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SADHU SAMMELAN AT BENARES

“ अमृतसन्देशः ”

The Immortal Message

Published on behalf of Sree Tirumala Sreenivasa
Trilinga Mahavidya Peetham

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श्री तिरुमल श्रीनिवासत्रिलिङ्ग महाविद्यापीठस्य

अमृतसन्देशः

(अधिपति वैद्यराज. दण्ड सुब्बावधानि कविराजेन विरचितः)

गिराणभाषानभिज्ञानां भक्तानां सुखबोधाय च , अमृतानन्दनाथस्सकलं , करतलामलकं ब्रह्मविद्यारहस्यं भाषायामेव बोधयामास —

कनकग्रन्थपात्रेषु — कनकशब्दश्चेष्टार्थकः.

कनकसूक्तिः स्वर्णक्षेत्रं । स्वर्णशिखः । आस्मिन् क्षेत्रेस्वर्णं सस्यंभवतीति त्रिलिङ्गदेशेप्रसिद्ध्या सिद्धिर्लोका दृश्या इति शब्दानुशासन वचनस्यसत्त्वाच्च प्रयुक्तः कनकशब्दः । किंच कनकाख्याकाचन योगिनी अमृतानन्दनाथशिष्या, गुरुप्रभावाद्ध्या , या द्वादशवर्षेवयसि सिंहपुरीनाथस्य रंगनाथस्य चरणतले कंदशक्तं मर्पितवती, यथा बाल्य एव कर्माशीयात्रादि बहवोग्रन्थाविरचिताः , यया पुनः सकलं श्री गुरुबोधसारामृतं स्वर्णलक्षकेष्विव स्वविरचितान्त्र पद्यकाव्य कनकपात्रेषु (जीवयात्रा, अमृतसार, आनंदसारादि ग्रन्थेषु) पूरितं सेति सम्बन्धः ॥ कनकदुर्गाभ्यायान्नाम्नि कनकेति नामैकदेशे नामगृह्यते । कनकया कृताग्रन्थाः कनकाग्रन्थाः इति भवितव्यं, कनकग्रन्था इत्तिकथंभवेदित्याशंकायां ब्रूमः । स्त्रियोपि यासां गुरुकृता क्षेत्रे ब्रह्मज्ञानं करगतं ताः पुमांस एवेति वेदोक्तरीत्या, “ स्त्रियः सतीः ता उमे पुगं स आहुः

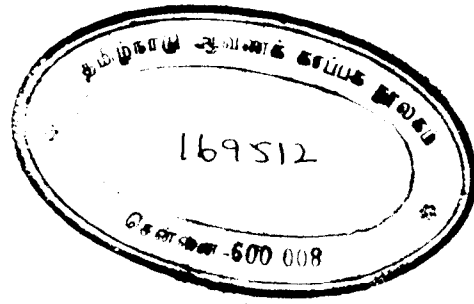
पश्यदक्ष न्वात्रविवेकदन्धः ” कनकया कृताग्रन्था इतिवीक्षमाणे सामान्यरीत्या, विशेषाकारेण कनकेन कृताग्रन्थाः कनकग्रन्था इत्यपि भवितव्यमिति विदोविदुः ॥

श्लो॥ भगवद्भागवतानां च
कैकर्यं मघमर्षणम् ।
अहंकार निरासार्थं
भक्त्या यत्प्रकुर्वते ॥

भगवद्भागवतानामिति :— भागवतानां सेवया भगवत्सेवाफलं भवेदिति सेवा चतुरामन्यते । भगवतो भागवतानामभेद प्रतिपादनात् । विदुष आत्मत्वादिति गीताभाष्य प्रसिद्धत्वाच्च । अहंकार निरासार्थं भगवदाराधनाद्भागवताराधनमेव वरमित्यनुभवस्साधूनाम् ।

श्लो॥ तदिदं पीठमान्द्राणां
ज्ञानबीज प्रवर्धकम् ।
आचन्द्रतारकं जीया
च्छ्रीनिवास प्रसादतः ॥

तदिदमिति :—आर्याणां ज्ञानबीज प्रवर्धकम् । अग्रेस्पष्टं भविष्यति । ज्ञानबीजानां तद्वहानांविदुष



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ममेदात् विदुषां प्रवर्धनं पोषणमेव ज्ञानबीज पोष
णत्वेन पर्यवस्यति ॥

श्लो॥ कालोयं विषमः प्राप्तः
नोगुरुर्नच दैवतम् ।

महतां बीजभूतानां मपियस्मिन्न
जीवनम् ॥

कालोयमिति । महतां बीजभूतानां —
निदाघे सकलसस्यानां बीजानिगोप्यन्ते । प्रावृडा
गमे मुक्षेत्रेषूप्यन्ते । तथैव अधुनापि बीजभूता ये
विद्वांसः कलामुकुशलाश्च तेषां संरक्षणेन, पश्चा
द्देवानुकृत्ये घनोदये च चतुष्पष्टिकलाशस्त्राणि च
विस्तरेण प्रवर्धयितुं मवकाशो विद्यते । तस्मात्
ज्ञानबीजानि रक्षितव्यानीति भगवता अमृतानन्द
नाथेन , मुहुर्मुहुः प्रतिपादितं यत् , तत्सहृदयै
श्श्रोतव्यं , मन्तव्यं , कार्यरूपेण प्रवर्तितव्यं चेत्या
शास्महे । घनोदये इत्यत्र सस्यक्षेप्रावृडागमे, विदुषां
पक्षे घनस्य सकलवेदशास्त्रागम कलापोषणदक्षस्य
महानुभावस्य प्रादुर्भावे इत्यर्थः ।

श्लो॥ वेदशास्त्र पुराणानां
वक्ताश्रोता च दुर्लभः ।
सत्यशौचादयोक्षीणा
निदाघे सरितोयथा ॥

वेदशास्त्रेति स्पष्टम् -

श्लो॥ ब्राह्मणावेदविमुखा
श्चान्ये ब्राह्मण निन्दकाः ।
पुरुषार्थो ह्यर्थ कामौ
पांडित्यं तु प्रतारणम् ॥

ब्राह्मणावेदविमुखा इत्यनेन स्वपदभ्रष्टाः प्राये
णावमन्यन्ते इति सूचितम् । नीरं विहाय बहिरागत्य
नक्रोपि शुनापरिभूयते इति पंडितराजे नोक्तं कुरु
पांडित्यं तु प्रतारणमिति , अण्डिता अपि प्रतारणे
परवंचने कुशलास्सन्तु । अत्र पांडित्यं विद्वत्ता । पर
वंचनार्थं परवित्ताकर्षणार्थं प्रयुज्यते ननु वेदार्थमिति
पादनार्थम् । शास्त्रस्य वेदाङ्गत्वात् , वेदस्य ब्रह्म
प्रतिपादकत्वात् । शास्त्रस्यापि ब्रह्मपदार्थनिरूपण
मेव परमप्रयोजनं भवति ।

श्लो॥ परप्रत्ययनेयत्वं
परधर्मानुशीलनम्
प्रजानां वृत्तिरद्याभू
दांध्राणां च विशेषतः ॥

परप्रत्ययनेयत्वमिति :- मूढः परप्रत्ययनेय
बुद्धिरित्युक्तत्वा न्नोद्विगम्यति । तद्यथा । पाश्चा
त्यैयत्प्रतिपाद्यते, तत्संसर्गदोषबहुलैर्गद्देशीयै र्यत्प्र
तिपाद्यते , तदेवसाध्विति स्वबुद्धिमनियुज्यैवस्वीकु
र्वन्ति प्रायेण भारतीयाः । विशेषेणांध्रा इति क्लिप्तं
लज्जनेलेखिनी अप्रियमपि पृथग् ब्रूयात्स्वलु , पश्चा
त्तापस्य संस्कारस्य चावश्यकत्वात् ॥

— सशेषः

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“AMRUTA SANDIESH”

THE IMMORTAL MESSAGE

A MAGAZINE OF INDIAN TOPICS & CULTURE

SAYINGS OF SREE AMRUTANANDANATHASWAMI

[Some of these sayings are verbatim records of the utterances of the Master who was well-versed in the English language, Some are translated by Dr. Avadhany, Adhipathy of our Pitham (who had the privilege of constant association with the Master for nearly twenty years) from Jeeva-yatra and other works of Vidvan Kavatilaka Kavita-visarada Kanchanapalli Kanakamba garu, Lecturer, Queen Mary's College, Madras].

1 Q :-Swamy! why don't you deliver public lectures and broadcast your wisdom? Why do you hide your light under a bushel?

M :-My son! the hungry man must be fed; and the man who hungers after wisdom must be taught. Lecturing to mixed audiences serves no other purpose than self-advertisement.

2 Q :-Don't you believe in conversion?

M :-No, Recognition and not conversion is the principle of our Masters. True seekers of knowledge seek the Master, who in his turn seeks the seeker. Conversion by influence and intimidation is not only bad, but pernicious. Philosophers are not made: they are born.

3 Q :-Do you mean that a philosopher needs no study or practice?

M :-Diamonds and pearls are produced by nature; man only seeks for them, discovers them, polishes and shapes them. Some are born philosophers and some are born to be philosophers. Mere scholars of philosophy are like artificial diamonds and pearls.

4 Q :-Do you hold then that by hearing great men and reading great works people do not get enlightenment ?

M :-Half hours with great men is a hobby that never produces any lasting results.

5 Q :-Why do you say so Master? Something is better than nothing even a half hour with a great man or author improves the mind and broadens the outlook.

M :-Listen my Son! Philosophy ought not to be a pastime. He who attempts to take a leap across the river must cover the distance bank to bank in one long jump. It can't be done in instalments. Even one yard short only leads to a watery grave. The river is the Sam-sara, and he who is determined to cross it must do it at a stretch.

Fire is produced by the friction of two pieces of wood (Sacrificial fire is produced from Shami and Aswattha). But the effort should be continued without break till the spark is generated. Intermittent attempts only result in waste of time and energy.

If you want to cook rice, water should be heated continuously till it reaches the boiling point; otherwise everything will be wasted—fuel, rice and energy. Therefore the Mumukshu (one desiring salvation) must unconditionally surrender himself to the master and be in constant communion with him, and continue his sadhana till he attains the goal (siddhi).

6 Q :-Is there no means of attaining salvation without the aid of a Guru ?

M :-No, absolutely No: for, It (tat) speaks and I am the first audience. It is not the individual called the Guru that speaks. It is the Lord that speaks through the Guru. The guru transmits the word, the word that is with God, the word that is God. The guru is a radio catching and amplifying the voice of the unseen Lord. Hence the saying Guru is Brahma, Vishnu, Maheswara and Parabrahma.



HIS HOLINESS JAGADGURU
SANKARACHARYA SWAMI OF PURI

Congress and Religious Toleration

BY

His Holiness Jagadguru
SRI SANKARACHARYA OF PURI

I do not wish to refer to the various defects of the Bills introduced by Congress Governments in regard to matters religious and their evil consequences. Even taking it for granted for a moment and for argument's sake that the Bills were in themselves faultless I am not prepared to accept them from considerations of the nature of the subject they proposed to deal with. For the Bills were meant to bring Sanatan Dharma itself within the scope of legislative interference, a procedure which is entirely illegitimate on scriptural, moral legal and political grounds. Unlike other religions, Sanatan Dharma was not based on any mere human agency however exalted. Vedas, its scriptures were not the words of any prophet or sage but the breath of God Himself. They have therefore God as their maker and protector and as such they are eternal and immutable. Such being the case Dharma protected man and did not stand in need of human protection. Interference with its principles even when it came from an august personage like the Buddha to whom the epithet of Bhagavan was applied was not tolerated. In these days of specialisation, it was preposterous for any person or group however exalted their rank in other spheres to arrogate to themselves the role of being the interpreters of Sanatan Dharma. Religion embraced within its scope questions of ultimate values like God, Soul, Eternity and Salvation. It rises above rationalistic argumentations of Theism, Agnosticism, Atheism and is founded on Faith. This fact is accepted all the world over with the solitary exception of Russia with whom we do not see eye to eye. Even Jawaharlal Nehru refuses to endorse all for which Communist Russia stands. Democracy with its rough and ready method of deciding issues by counting hands is incapable of solving religious problems. For questions like existence of God cannot be made a matter of vote. Com-

ing to the legal aspect—the function of law is to protect Faith. Law is not entitled to dictate or offer alternatives to Faith. Infringement upon Faith is therefore a negation of law. I. P. C. Chapter 15 recognises that principle. It protects temples, mosques and churches without pretending to adjudicate upon the merits or otherwise of their existence. Queen Victoria's Proclamation also stood as guarantee against such intrusions, a pledge faithfully adhered to by her line of illustrious successors. 'Defender of Faith' was no empty insignia of the British Crown; it insured religious freedom to all faiths under Crown. Attempts to curb religious freedom is therefore tantamount to sedition. The Congress stands or falls, fulfills or denies itself to the extent to which it serves as the champion or the enemy of freedom. Swaraj means freedom in all spheres, religion being no exception. Congress had affirmed in unequivocal terms its policy of non-interference in religious matters. It cannot now swallow up its own solemn pledges. Corruption is no valid argument for legal encroachments. The remedy lies in the creation of ecclesiastical tri-

bunals. Diseases are amenable to natural cure by sound physiological working of the organism itself or if need be diseased limbs can even be amputated. But no extraneous agency however competent has the right on principle to interfere with our liberties.

