in essence it consists of being a good neighbour to a good neighbour. Then and then only can men and women enjoy in fullness those attributes that distinguish them from the beasts. (*Sunday Statesman*)



The Necessity of Spiritual Culture

By T. S. SREENIVASAN.

The system of modern education under which graduates are turned out every year in ever-increasing thousands from the University manufactory is so unnatural, spiritless and cultureless that we are surprised that nobody makes any attempt to purify it. A word in parenthesis may be said here with regard to the definition of the words spirit and culture. The word spirit means perhaps "power to rise above circumstances," "the eye to see beyond things." Spirit is opposed to matter. The word culture comes from a root which means "to till" and "education" which is the general meaning of culture is derived from a root which means "to lead out." And the difference between

education and culture lies in the difference between this "leading out" and "tilling," which difference may be described as "the growing something out of land" and "the first preparation of the land for such growing." In short, "inner" purification and outward development is about the difference between culture and education and one who wants inner purification should prefer culture to education. This inner purification is prescribed by the Hindu Shastras as *sine qua non* for comprehending the spirit, which alone is perfect, unlimited, unqualified, beyond the mind and the senses and absolute. True existence, knowledge and happiness, in the Hindu view, are of the spirit alone and are altogether independent of the body, the senses and the mind. So, as culture is above education and as spirit is above

all things, in spiritual culture alone we see the welfare of humanity, government, religion, morals, science and philosophy.

What is the nature of the culture which our modern universities are imparting? As observed above, the education we now receive is completely devoid of any true connection with the manifold problems of life which confront the students on their emerging from the schools and colleges. The problems of life which we are called upon to solve at every moment of our lives are:—(1) health (2) comfort (3) happiness (4) duty to one's own self (5) duty to fellow-beings, and (6) duty to God. That Entity which resides at the hearts of all is two-sided, the material and the spiritual. The first three are considered to relate to the material side of man and the next three to the spiritual side. The present day system of education does not concern itself with the above vital questions but deals only with matters connected with this phenomenal world. This world is a vast field of happiness and misery; and it is also the training-ground for man. The nature of the training is qualified by the nature of the ideal to be reached. The Ideal of Hindu Culture is **Moksha** or the realisation of the spirit. But the Hindus of today receive a purely Western education whose end and aim is the physical man and the material world. All the researches and experiments of the modern system had resulted only in finding out nothing but the ego. The modern governments are also nurtured upon this idea of the ego. The products of the modern Universities, our young men, have developed this egoistic tendency as a result of which they phoo-phoo all genuine culture of the Hindus. So, the material sciences and philosophies of which our universities today make a vain braggadocio, go only to the extent of giving us a conception of the material world, the world of gross matter. In these sciences and philosophies the appearances are taken as real and their laws are studied accordingly. But in the sciences and philosophies of the spirit which deal with the universe and its noumenal aspect, the appearances are consi-

dered as but manifestations for the time being. Modern university research is tested on the touch-stone of "mechanical explanation" of the world; this mechanical explanation is found in the theory of evolution as propounded by Darwin and Herbert Spencer. They say that there is gradual progress from the mineral to the vegetable, from the vegetable to the animal and from the animal to the human. In brief, according to the mechanical explanation of the western theory, "progress" means development of forms or material appearances without regard to the "entity" which is the cause of all phenomena. How can "matter" produce life? Herein lies the inconsistency and impotency of the mechanical theory. The spiritual literature of the Hindus does not contain any single passage to support the western theory. But it emphatically asserts that there is one supreme spirit, the maker of all things who in the beginning of every **kalpa**, prepares the necessary materials for all grades of existence from out of the one primordial Root-matter or **Prakriti**.

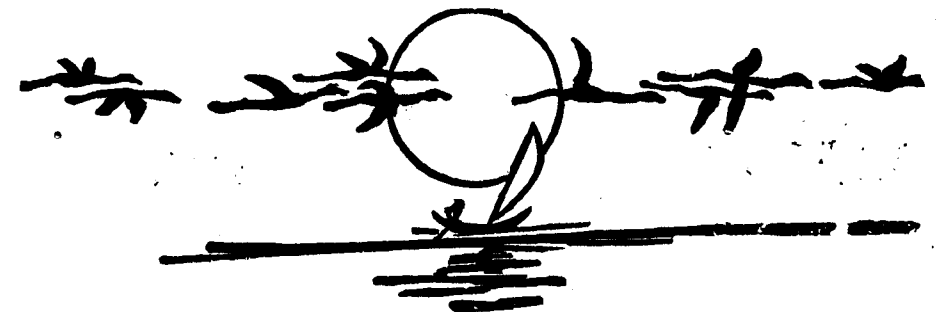
Looking at the moral results of the so-called advanced sciences and philosophies of to-day, we may venture to assert that the existence of the spirit or soul which really produces life in everything, is altogether forgotten, nay, neglected. Every where there is the cry that religion is superstition, that the sacred **shastras** and the ancient literature of the Hindus are simply the productions of an ignorant few. What the nature of morality, law and ideal of this material world would be, can easily be judged. Rank materialism and Benthamism (as summed up in Priestley's famous phrase the greatest happiness of the greatest number) approve of every act of the individual as moral, in other words, they appeal more to the lower nature than to anything in man. "Survival of the fittest" has become the natural moral order of the world. We cannot call that man the fittest of society who is always aggressive and militant and constantly at war with his environments and ever ready to flout all accepted canons of moral jurisprudence. He can be called the strongest animal in the society of man. It will

be interesting to read the words of M. N. Dvivedi:—

"The idea of struggle and survival sounds the key-note of materialistic ethics. Fight, dissemble, cheat, practise any amount of hypocrisy, it matters not as long as you do not commit any temporal offence; it all passes for morality and good-living, if you can maintain the struggle to your advantage, asserting yourself and what you may consider your right. The best criterion of honour and justice is an appeal to the law of the land and society will readily shake hands with the blackest moral leper if a court of law pronounces him innocent. Physical duelling survives intellectual dwelling; it is still a duel that continues to decide. The barren intellectuality of the educational methods of the present-day and hollow morality they teach, savours too much of the "struggle for existence" even in the system of testing merit by competitive examination. Competition is the order of the day; competition in trades, in family and even in literature as if that too were a thing subject to the mechanical law of give and take. It will thus appear that as science is wanting in life, philosophy is wanting in thought, morality in love. The love we can understand is mechanical love, love that can be put out by death, put off by divorce and measured by civil damages."

So, the present-day education, as it is devoid of life, thought and love, the mani-

festations of spirit, cannot carry us an inch further towards the ideal of man. Science without spirit is no real science, philosophy without spirit is no true philosophy, morals without spirit are no true morals; spirit added on to them confers on each of them a reality. So, we said at the beginning that we must at the present-day **look beyond** education. Spirit is beyond the comprehension of the senses, and the mind; and therefore, it can be apperceived by detaching it from the functions of the mind and the senses. The ancient Hindu spiritual culture alone teaches us of the supernatural methods of how to avoid misery and how to realise the spirit which is the synthesis of all science, all philosophy and all morals; which is the All, the One without a second. The causes of our decline and fall lie in the want of spiritual culture. The deleterious influence of western civilisation has made us to belittle the eternal value of the magnificent and sacred ideals of the **Shrutis**, **Smritis**, **Ithihasas** and the **Puranas**, has made us to ignore the Heavenly Mother, **Sanskrit**. Our past is a glorious past, a field very vast, extending to the beginning of time; we may find the weeds of gross materialism and agnosticism growing side by side with the rich harvest of spiritual elegance. In the realisation of the spiritual ideal alone lies the future salvation of man, society, government, science, philosophy and religion.



Conduct and Character During War

By P. P. Saradhi Iyengar

WAR is a tide, a terrible event in the life of humanity. It sharpens one's thinking and compels introspection. It sets up a ferment in mind, a confusion in moral sense and clouds our capacity to judge and discriminate. A revolution of life and the relation of the individual to society, and the influence of the social conscience on individual conscience, a new conception of the constitution of the state and its functions are the by-products of a state of war. These were the resultants of the Great war of 1914 and the present European war is surely pregnant with greater and more self-searching consequences on the individual and society at large.

War is a natural purgatory for purifying the human heart. Evolution works by suffering for follies, for failure to abide by the dictates of a pure conscience, for shirking duty and service and coveting what is not earned by honest work. War is a crucible for melting all the dross in character at the end of which the resurrection of man knowing his real soul would come out. To put in the words of Mr. H. G. Wells there would be the fulfilment of the mission of life, viz. to clear away the muddled and confused thought of vast hoards of people, to exchange folly for sense, to eradicate the lingering remnants of past superstition, and to replace them by firmly rooted beliefs in the present and future evolution of mankind. One of the worst superstitions is that one race is inherently superior to another, that the ideal of a state holding in subjection and control, the individual conscience of every *Homo Sapiens* is the best. The state works up in a frenzy a perverted self-glorying naturalism and the individual in his turn transfers his or her instinct of aggressiveness (mere animal) unto the group. In the Dictators' Countries the self-styled junta or group the *gestapo* or the Soviet commune profess to carry on this aggressiveness on behalf of the race on an assumed coincidence of conviction and belief between the High Command and the public. Durbin and Bowlby truly observe "War is due to the expression in and through group-

life, of the transferred aggressiveness of individuals. Such behaviour is peculiar to *Homo Sapiens*. Education alone beginning at birth would remove the neurosis peculiar to man and resulting in group aggressiveness." The responsibility of self-styled redeemers for raising this spirit is out of the view of the said authors. But at present the war is the result of the latter type of persons.

The fundamental folly purged out by the war is the deliberate refusal to follow the wisdom "deserve before you desire". Righteousness is founded on this principle. A war for the upholding of righteousness is the compelling force when "Live and let live", honesty of means to subserve the ends sincerity in understanding and respect for life, for the plighted word, are thrown to the winds and passion alone rules and governs conduct. Next is the need to convince oneself of the truth that man deserves to aim at the improvement in his orbit of capacity to produce and enjoy. But not to the negation of similar right in the neighbours. The necessity to live a strenuous life to work for the self and social and national good is most keenly realised now. It is not enough—on the other hand it is stultifying—that man should merely endure, but he must live the life by which is meant that one must be always at realising the best fruits, and promises of life by incessant exertion. The Indian is prone, only to endure and that gives him living in a way, but not the best that life is capable of yielding. Self-reliance and self-confidence should be buckled up. Understanding what his duties are, man performs the duties in trust in the future and not feeling fidgety about it. To the Indian, duty is envisaged by the Dharma Shastras and when war breaks out his Dharma is clear—to sacrifice himself, his resources, his talents and attachments for duty. In this war against aggressiveness our Dharma, in order to assure for ourselves freedom for carrying on our National Dharma is to do every thing possible to enroll in the army to fight and win *Vira Swargam*. If we die, to cultivate the *Kshatriya* spirit, to

produce the sinews of war and serve the families of the soldiers by giving succour and solace.

Be creative in work, not necessarily a designer, an architect, artist, or promoter but do something requiring skill which would fall short of its high purpose if such skill were not exercised. There is a pathetic fallacy in the Indian conduct and belief that the law of cause and effect would never vary but would take full course and so Indians need not exert themselves not even by condemnation and curse or criticism. This is at the bottom of supineness of human conduct most noticeable in India. "Let us remember", says Soror Angle, at all times "that there is no comfort, no true success, no lasting peace to be achieved ever in the whirl pool of human emotions. The actual victory over evil of every kind rests entirely with those who have mastered individually all low tendencies and present a united and solid front of highest integrity wherever it is needed for the

liberation of all mankind from its many and varying forms of slavery."

Mere endurance is no virtue. The struggle must go on unimpeded by doubt and diffidence for enlarging our liberties and the scope for better living, and lastly for freedom to strive for and conquer the resources that nature and ingenuity yields for the righteous equitable and just enjoyment and prosperity of all the races of humanity without artificial privileges and ancient monopolies.

Doubt and scepticism in India's future riddled as it is by the communal selfishness, and carelessness and flagging in our efforts on that account must be exorcised out of our minds. I see no difference in the leftist versus rightist group formations in the National Congress and Muslim associations, but once the transcendent motive of making India a self-contained and self-reliant nation is kept in view, we believe there is no room for despair.

A FEW years ago, the advent of the postman had no significance for me, as my mail consisted of a sheaf of bills, a circular or two, and, occasionally, a letter from a friend. I am a bad correspondent, and although my friends are always in my thoughts, I seldom write and tell them so. Fortunately for me, they are people who understand, and so, in spite of this quite serious defect, I manage to keep my friends.

The last two years have, however, changed this happy state of affairs, and I have come to a stage when I positively tremble as I see the postman coming up my garden path, and, let me confess, I allow the pile of letters on my hall table to assume threatening proportions before I finally sit down to tackle them!

Those confined to business are easily dealt with; letters from friends are put aside to be read and disposed of at leisure, and then comes the task I dread, that of

My Fan-Mail

By VIJAYA LAKSHMI PANDIT.

attempting to reply to the "fan-mail," which every post brings in such large numbers.

These letters may roughly be divided into three heads. Those that praise; those that ask for a photograph or autograph, and those which are written more in sorrow than in anger—frankly disapproving, and yet trying to believe that even such a woman as I must have some spark of underlying good, which will, no doubt, respond to the right kind of appeal.

The Indian temperament excels in emotionally worded epistles, which keep one in suspense as to what the aim of the writer is until one has waded through a sea of beautiful metaphors to the final paragraph.....

"Goddess? writes one emotional youth "I worship at the shrine of your beauty. All my life I have been in search of one, who would combine beauty, courage, brains and modesty into one perfect whole, and

now I see this in you. Accept my humble service and adoration, and know that the message which you preach has found an echo in this poor heart."

This strain runs through several closely written pages.

Another typical letter reads as follows--

"Beloved sister-- I offer you the love and admiration of a heart that has been sorely tried, but which beats again with renewed hope, because it has heard the music of your voice"..... etc.

"I write, gracious lady," says another letter, "to tell you that the magic of your personality has pierced through the darkness that enshrouds my life. I have only seen you once at a distance, but a new spirit has been born within me. Permit, fair one, that I lay my homage at your feet, and believe that I am yours to command"--

"Different Meaning"

"Honoured lady" says yet another, "pardon my boldness in attempting to approach one who is as far above me, as the sky above the earth.....I have read your articles in many papers and your picture has looked out at me through the pages of innumerable magazines, and I am driven to write and tell you that life has acquired a different meaning since I looked into your eyes. I live now for the day when I may serve you in howsoever humble a capacity. Had we lived in a bygone age, I would have willingly laid down my life in your service. To-day such occasion may not arise, but nonetheless, my life is yours. May I hope that you will accept this poor offering?"