Encroachments on religious liberty cannot be justified on grounds of expediency or utility. Such encroachment violates an established principle respected in every part of the civilised world. Our fight today differs from the previous ones in the sense that unlike them Sanatan Dharma has been called upon today to mobilise itself against foreign aggression as well as betrayals from within. In the face of the impending peril our salvation lies in unity and in organising ourselves in an effective manner. Denominational differences serve to emphasise individuality of sects but this should not be allowed to create too great a chasm. We shall wield the weapon of Satyagraha forged in the Congress foundry with better chances of observing Ahimsa than its other votaries. Sadhus are pledged to a life of renunciation and sacrifice. Death has no terror for them.

Science and Adwaita

BY

RAO BAHADUR M. NARASIMHAM PANTULU,
Member, Public Service Commission, Madras.

The Lord Sri Krishna has said in the Geeta :

ममैवांशो जीवलोके ।

जीवभूतस्सनातनः ।

मनस्यग्राणीन्द्रियणि ।

प्रकृतिस्थानि कथंति ॥

"A portion of mine own Self transformed in the world of life into immortal 'Jeeva', draweth round itself the senses of which the mind is the sixth, veiled in matter."

This fragment of, 'Brahma,' going by the name of Jeeva so long as it is enwrapped by the five confining sheaths or "Pancha Koshas", goes on in the path of "Pravritthi" for a long time, gaining experiences in this physical world, birth after birth. At last there comes a time in the evolution of the soul when the transient pleasures and things of the earth no longer attract the "Jeeva". Then, He places his steps on the "Nivritthi Marga", and commences his return journey back to the abode from which He came into this world of

matter. All the religions of this world are but so many different paths, suited to different tastes and temperaments, which the pilgrim soul takes on his journey towards his home. They are like the radii in a circle which converge at the same centre. The Lord Himself has said:

ममवर्मानुवर्तते ।

मनुष्याः पार्थ सर्वशः ।

'Oh Partha! the path which men take from every side is mine'. This being so, the basic principles or fundamentals of all the religions of the world must be the same, and the differences arise only in minor details or non-essentials, due to later day incrustations. For instance, the belief in God, (i. e.) that there is a Supreme Being who created all the innumerable universes, is common to all great religions. Similarly, that he is immortal, that His administration of the universe is guided by love and justice, and that He is Omniscient and Omnipotent,

are facts universally accepted, to whatever religion one may belong.

In India itself there are numerous religions though the chief among them are (1) Hinduism, (2) Mahommadanism, and (3) Christianity. Of these, Hinduism claims the largest number of adherents. Hinduism has three main schools of Philosophy: (1) Advaita, (2) Dwaita, and (3) Visistadwaita. Advaita philosophy teaches the unity of existence, (i.e.) that there is only one reality in the universe, and that there is not a second thing.

सदेवैकमेवमग्र आसीत् ।
एकमेवाऽद्वितीयं ।

But this seems to be contrary to human experience. We see around us so many different objects of God's creation, and it is not easy to realise that there is only 'One without a second'. To lead the neophyte to a realisation of this unity in the midst of the apparent diversity, "Chandogya Upanashad" gives a beautiful illustration:

यथासौम्यैकेन भृत्पिण्डेन सर्वभूषणमयं
विज्ञातं स्यात् ष.चारंभणं विकारीना
मधेयं भृत्ति केत्येष सत्यं ॥

Just as by the same lump of
th different kinds of things

(pots, vessels, cups, etc.) are made and though they are different in shape, size and name etc.) they are fundamentally the same in substance, viz, earth; so also the variety of things we see in the world have sprung up from only one source. The differences are due to form and name, ("Nama". and "Rupa") superimposed on the one substance. If we can ignore form and name and contemplate, the whole universe will ultimately be reduced to one substance.

Material science did not, till recently, recognise that there is only one thing in the universe. It is concerned only with the physical universe or "Sthula Prapancha" which can be perceived by the five physical senses. The Ultimate Reality is "Indriya Ateeta", (i.e.) which cannot be perceived by the senses. So, it is no wonder that material science goes on to treat the things we see around us as different from each other. Chemists tell us by their analysis of the things in the world that they can be reduced to what are called chemical elements, which are different from each other and which defy further analysis. Modern science has so far tabulated about 84 Chemical Elements, and the number is increasing

as new elements are discovered. All the other objects in the world which are not elements consist of combinations of two or more elements.

The English word element and the Sanscrit word "Bhuta" are sometimes taken as synonymous. According to Hindu Sastras there are five "Bhutas" or elements, Earth, Water, Fire, Air, and Akasa. Those who do not know the correct significance of the term "Bhuta", mistaking it for the chemical element of the scientist, sneer at the authors of the Hindu Sastras, saying that they do not know chemistry, and that the so called "Bhutas" are not elements at all according to chemical analysis. The word "Bhutas" is not used in the Sastras to connote chemical elements. The "Bhutas" represent different groups or states of matter, as for instance Earth stands for the whole category of solids, Water for the whole category of liquids, Air denotes all gaseous substance, Fire or 'Tejas' stands for substances possessing or emitting heat, and Akasa is Ether which is the medium for transmission of "Tejas"

Advanced scientific research has exploded the theory that an atom is an ultimate unit. It is now found that an atom

consists of innumerable parts called "Protons" and "Electrons". If you imagine the atom to be of the size of an ordinary room, a Proton or an Electron will be a mere speck in it. The differences in the atoms of different chemical elements are due to different rates of vibration of these Protons and Electrons, and the way in which they are grouped. The Protons and Electrons are said to be not matter, but only small charges of positive and negative electricity. If the rates of vibration of the constituents of an atom can be changed, the atom of one element can be changed into an atom of another element. The secret of the alchemist's power of transforming baser metals into gold is believed to lie in his ability to change the rate of vibration of the Electrons and Protons of the baser metals so as to correspond to that of gold.

Be this at it may, what we gather from the theory of Electrons is that matter, as such, does not exist, and that by ultimate analysis it is found to consist of very tiny bits of electrical energy. Thus, the physical matter of the scientist has become in reality non-existent, and is only appearance, being in reality energy. This is Sankara's "Maya Vada"

viz., that physical world has no real existence, and is only an appearance, and science has unconsciously stumbled into it

Physical matter has resolved itself into energy. Examining this energy more closely, we find that heat, light, electricity, etc., are different species of vibratory energy. For instance, light consists of seven different colours, red, orange, yellow, green, blue, indigo and violet. When the particles of a substance vibrate at a particular rate, red light is emitted. When the rate of vibration rises to a particular pitch, orange light is produced. If the rate of vibration is increased still further, yellow light is produced, and so on. Our physical eye can record the vibrations only between the red light and the violet light. There are however vibrations of smaller intensity than red light, called "Infra-red" rays, and of greater intensity than violet, called "Ultra Violet" rays, but our physical eye cannot take cognisance of them. Again, one form of energy can be transformed into another form, for example, mechanical energy from a water-fall can be converted into electricity, and electrical energy can be trans-

formed into heat or light, and so forth. Thus, we are led to the conclusion from the laws of science that in this world, all energy is one, and that different forms of it are due to different rates or modes of vibration. In short, the whole world consists of phenomena produced by vibrations, "Spandana". What exists is therefore only ONE, and that is vibration or energy, whatever you may call it. Energy is translatable as power or "Sakti"; and it is this one Power or "Sakti" which appears in the form of the world, which we call God or "Brahman". It is the "One without a second" of the Adwaita philosophy.

Again, science tells us of the conservation of energy, (i. e.) that energy is indestructible. If one kind of energy seems to have been spent up or lost, it is only transformed into another kind of energy, but not really lost. The sum total of energy is always constant—neither more nor less. This means that the "One without a second" is permanent and indestructible, "Nitya" and "Avinasi". Strangely, even the laws of material science lead to Adwaita.

Planning of Power Production in India

THE ECONOMIC ASPECT

BY

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In the complicated structure of the modern world, planning has become an imperative necessity in every sphere of human activity. Planning attempts a rational utilization of available economic resources for the greatest happiness of the greatest number. In this age of huge mechanical production our present material civilization is dependent on securing power to keep the machines running: power from wind or water, the sun or the tides, coal or oil, wood or alcohol. From the very beginning of the modern industrial era, the material prosperity of countries like England, Germany, U. S. A. and Russia has depended on power production. For various types of industry and for the exploitation of natural resources power is of supreme importance. Even in small scale rural industries, production may be increased and the drudgery of manual labour

minimised by the use of cheap hydro-electric power. Industrial power includes all forms of energy—water or wind power, hydraulic pressure, the combustion of fuel of all kinds to drive power equipment—that assist in the production, distribution or marketing of industrial products or services.

In the early stages of industrialization, coal held almost a monopoly in the field of power production. The industrial pre-eminence in the past of England, Germany, France and U. S. A. was based on abundant supplies of coal. Though continued for long as the chief agent of power production, after a period of rapid increase, its utilization began to decrease as a result of intense study of coal economy. In 1920, 3.5 lbs of coal were needed to generate one kilowatt hour of electricity in central generating stations

while in 1929 only 1.9 lbs were needed. The use of coal became further reduced by the very rapid development of water-power. Nearly 88.5% of the world's production of power was supplied by coal in 1913 while in 1931 only 66.5% was supplied by coal. Though the use of water-power is steadily increasing, coal is still largely used in India for industries and transport. The price of coal in India is high since it is confined to a few areas and since the cost of transportation is heavy. Between 1931 and 1935 the quantity of coal produced in India has decreased; while the quantity of coal imported into India has increased. Hence coal cannot be a major means of power production in India.

Next in point of time as an agent of power production comes petroleum. The great development of motor and aerial transport is dependent on the increased production of mineral fuels. India produces little petrol and the scope for its utilization for power production in India is limited. But greater attention deserves to be paid to the possibility of developing the production of power-alcohol in India. Vegetable raw materials for producing this viz. starch-bearing plants like

maize, cassava, arrow-root, potato and sugar crops and food products like barley and palm sap can be grown in India in abundance. Since the remarkable development of sugar production in this country during the last five years almost 400 thousand tons of molasses are available in our sugar factories for the production of power alcohol. In this connection the example of Italy and of other foreign countries will be of advantage to us.

In almost all countries, natural waterfalls have been utilized for power production. This is perhaps the most important and cheapest source of electrical energy. Though India has some exceptional difficulties in the matter of harnessing waterfalls for power production, judging from the possibilities, India can easily lead in the matter of hydro electric power. If the more important sources of water power in India are tapped, India can produce above 5½ million Kilowatts of electrical power. If there is to be a great forward movement in the development of hydro-electric power, the initiative must undoubtedly come from Government.

The importance of electricity in modern life and civili-

zation is widely known at the present day. Modern industry has been revolutionised by electro-chemical and electro-metallurgical developments. Chemistry is no longer a denizen of the laboratories but is the governing factor in the organisation of modern industry and civilisation. Chemistry has stimulated industry; and industry in turn has utilized more and more of chemicals. Nothing can give greater stimulus to the development of chemical industry than an unbounded supply of cheap electrical power.

The cheapness of hydro-electric power has been demonstrated in Bombay by the Tata Hydro-Electric Agencies. Mysore with the Sivasamudrum project was the earliest to start hydro electric development. Similarly hydro-electric projects have been undertaken in Madras, Kashmir, Travancore, U. P. and other provinces. Hydro-Electric energy must, however, be supplemented by the erection of a large number of thermal stations in different parts of the country.

The development of electrical power and the consequent increase in mechanisation have ushered in a new age. The age

of steam has been succeeded by the age of electricity. Every detail of industrial organisation has suffered change, including machinery, labour force and factory technique. New industries have sprung up and old industries have been transformed. As in the age of steam there is no need for industry to crowd round places where coal and iron are produced. Electric power can be transmitted over long distances and industrial garden cities can spring up in any part of the country. The supply of cheap power even in remote rural areas will give a fresh lease of life to small-scale cottage industries by increasing their output, by standardizing their products and by cheapening cost. Mechanisation as a result of the adoption of electrical power has spread also to agriculture. To develop India's potential resources in this field, Provincial Electricity Boards have to be constituted. Greater attention paid to the stimulation of electrical development will not merely help industry but also enable India to catch up with other progressive countries of the world. If our country is to gain her rightful place in the comity of nations we cannot be content to let this source of wealth go undeveloped.