So much for sentiment. It is nice, of course, to feel that one has inspired some of the opposite sex, but these letters have served mainly to give my family a laugh at my expense.

The eldest member being only fifteen years old, and the others twelve and ten respectively, it seems terribly funny to them that "poor Mummie", whom they look upon as almost "ancient", should get "such thrilling letters from young men"!

It is, I think, a blessing to have modern children. They help one to keep a balanced attitude towards life. There is little likelihood of "Mummie" taking the heartpourings of an emotional male creature seriously, so long as the little people are there with their frank criticism of her action and the gay comradeship which enables them to chaff her so good humouredly over the letters she receives.

But sentiment is sticky stuff and quickly palls. It is as well that there are other letters, which also demand attention. I will take first those that are disapproving:--

"Madam," writes one angry man, "allow me to tell you that it is women such as yourself who cause trouble in society, and are responsible for the bitterness that is entering many Indian homes. Since you were made a Minister in the U. P. Government, the seeds of discontent have been sown in the hearts of many women. A woman's place is in the home, and not on the public platform. Your acceptance of a man's life has created an entirely undesirable precedent. I am a married man, and for ten years my wife has implicitly obeyed my wishes. But recently her attitude has changed. When there is any disagreement between us, she will not even hear me patiently, and says 'I am not your slave. If you do not like my ways, I shall go to Vijaya Lakshmi--she works for the uplift of womanhood and will help me.' If my wife ever leaves me, it will be your fault....."

Here is another.....

"I am one of those men, who believe that woman should confine her activities to her home. She has tremendous scope, and can do much good. But when woman enters the field of politics in open competition with man, it is only natural she should do harm to the very cause she seeks to advance. I have heard you say you want our women to progress and yet you are doing nothing to inspire confidence in the hearts of men like myself without whose help you cannot achieve your goal. You are a bad example to dozens of young girls, who were so far living contentedly in

their homes. Here is an illustration--I have a daughter aged seventeen, who refuses to marry a most eligible and worthy gentleman. In reply to the entreaties of her ailing mother, she says--'Times have changed; woman has a mission, and I must continue my studies, so that I may work for my country. I will not tie myself down yet.' She has not mentioned your name, but your picture looks down on her from a dozen different angles of her room, and it is not necessary for us to ask her where her ideas and inspiration come from....."

"No Other Course".

And yet again....

"Pardon me if I say things, which you may not like to hear but there is no other course open to me. The other day you visited my city, and, speaking to the ladies, you put forward views and sentiments which no man can endorse. I am ashamed that an Indian woman should talk about birth-control and allied subjects in the open manner in which you have done. We regard our woman as sacred, and do not wish them to be polluted by such ideas. Family limitation is in the hands of God, and it is not for people like you to create domestic unrest by your foreign ideas..."

And so the list goes on, attacking all new thoughts and ideas. Do the writers realize, I wonder, that they stand self-condemned? That it is fear that drives them to write such letters. Fear that the old order is changing, in spite of them, and, in the new one that is gradually replacing it, woman will come into her own; not as a goddess to be shielded from life, but as a human being, whose co-operation and comradeship will help man all along the road; who will not shrink from ugliness, if it exists, but will work to remove it, and who will make life sweeter and more

wholesome, because it will be based on an equal partnership.

But to proceed. Let me now give you a glimpse into the pages of those letters, which have helped and encouraged me to persevere, even when life has seemed to be letting me down. Here is one--

Deep Interest

".....I follow your movements with a deep interest, and watching you, my heart is filled with hope for the future. Like many other women in this unfortunate country, I am a young widow and life has been hard to me. You have given me courage and faith. I try to shake off the bitterness that has filled my heart, because I feel sure your efforts, and the efforts of other noble women, will bear fruit, and even though I and my generation suffer, our daughters will inherit a life of freedom and happiness.....so go good luck to you in all you do."

A young girl, while writing of her difficulties, says "You will see how I am up against tradition and superstition, a formidable combination. But I have faith that what I am doing is right, only I want your moral support. For many years I have wanted to meet you, but since that does not seem possible, I will content myself with a word of encouragement, if you will find time to send it. I know you will not refuse this help, when I ask you. In my dreams you have so often come to my aid unasked."

Through these letters that come pouring in from every Province, I get a glimpse into the heart of my country, and a vision of the shape of things to come. And let me assure my readers the vision that I see contains a promise of beauty, in which a new generation of India's children will enter into their heritage and build up a better and a saner world.

(Sunday Statesman)



I Consult an Astrologer

By GARKICK.

I was quite an unassuming young man going about my business or lack of business unnoticed. I had no complexes whatsoever and was under the impression that I was not cut for any things great but destined to plod wearily like so many others in this work-a-day world. This was the estimate I had of myself before I met an astrologer friend of mine on one fine morning. The astrologer asked me my date of birth. It was 15th August. 'Good God,' he exclaimed, I see before me a great man. But I cut him short saying that even I, not to speak of others, was not aware of my greatness. 'You have plenty of time before you, my friend,' said he. 'You may not know you are great. But I predict it. You will become great one day. You know, Napoleon and Aurobindo were born on 15th August, people born on that day have no choice but to be great. The best period of your life is between 40 and 50. If due to some misfortune you fail to become so great as I predict you to be you will at least be in the company of the great.'

'People born on 15th August become great only after the death of their wives, interposed another famous astrologer who chanced to be present there at that time.

'Napoleon did not wait for his wife's death to become great!' I interrupted. He shrewdly answered 'Napoleon divorced his first wife and became great, divorce being equal to death, marital death.'

I came out of the room greatly agitated. I never imagined that I would one day be called upon to play a great part in this world. But the astrologers were so sure about it. And all great men became great by reason of conscious effort. One must have an ambition and work with all the zeal one could command for its fulfilment. And in view of the forecast how

could I stand still and adopt the policy of wait and see? Was it not laid down that 'purasha prayatnam' was essential to achieve even God's destiny?

But the condition—and that too by a very famous astrologer. That was a thorny problem. The astrologer was kind enough to say that divorce gave the desired effect in the case of Napoleon. I thought I would have to wait, if I want to avert a calamity, till a divorce was passed. But somehow I felt something speak in me that this proposition was not correct. I poured over the history books once again and found that all of Napoleon's successes took place before the divorce of the first wife and the 2nd marriage. In fact he was gradually losing his power from the time of the divorce and the 2nd marriage in 1810 to that of his fall in 1815. Aurobindo's case also seemed to favour me. Hence forward I dismissed from my mind all thoughts about this condition.

Then I applied myself to a study of the methods calculated and adopted to achieve success by my birth-day fellows. Napoleon was a military adventurer. Aurobindo started as an anarchist and ended as a yogi. Both these started their careers in an adventurous manner. One method of avoiding this uncertain adventurous career was apparent to me at that time -- that was to begin yogic practices straight-away and become a yogi if Aurobindo was the ideal. But I thought it would be irrational to be other-worldly in this age. It would not be worth the trouble if one were to become great after a series of self-denials. 'And even if I want to fashion myself after Shri Aurobindo—did he not become great after a wonderful adventurous career.' I began to think furiously about the step I was to take.

These thoughts troubled me for some months. But later on I argued with myself that I was foolish to attach much importance to the words of the astrologers,

and the enthusiasm I evinced in the beginning gradually cooled down. The conservative tendencies I possessed in abundance asserted themselves over me. I forgot all about the prediction in the humdrum routine of life.

Some years had elapsed like this when the war broke out in Europe. This event set me about thinking. If I was destined to be great, could there be a better chance than that? Did't the astrologer say that the best period of my life was after 40. Just then I completed 40. 'Who knows! it might be for the fulfilment of my destiny that war broke out.' I was determined not to let go the opportunity. Recruitment was in full swing. I offered my services to the army. A friend of mine was along with me. I did not reveal my intentions to him, or to any one for the matter of that, lest he should consider me a fool. I made it appear to all my friends that I was taking this venture out of love for the king and adventure.

My friend and myself were sent to Mesopotamia. The war was a prolonged one. I stayed there for two years. The strict military discipline and the camp life in an unhealthy place told upon my health. Two years passed off but nothing happened. This completely broke my spirits. Another factor also contributed to my disappointment. My friend took part in some important skirmishes, and very soon rose up in ranks. His name was also mentioned in dispatches, while I, who was there to give myself an opportunity to realise my full stature, ended where I began. This was too much for me. I developed a violent desire to go back to my native place at least without loss of limb. I frantically tried to escape but was caught in the attempt, court-martialled and exiled. Good Heavens! was it for that infamy that I sacrificed a secure living! Was that the glory I dreamed of! I repented the steps I took in pursuance of a foolish desire, cursed everyone I knew of for not having prevented me from joining the army. I was sent to the Andamans and there I spent time with a heavy heart.

A few years later as a mark of clemency on the eve of the birth-day of the King Emperor (by this time the hostilities came to an end) I was released. Thank God! I was back at my place with life in me although broken in spirits and health.

One day as I was going about the streets I met my old astrologer friend. He asked everything about me and I narrated the story. He listened to it very patiently and sympathetically and when I reminded him of my birth date and his prediction he shrugged his shoulders and replied, 'My friend, there is no doubt that your date of birth is a very significant one. Great people were born on that date. I predicted that you would one day become great, like Napoleon or Aurobindo. I now say almost the same thing, you know, Napoleon was in his last days defeated, taken prisoner and exiled in St. Helena. Aurobindo fled to French Pondicherry to avoid arrest in British India. He voluntarily exiled himself. And my friend, you have this feature in common with Napoleon and Shri Aurobindo—exile. But I say and this is certain, that you are luckier than them. Napoleon died in exile. As for Aurobindo it is still a doubtful proposition if he would be free from arrest were he to stir out from Pondicherry and return to British India. But you came out from your exile with full freedom and with full control over your limbs.

I was struck dumb on listening to him. After a little while I collected my wits and replied 'yes, I am too dull-witted to understand such profound things. But this much is clear to me. If not great, myself I am in the company of the great at least at the present moment.'

Whatever this may be I must thank him for not giving me still hopes of a meteoric career. And this fact, coupled with old-age should sufficiently deter me from taking such risks in this war that is now raging in Europe.

Bhakti and Mukti.

By D. SRINIVASA SARMA, Hony. Editor.

Of the various modes prescribed for the realisation of God, Bhakti Marga is the easiest and within the reach of one and all. No special qualifications are required for becoming a Bhakta. One need not be learned, rich, powerful, beautiful, intelligent or even of good birth. All that is necessary is that one should be a bhakta.

व्याधस्याचरणं ध्रुवस्य च वयो विद्या गजेन्द्रस्य का
का जातिर्विदुरस्य यादवपतेरस्य किं पौरुषम् ।

कुब्जायाः कमनीय रूपमधिकं किं तत्सुदाम्नो धनम्
भक्त्या तुष्यति केवलं न तु गुणैः भक्ति प्रियो माधवः

"What were the austerities of Dharma Vyadha? What was the age of Dhruva? What was the learning of Gajendra? What was the caste of Vidura? What was the prowess of Ugrasena? What was the beauty of Kubja? What was the wealth of Sudama? Madhava the lover of devotion is pleased with bhakti and not with special virtues." But what is Bhakti? What is its modus operandi? what are its ways and means? Bhakti is derived from the root भज, सेवायां. Bhakti therefore is service. Service to the Lord is therefore Bhakti. But where is the Lord? If he were a tangible perceptible being there would be no difficulty in serving him. Unfortunately he is nowhere to be seen. The Shastras say that he has no form. How then is such a formless imperceptible being to be served?

Though the Lord is imperceptible his presence is everywhere felt even by the most ignorant of men. On Earth and in the heavens, in fire and in the air, in water and in the void the presence of some supreme Being, some omnipotent personality is felt. In births and deaths, in happiness and in misery, in prosperity and adversity, in war and in peace, the invisible hand of an unlocalisable and unidentifiable

person is always seen. Impotent man therefore instinctively looks up to that Being and yearns to propitiate him, to ward off evil and to secure happiness. He therefore devises various idols, pictures and symbols as objects of worship. He invokes divinity into the object of his devotion, concentrates his mind upon it and serves the same as one would serve a king and achieves his cherished objects through his faith. But this form of worship is prescribed only for the average man.

प्रतिमास्वरूप बुद्धीनाम् "The images are for the little minds."

The real kind of Bhakti is that which has for its object not a mere earthen, wooden or metallic image but a live enlivening personality who loves and inspires, who gives and takes, who chides and forgives and who instructs and directs. If the worship of inanimate images is capable of conferring spiritual beatitude, devotion to a living and noble personality must certainly be more elevating and enlightening. The personality which the Hindu Sastras prescribe as the object of worship is the Guru. He is conceived of as embodying in himself the Holy Trinity, Brahma, Vishnu and Maheswara. The Sastras say in unequivocal terms that self-realisation is impossible without the aid of a Guru. Mere study of the Sastras may make one erudite and enable him to eke out his livelihood but it cannot give a clear vision of the ultimate reality. A pedagogue is not a Guru. A Guru may not teach anything at all. Sage Dakshinamurty is reputed to have enabled his disciples to realise the Tatwam through his own silence. What one receives from a Guru is more in the nature of inspiration than direct instruction. The teaching is more by example than by precept. Realisation is achieved not so much by study but by practice in the living presence of the Guru. The Guru enables his disciple to see for himself: he does not simply narrate what he or others have seen.

Guru Bhakti therefore is Bhakti Par excellence—a bhakti which is all engrossing

and unhesitating. It is not a devotion of the 'half-hours with great men' variety. It is an absolute unconditional and unquestioning surrender of the disciple to the Guru. The thoughts, words and deeds of the disciple are all dedicated to the Master. His mind is attuned to that of the Guru: he talks when and what the Guru bids him to talk, and acts in the way the Guru directs him. He loses his identity in the Guru even as the river in the ocean.

The rationalistic modern young man with false ideas of liberty, equality, and fraternity cannot appreciate the profundity of Guru Bhakti. He would call it mere slavishness. Viewed from a purely materialistic point of view Guru Bhakti is probably worse than slavery. For while the slave is not at liberty to talk and do as he likes he is none the less at liberty to think as he pleases. The Guru putra does not even think for himself. He ceases to have individual likes and dislikes. He has neither fancies nor hopes. He is glued body and soul to the feet of his Master. He sees nothing in the world but his Master and exclaims.

"नगुरोरितरं नगुरोरधिकम्."

"There is no other than the Guru; there is no higher than the Guru". The Guru Putra does not feel that he is a slave. He does not feel that he is compelled to act in a particular way. His self-abnegation is voluntary. He becomes merged in his Guru. He seeks and realises liberation in the bonds of Guru Bhakti.

The sceptic doubtless ridicules the idea that what is worse than slavery can lead to the emancipation of the soul. He may be right from the worldly point of view. But the truth is, self-surrender to the Guru leads to self-realisation. That is the paradox which only a few fortunate persons are destined to understand and realise.

What does self surrender to the Guru mean and imply. It means conquest of the mind. It is the highest kind of Yoga. Sage Patanjali defines yoga as Chitta Vritti Nirodha. And in enumerating the various

modes of yogic practices he seems to specially prescribe a particular mode viz. contemplation on the mind of a Maha purusha.

महापुरुष चित्तभावनयावा

The disciple who surrenders himself to his Guru conquers his mind and realises the true import of the Gayatri Mantra. He transcends Ahankara and Mamakara. He learns to look upon adversity and prosperity, misery and happiness and good and bad with perfect mental equipoise. He has neither regrets for the past nor worries for the future. He acts whenever he is impelled to act, with courage and confidence and with supreme non-chalance as to the result. It is the cultivation of and continuance in this attitude of mind that constitutes Jivanmukti. As Sankara Bhagavat-pada puts it.

अतितानुसन्धानं भविष्यदविचारणम्

औदासीन्यमुपप्राप्तेः जीवन्मुक्तस्य लक्षणम् ॥

Everything in this universe is predestined.

The old controversy of free-will. V. Destiny is only intended for the delectation of students in debating societies. The so-called free-will is itself pre-destined. That is the true import of the Gayatri Mantra.

Iswara resides in the hearts of all human beings and directs them. They are mere automatons. Even if through ignorance resulting from one's previous karma one makes up his mind not to act in a particular manner one acts involuntarily and when the time comes what is bound to happen does happen. Thus says the Lord to Arjuna.

ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति

आमयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

स्वभावजेन कौन्तेय निबद्धत्वेन कर्मणा

कर्तुं नेच्छसि यन्मोहात् करिष्यस्योपि तत् ॥

There are thus no accidents in Nature. Things happen because they are bound to. There is no causal connection between

human effort and the ultimate result. One is not a master and another a servant. Master and Servant alike are tools in the hands of the Lord.

Surrendering himself to the Guru the disciple loses nothing. The Guru does not stand in the way of his destiny. The Guru only trains the disciple to bear with equanimity whatever happens good or bad. Arjuna did not want to fight, thinking in the abundance of his egoism that he was a free agent. But the Lord said 'Relying upon your egoism you think that you shall not fight. It is a vain and false idea. Your own nature compels you.

यद्यहङ्कारामाश्रित्य नयोत्स्य इति मन्यसे
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति

So Arjuna would anyhow have fought. But the difference lies this way. If he had fought with sorrow in his heart he would have been sorrowing all his life. Fighting as he did after hearing the Lord's Bodha and knowing that he was a mere tool he killed with equanimity and remained calm thereafter. "I will not kill my kinsmen. It is a sin" said Arjuna "Thou shalt kill your Kinsmen. It is not a sin said Krishna". Arjuna said "I am your disciple. Command me," Arjuna thus surrendered himself to the Lord. The effect of Arjuna's surrender was not to alter the course of events but to make Arjuna a *Jivanmukta* who realises that the body is perishable, that the soul is immortal, that the individual is a mere tool, that the Lord directs everything.

Thus self-surrender leads to self-conquest and self-realisation. Guru Bhakti leads to *Jivan Mukti*.



The High Purpose of the War

By Dr. George S. Arundale.

Though Mr. Chamberlain has said that this is a war for the peace of Europe, my own profound conviction is that it is not merely a war for the peace of any localized area, it is not just a war between Governments, but, a Peoples' War for the liberties of the people throughout the world. It is a war for giving peace and freedom everywhere without exception.

It is a war to give mutual respect among the faiths of the world. I personally regard all missionary enterprise as savouring of the war spirit. It makes distinctions between one religion and the other. It holds up one religion as superior to another so-called inferior.

Perhaps Indians today do not suffer from the superiority complex, but I remember thirty-five years ago when I first came to India, Indians were feeling that their faiths had no particular value. Fostered

by the Government and the missionaries, the whole trend of life was to exalt Christianity, at the expense of Hinduism, Islam and other Indian faiths. Events have changed since then. Now I think we are beginning to realise that there is an equality, a mutual respect among the faiths. Nevertheless that spirit of exclusiveness still obtains, and the war will not effect what it has to effect until all this spirit of racial, religious and colour superiority is wiped entirely away.

A War for Ahimsa.

But this war in my judgment is more than that—it is a supreme opportunity to try in some measure at least to extricate the world from its unhappinesses; to get rid of injustice, to see that we start on our way with freedom everywhere.

This war is a war for the freedom of the animal kingdom no less than of the human

kingdom. I am hoping that every association in the world that crusades for freedom, happiness, peace and justice to animals will take advantage of the war spirit which is the fighting spirit, a spirit which induces all of us to fight valiantly for the Right.

A War to Exalt the East.

I believe that this war, being a war to give equality, peace and freedom, is a war to exalt the East, and in special measure to exalt both India and China. It is our shame in India that we have treated China so indifferently. The spirit of Hitlerism exists in other continents as well as in Europe. It certainly exists in that terribly suffering country which is being ravaged and raped by Japan. China is a philosophic and gracious country, and I feel sure has a part to play in the civilisation of the future, as she has shone so splendidly in the past and still shines.

Thus the war begins at home; but it does not end there. It does not end in Europe, in China, in India. It does not end among the animals. It only ends when we have attained the final freedom of the world.

The Crime of Neutrality.

Mr. Chamberlain's statement that this is a war for the peace of Europe was a very dangerous statement to make, for if this be merely a European war, how can Britain call upon India to take any part in it? We cannot expect India to take a deep interest in a war which is for the peace only of Europe.

Not only is such an attitude a mistake from the standpoint of India, but it is equally a great mistake from the standpoint of the neutral nations. Dr. Besant went so far in the last war as to say that "Neutrality is a crime." Great American statesmen, including Mr. Cordell Hull and president Roosevelt himself, have spoken in the last few years to the effect that no country in the world can be neutral; when a war takes place, every other country must be affected.

Dr. Nicholas Murray Butler of Columbia University, New York, has said that "neutrality is immorality." And I would quote the President of Colorado University in the United States as saying that if America did not participate in the next war—which is this present war—the pallbearers would be outside her door ready to take her body to be burnt to ashes. That is a very strong statement—it was made in 1937, but it is naturally true now.

Cleansing the Augean Stable.

We cannot expect Britain and France to promote Universal Brotherhood actively and effectively alone. They may be able to clean up the Augean stables of Europe, but there are Augean stables everywhere, and it needs more than Britain and France to undertake such Herculean work. Every country in the West, and especially the United States, must get rid of neutrality, take risks and seize great opportunities. To be neutral is almost to be cowardly. Poland might have been neutral. She has been made desolate, but she will arise, strengthened and finer than ever.



Can Britain Blame Russia ?

There is surely urgent necessity for the definite formulation by Britain of precise war aims, which can be communicated to the German public in lieu of the vague denunciations contained in the third British leaflet, which seems singularly ill calculated to impress any recipient.

Sympathy with the sufferings of the Poles must not blind us to the fact that the collapse of the State is eloquent of internal weakness due to the failure of its oligarchical rulers to meet the needs of the other classes of the people and of its minorities. Nor should it be forgotten that Poland herself seized the moment of the German aggression on Czecho-Slovakia to add herself to the enemies of that unfortunate State, and that her demands were only modified in some measure by Russian intervention.

Russia had Warned Poland

The Polish complaint that Russia has violated without warning the non-aggression pact of 1932 loses most of its value when it is remembered that on that occasion Russia warned Poland that it would consider the pact ended if aggression against Czecho-Slovakia were persisted in. Since then the pact can hardly be held to have had any reality.

It will be folly if indignation against Russia endangers the maintenance of peace with that power. We must not shut our eyes to essential facts which afford much excuse for Russian action.

We cold shouldered in September 1938 the offers of Russia to protect Czecho-Slovakia: we rejected the Russian proposal of March 18, after Prague, for a conference of the Powers interested; we refused the proposals of Russia for assurances to her against aggression through the Baltic States; and we did not induce Poland to

consent to ask her aid or to agree to admit Russian forces to her territory in case of attack.

In these circumstances was Russia to allow Germany to become unquestioned mistress of Poland? It would have been most unwise of her to remain quiescent, and we should not hesitate to welcome her continued neutrality in the struggle.

We should remember also, when we denounce those who violate treaties, that France in 1935 betrayed Ethiopia to Italy, that we ourselves allowed Germany to construct submarines in breach of the Treaty of Versailles, without the assent of France; that we abandoned sanctions and recognised the Italian conquest of Ethiopia in breach of a solemn obligation; and that in conjunction with France we abandoned Czecho-Slovakia, our Prime Minister assuring us in the teeth of the League Covenant, that we had no treaty obligations to that State. We cannot surely expect a higher standard of international morality from others than we ourselves set.

In fact of our arguments regarding the Sudeten Germans we cannot persist in demanding that Danzig shall be subject to any form of Polish control, nor that Germany should not recover such Polish areas as are chiefly German.

Equally we cannot promise to restore to Poland such areas as may desire union with Russia. There may be many in Poland of non-Polish nationality who would prefer Russian to Polish government.

Restatement of Aims.

There is room therefore for a restatement of aims in a plain form free from references to the destruction of Hitlerism, a phrase which has little meaning and which is easily misinterpreted to indicate an intention of interfering with Germany's

right to choose the form of government best suited to the retarded political development of her people.

We could, if we dropped such terms, easily frame our war aims in such a manner as to render them worth fighting for by our youth and to convince German opinion that we were innocent of anything essential to their welfare.

Opposition in Germany

I do not know what the English critics of the German people would do, but, frankly, I know that I personally should never have had the overwhelming courage needed to protest openly against the Nazi informies. Execution, yes, many would be ready to face but the slow secret torments of the concentration camps "puzzle the will," for they seem to be merely a hideous and useless sacrifice that leads to nothing. It is impossible to make plain to anyone who has not lived through it the whole atmosphere of terror. I shall not forget how a German woman friend turned to me as she was leaving for Germany and almost broke down as she said, "Now we are going back to prison."

But the opposition is there. It is not very many months since an exiled German woman friend of mine (not Jewish) met a woman Nazi delegate at an international conference outside Germany. At their last meeting my friend ventured to say to the Nazi delegate in private: "I suppose one might reckon that if there were a really free election in Germany Hitler would not get more than 40 per cent of the votes." "There you make a great mistake," answered the supposedly Nazi delegate, "at most 10 per cent."

I am personally inclined to consider this last estimate too optimistic, but the remark, made by such a person in such circumstances, is at least significant. It confirms the very many isolated pieces of evidence I have of a fierce and growing opposition.

Do not let us forget that these oponents are our allies, if it is really our purpose to destroy tyranny and set German people free. To show devotion to this cause we should set forth peace terms now that prove our readiness to give up some of our own privileges for the sake of the common weal.

—"Manchester Guardian."



NEW IRON and COAL DEPOSITS

GOLD PROSPECTS IN JASHPUR

WASTEFUL METHODS OF GOLD WASHING

Geological Survey Discoveries

The discovery of new deposits of coal, iron and gold in India are reported in the General Report of the Geological Survey of India for 1938.

In one workable seam alone in the Langrin area in Assam a total reserve of 80,000,000 tons of coal is indicated and there are 610,000,000 tons of first class iron ores in Bastar State, Eastern States Agency

The coal area in Assam lies in the south-western corner of the Khasi Hills between the Um Mawblei and the border of the Garo Hills, into which the coal-bearing strata also extend; this area is divided into two unequal parts by a strong cross fault.

By far the most important areas for development are those of the Langrin plateau east of the fault. Coal seams outcrop in almost every deep ravine that discharges into the Sylhet plains between Bagali Bazar and the limestone outcrops beyond Barsaura. Most of these streams lie in deep gorges on the plateau and contain pebbles of coal from seams exposed in the cliffs on each side.

Assam Coal Reserves

There appear to be three or four seams varying in thickness from two feet six inches to over six feet, but investigations show two chief horizons—one about 150 to 200 feet below the top of the sandstone—of a three-foot seam of woody texture with much fossil resin and of rather impure quality, resembling the upper seam of the Garo Hills; the second is a softer black coal in a lower seam; 300 to 350 feet below the top of the sandstone, averaging four to five feet of good quality caking coal. Under the lime stone to the west, the seam will be at a greater depth, possibly as much as 900 feet under Kulang Hill.

The reserves in the Langrin area of 20 square miles may be taken at roughly 4,000,000 tons per square mile in a seam

five feet thick. The total reserves in fairly flat-lying coal thus equal not less than 60,000,000 to 80,000,000 tons in one workable seam. No estimate is made for the other seams, as these would be lost in the normal methods of mining used in India.

The area west of the fault in Nongstoin comprises difficult country in which the coal-bearing strata extend north-westward to the Simsang river east of the important Darrangiri coal-field. In an area of about 20 square miles five feet of workable coal in one seam should be available within a depth of 300 feet from the surface.

The coal is of strongly caking quality. The reserves will be the same as in the Langrin area, *i. e.*, roughly 70,000,000 tons in one seam four to five feet thick. The prospects are probably better in this area, although this is not so well placed as the one to the east.

Iron-Ore Deposits.

The mapping of the iron-ore deposits of the Bailadila range, Bastar State, has been completed. Ore deposits, large, and rich enough to be worked economically, occur in numerous places along the two high ridges which flank the range and on the watershed of the Malengar at the southern end of the range. The largest deposits are two on the watershed of the Malengar and one about two and a half miles north of Loa. In these three deposits there are at least 400,000,000 tons of ore

(4)

The ore-deposits commonly form gigantic cliffs up to 500 feet in height, which cannot be sampled accurately without boring. Analysis of samples show the exceptionally high quality of the ores exposed on the surface. It may be that the quality of the ores falls off slightly in depth, but there can be no doubt that hundreds of million tons of ore are running 68 per cent of iron ore available on the Bailadila range.

Iron deposits have also been found in Ratnagiri district in Bombay Presidency and in small quantities in the north-east Garo and north-west Khasi Hills in Assam.

Gold Finds

Gold deposits in Jashpur State have been examined. At all the localities where trial pits and trenches were sunk, alluvial gold was found from the surface to the decomposed upper parts of the gneissic bedrock. But the principal concentration is in the 'buried' gravels overlying the granitic gneiss in the banks of the streams. The amount of gold carried by the 'buried' gravels and the residual deposits varies from place to place, but on an average it is about 1.9 grains per cubic yard. Though the mining of such low-grade grounds may be economically possible by the use of expensive mechanical devices, it is doubtful whether the quantity of gravels needed for their successful operation is available in the area.