Aryanism and Anti-Aryanism

BY

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

Theories about races are on the increase now-a-days. We know the cult of the Superman of Nietzsche. The Germans believe that the shores of the Baltic are the home of the finest type that has yet existed, "the great blond beasts" and that they themselves are those. "beasts". Dean Inge points out that one of the causes of the Great War was the belief of the Germans in the superiority of their race, based on certain ethnological and historical theories which have acted like a heady wine in stimulating the spirit of aggression among them. After the war and with the advent of Nazism the Germans have come to believe in their race theory more firmly than ever. Nazis are the supermen, the Aryans who feel that they have a civilising mission in this world. Not a day passes without professions of their pure blood by them. Of late, love of their race has deteriorated into hatred of the other races living in their country. The Semitic race has fared worst in their hands. Their properties are confisca-

ted and they are forced to go out of Germany. The treatment meted out to the Jews has aroused energetic protests from different parts of the world but their lot remains the same. Italy and other countries like Czecho-slovakia and Rumania that have come under the influence of Nazi Germany have also begun a policy of racial discrimination.

This Nordic myth is considered as exploded by many people; but Herr Hitler and Herr Goebels believe in it and preach it whenever there is the least occasion for it. We do not know whether the German masses do really believe in this Aryanism. But we need not worry ourselves with this question for as Madame de Stael observed. "The Germans are vigorously submissive. They employ philosophical reasonings to explain what is the least philosophical thing in the world, respect for force and the fear which transforms that respect into admiration." The Germans have taken a fancy for the Aryan literature

of India and we find many Sanskrit pandits among the Germans. Indeed many writers suggest, rightly or wrongly, that Fascism and Nazism have their origin in Hindu philosophy. The Nazi symbol, the Swastika is borrowed from India. Whatever that may be in the name of Aryanism, the Jews are being ruthlessly persecuted in a manner unknown in the history of persecutions. This is the picture in Aryan Germany.

Now let us turn a little to the picture of the Aryan India which Sir T. Pannirselvam presents to us in his presidential address to the 4th Tamilian Conference at Vellore (Madras Mail 27/12/38). He also has a theory of race. He contends that the Brahmins in Tamilnad are not Tamilians but Aryans and that the contact between the Aryans and the Dravidians (i. e. the true Tamilians who were the original inhabitants of Tamilnad) was much to the disadvantage of Dravidian culture and language. According to him the Tamils are a separate race and constitute a separate nation quite distinct from the rest of the Indian people. He asks "would it be wrong to say that the Government we are having today is not self government but a

mockery of self government; that it is not swaraj but a Brahmin Raj, a Raj of the Aryans over the Dravidians." He sees evidences of Aryanisation in the removal of the honorific 'Sir' and in the insertion of Sanscrit 'Sri' in its place and in the introduction of Hindi an Aryan language and all at the instance of the Congress High Command composed of Non-Dravidians. Strangely enough Brahmins find the Congress Government detrimental to Aryan culture, the Non-Brahmins to their aspirations, the Muslims to their existence and the British to their Imperialism.

We have another wonderful speech from Mr. E. V. Ramaswamy Naicker as president of the Justice party conference. At one place he refers to the exploitation of the Tamilians by the Aryans. He also points out the inapplicability of the word 'Nation' to Indian conditions. The rest of the speech is in the words of The Hindu (29-12-38) 'hymn of hate' against the minority community.

The Non-Brahmin movement has been in existence from the last two decades. Although there is a good deal of agitation over the matter there is no theory underlying it. Now Sir T. Pannirselvam has supplied

a scientific basis for the movement. The Brahmins, the brethren of the German Aryans, are the oppressors and the Dravidians are the oppressed, the Jews of our country. The theory applies with equal force, not only to the Dravidians of the South but to all the non-Brahmins, for the first three castes have been said to be Aryan. Sir George Grierson says 'Indians and Iranians who are descended from the Indo-European stock have a perfect right to call themselves Aryans but we English have not,' But historically the first three castes are the conquering Aryans and the rest Dasyus.

The theory of Sir T. Pannirselvam assumes that the Dravidians were the original inhabitants of the south. But it doesn't seem to be a fact. *In times of remote antiquity, India was supposed to be occupied by a Negroid people of low culture. Much later came in what are "loosely called as the Dravidian races". "The original speakers of Dravidian languages were invaders and the ethnographical Dravidians are a mixed race". The survival of Dravidian languages in Baluchistan must indicate that the Dravidians came to India

through Baluchistan in pre-historic times". At one time speakers of the Dravidian languages predominated both in North and South India but older elements are discoverable in the populations of both the regions and therefore "the assumption that the Dravidians are aboriginal is no longer tenable."

It is clear from the above that if this country is reserved for the original inhabitants both the Brahmin and the non-Brahmin, i.e. the Aryan and the Dravidian must walk out bag and baggage. It is only the Mundas and other aborigines that are entitled to live here. Further there were so many invasions of India by various peoples in different times and at the end of every invasion there was fusion of the peoples. After the Dravidians and before the Indo-Aryans there was the Mongoloid invasion from the North-East. Mr. Risley held the view that the Dravidians of India are now modified to a varying extent by the admixture of Aryan, Scythian and Mongoloid elements. Such must have been the case with Aryans. Most of the Tamilian Brahmins that settled in the Andhra area several years ago

* For this and the following vide Cambridge History of India. Also Encyclopaedia Britannia.

are called Dravidas and we wonder how the Dravidian Non-Brahmins account for this name.

Where then is the pure Dravidian? He is there in theory and not in existence. When the Dravidians are not the original people of India or of the south and when there is no pure Dravidian in existence there is no earthly use for theories such as this. We are seeing the Aryan theory at its worst in Germany and the Anti-Aryan theory in India, perhaps at its best. There is already much bad blood between two communities and it is no good trying to make matters worse. It is better that leaders should try to get at a better understanding between the two communities rather than indulge in mutual vilification.

The Madras Mail (27-12-38) editorially comments that speeches of this type are symptomatic of 'grave discontent'. Grave discontent, if there be, is not due, at any rate in the present times, to social causes. It is in the scramble for jobs that this heart-burning arises. This is evident from Mr. E. V. R. Naicker's speech in spite of his protestations to the contrary. We believe that every thing possible is being done

now to give most of the jobs to the majority community. The Brahmins took to western education much earlier than the members of the other communities and even among the Brahmins the Tamilian Brahmins were the first to take to it. This explains why some Brahmins are still in high offices. Mr. Naicker, who is dead against Congress, is indignant against the Brahmins dominating even in the Congress. Perhaps he might have spared the Congress a little if it was dominated by the Non-Brahmins. But the alleged present position of the Congress suits him better for thereby he can attack both the Congress institution and its personnel. According to Mr. Naicker the basic principle of the Justice Party is that there should be even-handed justice, equal rights and equality of opportunity to all. Quite a laudable principle and we agree with it. If this maxim is to be followed, all reservations about employments must go and selections to jobs must be made on the basis of efficiency only. Evidently Mr. Naicker does not mean this. He only wants that the 97% of the Non-Brahmin majority of the population should have a proportional share in the jobs and in the Government. But we may remind him that there are

many sub-communities among the Non Brahmins who think in terms of superiority and inferiority among themselves. As there is no respectable-looking positive word to denominate all these communities the leaders have chosen the word Non Brahmin which refers only to their negative character. Justice demands that jobs as well as power should be distributed among all these in proportion to their numerical strength. But is it possible? If one cannot find a solution for this it is no good talking about numerical strength. It is very interesting to find in one corner of India the minority communities demanding reservations and in another corner the majority communities demanding reservations. In this age it is the numbers that count and not the stuff that a man is made of.

The heart-burning on account of jobs is but a trifle and responsible people should not

make much of it. Some well-meaning people prescribe two remedies for this heart-burning—either give all the jobs to Non-Brahmins or do away with the caste system. The first appears possible at first sight but when the division has to be effected pro rata among the different communities, the proposition ceases to be practicable. Regarding the second remedy we read in newspapers that there is a move in the Punjab and C. P. to abolish the caste system. To this, Dravidian friends, not to speak of the Brahmins, will not certainly agree for thereby they lose their Dravidian individuality. The less we talk about our differences the better it will be for us. The differences are after all minute and even these are narrowing down from year to year. Brahmins and Non-Brahmins would be failing in their duty if they speak in terms of castes and not as human beings, at any rate, in political life.



Quest after Happiness

BY

Mr. THOPALLI RAMAMURTI, B.A., B.L.,

A careful and critical analysis of the psychological complex of man will at once convince us that his sole and ultimate aim is the attainment of unalloyed happiness and peace. The erroneousness of the theory that sex and money are at the bottom of the multifarious activities of man becomes palpable, if one goes deeper and closely scrutinises the inner workings of the human soul. Whether this meets with universal approbation or not, this is acknowledged by all the leading spiritualists of the world, both ancient and modern, to be the basic stimulus of every type of human endeavour. To hold otherwise is to take but a partial and contracted view of the real scope and significance of the mainsprings of human activity. In fact, this quest after happiness is a feature common as well as peculiar to every animate being, however small and insignificant it may be.

Desirous of achieving this object, man leaves no stone un-

turned in devising manifold schemes and exerting in equally manifold ways in conformity therewith. Some with the ardent belief that happiness will or can be obtained by being in possession of ample wealth, make thousand and one stupendous efforts to earn, often caring but little as to the nature of the means of acquisition and thus demonstrating the truth of the oft quoted saying

अर्थतुराणां न गुरु न बन्धुः ।

“Arthaturanam na gurur-na bandhuhu” (To those that are greedily intent upon earning, there is neither a relation nor a preceptor). Some toil day after day the whole of their lifetime for pompous power but lo! themselves woefully lacking in the power of self-subjugation. Still others, rendering themselves abject slaves of passions, indulge in the enjoyment of mundane pleasures with absolutely no sense of decorum or discrimination or proportion and thus waste their God-gifted powers,

which could indeed be used for exceedingly high and noble purposes. In this manner mankind is entangled like fish in nets in self-wrought bonds, hardly being able to extricate itself therefrom.

Interrogate any one of these people as to whether they in the midst of their incessant toil and feverish excitement and anxieties are really in the enjoyment of even a trace of true happiness and peace and you will see that an emphatic "No," will be their invariable answer. Let every sober man with some amount of capacity for self-analysis repair to a solitude and indulge for a moment in the process of introspection and honestly put himself this simple yet searching question, 'Have I so far obtained real and genuine happiness in my life-time'? and the real position of affairs becomes apparent to him. Then he realises, if he has not already realised, that he has not enjoyed happiness in the real sense of the word in the past but that he hopes to enjoy the same in future. Man is always hoping against hope. This hope, this chimera maddens him. He is always hoping for happiness without ever being able to get at it. Day after day men die, yet says the Gita that those that remain still believe that

their turn will never come.

अहंन्यअहनी भूतानि गच्छन्ति यममंदिरम्॥

शेषा जीवितु मिच्छन्ति किमाश्चर्यं मतः परम्॥

"Ahanyahani Bhutani Gacchanti Yamamandiram, Sesha Jivitumicchanti Kimascharyamatahparam."

(Day after day men are going to the abode of Yama the God of Death, yet those that remain behind cling to life. What is there more marvellous than this?)

Instances may be multiplied and the truth be amplified. If a man for instance be wealthy and has plenty to eat, his digestion is generally out of order and he cannot eat and enjoy life. Poor-man! he feels that life is a perpetual misery either on account of ill-health or want of off-spring or some other kindred evil. Another will have a sound robust health and possesses the digestive powers of a cormorant but he will have nothing to put into his mouth. He is in season and out of season afflicted by reason of chill penury and its innumerable attendant evils. Alexander, it is said, though he conquered the then known world, used to cry till death snatched him away, because there were no more kingdoms for him to conquer. Look at the Western Nations, whose pre-

sent day embarrassment is as multi-sided as their material prosperity is unbounded. With an ultra-national consciousness and its consequent systematic, organised and deliberate policy of self-aggrandisement and inability to adjust themselves to the new conditions of life that have come into being, mainly as a result of their economic mismanagement or maladjustment, they are passing through an unprecedented state of acute crisis and deep discontent. It is therefore clear that man is somehow unable to secure real happiness and peace, though he is moving earth and heaven. That which man is enjoying or rather deluding himself into thinking that he is enjoying as a result of the satiation of the sensual pleasures and his low desires and ambitions, is not real but false happiness. Man's ceaseless unrest and efforts for things afresh in the hope of obtaining happiness, are inexplicable on any other hypothesis.