A total reserve of 264,000 cubic yards of gravels in the bank of the Ib, Maini, Sonajoi, and a few other streams, containing about 1,045 oz. of gold valued at £7,552, is estimated. The patches of ground formerly worked probably contained from three to five grains of gold per cubic yard. Prospecting has shown that small pockets as rich as this are still common. The gold-washers of the State can probably locate and work such pockets more economically than could a company with its heavy overhead costs.

A large proportion of fine gold is lost by the method of washing practised. The use of mercury in the final stage of separation

may lead to some saving. But sluice boxes with mercury added to the riffles of the lower or end boxes would be found most effective; for not only can these boxes be made on the spot from the timber locally available, but by their use a large amount of ground can be handled.

With the assistance of these innovations and aided by the present high price of gold, the local gold washers would find the washing gold a useful adjunct to their agricultural occupation.

The occurrence of gold in the Mardan district of the North West Frontier Province, even though in small amount, suggests that the alluvial gold of the Kabul river and Kalpani nala may have its origin in the Frontier suite of the alkaline rocks although it is unlikely that these rocks are themselves workable for gold. Further investigations will be made in the area.

Gold is also recovered from the alluvium of the Brahmani river at several places in Bonai and Bamra States. There is a small valley surrounded on three sides by hills, about one mile west of Kulundi kudar which attracts a number of gold-washers in the latter part of the monsoon.

Other discoveries reported are of chromite in Ratnagiri district and Savantvadi State in Bombay, bauxite in Bastar State, felspar and glass sands in Ratnagiri, manganese ore in Bamra State and of building stones, clays, etc., in various places. If a railway is built to exploit the iron-ore of the Bailadila Range, it would be well worthwhile to prospect carefully the local bauxite deposits.

Geological Maps

Geological maps are being prepared of the border areas of the Garo and Khasi Hills and in Nongstoin State which have recently been re-surveyed. The detailed resurvey of the Punjab and Kumaon which is of interest from economic and scientific points of view has also been completed.

(Continued on page 38.)

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German Law and Legislation

BY

Dr. ERICH SCHINNERER,

(University of Berlin)

When the National Socialist Government came into office, on January 30, 1933, it was confronted with widespread chaos and confusion in the social, economic and political life of the nation. A similar state of affairs existed in the legal sphere and in the administration of justice. The situation was too critical to allow of any time being lost in dealing with it.

The first step taken was to put an end to the manner in which Parliament had hitherto functioned. Even in imperial times, before the War, this institution had proved itself inefficient. The republican parliament however, which followed the War, turned out not only inefficient but positively detrimental to the interests of the country. This republican Reichstag had been organized according to the principles laid down in the Weimar Constitution of 1919. But that Constitution had been drawn up by a Conference of theoretical jurists and politicians who were quite out of touch with the practical needs of the nation. It was therefore out of harmony with German historical tradition, with German mentality and the ethical constitution of the German nation. Moreover, the constitutional laws enacted at Weimar were formulated under the aegis of the so-called Peace Treaties and as such they naturally failed to arouse popular opinion in favour of the new Constitution. In the final crisis of 1932-33 the legislative body operating under this Constitution, that is to say, the Reichstag,

absolutely failed to function. Parliamentary legislation was increasingly superseded by emergency decrees issued by the President of the Reich. In the year 1931-35 laws were passed and 42 emergency decrees were issued. In 1932 only 5 laws were passed, but 60 decrees were issued. This system of emergency decrees could not furnish a permanent basis for the government of the country.

Just as in the case of the State, the local administrations were also unable to cope with the difficulties that confronted them. Especially the municipalities were threatened with disaster, owing to the economic conditions which resulted directly from the political chaos. In addition to all this, the unfortunate dualism between the Reich and the governments of the 'federative states' led to the development of an administrative apparatus which was becoming more and more disjointed.

The administration of justice failed to check the increasing volume of crimes and misdemeanours. In spite of the growing leniency towards the criminal, which was due to the prevailing laxity of moral ideas, the number of persons accused of larceny in Berlin rose from 32,452 in 1926 to 52,231 in 1932. The number accused of burglary rose from 18,673 to 36,729 within the same period. And the number of cases of robbery with murder from 2 to 7. The damage resulting from theft amounted to

(1) The expression "federative states" is used several times throughout this article and much of the recent constitutional reform affects the position of these states. As the average outsider has been accustomed to look on Germany as a political unit, it may be well to explain that before the War, Germany was a Confederate League bearing the name: German Empire, under the hereditary presidency of the King of Prussia, who bore the title: "German Emperor". In 1918 the kings and princes of the various federative states abdicated; but the Weimar Constitution retained the principal federative states in the form of republics, with their independent government and parliaments. These were: Prussia, Bavaria, Saxony, Württemberg, and the minor states: Baden, Thuringia, Hessian, Mecklenburg, Oldenburg, Brunswick, Anhalt, Lippe, Schaumburg-Lippe. In addition to these there were Free Hanse Cities of Lubeck, Bremen and Hamburg.

16.5 million marks in 1926. In 1932 it amounted to 32 millions. The increase in acquittals, which offended the popular sense of justice, was an outstanding proof that the existing criminal code was inadequate to deal effectively with new developments in general delinquency.

The laws in regard to labour, which were based on the idea of a permanent conflict of interests between employers and employed, were unable to maintain industrial peace, which is so necessary to national existence. The increase in unemployment heightened the existing tension to a point where it was becoming intolerable.

The sources of the nation's food supplies were in a precarious condition. The farmers were heavily in debt and, moreover, their farms were difficult to work profitably owing to the dividing up of the land according to the hereditary system.

Furthermore, a large class of aliens, namely Jews, had migrated to Germany from the East, especially during the War, and had gained a decisive influence in politics, law, the learned professions, education and in control of the cultural organizations. Although the Jews represented only one percent, of the whole population, they had secured a footing in nearly all the key positions in public life.

The political transformation which took place in 1933 brought with it the introduction of many practical reforms in the realm of law. The threatening collapse proved clearly that the existing laws were inadequate to the vital needs of the nation and that a change in juridical practice, or the passing of individual measures or supplementary laws, would have been insufficient to eliminate such profound defects. The situation could be effectively remedied only by creating an entirely new order, based on the new political principles which the National Revolution had introduced into national life.

But a new and permanent system could not be created at once. Therefore the Reich Government did not hurriedly draw up new codes; but for the time being it had to content itself with introducing supplementary laws which would clear the way for further developments and prepare the ground for a future systematic code.

The laws to which the legislator would give final form would have to arise from the life of the nation itself. The academy of German Law was set up as a public corporation and within the framework of this organisation a number of committees are doing the preliminary juristic work which is necessary before the new codes can be finally shaped. At the present time the Academy is principally engaged on that section of the code which will establish and guarantee the position of the family as an integrant unit in the national community.

The whole body of new legislation is to be inspired by the main ideas which dominate the German mind today: namely, the idea of Leadership, the idea of the People, and the idea of the Community of the People.

In order to understand what is the basis of the new legislation one must have a clear grasp of what the Germans mean today when they speak of the Community of the People, the *Volksgemeinschaft*. This idea of the people is based on the fact that their members have a homogenous national character. When great multitudes act together, conscious of their historical unity and determined to pursue the fulfilment of one mission as a national unit, then they are a political unit also. Of this political unit those who are its leaders form an integrant part. All the members form one corporation which is called the *Volksgemeinschaft*, literally, Folk Community. Now the laws that govern the Folk community emerge from the inner spiritual, political and material necessities which have developed through a common historical experience. Therefore in the National Socialist sense law is not the expression of the State's authority, to which the people must submit as a passive and inert mass. In harmony with the concept of the Folk Community, law is part of the life of the people. The legislator draws out and gives organic expression to the sense of what is just and unjust, the feeling for what is good and what is evil, which is inherent in the soul of the people. Therefore the starting point of the National Socialist conception of law is the people, not the State. The task of the State is to see that the law is carried out.

The legal system which was introduced into Germany towards the close of the

middle ages was based on the principles of Roman jurisprudence. These principles were revived and reformulated in the nineteenth century. They were entirely foreign to German traditions and they proved a perpetual hindrance to the development of a uniform system of German Law. The German people have not a traditional legal system such as that through which the Anglo-Saxon people have found expression for their inner sense of justice and which forms the foundation of all their legal ideas. In many spheres of German life the introduction of a system foreign to the nature of the people separated the operation of the law from the naturally developing life of the people. The legislative efforts made by the Second Empire ever since 1871 failed to close the breach between the legal instincts of the people, developed out of their traditions, and the ideas of learned jurists. The great work of codification carried out under the Second Empire was done by men who had been trained in the ideas of Roman law. It is a well known fact that this code was soon shown to need reform; and yet all attempts to improve it have failed.

One special factor that played a large part in bringing about an estrangement between the laws and the natural legal instincts of the people was the dominant position which the Jews acquired in the legal profession. In Berlin alone 1835 or 54% of the lawyers practising in 1932 were of Jewish extraction. In interpreting and applying the German law they were guided by the legal ideas of their own race. The difference between the Jewish and German ideas of law is indicated by the fact that up to the nineteenth century the Jews received special treatment in the courts in view of their different notion of what was legally right and wrong. Special forms of oath were drawn up for them and they could not be punished for receiving stolen goods. The Law of September 15, 1935 put a stop to the further predominance of the Jews; but there are still many Jewish lawyers in Berlin. Out of the total of number of lawyers, 943 or 32.6% were Jews in 1937.

In the National Socialist State the Fuhrer is the lawgiver; but he himself is an integral part of the Folk Community. And so the National Socialist law follows

a different principle from that on which the status of a dictatorship is legally based. In order to maintain the rule of the dictator external compulsion is necessary; but leadership depends on the unconditional authority of conviction. Where there is compulsion the individual feels that he has no responsibility to the community or to the future, but it is just on this feeling of individual responsibility that the National Socialist law is based. The highest honour and the highest ideal consist in the service of the community. Honour and internal as well as external freedom are essential to the existence of the community.

Therefore, as the ideal of the Folk Community forms the basic principle of National Socialism, a legal form must be found which expresses that principle and gives each German his place as a constituent part of the national community. The individual does not stand isolated over against the community. A community must be made up of members. These members are not the mere objects of its rule or social institutions. Each represents the community in himself and has his field of activity within it. The total activity of the community depends on the strength and achievements of the single members. Therefore the member is not in the position of a subject who has no rights on his own account, as is the case in the absolutist State. The rights of the community are his rights and on him depend its honour and freedom. But he occupies this position for the sake of the community and not for the sake of the individual. It implies political duties as well as political rights.

The National Socialist Revolution did not merely mean the external collapse of the existing State. It implied also a change in the fundamental ideas of the state as such and its laws. Therefore we should be mistaken if we regarded it merely as a revolt against the evils, which existed in 1933. The National Socialist law rather represents something essentially new, which is capable of infusing a new life into all traditional forms. Fuhrer and people, Folk Community and German citizen, constitute the essential elements of the National Socialist conception of law. And the purpose of the new laws is to give form to that conception.

* Andhra Social Life and Organisation

BY

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President (Emeritus)

Andhra Research University, Vizianagaram.

Let me thank you for the opportunity you have given me to associate myself officially with you of the Andhra University, Waltair, on this auspicious occasion of the celebration of the "Andhra Week", for, we, of SREE BHARATHI TIRTHA, the International University at Vizianagaram, concentrate, in the national field, on the vernacular cultures of our country in their historic march, thro' the ages, to deeper and richer and greater individualisation. And I carry to you the warmest greetings of our Rajavidya Faculty which specially occupies itself with studies similar to your own in your Politics and Economics Courses of your University, but with the more definite aim of seeking amidst the memorials of the historic past of human communities in India and elsewhere, for some light and inspiration in the involutions and evolutions of political and social life and effort which determine the ebb and flow of civilisation, culture and spirituality in modern times. And, as against the orthodox views preached by your Professors of Indian History, the scholars of our Rajavidya Faculty have stated that the Andhras were a North Indian Aryan people who have migrated to the South thro' both Eastern and Western routes and spread themselves, particularly, through Kosala and Kalinga and Vengi and Velnadu, to still further West, towards Prathisthana, carrying wherever they went, their spiritual culture, their Vedic and free Sociology, their love of Arts and Crafts and their Kingdom, Building Codes and Sciences, attaining once and again to Sarvabhaumatwa in their fateful career down even to 1794 A.D.

I believe it is a widely accepted view that if political and economic institutions and organisation have any force and significance, it is only as reflections and determinants of social life and organisation for the safeguarding and enrichment of culture created by human communities thro' Divine Blessing in successive generations and centuries of active and even aggressive effort tiding over unforeseen and uncontrollable cataclysms.

But, even personally, as one, who, in his own generation has shared for some years past the great enthusiasm of Andhra Publicists who have been carrying on zealously the movement for Andhra Autonomous Province, I have accepted with pleasure your invitation to give this address on "Andhra Social Life and Organisation" in the series you have so enthusiastically arranged for this "Andhra week" celebrations.

Objective of Political Studies

You, in the Andhra University college, pursue studies in History, Politics and Economics as parts of a course of examination in that Faculty and if you, in later life, at any time happen to draw upon those studies at all, or upon any residue of them still lingering in your minds, it is perhaps to adorn an argument. These studies have been comprised under 'Itihasa' and 'Artha sastra' or 'Lokajna-ta' in Ancient Indian Tradition, the latter drawing upon the other as illustrative

* Lecture delivered during "The Andhra Week" Celebrations conducted under the joint auspices of "The Andhra University Telugu Literary Society" and "The Andhra University History, Economics and Politics Association," at The Andhra University--Waltair in 1937.

material. They were greatly cultivated, as the Ancient Works show, for practical purposes, as elements of actual administrative equipment for sovereigns or High Ministers of state. The GURUPARAM-PARAS or lists of hereditary teachers mentioned in such works, or derivable from them, indicate that there were classes of persons specialised both for their teaching and for their study. And these in our Andhra Tradition, so far as it can be gleaned from inscriptions and Literary works, were again comprehended along with other allied arts in the term **Rajavidya or Nripavidya**, to elucidate which has been the special field of the Rajavidya Faculty of our Research University. For instance, Rajaraja Narendra, the dedicatee of the Telugu Mahabharata, our earliest known Telugu Classic is referred to as 'Nikhila-RajaVidya-Nidhi.'

Again, a very late Andhra Poet, Vemana-nadhyula Sangameswara, in a preface to an admittedly erotic Prabandha called 'Ahalya-Sankrandana-Vilasam', describes his Patron Sree Vasireddi Chandramauli Bhupala, as having acquired a bias for Dharma by his wide acquaintance with many and varied types of political Science. In doing so, he describes the ideal of Political Studies as Dharma-Paksha-Pata, the falling in on the side of Dharma. Interpreting it in the present context, we may say that the primary Dharma of every Andhra cultivating Politics as a special study, is to help in the organisation and development of Political power and knowledge and prowess among Andhras, for the advancement of Andhra Culture. For, look anywhere in the Chronicles of Andhra Administrators which form the most fascinating adornments of our Andhra Poetical works, and you always meet with the celebration of a combination of prowess and learning or prowess and cultural patronage in them, showing thereby that the most active and beneficent purpose for which Andhra States were originally organised, and administered was to secure, for every one in the State, a chance of cultivating all kinds of piety, virtue, heroism, scholarship and art or craft to which his genius can lead

him; and where such genius in whatever level of society had blossomed into the marvel of an all magnetising spiritual power, even crowned heads bowed to it in all reverence, whether it be clothed even in rag or no rag at all, as an 'Aradhya' or object of worship*. Such History and Social Catholicity and even crowned humility could come only to the descendants of generations of the children of light. For, we Andhras, are by origin, pre-eminently "The children of Light", of "Knowledge" which is "Saktitraya"; "Knowledge which is power", leading to "Sovereign Rule."

A Significant Andhra Etymology

I do not know if you are aware that the word 'Andhra' is explained as "AM DHARATHI ITHI, ANDHRA; ANDHRA EVA ANDHRHA", (అం, ధరతి, ఇతి అంధ్రాః అంధ్ర ఏవ అంధ్రాః) that he that holds or holds to 'AM meaning Brahma or Brahnavidya is Andhra or Andhra; even among the tribes of the Punjab pertinently called the land of Vasistha and Viswamitra by the late Mahadeva Govinda Ranade in his Social Conference address, there were two tribes called Amandara and Takh, suggesting Andhras and Takshaka-Nagas* so interfused in later Andhra History in the lands from Cuttack to Golconda. This fact accords well with the tradition of Andhras in the Brahmana. Literature of the Vedic Period and confirms the view that they were the Children of Light. Even so, for successive centuries and generations, the Andhras throughout History, have proved to be the greatest bulwark of the light of knowledge and the most liberal interpreters of the Vedic-Upanishidik Culture. It is an admitted and significant fact even in modern times when the Vedic tradition is fast disappearing, that the Andhra 'Patha' (అంధ్రపాఠ) of the Veda or the Andhra enunciation of it is regarded throughout India as the most correct and correctly euphonous one.

Andhras and the Vedic Tradition

The Andhras as a community, clan or Social group, go back to the Vedic tradition. The Aitareya Brahmana reference connects them with the life-story of the Vedic and Kshatriya Sage Viswamitra, the Seer of Gayatri, the ruler of a Kingdom, who strove to become a Brahmarshi, created a Svarga for Trisanku, the father of Harischandra, and adopted an orphaned and victimised Brahmin Boy as the leader of his own clan. The tradition that connects the Andhras with him is interpreted by some as making out the 'Andhras' to be members of his clan, and by others as their being among the subjects administered by his clansmen. Mr. G. Narasingarao, B. A., L. T., recently retired from the Rajah's College, Parlakimedi, who is a Fellow and an Hon. Professor of our Research University considered this tradition in detail in the pages of the Bharathi and Reddi Rani in some relation to collateral data from the Puranas. He opines that at a day's distance from the kingdom ruled by Viswamitra and his ancestors, there were the kingdoms of Malada and Karusa and that the Sage Agastya was for some time residing there. If this fact is read together with reference in Harivamsa about Chanura, (the Andhra Wrestler who was defeated by Krishna) and the passages in Harivamsa, it will follow that the Aryan Clan of the Karusas and their leader Agastya, had at one time been inhabiting the Malada and Karusa kingdoms on the banks of the Ganges and the Tatakavana in their neighbourhood and they were the Andhras. These were some of the tribes referred to in the Aitareya Brahmana as inhabiting the country side in the environs of the kingdom of Viswamitra." Pro. Narasingarao further says that, from Vishnupurana, it is clear that in the Kasyapavamsa, about the time of the rule of Bhargabhumi, the 17th from Pururavas, the system of Var navibhaga (Caste) became fixed in North India; and that it even began in the time of Saunuka. Though this varnavibhaga must be admitted to have existed in the

time of Viswamitra, it cannot but be conceded that six generations before him, such a system did not prevail among Aryan tribes in certain parts of Northern India. Therefore there are no grounds to posit that system about the Malada and Karusa peoples of whom Viswamitra narrates as Ancient History. Therefore it may be held that among the Andhra Aryans of Viswamitra's time, who had migrated to the Gangetic plains and Tatakavana or Dandaka or further south with Agastya, this system did not exist and hence allowed their unions with the local peoples of the new lands into which they migrated. If this really is the meaning of the Aitareya Brahmana text, I think it fits in with its statement that the immigrant Andhra Clansmen of Viswamitra became merged in Sabaras and others. Mr. G. V. Sitapati, B. A., L. T., another fellow of our Faculty, who has specialised in the language and culture of the Savaras, says, that they call themselves "Saura" connecting themselves with the "Sun" and having some sort of "Sun" worship also.

Moreover, the Puranas mention Simuka, the founder of the ANDHRA-BHRITYA-SATAKARNI line also as Sindhuka. Mr. Jayanti Venkata Krishnarao, B. A., another Fellow of our Rajavidya Faculty, interprets this epithet 'Sindhuka' to mean "a Resident of Sindhu" and develops whole argument about his identification in relation to personal names occurring in Megasthenes' account. It is an admitted fact that much of the reconstruction of the early history of India is made in relation to the accounts of early foreign travellers. And many views that have been held by students and teachers of History belonging to my generation on the basis of Histories of India published by foreign scholars and passed on to successive batches of students as gospel, are, in the light of later researches, being modified and given up to-day, but they are not yet incorporated into Indian History books or History teaching. I may therefore be permitted to say that, whether it squares with orthodox views or not, I, for one, feel that this interpretation

of 'Sindhuka' as 'Resident of Sindhu' is quite natural and that if this be accepted as an additional cognomen of the founder of the Satakarni-Andhra Bhritya-line, as it might be, it follows that this line of rulers originated from the 'Sindhupranth' or the original habitat of the Aryan race, from which the word INDO or INDIA is derived. And the Puranas say that they are not merely Andhra-Bhrityas but Andhra-Jateeyas. It is also curious that the writings of Megasthenes throw interesting light on these matters. Mr. Venkata-Krishnarao quotes in his monograph on Sisuka (known also as Simuka, Sindhuka, Simagha) the very interesting personal names **Androkottas, Androgoras, Androstanes**, and all these names occur in references to persons and countries near about Sindhu or the Panjab or Further India. Mr. Venkata Krishnarao identifies Androstanes of Cyzicus as Andhrasthanes of Kusika Clan, i. e. Viswamitra Clan. I have brought up here these later references to the Andhra warriors and kingdom-makers of the North and North-western regions of India of a later time, just to indicate that the Aitareya-Brahmana tradition of the **Viswamitra Clan of Andhras*** is supported by these persons, who became Brahman-Kshatriis and kept up their original combination of political prowess and adventure, Brahmanvidya, Social Catholicity and Rajaneeti or Lokajната.

I have myself followed in some detail, the fortunes of the Viswamitra clan of Andhras who immigrated amidst Sabaras, Pulindas Pundras etc., in the East among the Hills of Kosala and Kalinga. It seems to me that there, they got gradually socially mixed up with an earlier race of Sun-worshipping settlers known as Telugas and Kalingas, and even Sabaras. Prof. Narasingarao had also considered this matter from other points of view in an article in the pages of a magazine called 'Reddi Rani', and came to a conclusion that the Andhras and Telugas and Kalingas, living in the Eastern countries and South of Bengal, were not only contiguous but related tribes. He also discusses the etymology of the words **ANDHRA** and **AINDRA** and makes them out as "the

children of region of light or the Sun",—an 'oriental' people strictly so called. Here again is another corroborative view of my idea of the Andhras as a specially Gayatri-worshipping race who followed spiritual and Military Arts in combination.

From a study of place names in Kalinga Manyams, I have come to the conclusion that by the time that the Viswamitra clan of Andhras had immigrated into the midst of the Pundras and Pulindas, Mutibas and Savaras, the Sabaras or Savaras of Sauras as they call themselves were the only people that had reached at that time a type of social evolution and political organisation which enabled them to fight the incoming Aryan militant Colonists for political dominion. "Nor were elements of religious Culture wanting in them. They have their own Pujaris and Diviners". From a Telugu paper on Sauras by Mr. G. V. Sitapati of Parlakimedi, published in the Kalinga-Sanchika, we learn that in Ramayana time, Rama was the guest of Sabari; that in Skandapurana there is reference to a Sabara Chief who married a Saivite woman (which reminds me of the story of Mukhalinga-Kshetra-Mahatyam); that Arjuna fought Siva in the form of Sabara Chief, for Pasupata on the Indrakeela Hill near Bezvada; that in Kathasarit-Sagara, a Sabara King was mentioned as a contemporary and friend of king Mrigankadatta; and that the Sabaras must have ruled in Kalinga before their chief Sabaraditya was defeated by the founder of the Eastern Ganga Dynasty at **Dantapura***. Among the Gods of the Sauras called Kitungs, occur Bhima and Rama also, thus indicating their contacts with Ramayana and Mahabharata stories or those that claimed those heroes as ancestors. As in Aryan Sraddhas guided by their Vedic rites the Pitrudevas are honoured along with Visva Devas, so also, among these 'Sauras' we find them worshipping along with Ancestors, a group of Devas called Kitungs and the priest officiating at the Ceremonies is called Buyas or Boya, the hereditary religious officer of the Village or social group. Thus we see that the religion of these local tribes of the Vedic Age in its

sacrificial and speculative side had such strong resemblances to that of the immigrant Aryans that the Viswamitra clans of Andhra Brahmins and Kshatriyas, of the Aitareya-Brahmana time found it even more easy to interfuse with them and become their leaders. That these observations about Sabara and Andhra-Aryan contacts are not merely speculations of a wild imagination is proved by the Korasavada or Korasodaka grant of Visakhavarma of Sreepura, a pre-ganga grant from Kalinga. Korasavada is a village in the Parlakimedi Estate and the grant of that village is made to Vishnusarma, Shresthisarma, Agnisarma, Nagasarma and Sivasarma of the Athreya Gotra, and residents of a village called **Sabarabhenda**. One might ask, are these Sabarised Brahmins sought to be reclaimed by Visakhavarma? What is this word Shresthisarma? To Modern Telugu ears, it sounds like "Komati-Brahmadu"? At any rate here is evidence of conditions of Socio-Cultural Catholicity of very early pre-historic times.

Andhra Tradition of the Ramayana Period.

Parasurama, the elder contemporary of Sree Ramachandra of Ramayana, was, a Brahmin warrior of Viswamitra type, who had to take to the sword to rid the country of oppressive rulers, i. e. 'Dukshatriyas' who used their military power even against peaceful followers of culture and spirituality. But, in the books dealing with the origin of the Kerala kingdom, i. e. Malabar, he is described as having originally reclaimed that region from the sea and became its overlord, and settled poor Brahmins in it from the Krishna-Godavari valleys. These are the Namboodris of Malabar. In Travancore Census Report Vol. I, page 654, it is written 'The Namboodris themselves believe that most of them came from the land lying between the two great

Rivers, the Krishna and the Godavari. Tradition points to the same theory and the ancient books on Kerala confirm the popular belief, the accuracy of which may be verified by a careful observer. There are so many points of similarity between the Namboodris and their prototype residents of the Telugu country from which they are said to have come." And to this day they have preserved elements of Sanskrit Culture, particularly the drama, for which you can find parallels only in the elements of the popular drama of the Telugu country. They have preserved also elements of the Ancient Vedic type of Social Catholicity and ritualism which the Andhras only have shared with them during later historic times. That is perhaps why the Malayalee language is more like Andhra-Karnata in its Sanscritism than Tamil. That is also perhaps why we find 'Aindra' Vamsa Rajaputs in that region called 'Mallas', like 'Andhra-Chanura-Malla' patronising Telugu Literature like the Chola-Andhra followers of Agastya who in historic times ruled at Orayur.

Andhras in Mahabharata Times

From the statements in the Mahabharata, particularly from the portions dealing with the victories over Dantavakra and Salva, it may be inferred that the Andhras had kingdoms in Kalinga at about 50 or 60 years before the Mahabharata war. From the Bhagavata, however, it appears from the tradition of Dirghatamas in the time of Bali, King of Magadha, several Andhras immigrated into the Godavary valley and established a Kingdom under Gautama, a mantra-drastha, like Viswamitra, of Rig Vedic times.* The hardest and haughtiest that fought on the Kaurava side against the Pandavas were the Andhra and Kalinga Kshatriyas associating with themselves the Pundras & Pulindas and other hill tribes and Principalities. From all these references, it is clear that the Andhras of that

* It would be of interest to note that the original Kingdom out of which the present Kingdom of Siam (Syam) was carved out was originally called by Chinese Chroniclers, **Fu-Yan**. It was the first kingdom to be founded by Indians in Indo-Chinese Peninsula and that it was about 1st century A. D. that a Brahmin named Koundinya (Houdtien) had organised it.

time still kept up the ancient liberal traditions of the Vedic times in the new states or principalities that they organised with all the great military arts and equipments of that age-equipments that put to the severest test the great Pandava Heroes and their embattled hosts. No wonder, then, that when we come into the Kali Age and what modern Western historians have dubbed historic times, we find in vogue the same traditions of monarchical state of organisation for Dharma, high and Critical Scholarship and achievement in spiritual and secular earning, arts and crafts, daring adventure and colonising spirit, social liberalism, holding by 'AM' or the Doctrine and practice of 'Light', promotion of all kinds of culture in all grades of society, political unity by the offer of full opportunity for genius in any person of any caste to display in the services and defence of the state; and the safeguarding of spiritual knowledge and science by specialising classes of Brahmins with a turn for them by keeping them up and their educational effort and achievement as a first charge on the state.

Andhra Literature bears ample evidence of the fact that even Andhra Brahmins of these Viswamitra, Goutama, Bhargava, Kousika, or Kasyapa Clans of not only the Andhra country proper, but even of the Chola, Pandya, and extreme South Indian regions have often distinguished themselves and their families and related Gotras and Vamsas by their beneficent exhibition of such combination of Socio-Political elements of cultural pursuit and Patronage. I shall illustrate the present context by giving examples from the histories of these Andhra clans of Brahmins or Kshatropeta-Brahmins and leave it to you, students of social sciences to pursue the matter further and contribute a new source book of Andhra History based on materials still lying unlooked at,—materials which will demonstrate that, if their inspiration is properly appraised and followed, even in these changed and changing times, Andhra will not be lacking in a new administrative class which will be equal to that of any other country in the modern world. For, it seems to me that the main problem of an Andhra Autonomous

Province is not to get an Act passed for its organisation, but to organise and found and equip a class or body of persons capable of running and maintaining it at the required level for at least two generations.