Now how is this happiness, this real peace that is so much longed for but so little attained by a vast majority of mankind to be derived? A superb answer to this riddle has been furnished by the Eastern psychologists. They had postulated some thousands of years ago (and their postulates have

not since been challenged) that in man, who is a microcosm of the macrocosm, there are three well-defined or well-definable faculties, namely animality, (Pasusakti) Rationality, (Buddhisakti) and Spirituality (Atma or Chaitanya Sakti) and that it is from this spirit or Atman that the other two faculties which are otherwise dull and inanimate, derive their capacity to move and function.

आत्मा मनसा संयुज्यते। मन इन्द्रियेण, इन्द्रियमर्थेना॥

"Atma Manasa Sanyujyate
Mana Indriyena.
Indriyamarthena"

"The Spirit is associated with mind and the mind in its turn with organs and the organs with the objects". The essential attributes of this Spirit or Atman, according to them are, love, attraction, existence, consciousness, energy, bliss, etc. They state that this Spirit emanates from God the ocean of Spirituality, as a ray of light does from the Sun, and that by a proper and intelligent exercise of the Spiritual faculties inherent in every human organism, cosmic or Spiritual relationship can be established with the almighty and that without the establishment of such relationship, the real attainment and everlasting

ing bliss is an utter impossibility.

A non recognition of this vital and stupendous factor and its resultant persistence in animalism and materialism are responsible for ninety nine per cent of the misery that is rampant in this world. If the pleasures derived or derivable from the exercise of the intellectual faculties of man are decidedly superior to and of longer duration than, those of purely animal nature, the joys resulting from a sound development of the spiritual senses inherent in every human being, are inexpressibly sweet, glorious and of everlasting blissfulness. Mere intellectualism, however excellent it may be must be regarded as but defective, because it is destructive of soul force and produces irreligiousness and unbounded selfishness. One of the evils of the present day system of education is that here the intellectual side of man is made much of and the spiritual side totally neglected with the inevitable result than man is becoming utterly selfish and rendering himself not only miserable but incapable of experiencing all that is really sweet, charming and ennobling in life. No greater disservice can be done to a youth than by this gross and unpardonable

neglect of the cultivation of the spiritual side of his life. There cannot be true and lasting peace individually or collectively without spirituality.

There is an oft-mistaken notion that there is an inherent antagonism or at least incompatibility between this much admired and highly-talked-of spiritualism and the ordinary legitimate mundane activities. It is believed that spirituality generates in man a spirit of what is called "philosophic non-chalance" towards every thing mundane and the one trenchant and perhaps a not wholly unreasonable criticism that is too often levelled against Vedanta is that the subtle opiates of oriental philosophy are mainly if not solely responsible for the spirit of inaction and the slowness to move and progress is conspicuously patent in the generality of the Hindus. But experience teaches just the other way. Study with care the life of any Spiritual leader that the world has produced and you will find that he was invariably the greatest worker (Karma Yogi) of his time with a gigantic will and an ever-cheerful readiness to dedicate and sacrifice the whole of his life for the amelioration and redemption of mankind. It is

only men in whom spiritual consciousness has dawned that can, if they choose, exhibit the largest output of energy and work in harmony with the Divine Will with an absolute spirit of self-abnegation and non-attachment for the good of the world at large. Who but a Buddha, a Christ, a Muhammad. A Sankara, a Plato, or a Janaka to mention only a few of the world's greatest spiritual luminaries that could contribute so much to the world's progress by their soul stirring thoughts and actions, which had revolutionised the social, ethical and spiritual edifices of the society of their times and which are still dominating the present and are bound to dominate the future generations of mankind. The life story of each of them is a glorious and noble record of strenuous and disinterested endeavour to promote the well-being of his fellowmen. Being king over himself and with ability to maintain a perfect equilibrium of temper even amidst the most piercing trials and tribulations, the man rich with spiritual resplendence and wisdom, works because to use a Tennysonian expression. "Right is right and to follow right were wisdom; in the scorn of consequences". Sri Krishna the greatest spiritual Guna of Arjuna says that

"there is nothing whatsoever for him to attain in three worlds, yet he constantly engages himself in action, because whatever a great man does that alone the other men do; and whatever he sets up as standard, that the world imitates and follows."

न मे पार्थ ह्यस्त कर्तव्यं त्रिभु लोकेषु किंचन ।
अनृतं सवाक्यं वर्त एव च कर्मणि ॥
यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोक तदनुवर्तते ॥

(Name pardhasti Kartav-
yam thrishu lokesu kinchana,
Aanavaptamvaptavyam varta
evacha Karmani..
Yadyadacharati Sreshtha
tattadevetaro janaha,
Sa yatpramanam Kurite
Lokasthdanuvartate.)

It need hardly be observed that the disparity between a spiritual aristocrat and a spiritual bankrupt is fundamental and is as great as that which exists between a mighty elephant and a tiny mosquito. (Hastimasakanta B h e d a). हस्तिमशकान्तमेद Animated by the noblest altruistic ideals and ever joyfully conscious of the divine strength that emanates from the process of spiritual self-realisation, the one works as a perfect free man with a generous spirit of love and dispassion and enjoys constant

peace and bliss; while the other actuated by nothing but motives of vanity ambition, and self-interest, ever given to morbid egotism, lust and passion and following like an abject slave the dictates of his lower self, entangles himself in the turmoil of the worldly affairs, and is incessantly and inevitably tossed about by the whirlwind of every mundane mishap. Involved in the eternal round of births and deaths and rendered helpless instruments in the tentacles of self-wrought destiny, such men grope themselves in perpetual darkness and lead a most despicable existence during their lifetime.

मृत्वा पुनर्मृत्यु माययन्ते अग्रमानाः स्वकर्मभिः ।
आशातिकाः क्रिमय इव

Mrutva punarmrutyumapadyane,
Adyamanah Svakarmabhihi,
Asatikah Krimaya iva" Yajurvediya Aranyakopanishad.

(Being devoured by the results of their own actions, men encounter death again and again like worms propelled and killed by greed.)

It can thus be realised that a continuous enjoyment of real peace and happiness during man's sojourn in this terres-

trial sphere is impossible unless and until he succeeds in abandoning his petty little self and surrenders his body and mind to God and works in consonance and harmony with the Divine Will, which is incessantly running and working over and above the human will. The burden of the Celestial Song is nothing but this. Sri Krishna repeatedly dinned into the ears of his disciple, and through him the whole of humanity, this all important doctrine, rightly characterising it as the only matchless panacea for all the mundane ills and evils.

“अनित्य ममसुखं लोकं मिमं प्राप्य भजस्व माम् ।

“Anityamasukham Lokamimam Prapya Bhajasva Mam”

(Having come to this unitable and unhappy world, worship me alone.) The vedic Purusha Sukta declares with trumpet voice that knowledge and realisation of the Supreme Being is the only means of attaining freedom from the worldly misery.

तमेवं विद्वानमृता इह भवति । नान्यः पन्था
विद्यतेऽन्यथा ॥

Tamevam Vidvanamruta Iha Bhavati Nanyaha pantha vidyate anyaya”

(The man who thus realises the Purush, the Supreme Being

becomes immortal even while here. There is absolutely no other way for the attainment of emancipation.)

Nor is this a doctrine which has not its ardent supporters and admirers in the West. Schopenhauer found in the Upanishadic philosophy of the East the greatest solace of his life. The admiration of scholars like Max Muller and Macdonnell was so great that they spent the whole of their life time towards the study of Oriental philosophy and literature. This note of what is usually termed “Oriental mysticism” found favour with the Western poets held that this All pervading One is indestructible, while the world that seems is a product of thought and must therefore sooner or later vanish and that disharmony with that One culminates in spiritual starvation and its consequent restlessness and misery. A most beautiful state which is akin to the “Samadhi” of the Rishis of old is appropriately put into the mouth of the Ancient Sage by Tennyson:

“And More my son; for more than once when I

Sat alone, revolving in myself,

The word that is the symbol of myself,

The mortal limit of the self was loosed,

And past into the Nameless as cloud

Melts into Heaven, I touched my limbs, the limbs

Were strange, not mine, yet no shade of doubt, But utter clearness and through loss of self, The gain of such large life as matched with ours Were Sun to spark”

“Change your ideals and look with a higher vision and you will see God everywhere. Try living for others instead of self and see what that spirit will accomplish in the world”. This is the burden of the songs of the poet-philosophers of the West.

Therefore that happiness, that real Santi, which is the pious ambition of every man to achieve, is unattainable by any other process than that of living the higher life of selflessness and working in union with the Divine Will, which was before beginning and without end as space eternal and which ever moves to righteousness, and which none can turn aside or stay, whose heart is love and whose end is peace and consummation. This type of spiritualised life is essentially one of service to humanity

in a spirit of worship with a view to the fulfilment of the Divine will. So long as the prevailing ideal of life is of a purely materialistic character so long as mere wealth unaccompanied by a largehearted spirituality is the criterion of rank in society, so long as the ideal of self-sacrifice and benevolence cannot harmonise with the spirit of civilisation, so long as the forces which tend towards the ethical and spiritual progress of humanity are deliberately withheld to have their free play, in short, so long as matter is permitted to dominate spirit, individual and collective peace in the world is an utter impossibility. Man must seek happiness more through the inner than the outer life, more by the suppression of animal desire than by their gratification. It is then and then alone that mankind will have entered upon a new, glorious and thrilling era, an era for which all the long millennia of man's troubled story have been but a preparation.



Lord Sri Kristna

AT THE FEET OF HIS MASTER

BY

KAUNDINYA

"Kristna ! My Lord ! where have you been leaving us in the dark " asked a Gopi. Hoping and moping are we groping all along in the deep shade of these 'tamala' trees sobbed another. 'We have been waiting for you dear ! as the chataka for the celestial freshes' said a third. "As the 'Chakora' for the mellow moonlight" whispered a fourth. "As the autumnal creepers for the blooming Spring' cooed a fifth. And all the Gopis encircled their beloved casting languorous glances on his divine face.

"Listen to me O ! Ye Damsels" "said Kristna I am everywhere and always. Those who love me truly and well see me in their own hearts and in all else. I belong to them who long for me. But it is not right that you should desire me to caress and be caressed. True love transcends bodily cravings.

Now shall I tell you where I had been" "No" cried the Gopis "You are now here and that is all we want" "Nay, I am eager to tell you." said Kristna "Sage Durvasa my Guru came to Bhandira today and desired in his mind to see me : and thither I went to pay homage to him. The Guru is Brahma, He is Vishnu He is Parabrahman. It is the Guru who alone is capable of applying that collyrium to the mind's eye of the disciple which clears the vision and reveals that which is beyond, discloses the inner nature of things and dispels alldarkness. (thamas). The wise worship the Guru as Narayana. The unbelieving who slight him as mortal man can never hope for salvation. Those who revere the Guru as the incarnation of all the deities realise all their cherished hopes. I have therefore gone to pay respects to my Guru whose humble Bhakta I am."

Thus spake the Lord to the astonished Gopis. Said they "Lord! You are Paratpara. You are the Guru of all the animate and inanimate beings. You are the refuge of Brahma and the rest of the Devas. Can it be true that You too have another for Your Guru. You are the embodiment of all perfection and if sage Durvasa is Your Guru we wish to see him. Send us to him."

"I am glad" said Krishna that you are eager to see my Gurudev. It is not given to ordinary mortals to perform the Seva of Mahatmas. Opportunities for 'Guru Seva' afford themselves only to Sadhus on account of their meritorious Karma of previous births." "But How O! Lord" said the Gopi's can we cross this angry Yamuna and go to the Gurudev. There is not even a ferry." "Fair damsels" replied the Lord. "Let not the flood frighten You. Go to the banks of the river and say 'Yamuna! if Nandakumar is a true boy-saint, if he is pure and desireless, if he is free from Sin, make way so that we may cross to the other side and worship our Guru.' The river will give you a passage".

The Gopis were pleased and prepared all conceivable kinds of eatables, curds, and butter

and carried them in vessels of gold. Arriving at the banks of the river they addressed Y a m u n a as instructed by their Lord and Lo! the daughter of Kalinda parted her waters even as the damsels parted their locks of hair and made way as clear and straight as their 'Simantam'.