LATER LITERARY EVIDENCE Nadindla Gopana Pradhani of Viswamitra Gotra

i

We learn from the history of Telugu Literature of the Vijayanagara Period that a general called Saluva Timma was a great and influential administrative figure in that Royal Court. His daughter Tirumalamba was given in marriage to Nadindla Appayyanantri of Viswamitra Gotra. This Appayyanantri was the dedicatee of Rajasekhara Charitra, by Madayyagari Mallana. His brother Nadindla Gopana Pradhani was himself both a great General, Administrator, Poet and Devotee. Through the influence of Saluva Timma Dandanyaka of the Vijayanagara Court, this Gopana Pradhani was appointed Governor of Kondavidu Fort, wherein he distinguished himself not only in military prowess but also in the encouragement of culture, fine Arts and Religious Architecture. In his Andhra Poetical work called 'Krishnarjuna Samvadam', he gives the following account of the achievements.

అందు నప్పుయమంత్రి * * *

రాజశేఖరచరిత్రకు సదినాథుఁ

రాజకిరీటి మహాభాగ్యయుతుఁడు

* * * * *

శ్రీయశోనిత్యుండు శ్రీకృష్ణదేవ

రాయసామ్రాజ్యభారధురంధరుండు.

బలవదరాతి భూపతిసుతపాద

తలుఁడు సాగున తిమ్మదండనాయకుఁడు

లలిత లక్ష్మీదేవిలాగుననొప్పు

లక్ష్మీమృకు జనించి లాలితీల

తెరిగిన తిరుమలాంబిక తెండ్లియాడి

నిరుపమ ప్రాభవనిత్యుడై వెలసె

నతనికి ననుజుండు ననఘనర్తనుఁడు

చతుర నానావిధజాల కోవిదుండు

భద్రలక్షణ రామభద్రప్రసాద

సదాభ్యు బహుళ రక్షావిచక్షణుండు

సమదశాత్రువ రాజసచివ దుర్మంత్రు

తిమిరనూర్పుండు నాదిండ్లకాసనుండు

వరగుణాకరండు విశ్వంభరాచకృ

పరిపూర్ణయుతుండు గోపప్రధానుండు

దండితాపిత మహీశ సాశ్వతిమృ

దండనాయకుని సంతతకృపామహిమ

వినుతికెక్కిన కొండపీటిదుర్గంబు

ఘనత నేలుచు సొంపుగా నొక్కనాఁడు

* * * *

మద్వంశక ర్తయై మహి నుతిగన్న

సద్వర్తనుండు విశ్వామిత్రహాని

యజ్ఞవాటచున బాయని వేల్పుగాన

విజ్ఞానమున జాల వివరించి కొండ

పీటికాభ్యంతర విలసితయజ్ఞ

వాటికా రాఘవేశ్వరునకు వసునఁ

బ్రాహ్మణ గోపుర ప్రాసాదరతులు

ప్రాకట శ్రీల జూపట్ట గట్టించి

నలుపుతో జత్యవర్ణములుగావించి

బలితంపు హేమకుంభంబురెత్తించి

యలఘు ధరశ్రీల కాస్తుదంబగుచు.

ii

Timmarasu son of Nanjaya of Kasyapa Gotra

This Brahman of Kasyapa Gotra was the famous Minister of Achyutadeva Raya of Vijayanagar. The members of his family were hereditary ministers under the third Vijayanagar Dynasty. His grandfather Pattamarasu administered the state in such a way that it reflected great credit and fame on his master. And his grandson Timmarasu who had the Siddhi of Rama Mantra was equally famous for scholarship in Vedas and Sastras, for knowledge of various scripts and languages and for his character being firmly centred in Brahma-vidya, besides being a patron of Literature and Fine Arts. The following extracts from a Telugu Work called 'Tarakabrahmarajeevam' illustrate these facts :

ఉ॥ వేద పురాణ శాస్త్రముఖ

విద్యలకెల్ల గురుండు బ్రహ్మవి

ద్యాదృఢబుద్ధి నేర్పు లిపు

లన్నియు వ్రాయ, సమస్త దేశ భా

షాదు లెరుంగు స్వామి హిత

మైన ప్రయోజన మాచరించు నా

నా దిశలం బ్రసిద్ధుడగు

సంజయ తిమ్మని బోలెవ్వరున్

సీ॥ కాశ్యపగోత్ర దుగ్ధపయోధి చంద్రుడై

భాగ్యలక్షణముల ప్రభవమొంది

రాయబార పరంపరాక్రమాగతమైన

నిజ మంత్రకులము వర్ణితము నేయ

నకల దిగ్దేశ రాజప్రధానలకెల్ల

సాధారమయ్యె సింహాసనమున

దనకు నేలిన మహీశువునకు సత్కీర్తి

తనర సామ్రాజ్య తంత్రంబు నడపె

ఉభయకుల పావనుండును నిజకులోచి

త క్రియాచారనిరతుఁడుచార గుణుండు

విప్ర బాంధవ వాంఛితార్థ ప్రసండు

విశ్వేశ్వర నిభిమాన్ పట్టమరును.

(iii)

Mallavarapu Valeswara of Goutama Gotra.

In a work called 'Bhallanacharitra' by Mallavarapu Valeswara Kavi, the author mentions how several members of his family distinguished themselves in several ways, one of them, also, as a general. His grandfather distinguished himself in speech, song, reading and exposition and earned the title of 'Sarvajna Bhoja' (సర్వజ్ఞభోజ). His father was greatly read in the Puranas, i. e. Ancient Sanskrit Encyclopaedias, and was a great support not only to relations but all persons who sought his help. His uncle was a great general and yet a very calm and kind gentleman. His son was a distinguished Scholar, distinguished in liberal charity to the needy, while his own special gift and field of distinction was poesy. (Vide Bhallanacharitra by Mallavarapu Valeswara):—

సీ॥ ఆన బాడ జనునజెప్పును నేర్పు సర్వజ
భోజిండు మాతాత పోతరాజు ।
బహుపురాణండు బాంసవాళిత కల్ప
భూజంబు మాతండ్రి పోలమంత్రి
పరమశాంతుండు కృపాపాథోధి మా పిన
తండ్రి విరూపాక్ష దండనాథుఁ ।
డభుల విద్యానిధి యరారి తట్టబ్రోచు ।
దాత మత్తుతుండు సదాశివుండు ।
నే వితర్కంప వర కవితా విశేష
వదనుడను బాకనాటింటివాడ శుద్ధ
తైపుడను గౌతమసగోత్రసంభవుండ
సెంచదగు మల్లవరపు వాలేశ్వరుడను ॥

iv

**Tamarapalli or Padighantam
Ambamantri of Bhargava
Gotra**

Tamarapalli Timmayyamantri, author of the Telugu Prabandha called 'Seshadhar-mamulu' which describes Social, Domestic and Ethical duties, describes in it how his fifth Ancestor was a Minister of the Court of Praudha Deva Raya who presented him with a Golden Stylus from which his family later on became 'Paidighantamvaru'. The verses referring to these facts stand as follows.

ప్రాధరాయల మెప్పించి రాయసమున ।
పైడి గంటంబు గొని వ్రాసి భద్రశీల ।
పైడి గంటంబు వారని పద్మ తెచ్చి
యలరె మీతాత మత్తత యంబమంత్రి ॥

* * *

పైడి గంటంబు వారన పృబరె నన్నె
వినుత దామరవల్లి వారసగ దనరె ।
గుండనమూద బరిమళ మొందినట్లు ।
తిమ్మయమాత్య! నీ కల మెమ్మె గాంచు ॥

Not only these, but the Athreyas and Bharadwajas are represented in the Mahabharata as having founded and ruled over kingdoms in the hilly regions of Kalinga, Odhra and Kosala, "at the foot of Hills". The Bharadwajas of Nandapur are represented to-day by the Matatajas of Jeypore and

our Chancellor, Sree Maharajah Vikrama Devavarma Bahadur has often told me that in 'Sankalpams' in Jeypore they say, 'Nishadrajye', i.e. in the kingdom of Nishadas'. The Maharajas of Parlakimedi, another Manna, rajyam in Kalinga belong to Athreya Gotra. The Yuddha Parvas of the Mahabharata are resplendent with the great marshal achievements of the Nishadas under the Bharadwajas and the Kalingas, under (Atreya-Gajapathis, the great and illustrious forebears of the present "Zamindaries" in Kalinga. The liberal tradition of that Ancient time in which Brahmans and Kshatriyas equally distinguished themselves in the use of martial arts in defence and offence has been carried forward) even into later historic times, and Andhra Literature gives evidence also of these Bharadwaja and similar other clans of Brahmins who distinguished themselves not only as devotees, scholars and poets, but equally and at the same time as generals and administrators.

(v)

**Penumalla Somanamatya of
Bharadwaja Gotra**

This Somanamatya was a Minister of Pusapati Tamma Bhupala and was a great Saiva Devotee and the Author of a Telugu Poetical work called 'Simantini-Parinayam'. He was the descendant of the great Andhra Poet Pillalamarri Pina Veera-bhadra Kavi whose Jaimini-Bharatam, and Sakuntala Parinayam are his best known works. This family had among them a hereditary tradition of Administrative capacity, for, the poet, Pinaveerabhadra's brother Pedaveerabhadra carved for himself a career as administrator in the Court of the Vijayanagar rulers. The following extract from 'Simantini Parinayam' relates this incident :

సీ॥ జయవాటికాపురాశ్రియయైన దుర్గాంబ కృప
గాంచెనే నృపాగ్రేసరుండు । మాధవ వర్మ క్షమా
భవోత్తమ వంశభూషణుండయ్యె నీ భూభుజుండు ।
కతిసారి హృదయ భీకర మన్నె సులతాను బిరుదంబు
పూ నెనే నరవరుండు సకలయాచకకులా శూర్తి

నొసరించు నతి దానశూరుడే యవనినేత । భువినివర్తి
తుండైన యా పూసపాటి తమ్మభూపాలకుని సమ్మ
భిమునండు । మంత్రికై తద్దయాసుదామయ కటా
క్ష మహిమగాంచితవయ్య సోమ ప్రధాన ॥

We also learn from this work that the collateral of this Minister of the Pusapati's was also an administrator and poet under the Nandapur Rulers of Bharadwaja Gotra.

Buddhist Andhra

I shall next pass on to glance at the condition of things in the Kogala, Kalinga and Andhra homelands of our Andhra-Telugu people incidentally noticed in the Bauddha Jatakas. From these 'Birth Stories' we learn of well-established, well-governed, well-defended and prosperously peopled kingdoms under Kshatriya Rulers, practically independent of one another now and then at war, but as in one case, out of sheer disgust with insipid peace. We also learn from later epigraphical records of Burma and Ceylon that these Kalingas and Telungas had founded kingdoms in those countries, established therein, almost replicas of the administrative system which they followed in their original homelands. The Okhaska-Kalinga-Dynasty of Ceylon left its epigraphs on the Viharas that they established and endowed for Buddhist groups of Bhikshus and their Sishyas. From these epigraphs, we learn "that they brought Ceylon under one rule and freed the country from the oppression of former rulers; they built Viharas and lavishly endowed them; they toured round their dominions, going even to inaccessible places and corrected administrative irregularities; they marked out roads, planted parks, built palaces, and beautified cities; they protected the deva-daya villages from Economic and Political depredations, thus assuring learning and piety, freedom from temporary molestations; they allowed local administrative powers to the doctors of Viharas; they sent out touring judges to administer their commands; they gave sanctity of life to animals, fish, birds. On occasions they

remitted taxes; they established Alms houses both at home and abroad; they relieved beggary and pauperism and removed the Economic causes that led to wide spread robberies; they mitigated the pressure of taxation with a view to develop agriculture; they kept in touch with their Indian homeland by marital relations". Here is an administrative programme fit enough for any democratic ministry to follow; here is a programme once operated by the Ancestors of us in the Ganjam-Vizagapatam districts, not only in this area, but in the area over-seas which they conquered to which they emigrated in those far off times long anterior to the Kalinga War of Asoka.

The Jatakas give some details about the kingdom of Dantapura in which two great famines seem to have occurred in the regimes of two different kings. They describe in glowing terms how these rulers sought to avert them in response to public opinion and indicate how in Buddhist polity, Autocratic authority was tempered and modified by constructive public criticisms. They also bear eloquent testimony to the toleration and respect shown to Brahmmins even in professedly Buddhist states and that they were not merely tolerated but were the leaders of the people, often employed in nation-blessing billets of state.

However all this may be authentic, history of India, in the eyes of many History teachers belonging to my generation, begins with the Indian Expedition of Alexander the great of Macedon. To the part that the North Indian Warriors of the Andhra Clans had played in that great time, I have alluded above in my observations on the Viswamitra tradition. I shall here content myself with adding further remarks from Megasthenes' work about the Andhra kingdoms of that time.

Pliny says in his "Natural History". "Alexander" the Macedonian, after conquering the whole of Asia, did not wage war with them (the Calingae) as he did on all others; for when he had arrived with all his

troops at the river Ganges and subdued all the other Indian states he had abandoned as hopeless the invasion of the Gangaridaes when he learned that they possessed 4000 elephants well trained and equipped for war; and that this nation or tribe occupied that portion of the country through which the final part of the Ganges flowed; and that a very large island in the Ganges was inhabited by a single tribe called Modo-Calingae, beyond whose territory were a number of other tribes with a king and powerful army and that next to these were the Andhras, a still more powerful race, which possessed numerous villages and 30 towns defended by walls and towers and which supplied its king with an army of 1,00,000 infantry, 2,000 Cavalry and 1,000 elephants." These references must be to the Kosalas, the Kalin-gas and the Andhras who inhabited the Dakshinapatha, south of Bengal, in the North East coast of what we now call the Madras Presidency. These are not the boastful words of Andhra Prabandha writers, but the sober specifications of a foreign Naturalist. What a pity that the descendants of such a race have to plead for an

Autonomous Province for the rejuvenation of their own Composite Culture! Such is the turn of the Kalachakra, the wheel of Destiny.

Part 1 Finis

New Iron and Coal Deposits

(Continued from page)

A record number of specimens, 876 in all, were examined in the laboratory at the head-quarters of the Survey in Calcutta. The material analysed included various types of rocks and minerals such as coal, iron-ore, manganese-ore, chromite, wolfram, bauxite, lead-ore, limestone, sands, fossil coprolites and gold and silver ores.

Steady progress is being made in the reconditioning of the Museum cases and in the re-arrangement of specimens. The exhibits in the fossil galleries are now explained by popular descriptive labels and pictorial restoration of some important mammals—an innovation which is finding much appreciation amongst visitors.

The Secret of Salvation

BY
VACHASPATI

"Your wife is a very systematic woman, isn't she?" said one to his friend by way of compliment. "Very," replied the friend. "She works on the theory that you can find whatever you want when you don't want it, by looking where it wouldn't be, if you did want it." The husband evidently is sarcastic and it does not require much shrewdness to perceive that he does not approve of the way his wife goes about the domestic work. From the worldly point of view the wife's method of work cannot but be regarded clumsy. Paradoxical as it may appear it is this particular method of work that is required for the attainment of salvation.

Mukti can be found when you don't want it. It will be at a place where you won't find it, if you do want it. 'Increase human wants,' says the western thinker. 'Be desireless' says the Advaitic philosopher. Desire presupposes the absence of the Desired object. The absence of the desired object Viraha, creates mental anguish. The stronger the desire, the greater the anguish. Individuals or communities attain peace by contentment and not by hankering after what they have not or what cannot be easily obtained. Fulfilled desires cease to be desires. They merge themselves in enjoyment. As strong desire is often times a precursor to fulfilment. Desire propels effort. But there is no relationship of cause and effect between desire and effort on the one hand, and achievement on the other. Achievement is Siddham, pre-ordained. The trick of Maya is that it appears to be Sadhyam ie, that which can be achieved by human effort, Purushaprayatna. Therefore says the Hindu philosopher "your's is to do. Do not covet the result". The result follows the effort in its own time or it may not follow. The Lord said to Arjuna,

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

It does not mean that the Hindu philosophers are incapable of enjoying the good things of this world when they come; nor does it mean that they do not strive for them. They are neither cynics nor sluggards. When a strong desire propels them they act. When their desire is fulfilled they enjoy. But they do not worry themselves in anticipation of disappointment, or even when their effort is totally frustrated.

The Sreemadbhagavata contains a very illuminating conversation between Prahlada and a sage called Ajagara. The sage lays in the open air without any shelter, drenched in the rain and dried in the sun. Nevertheless he was hale and hearty. King Prahlada was surprised and asked the sage to explain the mystery. Said the sage "I have accepted the honey bee and the Ajagara (a huge serpent of the Boa-constrictor variety) as my preceptors and I am therefore living peacefully in a secluded place. What he meant was this. The honey bee exerts itself ceaselessly and gathers honey but the poor thing is deprived of the fruits of its labour. The Ajagara does not move from its place but some hare or deer crosses its path for it to make a meal of and thus without any effort it is able to sustain itself. When asked what sustains the body Sankarabhadgavatpada replied "Prarabdham". Asked again what secures food he said "Ayuh" (Life) meaning thereby that as long as there is life in the body food comes somehow.

To return to the conversation of Prahlada and Ajagara—the sage further explained his attitude towards life thus, "I do not ask any one for anything. If some one offers of his own accord I do not reject and I live in peace beyond the pale of misery and happiness." That is

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the correct attitude towards life. Do not exult in prosperity or pine in adversity. Act when you are impelled to act and receive good, bad, and indifferent things as they come with perfect equanimity of mind.

It is that kind of equanimity that a *Jivamukta* possesses. Mukti is an attitude of mind fixed up on an understanding of the relationship between the individual jiva, within, the variegated universe without and the Supreme Being, the author of the two. The Guru teaches the disciple 'Tat Twam Asi' "तत्त्वमसि" and "Sarvam Khalvidam Brahma" "Thou are that" "All this is Brahman" The disciple understands and exclaims "I am Brahman" *अहं ब्रह्मास्मि*". If you are the Brahman and Brahman is immanent in the universe all want and worry is purposeless. So Mukti can be found when you don't want it and it will be found at a place where you won't

find it if you do want it. It is said in Kamagita (Mahabharata) that Kama boasted that no one can conquer him. Even if a man forsakes everything in the world and strives for Moksha, Kama said that he would enter into the mind of such a man in the shape of a desire for Moksha and subjugate him. As has been already said desire presupposes absence of the desired object and an aspirant for Moksha is not a Mukta. Mukti is in the mind but when you want it, it won't be there.

अलं विकल्पै रहमेव केवलम् ।

मयि स्थितं विश्वमिदं चराचरम् ।

इदं रहस्यं मम येन दर्शितम् ।

सर्ववन्दनीयो गुरोरेव केवलम् ॥

Enough with speculation. The entire universe, movable and immovable is pervaded by me. The Guru by whom this secret is imparted to me deserves obeisance.



Are There Any Ghosts?

BY

Dame Edith Lyttelton in "The Spectator"

It is tempting when beginning to try to review this interesting book of Sir Ernest Bennett's (Apparitions and Haunted Houses) simply to tell one or two of the stories he has collected from various sources and leave it at that. But it would be an idle and easy way out of what is rather a difficult task. I believe no one could read through this book and not feel convinced that apparitions are actually seen, some times by two or three people at the same moment, sometimes by several people at intervals of time.

Perhaps there are few families one of whose members has not seen or heard or felt or touched, or even smelled a ghost at some time or other, and the variety of

impressions is one of the difficulties of the matter. If all ghosts were transparent, if all had an apparent motive—or if all had none—if all were visible only, or if all were only heard, we should have more chance of being able to formulate some kind of explanation.

But unfortunately, on the testimony of even this one volume, it is demonstrated that each of our senses in turn can be effected by what we call ghosts. Sometimes the phantoms remain visible for an appreciable time, as in case 6, when the reflection of a dead man was seen by seven people for some minutes: and case 51, a remarkably well-attested example of the apparition being both seen and heard

over a period of seven years by four or five people. Now and then the ghosts are easily identified, while about others there are no clues.

Sir Earnest Bennett, in his summary and conclusions, says, "Perhaps the most satisfactory solution of our problem is that apparitions are in every case caused by telepathic action." He does not shrink from the deduction that telepathy from discarnate minds must be included, if the variety of experiences is to be covered by telepathic theory. The difficulty is that even this assumption, though it might account for a very large number of instances, cannot be stretched to explain all.

The fifth case well illustrates this. I can only give the briefest summary. General Barter, when doing duty at the hill station of Murree in the Punjab, heard on a bridle-track just above the private path which led to his hut perched on the hill side "the ring of a horse's hoof as the shoe struck the stones...I could see a tall hat appear, evidently worn by the rider of the animal." He relates how his two dogs gave low frightened whimpers: "On, the party came, until almost in front of me.... The rider was in full dinner dress, with white waistcoat and wearing a tall chimney pot hat, and he sat a powerful hill pony... in a listless sort of way, the reins hanging loosely from both hands... A syce led the pony at each side...As they approached, I, knowing they couldn't get to any place other than my own, called out in Hindustani "Koi Hea?" (Who is it). There was no answer and on, they came till right in front of me, when I said in English, "Hollo, what the d—l do you want here?" Instantly the group came to a halt; the rider gathering the bridle-reins up with both hands turned his face towards me.....I at once recognised the rider as Lieutenant B., whom General Barter knew to be dead. He goes on to describe how he rushed up the bank, below which he was standing, stumbled, but recovering, stood in the exact spot, where the group had been... "There wasn't a sign of anything.....the road stopped at a precipice about twenty yards beyond". He ran along the bridle-

track, off which it was impossible to turn, but there was nothing to be seen. Mrs. Barter testifies that during the six weeks of their stay several times heard a horse gallop down the path and round the house during the night, but never saw any one.

Sir Earnest Bennett, after remarking on the corroboration which the story possesses, says, "The group and the action which General Barter saw was like a scene reproduced or prolonged from the fevered fancies or memories of the man who had now been some months in the grave."

If it was the dead man's thoughts and dreams which affected General Barter telepathically, how was it that the dogs whimpered. And, still more strange, why did the phantom when challenged, come to a halt, and, gathering the bridle reins up with both hands, Turn its face and look down? Did General Barter then become part of Lieutenant B's dream or thought? One feels like Alice. When she did not know whether she was in the Red King's dream, or he is hers. Then, if it were really B's spirit that appeared, how singular that those of the two syces were accommodating enough to appear also.

In some strange way which we do not understand it may be that a record is preserved in the air or the vibration of certain spots. Thought can pass from one mind to another without the help of any physical sense, and apparently a past event can be played in certain places over and over again like a record on the gramophone. I am quite aware that I am being fantastic, but not more fantastic than the facts. It is, of course, easier to believe that where emotion is in play the love and thought of a discarnate personality may telepathetically affect a sensitive person.

Case 50, which describes an experience, is a good example. The nurse was in charge of two little girls, whose mother had died three weeks previously. Two days after the youngest child's birthday, on going to bed the nurse saw a figure standing in the doorway, which she recognised, from the pictures and photographs

she had seen, as the mother. "She was dressed in a blue velvet frock (I did not know until afterwards that she had one). Her face was lighted up, I could see the sheen on the velvet and she was smiling beautifully at me". The nurse had never seen any of the dead mother's clothes, but the grandmother testified to her daughters special fondness for the blue velvet dress.

Cases of phantasms of the living are fairly common, and for these it is naturally much easier to obtain corroboration. Case 90, a comparatively recent one, is an excellent example, and also case 96, of a little girl aged, 8, who one morning while still

in bed, though it was daylight, saw an old lady come into the room. The child, for her age, could draw well, and when questioned sketched the figure she had seen. A friend recognised it at once, and immediately identified it as Mrs. Smith, who had formerly lived in the house, but said: "It could not have been a ghost, as she is still alive, but bedridden." She added that "Mrs. Smith was obsessed with the house and was always thinking and talking of it, having spent most years of her married life in it." If the living can unconsciously project an image of themselves, it is not inconceivable that the dead may do so also.

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News and Notes - -

T. S. T. M. Peetham, Bezwada

To facilitate our propaganda work in connection with the preservation of Ancient Aryan culture, we have transferred the head quarters of the Peetham from Madras to Bezwada as the latter place is more centrally situated in the Andhra Desa. Since the transference of the Pitham to Bezwada on last Vijayadasami day, several leading pandits and men of culture have paid visits. Dharma Sthapaka Brahmasree Mudigonda Venkataramasastry garu, Kalaprapurna Satavadhani Chellapilla Venkata Sastry garu and Brahmasree Malladi Ramakrishna Chayanulu garu are prominent among those that have visited the Pitham. Brahmasree Venkatarama Sastry garu gave a highly illuminating discourse on Advaita philosophy in the Peetham premises on Vijayadasami day. Brahmasree Malladi Ramakrishna Chayanulu garu is expounding Brahma Sutra Bhashya of Sree Sankara Bhagavat-Pada since 7-11-39 and it is expected that the same will continue for at least four months. Sreemati Vidwan Kavitalaka Kanchanapalli Kanakamba garu gave an interesting and illuminating discourse to the students of the local S. R. R. College, on Kavyaparamartham.

The Jayanti Celebrations of the late Sree Amritanandanadha Swami will be celebrated on 6-12-39 in Bezwada. It will be recalled that the Jayanti Celebrations were formerly being held in Madras as the headquarters of the Pitham was there. In connection with the Celebrations of the Jayanti it is usual to select a pandit or pandits of great eminence each year and to honour them in a befitting manner. Andhra Vyasa, Kalaprapurna Mahamahopadhyaya Brahmasri Kavi Sarvabhauma Sreepada Kristnamurti Sastry garu, Amnayardha Vachaspati Brahmasri Vadali Lakshminarayana Sastry garu, Mahamahopadhyaya Kalaprapurna Tata Subbaraya Sastry garu, Vedanta Sarvabhauma late Brahmasree Dendukuri Narasimha Sastry

garu, Tarkika Chakravarti Sastraratnakara Brahmasree Sreepada Lakshmi Narasimha Sastry garu, Kalaprapurna Satavadhani Chellapilla Venkata Sastry garu are prominent among those who have received the honours of the Pitham in the previous years. The proceedings of the forthcoming Jayanti will be published in our next issue in detail.

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That our Pitham has acquired a status and reputation throughout the country under the name and style of Tirumala Srinivasa Trilinga Mahavidya Pitham and stands for the propagation of Ancient Aryan culture in all aspects generally and Advaita philosophy in particular is generally known. It has been recently brought to our notice that Dr. P. T. Jagannadharao of Tirupati, editor of a Telugu weekly called 'Kanti' is trying to utilise the name of our Pitham for certain purely secular and business institutions started or intended to be started by him. We further understand that the said Dr. Jagannadharao (sister's son of Srimati Kanchanapalli Kanakamba garu the premier member of our Pitham) also claims to be a disciple of the founder of our Pitham, late Sri Amritamandanadha Swami. We assert and announce that the ideals of the late Swamiji are diametrically opposed to the aims and aspirations of Dr. Jagannadharao who is a social reformer advocating Harijan Temple entry and abolition of Varnasrama Dharma. Late Amritananda natha Swami founded the Tirumala Srinivasa Trilinga Mahavidya Pitham 20 years ago for the sole purpose of striving for the revival and preservation of Ancient Aryan culture in its pristine purity and gave a special mandate to his chief disciples particularly, to Vidyaraj Dr. D.S. Avadhani to continue his work and popularise the ideals he stood for. We are opposed to social and

religious reform advocated by the westernised leaders of the present day. The tracts published by us to carry on propaganda against Harijan Temple entry in English and Telugu are circulated throughout the country. The prominent members of our Pitham are,

(1) Srimati Kavatilaka, Kavitarisarada Kanchanapalli Kanakamba Garu, Lecturer in Telugu, Queen Mary's College, Madras.

(2) Vidyaraj Dr. D. S. Avadhany (Adhipati of the Pitham.)

(3) Mr. Chunduri Venkatareddy garu B. A., Proprietor Audhra Engineering Company, Bezwada, Editor of this Journal.

(4) Vidyabhaskara Vidwan D. Parthasarathy garu

(5) Brahmasree D. Srinivasa Sarma garu, B.A., B.L., advocate Bezwada Hony Editor of this journal

(6) Mrs. K. Mahalakshmi Sundaramma garu B. A. Hons L. T.

Dr. P. T. Jagannadharao has no right to utilise the name of our Pitham in any connection and we warn all those interested in our Pitham and its ideals not to be misled by the activities, utterances and writings of the said Dr. Jagannadharao.

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Dhanvantari jayanti

in

Venkateswara Ayurveda Kalasala,
Bezwada

In connection with the Dhanvantari Jayanti celebrations Dr. Avadhany Adhi-

pati of our Peetham delivered a speech on 9-11-39.

"Physicians must be godly and pious and repair the bodies of patients which are the means of attaining the Dharma" said Dr. Avadhany, Continuing he said Ayurvedam was never a business in the Western sense of the term. The Saints and Sages of Ayurvedam discovered the medical truths not merely by experiment and observation but by direct communion with the Lord who is all knowing.