The Joy of the Gopis knew no bounds, and they bounded into the river and reached Bhandira. There they beheld the sage the Guru of their Lord sitting under a tree with his matted hair done up like a crown. The Gopis prostrated themselves before him. The sage was immensely pleased and blessed them. And then broke out a wordy war among the Gopis each trying to take precedence over the other in giving their offerings. Durvasa was amused and said 'Don't quarrel among yourselves my girls. I am pleased with all of you. I am a 'Parama Hamsa' and can swallow the offerings brought by all of you. I will just keep my mouth open and you may put in my open mouth all the eatables, you have.' The girls were intrigued and did the bidding of the Guru. The sage kept his mouth open and swallowed all that they gave and in a trice the vessels of the Gopis became

empty and the belly of the sage also seemed empty. The Gopis were abashed and looked at each other. Durvasa chuckled and said "Dear little ones don't be confused. You have given me enough and I am well pleased" At these words the Gopis felt relieved and again prostrated themselves at the feet of the Guru and said "O! Sage tell us how we can cross the Yamuna. We are eager to go back to our Lord." "Go then Gopis 'said the sage' Go to the river and say to her 'O Jamna! if it is true that Durvasa never eats any food, if his sole sustenance is the Juice of green grass. (durvara) give these damsels a passage across your waters'. The Gopis thanked him and departed.

Kristna was very much pleased to see them and the Gopis were happy. But they were nevertheless confused in their minds and said with a cunning smile playing on their lips. "Beloved! You and Your Guru seem to us bigliars and Yamuna is in league with You. You do not observe celibacy any more than Your Guru observes a fast: and yet Yamuna gave us a passage on being told that you are a Yati and that Durvasa never touches food. What is this mystery O! Lord!" "My dear girls!" said Kristna "Listen to me and learn my

secret. I am devoid of 'Aham-kara and Mamakara. I am devoid of all attributes. I am 'Nirguna' and I am nirupama. I follow My Bhaktas to please them. Only the saints perceive My 'tattvam.' He who performs Karma without attachment and acts not on his own initiative, not according to his likes and dislikes but according to the propellings of the Lord burns all his Karma in the blaze of his 'Gnana.' He only is a Pandit. He who is self-possessed, devoid of 'Dehabhimanana, he who dedicates all his actions to the Lord is beyond the reach of sin. He lives in the world but is not of it as the drop of water on the lotus leaf. If I play with You in 'Rasa Lila', and if Durvasa eats all the food You give him it is only to bless You. I have no lust and the Sage has no hunger or thirst. We are beyond the reach of these bodily infirmities." Their doubts being thus dispelled the Gopis praised the Lord and worshipped him as Sri Hari.

Years passed by and Kristna no longer lived in 'Brindaban' or Madhura. He was in Dwaraka with his Queens Rukmini, Satya and others. And one day came Durvasa all of a sudden as if he had fallen from heaven. He would smile benignantly and all at once for

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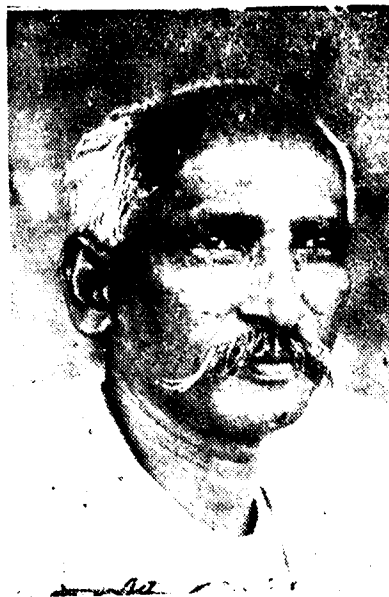
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no reason frown and fret. He would refuse to eat and after a time himself eat all the food intended for several persons. He would lie down on a bed prepared for him and then abandon it and stretch himself on the floor. He would suddenly depart and return at odd times. Conducting himself in this erratic fashion one day Durvasa asked Kristna to get Payasam made for him which was forthwith done. He ate a portion of the 'Payasam' and asked Kristna to smear what remained all over his body from top to toe, and as Kristna was carrying out his bidding the sage took a quantity of it in his hands and himself smeared the same on the body of Rukmini who was standing by.

Durvasa then suddenly rose up and yoking Rukmini to a chariot, mounted on the same and began to whip her on to drag the chariot. As it coursed through the streets of Dwaraka Kristna followed with folded hands, a serene countenance and an unruffled mind. But the Yadavas were astounded, enraged, and terrified at the eccentric and

apparently cruel conduct of Durvasa, but feeling helpless followed Kristna talking among themselves in subdued whispers. And the sage drove on until at last, the poor lady, overcome by fatigue fainted and fell on the ground. The sage then jumped down from the chariot and throwing a quantity of dust upon Rukmini fled southward. And Kristna leaving Rukmini to her fate ran after him beseeching him to come back. After a time the sage stopped and turning to Krishna said "Kristna" I have worried you and pained Rukmini. You have subdued anger. I will confer a boon upon You. You shall be worshipped by all the worlds, and every body loves You as he loves himself and follows You.

But Krishna! You have smeared the "Payasam" all over my body but failed to do so on the soles of my feet. Alas! the sole of Your foot shall be Your vulnerable point. "And then he approached Rukmini and blessed her saying. "My child thou shalt be a paragon of beauty and virtue and shalt command the respect of all and affection of Your Lord."



Dr. B. PATTABHI SITA RAMAIAH.

Book Reviews

SOCIALISM AND GANDHISM

BY

Dr. B. PATTABHI SEETARAMAIAH

The Hindustan Publishing Company Ltd., Rajahmundry has brought out this little book embodying the weighty opinions of the greatest of Andhra Congress Leaders. The book contains a clear analysis in simple forcible and non-technical language of the basic principles of Hindu and Western Civilisations. This is a book which should be closely studied by every young man and young woman today. Dr. Pattabhi puts these two issues before the public. "Is Indian Nationalism a demand for or a protest against Western Civilisation? Is the National Government to speed up or arrest the dissolution of Indian cultures? And answers them himself in the course of the book. He attempts in the words of Lala Bhagavandoss to hit out 'ancient solutions of modern problems'".

Dr. Pattabhi views all ancient ideals and institutions in their true perspective. He points out that Hindu Civilisation should be studied with sympathy, for when sympathy dries up understanding fails and a criticism based upon want of both is bound to be based largely on prejudgement. He sums up the main features of Hindu Civilisation in the following words. "The joint family, the structure of the Indian home, the system of caste with its disciplinary and dynamic attributes the Hindu religion with its wide receptivity, the Indian Political evolution based upon the village community which has co-ordinated individual interest with corporate well-being, the social and economic position of woman in Hindu society as the compliment of man, not as his competitor, the aristocracy of India not as a part of a militaristic organisation but as an essential scheme of life aiming at peace and good will to all, the artistic sense with its all-pervasiveness in Indian life and society, education pursued for its own sake not

as a hall-mark to vocations in life nor as regimentation under rigid disciplines that ignore personal aptitudes, and poverty which has been welcomed as an aid to spiritual progress and therefore ennobled and idealised life, all these constitute the fundamental attributes of Indian home life and Indian National Life".

Dr. Pattabhi points out that the joint family system and caste system are not octopuses with their tentacles deep into the vitals of Hindu Society, and that the home is consolidated by the joint family and society by the system of caste. Caste has led to self-control divorced wealth from learning and obviated the tyranny which follows by their combination. It has perfected the onflow of hereditary skill and the genius of the craftsmen and eliminated all educational wastage. Caste is a dynamic force enjoining a sense of duty rather than a right, promoting sympathies and suppressing selfishness.

Comparing western life with life in the East the author observes that Western life is always abounding in struggle created by upheavals of new interests and collision of classes or individuals. In the

East the solutions of life's problems are more or less abiding. The West creates evils and finds remedies. Thus it is that drama and novel alike deal with social evils which are dissected and shown up in all their nakedness in the west. In the caste system however there is not the same necessity to turn up every now and then the frontiers of society, so that new situations demanding new formulae arise but rarely.

In a chapter entitled machinery—Its back stroke—Dr. Pattabhi points the evils of Western civilisation. Industrialism in the west has led to the abandonment of the soil and its inexhaustible resources. The hunger of the Westerner is for coin and not for crops. Industrial countries failed to produce food crops and are not self-sufficient. England today does not produce foodstuffs sufficient for her entire population even for five weeks in the year. England therefore has to sell her goods to India and buy her food from the sale proceeds. But the Khaddar and Swadeshi movement have adversely affected British imports into India. Textile imports into India particularly declined from fifty crores in 1913 to seven crores in 1937. "The British Empire in India

has been the Empire of Lancashire Mills over Indian people's nakedness. Today Lancashire is beseeching India not to forget her old comrade. It will thus be seen that the empire of Machinery is doomed. The handwriting on the wall clearly points to that doom.

Dealing with the moral degeneration that followed in the wake of industrialism, Dr. Pattabhi emphasises upon the thralldom that machinery has imposed upon the village, the destruction of human skill and individuality, the promotion of a new individualism tending to make the rich richer and the poor poorer, the demoralisation of homes and families and the Virtual state of perpetual war between the labourers and Locks out on the part of the capitalists, sabotaging by the employed and shooting by the employers have put the two in a perpetual state of mutual dread. Machinery in its back stroke has caused a stagnation of natural human talent, a cessation of the circulation of the life-blood of the nation, a distemper in the body-politic and an embarrassment to the heart of the people so that the national pulse does not beat in unison with the throb of central impulse. A nation so disorganised will not take long

to become diseased and ultimately die. India is already well on its way to such a sad death.

Dr. Pattabhi is definitely of opinion that the socio-economic structure of Hindu society based on Varnasramadharma where each caste is so organised as to eliminate the spirit of competition effectively prevented the growth of the various evils that have followed in the west, the mechanisation of industry, and the policy of Laissez-faire.

Dr. Pattabhi's diagnosis of the social disease is quite alright being based upon the sound knowledge of physiology and pathology. But the remedy that he prescribes is highly deliterious and is sure to prove more dangerous than the disease. Appreciating the Wisdom of the ancient Hindus, he comes to the conclusion, no doubt, that caste-system must be revived. But in as much as the caste-system today is a counterfeit of its original, he pleads only for a revival of the spirit of its organisation. "Let the Brahmin" exhorts the learned doctor "the term connoting all men of learning of the present day, minister to his fellows, wealth be separated from knowledge, craft life be restored, villages become

the self-contained units of Nationalism".

In the opinion of Dr. Pattabhi then, the Brahmin community must be revised and reinforced by new recruits from all communities. men of learning being entitled to be promoted to the highest caste, Dr. Pattabhi then advocates the turning up "every now and then the frontiers of society" to use his own words. There will then be no guarantee for purity of race and continuity of tradition. If by chance a great man arises in Non-Brahmin communities Hindu society including Brahmins has always respected nay worshipped and followed him. Manu is not a Brahmin, Rama Janaka, and Krishna are not Brahmins, Vidura and Suta are Sudras. Let us not try to resuscitate Brahminism by a process of "Varnasankaryam" Let us on the other hand arouse the Brahmins to a sense of their own Dharma and if Brahmins live up to the ideals all other problems will be solved automatically.



SRI BHAGAVADGITA LECTURES

By
CHITGHANANANDENRA
SARASWATI SWAMI

Published by Mr. M. Hanu-
mantha Row, Vakil, Guntur.
Price Rs. 1-8-0. 2nd Edition

This is an excellent collec-
tion of lectures in easy con-
versational Telugu. Bhagavad-
gita embodies the quintessence
of Hindu culture.

सर्वोपनिषदो गवो दोग्धा गोपाकनन्दनः ।
पार्थो वत्स सुप्रभो भोक्ता दुग्धं मीतकृते महत् ॥

The cows are all the Upa-
nishads. The shepherd milk-
ing the cows is Krishna, Arju-
na is the calf. The right-
minded person is the Bhokta.
As the Swamiji points out in
his first lecture, the Gita can
be studied even by women and
Sudras. Since in these days
study of Sanskrit is declining
this book serves a real purpose.
The Swamiji freely quotes
from other well-known writ-
ers and thinkers Eastern and
Western and makes his sub-
ject highly interesting.

As could be expected the
Swamiji advocates Varnasra-
madharma and explains the
true implications of the oft
quoted but mis-interpreted
verse.

विद्याविनय संपन्ने ब्राह्मणे गवि हस्तिनि
शुनिचैव श्वपाके च पंडिता स्मरदर्शिनः ॥

This is a book that ought to
be studied by every College
student and all those who have

no opportunities to study the
Gita in original. Mr. M. Ha-
numantha Row, has rendered
a distinct service to the
Andhra reading public by
publishing this volume.



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Quality and Equality

BY

VAIDYARAJ DR. D. S. AVADHANI ADHIPATI, T. S. T. M. PITHAM

While we talk of equality we find inequality in the whole universe; more so in countries where serious attempts are being made to pull down all barriers and break open all conventions customs and traditions. Under similar conditions even in high families, people are not equally healthy not to speak of bad conditions of over-worked and underfed mill hands. Even when exposed to the same infection, often-times, it happens that hungry-looking faces escape and stalwart persons succumb. Figures and graphs are all very interesting but the conclusions and prognosis of science in the matter of susceptibility and immunity are very evasive uncertain and generally misleading. Beauty also does not seem to be equally distributed under similar conditions. Talent likewise seems to vary much even under equal opportunities.

Wealth in which equality is most vehemently demanded seems to be most unequally

distributed. Similar pluck does not result in similar luck. The serious attempts of Levelers even could not prevent "the rich becoming richer and the poor poorer." Enough has been said about the evils of capitalism by Karl Marx and other writers. Thinkers wrote elaborate treatises describing capitalism with its lock-outs and strikes, poor houses, doles and over-crowding and immoral conditions of life. The diagnosis though exhaustive, the remedies suggested proved worse than the disease. "Thought presupposes doubt". Surely all thinkers are doubters. Thinkers often discuss problems but seldom arrive at solutions.

Driven to desperation the victims of tyranny in Russia went to the other extreme and became so Godless and Soulless that their theory and practice are regarded as a menace to humanity even by the materialistic countries of the west.

The inequality of wealth is thus a problem sitting very heavy on the hearts of the best thinkers of the world. "The most imaginary uneasiness of the rich is exaggerated with all the power of eloquence and held up for public sympathy while the poor weep unheeded" wrote Goldsmith.

Happiness is the subjective ideal of all humanity. Aryans, Non-Aryans, Mongolians, Negroes and even the Esquimos living in the far off Greenland without a single exception want happiness. But how to become happy! Property and power do not seem to contribute to happiness or ease of men; for it is said. Uneasy lies the head that wears the crown." If princes cannot be happy with their riches, are the the poor happy? Far from it, for it is said "Chill penury suppresses their noble rage." Happiness is not a thing that can be bought for any price cash or kind. Culture, craft, cunning, Chivalry, Crown Colonies, Capital, conquests, expansions, expositions and empires do not seem to make a people happy. Why even inventions and innovations do not make man happy. What is it then that contributes to happiness? Bhartruhari, one of the greatest poets of the East proclaimed.

मनसि च परितुष्टे कोशेवान् को दरिद्रः।

If only the mind can be trained to be contented there is neither riches nor poverty; and contentment, the sole cause of happiness, is not a thing to be bought by the wealth of nations or individuals,

Wealth which is after all a means is now made an end in itself. Health of the body and mind is a rarity which is not within the reach of all. A sound mind in a sound body" is a common saying. Happiness is otherwise known as ease of mind and body, What is disease? Absence of ease is disease. Consciousness is disease. "The unconscious are the great." The art of making oneself unconscious of the environment and thus making oneself quite happy is given only to the fortunate few.

Prayer and meditation make a man unconscious of the environment and even poor men can be very noble, bold and happy by the power of prayer. Charity purifies the rich. That is why in India various kinds of danams (gifts) are prescribed for rich men. A very effective remedy for the inequality of wealth is very strongly expressed in the following couplet.

धनवन्त मदातारं ददितुं मतपस्विनम्।
कंठे गुर्वी शिलां बध्वा सिंधुमध्ये विनिक्षिपेत्॥

If a rich man does not give to the needy, or if a poor man does not pray to God hang a millstone round their necks and throw them into the ocean. This couplet has volumes to preach to the world. Prayer in the poor and philanthropy in the rich are the two fundamental principles of ancient Hindu Socialism. The art of living a very noble life through poverty is developed to perfection in India. All our great men are very poor, and yet they are the salt of the Earth.

Regarding the rich men in India there is not much anxiety because the Artha or wealth is always governed by Dharma or duty. The rich man's money is always at the disposal of the needy in several ways. In ancient India the opulent always patronised indigenous arts and crafts. So the artists could indent upon the rich man for advancement, maintenance and rewards. The rich men in India never had a fancy for other's articles they patronised their own art. On the other hand Indian hand-made products were sold very freely all over the continent. The rich man's riches are never coveted by the poor men. For it is said "provision and

not property is the principle of Indian philosophers." The rich men made provision for all that are to be provided for and the poormen (workmen and artists) are more than satisfied. The Rich and the Poor adjusted very amicably in India. When any party deviated from the right path with selfish motives, poets, pandits and philosophers who directed public opinion in the past brought the party to the path by their influence, example and precept.

It is written in our scriptures that our actions here, good and bad, produce their own results which we have to enjoy elsewhere hereafter. To wash off one's sins and to acquire merit, seven forms of Samtanams (progeny) are prescribed for all. They are, 1 Son 2 Tank 3 poetical work, 4 a treasure ear-marked for a definite purpose, 5 Temple 6 Garden 7 Maintaining learned Brahmins.

Son.

To beget a son is to maintain a family to perpetuate the Sampradaya or tradition of our country. Even a poor man never tries to shirk the responsibility of begetting a son. Young persons of the present day are prostituting their youth for an issueless "free

love" so much so in some countries in the West we see that huge efforts have to be made to induce a couple to marry and bring forth children.

Tank. Reservoirs of water constructed for man, beast and bird and for agriculture formed a part of public work.

Poetical Work. In the rattling of the machine the capitalists have scarcely occasion to hear a good poem. Their lives have become prosaic. In India the rich man has a duty to patronise a good poet and get a good work written and have it dedicated unto himself. This is done more for the sake of his own merit than for the sake of the poet he patronised. Thus poets and ponds promote culture and agriculture.

The Temple is a place for God, Learning Art and Architecture. It is the standing solid monument of Indian art and philanthropy.

Gardens. Parks and public gardens were raised in every place for the pleasure of man, woman and child and for the festivities of Gods. Alas now-a-days the public gardens and other village commons are encroached for agriculture.

Brahmins well-versed in all arts and sciences are settled in a small village to perpetuate culture and provision is made for them.

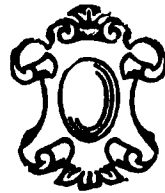
The idea of Saptasantanams is scarcely understood now-a-days. This one idea if well revived and advocated will be a blessing to society.

Inequality there will be always in all climes and under all forms of Governments. But the peculiarity of the inequality in Hindu India is that it is based upon and regulated by a study of the differences that naturally exist in the qualities of human beings

चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः
तस्य कर्तारमपि मां विद्वद्यकर्तारं मय्ययं ।

says Lord Sri Krishna in the Gita. The wisemen of India found a unity in diversity. They found a harmony in difference. They nullified the evils of the inevitable inequality by Varnashrama Dharma. The poverty and renunciation of the Brahmin, the valour and nobility of the Kshatriya, the charity of the Vaisya and the labour and kindness of the Sudra made the important sections of the Aryan community supplementary and complementary to each other.

Above all the spiritual outlook of life made India and Indians great in the past. It may appear utopian to expect a revival of the Dharma in modern times but is it not suicidal to import the latest heresies of Russia and seek to destroy everything that is sacred in this Holy Land in the name of reform and political freedom. In fact, political freedom or Swarajya is to be sought and fought for to protect the individuality or Swadharma of the land as best as it can be done in these times.



Adwaita as the Essence of Religion

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRIGAL

Stanley A Cook says in his excellent book. "The Foundations of Religion." "The value of Religion lies in its recognition of the individual's profound and even subconscious intuitions of something more divine than humanity." It is thus clear beyond doubt that that supreme value of religion lies in its super-conscious realisation of the supreme identity of Jiva and Brahman. A system of thought which affirms such an experience is therefore *primus inter pares* among all great systems of divine experience. Sri Sankaracharya had this realisation and made it the cynosure of all minds and hearts. His successors who have kept his flag flying, are therefore the greatest of the real helpers of humanity. These are times when science and humanism are pushing the finer and nobler values of life from their wonted seats. Let us, in this connection, note the true and pregnant observations of Amiel and Martineau respectively. "Society rests upon conscience and not upon science; Civilisation is first and foremost a moral thing". (Henri Amiel).

"He who ceases to kneel before the Divine Wisdom soon talks superciliously of the human and ends with the worship of his own." (James Martineau).

Whatever science may say with learned doubt or whatever scepticism may affirm with cocksure unfaith, all the religions are sure in saying that the human soul is an image of God or is a part of God. But it was reserved for Hinduism and especially for Sri Sankaracharya to reveal to the world the highest and most daring doctrine of Advaita (identity of the individual soul and the universal soul). This realisation can be proved by ourselves to ourselves, by way of self-analysis, by slowly getting rid of our *Adhyasa* or super-imposition of the five sheaths or "Kosas" over our soul. If the *Upadhis* go what is left is our real self.

सदेकोवशिष्टः शिवः केवलोहम्.

Is there anyone that does not

desire and seek Eternal Infinite Bliss? Why does he do so? Because it is his nature. He can realise this by *Sravaṇa, Manana & Nidhidhyasana*. When such a realisation comes the triplicity of Iswara and Jagat and Jiva becomes the integrated unity of the Atman; the seven colours of the spectrum are but the white lights appearing sevenfold to our eyes.

वाचारंभणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।
It is the duty and the right of every one of us to attain such a supreme realisation.

प्रणवो धनुश्शरोऽस्मात्मा जीवो ब्रह्मवनाऽपरः ।
अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ॥

The Hindu scriptures give us a gradation of ideas about truth but always end by affirming the highest realisation. एको देवः सर्वभूतेषु गुढः सर्वव्यापी सर्वभूतान्तरात्मा । नेह नानास्ति किञ्चन ।

यश्चायं पुरुषो मय्यसावादित्यं स एकः ॥

सर्वाणि भूतानि आः मेवाभू द्विजानतः ।

एतदात्म्यमिदं सर्वं ।

तत्र को मोहः कः शोकम एकत्वगनुपपन्नतः ।

ईशावास्यमिदं सर्वम् ।

स आत्मा तत्त्वमसि श्वेतकेतो ।

The truth affirmed in the Mahavakyas तत्त्वमसि and अयं मात्मा ब्रह्म and अहं ब्रह्मास्मि is visualised from the human standpoint in the appeal in the Isa Upanishad by the worshipper to the Sun to gather his fanning rays and reveal his true nature and the realisation of the unity of the soul of the worshipper and the soul of the Sun-God.

योसा वसौ पुरुषः सोहमस्मि
and from the divine standpoint by the declaration of Sree Krishna in the Gita.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

How then can there be such a state of things when we see manifoldness everywhere? Here we see Sree Sankara's mind in the Zenith of its analytical power. His doctrine of Maya is not a doctrine of illusion at all. *Mihya* cannot be equalled to असत्य or तुच्छ. The world is a relative reality व्यावहारिक सत्य and not a falsehood or an illusion. It is not an absolute reality.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

The Soul of India

BY

Brahmasri Prabhala LAKSHMI NARASIMHAM, B.A., B.L.,
Advocate

The cultural history of India shows that the highest human perfection aimed at was complete absorption in the Universal Soul Spirit. The struggle of the individual religious, social, moral, and philosophical is only to attain that Supreme End. The highest Catholicism, Universalism, tolerance, peace and universal love have been its distinguishing characteristics. That was the ideal taught in the Upanishads, the Vedas and the every day religious life of the people. It may seem a contradiction to some petty minds how such a universal ideal could be consistent with the caste system, enjoined by the Vedas and rigorously enforced and observed. Caste is said to be eternal and coeval with the creation. A deeper study and a closer contact with the Soul of India would convince any one that the division based on caste was meant to be and designed for the perfection of individual groups towards that ultimate Goal. External and internal peace is the *sine qua non* of progress. Constant internal struggle or what is termed class war with its ever present problems of unemployment, with the flame fanned by avarice, envy, jealousy, selfishness, can never create that atmosphere of freedom, peace and security under which alone development of culture worth the name could at all become possible. Sociologists are now discovering the truth and beauty of the caste system and exclaiming in wonder at the universal perfection of Manu's code. A lieured class like the Brahmin, supported by the State is now recognised as an essential for the conservation and dissemination of civilisation. Biology is slowly making progress towards the determination of the identity of Blood-Groups and Race values and the working of heredity. There was never communalism, nationalism or patriotism in the narrow modern sense. The Aryan culture stood for internationalism nay more, for Universalism. This accounts for the Indiani-

sation or Aryanisation even of alien races and conquering peoples even, if the story of the historians is to be accepted as correct. Greece did the same for Ancient Rome and the Modern West. Of course that Aryan culture was quite different from its modern namesake in Europe. Buddhism, Jainism, the so-called protestant Hindu Religions were largely tintured and benefitted by their contact with it and while they failed to conquer it, they only served to glorify the splendour and beauty of that ancient culture. Is it not said that Buddha's teaching was only the logical continuation and conclusion of the Upanishadic teaching and that Sufism in Islam is Vedantism in another form? It is unnecessary to go into details or touch upon controversial topics but it is enough to emphasise the character of the Real Sacred Heritage of India. History is repeating itself in the contact of our ancient culture with Christianity. The progress of Vedantism in Europe and America and the influence of Sanskrit literature, on the poetry, arts, literature and Science and culture of the West are proof enough as to how the message of India is leading the thoughts and Ideals of the West. Too far

East is West. And the Upanishads say that the Sky, the Sun, Symbolic of the Brahman, knows not East, West, South or North. Brahman is all pervading and universal.