From their very nature Ayurvedic medicines do not allow themselves to be manufactured by machines or on a large scale. All such attempts make a few business men rich. They only make medicines to sell but not to cure

Reciprocity or love between the physicians and the patients is fast disappearing even in Ayurvedam.

Voting system now being introduced is very harmful for Ayurvedam." In the end he appealed to students to be true to their science and profession and read the original books with care. He invoked the Blessings of Dhanvantari upon all,

Prize announced

Adhipati Vaidyaraj Dr. D.S. Avadhany announced a prize in the Peetham for Vakartham-discussion on a medical topic to be conducted in Sanskrit by any two students in the forth-coming Jayanti of their T. S. T. M. Peetham on 6th December.



Editorial Notes

War and peace

While the world is still convalescing and has not yet completely overcome the enervating influences of the previous Great war, within an interval of hardly two decades, there is a relapse of the war fever which threatens to be more excruciating in its progress and more devastating in its consequences than its predecessor. The treaty of Versailles was supposed to have established lasting peace in the world but it was deliberately torn piece by piece until at last at the present moment there is no peace anywhere in the world.

No doubt Britain's cup runs over and she does not want any more territorial acquisitions, and even if she wants there is none so simple as to permit her to make additions to her Empire. All the tact of her statesmen and the prowess of her soldiers is required only to maintain her existing possessions. But her very anxiety to maintain her status quo compels her to resort to diplomacy of a sort that ultimately defeats itself. Though Germany was deliberately humbled, and crippled by the treaty of Versailles, Britain was glad that she was growing strong and even connived at Germany's revival, in the hope that the Nazi would keep the Bolshevic in his place. Britain calculated that Germany and Russia could never shake hands with each other but she received the shock of her life. Britain entered this war with the avowed object of ending Hitlerism. At that time Britain least suspected that even in this war she might be called upon to grapple with Russia. She made a pretence of negotiating with the Soviet for an alliance and fancied that she could be coquetting with Russia till she conquered Germany.

Now England herself is in a fix. No doubt there are yet no signs that Russia will render active military assistance to Germany. But it is abundantly clear that Russia has more aggressive imperialistic designs both in Europe and in Asia than Germany and what is worse, Russia is employing Germany to draw Russia's Chestnuts out of the fire. Russia is growing strong without

firing a single shot, at the expense of Germany. To vanquish Germany under these circumstances is to strengthen Russia. Britain will have exhausted all her resources by the time she conquers Germany and if the Russian Bear then pounces upon the old effete and war-weary lion of Britain, who will come to the rescue? If such a contingency arises Japan may devise means of propitiating Russia and bargain for a share of the spoils.

What then should be the aim of Britain in this war; to exterminate Nazism or Bolshevism or both. To root out both the isms is no doubt desirable. Is it practicable? Is it not wiser in the interests of Britain to make peace with Germany before it is too late and check the progress of Russia?

* * *

Wise men dream of a lasting peace, a new order of things to come into existence after this war, a world-federation in which the whole humanity lives as one happy family. How is that lasting peace to be achieved? Is it by destroying Hitlerism or Stalinism or both? In our opinion it is not by destroying either of these two isms that we can achieve peace. The root cause of the whole mischief is another ism—Materialism. Till the materialistic outlook of Europe and America and Japan among the Asiatic Nations is completely changed there can be no peace in the world. Till then every peace will only be a truce. All nations will be either in a state of war or a state of preparation for a war. The theory of "struggle for existence and survival of the fittest" must be effaced from the minds of all nations. Individual and communal selfishness must be suppressed and kept within healthy limits. It is a strange world we are living in. People die in millions to secure 'leben sraum' living space. Living space indeed! For whom? All men over fifteen years of age will die in the war and the surviving women will be at their wit's end to devise methods of breeding the new generation that is to occupy the living space won by their dead ancestors. Men, money,

monuments in short everything that is worth living for, will be destroyed. The difference in the amount of net loss to the victor and the loser will be negligible.

* * * *

Materialist west must learn that there is a life behind and a life beyond. It must understand that the human being is created not merely to satisfy his animal appetites and die an ignoble death but to solve the riddle of the universe. His reason and intellect are not intended for being prostituted in the lust for wealth. It must be realised that to increase human wants is to increase human misery. False notions of liberty and equality must be eradicated. All men are not born equal nor do they become equal. Some must be at the top some at the bottom. Each man and woman must be content with his or her lot. The war waged with armaments is nothing when compared to the, one raging in one's own mind. Discontent jealousy, lust, and greed are more inveterate and more dangerous enemies to mankind than external enemies. Absence of war does not mean peace. Real peace must be achieved in the human mind and not in diplomatic circles.

* * * *

The aggressiveness of the materialistic nations of the west is something like that of the Rakshasas of the Hindu Puranas. Their thirst for power cannot be quenched except by human blood. The Rakshasas are spoken of as possessing supernatural powers which they abuse to inflict misery upon humanity. The modern scientific knowledge abused for purposes of warfare is not essentially different from the Rakshasa Maya condemned in the Puranas. The Hindu sages have therefore condemned a hankering after yogic powers in unmistakable terms. They took care not to initiate any person subject to greed, lust and anger into the yogic mysteries. They regulated human life and defined its ultimate aim. They prescribed the various duties that have to be performed by man in each stage of his life. Mankind and every man, the king not excepted is bound by Dharma. If war is to be waged it is only for the suppression of Adharma and protection of Dharma.

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India has a message to deliver particularly at this stage of the world's history. The philosophy of India is not fatalism. It is not a fanciful speculation divorced from and oblivious of the realities of life. Indian philosophy is a well-regulated course of correct living with a view to securing lasting happiness. There will be no happiness and peace in the world unless and until the world learns the lesson that India and India alone can teach.

India and the War.

Trust begets trust. A policy of divide and rule may be effective for a time but is sure to defeat itself in the long run. Britain does not seem to realise as yet the wisdom of adopting a frank and straight-forward policy in regard to the future of the Indian constitution. She is not able to resist the temptation of rallying round itself the irreconcilable minorities irreconcilable because of her own connivance - and set them off against the majority community. Feeling sure of the support of the alien overlords, the muslim minority seeks to exploit the docility of the congress.

The Britisher knows as well as any Indian that the Congress represents the country as a whole in spite of the fact that there are several important groups that do not see eye to eye with it in several matters, and that it is just proper and even prudent to negotiate with the Congress alone. But such is human nature that it instinctively turns into devious paths to put off the evil day as long as possible. There is absolutely no justification for the double-dealing of the British except considerations of self-interest. If any section of the Indian community assumed an attitude of open hostility to Britain and advocated unconditional non-cooperation in regard to the war, something might be said in extenuation though not in total justification of the attitude of Britain. No Indian refused assistance to Britain in this hour of her peril. But when the war is presumably waged for principles and not for private profit, India has certainly a right to demand that the same principles should be applied to British Indian policy as well. As Mr. Arundale points out, the British Premier committed a serious blunder in saying that the aim of the war is to establish democracy in Europe. The 'white man's burden' theory still persists whether expressed in so many words or not. It is

assumed by the Western nations that it is proper and just that the Asiatics should for ever be kept in a state of tutelage. If it were not so there is no reasonable explanation as to why Britain should throw herself into the vortex of war for the sake of Poland while she unscrupulously abandoned Abyssinia to her own fate. Whatever might be her previous history, Britain now at any rate proclaims that might ought not to be right and condemns aggressive Nationalism. The Indian question affords an acid test of the sincerity of the professions of Britain. It is clear that Great Britain has failed in the test so far.

Fans and Fashionable Ladies.

Elsewhere in this issue we have extracted a contribution to the Statesman by Mrs. Vijaya Lakshmi Pandit entitled 'My Fan Mail'. 'The vision that I see contains a promise of beauty in which a new generation of Indian children will enter into their heritage and build up a better and a saner world' concludes the learned Pandit. In the better and saner world of which Mrs. Pandit has a vision probably sanity consists in unknown emotional youths writing to respectable ladies and leaders of ladies for photographs and autographs and professing devotion of all kinds, and in respectable ladies waxing vain over their fan mail. This kind of frivolity is altogether foreign to Hindu nay Indian, genius and philosophy and if this is to be the standard of betterment and sanity in India of the future woe be unto this nation.

'I worship at the shrine of your beauty. Accept my humble service and adoration' writes one youth to Mrs. Pandit. 'My heart sorely tried beats again with renewed hope because it has heard the music of your voice' writes another. 'Gracious lady! the magic of your personality has pierced through the darkness that enshrouds my life. I have seen you once at a distance. Permit fair one! that I may pay my homage at your feet and believe that I am yours to command' writes a third.

The respectable and fair recipients of such letters consider them as nice and feel highly gratified that they have been able to inspire some at least of the opposite sex and the younger members of the family laugh at the thrilling letters from young men to their beautiful matrons.

Mrs. Pandit says it is a blessing to have 'modern children'. Modern children indeed! 'I have advertised for a jolly gentleman to take me out and have a bit of romance' said the modern daughter. 'How dreadful!' Cried the old fashioned mother and asked how many applicants there were and was told in reply that there were several and that her own father was one of them. Is this the kind of Saner India that Mrs. Pandit is dreaming of?

That many sane men and women in India now do not feel very comfortable at the vision of Mrs. Pandit, she herself admits. 'I am a married man for ten years. My wife has implicitly obeyed me If my wife ever leaves me it will be your fault' writes one aggrieved husband to the ex-lady minister

Mrs. Pandit's fan mail is no doubt extremely delightful and we would have enjoyed it immensely if it were written by a Madam Ditnap Ishskal Ayuvij a lady born and bred up in occidental society. But proceeding as it does from the pen of a high-born Hindu lady it is excruciating to all those who honour Indian womanhood. There is no more effective practice of yoga than 'Pativratyam' for woman. For the Pativrata naught exists in the world except her husband

In the service of her Lord she destroys all objectivity she cannot even tolerate that a stranger should praise her beauty, and thus she achieves conquest over her mind and what is yoga but conquest of mind. The woman is the preserver of religion and embodiment of faith. If she becomes frivolous the entire society becomes unstable and man rushes head-long down the path of perdition. In the words of Bhartruhari.

सैवामृतलता रक्ता विरक्ता विषहृरी

The same woman is a creeper of Ambrosia if affectionate or of poison if otherwise.

Are there any Ghosts?

Elsewhere in this issue we publish an extract from the 'Spectator' on this subject. From the point of view of Advaita philosophy

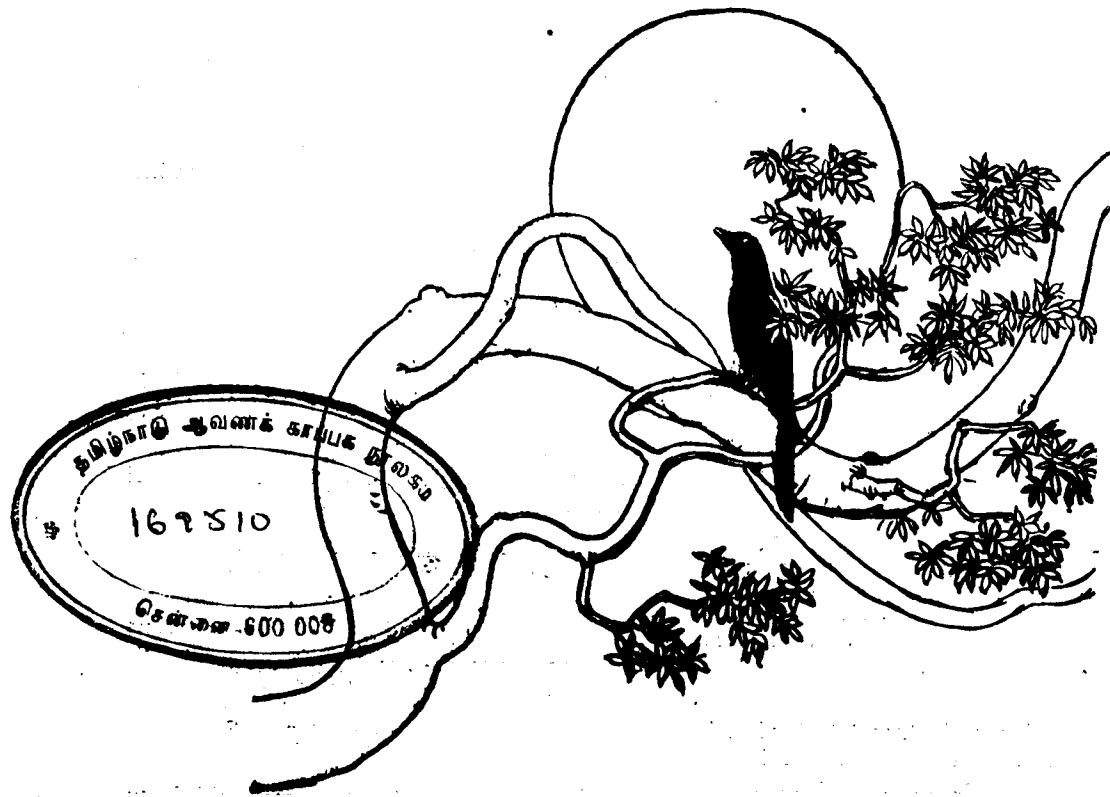
the entire universe is 'Midhya' and ghosts also go along with the rest of the creation. But in the restricted sense that the world is a reality ghosts also are real. Belief in the existence of ghosts is productive at least of one good result. It inculcates that »Dust thou art to dust returnest« is not spoken of the soul. They will realise that there is a life beyond the grave and lest discarnate minds should worry the survivors, they instinctively think of the supreme being. Believers in the existence of ghosts are certainly better than Epicurians—people who identify the soul with the body and can think of no higher ideal than to 'eat and be merry' so long as life lasts. The Suta Samhita has therefore said that even those believing in the existence of ghosts are to be considered as enlightened.

It is certain that there are ghosts and it is equally certain that there are Gods and the two do not coexist. Ghosts retreat when Gods enter.

A friend of our Adhipati recently had certain experiences which were suspected to be the pranks of a ghost. Some invisible hand created disturbance in the house. Utensils were thrown pell-mell and inmates of the house even received injuries. As his relations were worried, he brought them to our Pitham. Two days later the friend had a dream in which a sage appeared and told him that the pranks were really those of a ghost and as he visited a holy place the ghost would soon disappear and that neither he nor his relations need no longer worry. There are therefore many more things in heaven and earth than are dreamt of in our philosophies.

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अमृतांजन संदेश
Amrutanjana
Message

Every

Man's



Doctor

For all Aches and Pains