The Tolerance shown by India in the past is and should be an object lesson to the Modern World. The Jew, the Parsi, the Syrian Christian, Moslem were welcomed and received under her fostering maternal care and into her bosom and some of them have reciprocated, for instance the Parsis by their filial love, duty and gratitude. It should be remembered that the Parsi with his fire worship and Zend-Avesta is the cousin brother of the Aryan. How different is the Modern World with its concentration camps, Immigration Laws, colonial prejudices and Racial Bars. The problem of untouchability and the imputed blot on Hindu Religion and culture deserves to be separately treated. It can only be mentioned here that the so-called blot bears no analogy to the modern colour Bar or involved any question of superiority complex as it is wrongly attributed to Hindu Society. The lives of the Saints, the stories of the Puranas and even the practical life of the Hindu—

Brahmin, was full of sympathy towards the poor fallen and miserable, and consistently with the maintenance of Social Law, order and justice and the solidarity of the entire body-politic and the nation, every endeavour was made for the uplift of the low and down-trodden. The discontent now manifest is of an alien influence, and manufacture. It is more political than social or religious. The splendid edifice of Aryan civilisation based on eternal foundations of real human values, is like the Taj Mahal, a Poem in itself shining with supernatural and divine glory each stone being in its proper place and setting and rendering the whole an unrivalled wonder. The Western ideal is individualistic in outlook and thus the emphasis is shifted from duties to rights. The natural human instincts and passions have done the rest and their worst. The same ideal coloured nationalism and patriotism. Empires are built and shattered on trade agreements and economic advantages. Oils, mines the need for trade expansion, the pressure of populations have been the causes of sanguinary wars—Waged not against the combatants, but against inoffensive civil populations and even helpless

women and children. The picture of nations snarling at each other's heels and nature being red in tooth and claw so aptly drawn by Tennyson, is shining in all its naked ugliness before our very eyes. The true Aryan Kshatriya Spirit, is dead in this Kali age. Fascism and Communism are gaining strength and democracy seems to be in its last gasping breaths. It is curious to see our sacred Mother-land attempting to shine in the cast-off clothes of the West. Rightly understood, the ancient Hindu Social order was built on everlasting foundations guaranteeing to each according to his worth and ordaining the proper distribution of wealth by the institution of the joint Hindu family the performance of religious sacrifices, the compulsory forms of public and private charity religious and secular. What better kind of Socialism is to be evolved, is yet to be seen. There was neither poverty nor sickness nor unemployment. There was wholly no need or call for state interference, as all the Social duties were cheerfully and voluntarily undertaken and discharged by the people themselves. The state itself was under a religious duty. Dharma was above the Emperor. The great sacrifices of

Rajasuya and Aswamedha religiously enjoined, were themselves potent factors in the unification and consolidation of Empires and the proper distribution of the wealth accumulated by conquest or otherwise. Law and order were only the Divine Law and order. The ideals of ancient federation and state polity were equally beautiful and can only be dealt with separately. Bereft of religion, India loses her soul and vain will be the endeavour to find it when once lost.

The recent utterances of H. H. The Maharajah of Cochin and H. Ex. The Viceroy are ample vindication of the true Hindu culture, to shape the future destiny of India. Caste and democracy are not at all contradictory or inconsistent with each other. Neither Race, Language nor religious unity is essential for building up a nation, as for instance the United States of America. A common goal and ideal, with the individual and groups with common instincts and the State, working towards human perfection and the realisation of the Universal Soul, is all that is necessary. While the amplitude thus provided is enough for the fullest expansion of the individual and the groups within proper limits,

the happiness of the whole and of mankind in general is secured. Neither selfishness nor narrow prejudices can ever raise their heads. The individual as well as the State are thus passed through and purified, in the crucible of Renunciation. *Aham Brahmasmi* is a great doctrine and few can realise the strength and beauty and power of that Great Realisation by Renunciation. Non-violence as it is taught and practised now-a-days is but a faint shadow of that Supreme Renunciation, the Real Sanyasa and it is lacking in its fundamental religious grasp of the universal Brahman. Renunciation has been misunderstood but Lord Sri Krishna laid and pointed the True Path. The Vedas declare that there is no other Path, except their own Royal Road. Others are mere blind alleys and however alluring or convenient, are powerless to lead to the Eternal. Ancient Hindu Empires, the Real Ramarajya, is nothing different from the reign Supreme of the Vedas as readers of the Ramayana may realise in their heart of hearts. Other religions and even Buddhism, with their faint appeals for universalism have failed to achieve the End, as they started from inadequate foundations and built upon human

frailties. Nirvana annihilation. That is the true teaching of Extinction pure and simple, the Vedas which are the life-breath of the Lord Himself. cannot constitute the Goal. Lord Sri Krishna taught Nirvana in Himself the Brahma-Nirvana as the Supreme Goal. May such Wisdom dawn on the minds of those in whose hands the destiny of India lies today. Man is thus not merely the apex of the creation, made Himself in His own Mysterious Way! after the Image of God but in Essence one with his Father.



Non-Brahminism a birth Right?

BY

A NON-BRAHMIN

Sir A. T. Pannirselvam seems to have of late taken to ethnological researches. We are not particularly anxious to enlighten the knight benighted as he is, Much less anxious are we to say anything of him; but of the hymn of hate that he has of late been broad-casting one cannot but be tempted to say something. Bereft of power, prestige, patronage and the perquisites of office, it is no wonder that Sir Pannirselvam and people of his ilk should hate those who superseded them. But why invent a theory that the Brahmins are intruders and that the Tamils alone are the rightful inheritors of this soil. The valiant knight is even prepared to embrace the Muslims and claim them as his own Dravidian brothers. His crusade is against the Brahmins only.

But who are the Brahmins and where are they? The Dharmasastras say that by birth a man though born of Brahmin parents is a Sudra,

and that he becomes a Brahmin only by means of *Samskaras* (Upanayana etc.) and the study of the Vedas.

जन्मन जायोऽशूद्रः संस्कारैर्द्विज उच्यते । वेद पाठाच्च विप्रस्यत् ।

Persons who thus qualify themselves for brahminhood are now-a-days very rare, and such as exist do not stand in the way of Sir Panneerselvam's political aspirations.

To say that the Congress is Brahmin-ridden is ridiculous in the extreme, since Mahatma Gandhi, the Non-violent Hitler is not a Brahmin. None of the so-called Brahmin leaders of the Congress are brahmins in the true sense of the term and most of them have even no faith in, or respect for, true brahmanism. They are all Non-brahmins. Some have become so by acts of omission and some by acts of commission as well.

It is popularly supposed that the status of a brahmin

arises by birth, but as pointed out above it is not so. The supposition is true to this extent that only persons born of brahmin parents are entitled to qualify themselves for brahminhood. The Duke of Windsor was entitled to the crown of his father. But he deliberately abdicated the same, and today nobody would be foolish enough to address him as Edward VIII King of Great Britain and Ireland and Emperor of India; much less is he entitled to so style himself. In the same way the so-called Brahmin leaders of today should not be mistaken for brahmins.

There are some enthusiasts among non-brahmins who repudiate the principle that brahminhood arises by birth, and claim for themselves the right to become brahmins and exercise all their so-called privileges—study of the Vedas, preformance of Yagas, officiating at rituals and the like. We can understand their claims though we cannot concede them. But Sir T. Panneerselvam seems to claim that the status of a non-brahmin arises by birth. Only the descendants of the Dravidians according to him, are entitled to the status of Non-brahminhood, and brahmins are not Dravidians. In this age when

the endeavours of the leaders of all parties, Liberal, Congress or Socialist are directed to render the society caste-less and if possible class-less, it is really amusing that leaders of the Justice party should insist upon birth as the only qualification for recognition as a non-brahmin. "This is the most unkindest cut of all." To propitiate the non-brahmins, the brahmin leaders preach abolition of caste. They are striving for the removal of untouchability. They advocate Harijan Temple-entry. They discard all scruples about inter-dining and the best of them have even contracted matrimonial alliances outside their own caste. And yet the Justice leaders insult them in season and out of season by addressing them as brahmins. What else can the poor political brahmin do? If Sir A. T. Panneerselvam can think of any legislative enactment whereby the taint of the seed in being born of brahmin parents could be wiped out and the status of a non-brahmin conferred upon them with retrospective effect, we are sure that our legislators would jump at the idea, publish the bill at 6 A. M., one day, refuse to circulate it for opinion, refer it to the select committee at 9. finish all the three readings in both houses by 10 P. M. send it up for the

Governor's consent at mid-night and obtain it before day-break next day. Or if Sir Panneerselvam be satisfied, the Premier I think will have no objection to issue executive orders to the effect that every brahmin seeking service under the Government or contesting an election should sign a declaration stating that he is not a brahmin, that he is for abolition of caste, that he believes in temple-entry, inter-dining, and inter-caste

marriages, and the like.

Persons who wanted to contract a marriage under the Civil Marriage Act were asked to subscribe to a similar declaration that they are not Hindus, Muslims, Christians or anything. A similar provision might be made in this behalf and then Sir Panneerselvam need not take the trouble of conducting antiquarian researches into the origin of races.



The Federation and the Linguistic Provinces

BY

C. NARAYANAMURTY.

Now that the Congress Working Committee desires the postponement of the formation of Linguistic Provinces till after the Federation particularly the Immediate Andhra Province agitators would be sorely disappointed. But those who have been following the genesis of the movement in Rayalaseema are happy that the Congress High Command has given the most correct lead.

We venture to place our view of the question. The idea that the formation of linguistic provinces would effectively combat the Federation that is sought to be introduced, and in case of its non-introduction, the existence of provinces on linguistic basis would strengthen national bonds deserves our attention.

This type of reasoning involves that British India or British Madras can be divided into Linguistic Provinces even before the Federation materialises. This is specious.

*"The Telugu probably might with fairness be termed the Rover of South India and he is the most practised linguist." A linguistic map for the Madras Presidency - is not complete without the corresponding maps for the Central Provinces, Hyderabad, Bombay and Mysore. This applies particularly to the Telugu frontier. The most southerly districts of the Central Provinces have Telugu as one of their mother-tongues and Madras supplied with enumeration schedules in that language. The same remark applies much more strongly to Hyderabad, a majority of whose population have Telugu as their mother-tongue. The Kanarese border must be followed into Mysore Hyderabad and Bombay for a complete survey.

Nearly two-thirds of the population of Kolar District which juts between Anantapur and Chittoor return Telugu as Mother-tongue. This is a matter for Mysore statistics

to discover.

As regards the Karnatic Province: "This has its centre in Mysore state nearly three fourths of whose population return it as their mother tongue, a total in its turn nearly three times the number of Madrasis returning it. Madras Kanarese areas are in fact widely separated fragments the natural associations of which are more with Mysore Plateau than with the Carnatic or other Madras plains." Western Bellary, Hosur, Kollegal and Coondapur are the isolated patches.

"The Malayalam Zone includes of course Cochin and Travancore States though the extreme south of the last named, where the Ghats have sunk to mere billows in the narrowing land, where rainfall is low, irrigation necessary and palmyras abound, belongs to the Tamil belt as does of course the Shencotta protrusion of Travancore to the east of the Ghats. The northern frontier of this mother-tongue reaches up the Kanara coast nearly to Mangalore and thence follows inland roughly the course of the Netravati river, including all Kasargod taluk and the Coastal reaches

of Mangalore ... Kanarese, Taluk, and Malayalam all penetrate into Coorg, a kind of linguistic cross-roads."

Under the present conditions formation of linguistic provinces in the above manner is not possible. The same cannot be said with an all powerful Federation in our hands. Thus the decision of the Working Committee is the most logical and best.

From the view-point of United India opposing British Imperialism the decision may be discussed.

Now that the Congress is in office it is pledged to carry out a certain programme, specially Prohibition and the relief of the Unemployed. With the formation of linguistic provinces immediately, with increased cost in establishing separate Provinces and with the increased Schemes of amelioration, either Prohibition will have to be given up in all Provinces or there ought to be increased taxation which is next to impossibility. Will any Indian looking at India as a whole—not because he speaks this or that language—prefer the giving up of Prohibition which is the

most direct and easiest way of raising the standard of living in India and bringing happiness to all housewives? So it is to be a matter of great pride that the Working Committee has postponed the opportunities for parochialism.

Let us limit the discussion to the Andhra Province alone, for a moment. The desire to have a separate Province we all know has been there for long. We also know that the interests of the Andhra Districts have not received just attention. But let us look into the past as the Chief Ministers were the late Raja of Panagal, late Mr. B. Munuswami Naidu, and the Raja Saheb of Bobbili all Andhras. Even under such "Premiers" the Telugu Legislators in the past did not look into the apportionment of our just share but were adorning or dozing in the back-benches and spending pleasant evenings. Now that the Congress has taken the reins of office it is made the victim of our wrath. "With all the currents of a head fight", Should there be any vicarious responsibility for our past indifference and neglect of our own home? It is the present pressure on the Congress Ministry particularly, that is unjust and indefensible. Immediate

to form a Province is but a cry to condemn an accused without trial who by a force of circumstances happens to be in the dock and charged with the sins of his forefathers. Is this not a trial of the Dark Ages? Should not, we the Andhras, give proper time to the Premier to put his plans through? Let my Andhra brothers think setting emotion aside for a while.

We propose to view this problem from the point of Rayalaseema. Why should the economic betterment of Rayalaseema be considered to be inconsistent with the immediate demand for linguistic unity & administrative convenience? Why should not the Circar leaders show their sincerity and goodwill for Telugu Unity by positive acts if possible immediately rather than entering into pacts like the Sree Bagh which has not the support of the well-educated and intelligent public of Rayalaseema? If the sincerity and honesty of the Premier be questioned and characterised cruelly as an eye wash, then what should be said of the value of the Sree Bagh Pact, specially in view the location of Andhra University Head Quarters etc.; Why build or attempt to build a structure on doubtful Co-operation? Let the Circars

champion the Rayalaseema the pudding is in the eating
by demanding the allocation of it". Let us all endorse
of substantial revenues of the the view of the Working Com-
Telugu Districts to distressed mittee.
Rayalaseema? "The proof of



Glance at Germany

By "D. T. R."

It has been customary with many of our young men to visit the United Kingdom, either for study or for pleasure. Many there are who have proceeded to Europe on business but they often conclude it by a general trip round Great Britain. Quite a limited number amongst these visitors take pains to visit and understand New Europe symbolised by Italy, Germany and Russia, each one a representative of a new social and political ideology. While a survey of the political situation can safely be deferred to another article, I propose, in order to provide a sufficiently friendly background, a panoramic survey of the largest sized national state of Central Europe.

Germany is nowadays officially known as the German Reich whose boundaries have recently been extended by the annexation of the German speaking peoples of Czecho Slovakia and Austria. With nearly 80 million inhabitants, 70 Cities, 250 Towns of moderate size and 65,000 villages,

it constitutes possibly the largest State in Europe.

Germany is a People's state with its sanctions resting in the National--Socialist Organisation. The Fuhrer is the leader of the State whose considered word is law unto the nation. The only political party is the Nationalist Socialist German Workers' party, the authority being exercised by the Government of the Reich. The National Renaissance movement in Germany has worked miracles in the development of German national consciousness not only restoring to them their lost territory but regaining also their dignity and honor so brutally wounded at the Peace Treaty of Versailles. The National Socialist Government, under the guidance and inspiration of the Reich Chancellor, Adolf Hitler is going ahead with plans of social reconstruction, to study which political and social reformers are never tired of visiting Germany.

To think of Germany is to transport ourselves to an era

2000 years behind today. The old Germanic tribes inhabiting the wild forest regions of the Rhine and the Danube, then the Roman legions occupying the the fertile villages of the Rivers—these are mere academic perceptions, supported of course by historical evidence. Prehistoric strongholds and places of worship are visible here and there; but the Roman rule and civilisation have left monumental testimony in their buildings, baths, theaters and aqueducts. Since the Germanic and Roman days, however, the growth of Germany into a respected nation is one amazing record. Her art and culture are the admiration of the world's intellectual aristocracy. The national scenery and beautiful spots are the envy of every other country.

Of Germany, it can be said that it is nature's paradise. Rich with an infinite variety of scenery, a country of refreshing change and stimulating contrasts, it is a delight to the visitor. The long series of aromatic fir woods on the South German Hills, the steep cliffs, mighty gorges and small brooks, on the Alpine frontiers, the charming Lake Districts and attractive solitudes of Lüneburg Heath—these are only some of the endless at-

ractions of Germany. In summer, as well as in winter, it is possible to skim across the snowy heights or to enjoy the balming Zephyrs of the Thuringian forest.

GERMAN SPAS AND WATERING PLACES.

Among the most valuable natural assets of Germany are her innumerable spas and watering places. For millions of years Nature had sent out her healing waters to relieve humanity if its ills. Many of the spas are, ordained by Nature, situated amidst charming surroundings, with a gay variety of hill and dale, meadow and forest. They seem to awaken in us a belief in the curative powers of Nature. German Reich has a separate Department for the up-keep of the spas on a very high level known as the Spas Administration. In accordance with the most exacting requirements of modern hygiene and Science, the spas are maintained as ideal institutions. Whether in quest of health or recreation, the spas afford excellent conditions for recuperation and enjoyment, in the Black Forest, the Bavarian Alps, the Harz and the Middle Rhine while the watering resorts in the Baltic and the

North Sea provide ample opportunities for lovers of the sea-beach.

SOME TOWNS & CITIES

Medieval Germany had contributed its own share to the historic importance of several towns and cities within her frontiers. The imperial splendour of Frankish Emperors in Aachen and the scholastic fervour of the christian monks and saints constitute as landmarks in the evolution of German architecture. The splendid palaces, the old monasteries, the redoubtable defensive strongholds of the feudal knights and the castles of the court aristocracy can be seen to this day in many a German town and city. Whether it be Dinkelsluhe or Nordingen or Goslar or Hildesheim or one of the little towns on the Rhine or the Danube or Weser or the Main—it is difficult to resist the feeling of reverence and admiration for the many historic old lanes, reminiscent with many a chapter of the valour & courage they contain. Nuremberg, the nursery of musicians Albrecht Durer and Peter Fischer, Frankfurt the home of Goethe, the famous poet; Munich, rich in its Art galleries, Museums and Royal castles Dresden with its art treasures and architectural wealth; final-

ly Berlin with her famous 'Unter den Linden' and Potsdam with her delightful palace of Sanssouci evoke in one a myriad conceptions of Germany's urban grandeur and civilisation.

MODERN ARCHITECTURE IN THE REICH.

Herr Hitler is not only the Chancellor of the Reich but a great lover of art and enthusiast in architecture. Bold in imagination and quick in execution, he presented to his country, new modes of architecture and new motifs in lay out. Munich, Nuremberg & Berlin boast of buildings embodying simplicity and grandeur in their designs. The underlying concept behind the architectural designs of the Hitlerian period connotes the community in preference to the individual. In the buildings of the community can be seen the convincing strength and power of expression. The new German architecture is of service to the Entire nation; thus many of the gigantic buildings in Nuremberg and Munich and other places stand out as indestructible evidence of the German will to reconstruct the nation and its civilization and its art. What are probably the largest and finest arenas in the world

were constructed for the Olympic games in Berlin in 1936. On a similarly imposing scale the Reichs Sports Fields were laid out in accordance with the decisive ideas of Hitler—the two mighty evidences of community design.

GERMAN ART AND SCIENCE

The Germans are by nature art-loving. Their fatherland has produced Goethe, Schiller, Hauptmann, and Lessing, names known all over the world. It is the home of Mandel, Bach and Beethoven, Mozart, Lortzing, Schubert, Schuman, Wagner and Strauss—personalities that stand for music in its highest attitude. The Philharmonic Orchestra in Berlin, the Gurendhaus Orchestra in Leipzig, the Wagner Festival at Bayereuth, Festival weeks in Berlin and Dresden, the organ in Passau Cathedral with its 17,000 pipes are national institutions with an International fame. If to those you add the Royal Opera House at Vienna you almost reach the frenzy point in the enjoyment of music. As the old proverb says: "where they sing you can safely settle; bad men have no songs." Not alone in music, but in gay life in the rural communes, Germany is at her best. The

Carnival on the Rhine, the Palatine Vintage Festival, the Constatt Fair in Stuttgart open up a whole symphony of tunes and dresses, colors and customs with a populace that frankly rejoices in their homely festivals and art displays.

No country in the world possesses more museums than Germany. More than 2000 museums can be seen. The Berlin Museums furnish a complete array of artistic creations of the entire world, the important museum centre being the 'Museum Island' near the Royal Palace. The Pergamon Museum is the only one of its kind where exclusive attention is paid to architectural exhibits. The German Museum in Nuremberg—the greatest memorial to the life of Germany—the fine art collections in Munich, Dresden, Kassel, Brunswick, Dusseldorf, Magdeburg are some of the outstanding art centres of Germany. Besides these, there are 23 Universities, 11 Technical Colleges, giving the right type of Education to German Youth.

Germany stands for all that is supreme in art, music, culture, drama, science and administration. Her achievements in the domain of peaceful industry are as great and rich as her victorious exploits

on land, sea and air. With an unsurpassed scientific talent, a matchless thorough-going disciplined national endeavour, Germany is fulfilling herself in all walks of life. The National Socialist Movement has banded Germany into a nation sensitive of her respect and dignity. Germany today is personified in Adolf Hitler idolised by the multitudes, because he lives for their Fatherland. Unique in her majesty, fond in her affections and hospitable to her visitors,

Germany is reuniting to herself her lost children and extending the hand of welcome, friendship and peace to her guests. A vindication of Nazi administration is out of place but none can deny the strength and power of the National Socialist Party of Workers who are in power in Deutschland. To those who seek comfort in art, pleasure in travel, knowledge through social intercourse, Germany provides the best possible fare.



Into the Heart of Man

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

THE LAND OF FACT

The Land of fact is a very inconvenient coun'try.

Till within a few yards off where we landed at the Straits of Misery it was tolerably good, perhaps in comparison with the filth out of which we had emerged. But at that point, we found ourselves in a very thick forest; and it seemed hopeless to me to find a way through.

"Are there no roads here?" asked I, "or even a footpath?"

"None whatever," came the thundering answer, "for in the Land of Fact, there is no attempt made to smooth matters to the skin of man."

Never did I see such stern rocks or such huge trees before. And the pebbles and the thorns on the ground were as many in number as the blades of grass on a pasture field. And they were short also, which made it all the more difficult to draw the sting out, when once it got in. In fact I came to learn that the knocks and

Land of Fact never completely heal,

the pricks inflicted in the Through this inconvenient country lay my path; and I was curious to know what to call them and how to proceed.

"Yes, my friend, I will tell you what they are. These Rocks are called Eternal verities. The three big trees which you see yonder are called 'Conscience,' 'Truth,' and 'Common Sense.' The two smaller ones on either side are called 'Utility' and 'Public Good.' These pebbles and thorns which you see about are called 'Principles.' These things make the path of man hard to walk, and he needs must bow to them or turn aside when they stand in his way."

For about a few furlongs at first I felt it hard to walk. For as I had walked about a hundred yards, a severe pain I felt, and down I stooped in agony.

"Hullo, my friend, have you set foot on some principle?"

"Perhaps."

"Why 'perhaps?' You *have*" said she, and sitting down took my foot in her hands and carefully drew out the thorn which I unfortunately broke in my rough walking. And as I was on my feet again and about to start, added,

"Have an eye to the Principles, my lad, and by the pain of your bleeding feet, trample them not."

I needed no such injunction. This broken principle has opened my eyes and made them keen and active.

With my head bent down, and eyes directed to the ground, I slowly walked my way, carefully observing the Principles, and making, to my mind, a very satisfactory progress. When--thump! it knocked my head against a tree and shook the tree itself, leaf and branch,

"In your craze for Principles you have forgotten Public Good. Don't always look down but now and then look around. And steer your course my lad, that you run not your head against Public Good, nor twist the branches of Common Sense; and in the meshes of Conscience get not entangled; and on the Principles never

set your foot. Be wary, my boy, and choose your path."

It was most irksome and painful. But by and by I got accustomed to it and managed to steer clear without getting hurt by any one of them. And in a few more hours it came to me so easy and natural that my companion remarked, "it appeared as if I was born to find a way through the Land of Fact."

We had not proceeded two miles in this fashion when my foot knocked against a living something in the grass. I gave a sudden cry of terror as I realised that it was a huge lizard, some six feet in length, moving ahead of me, and right across my path. My friend ran up to me at once, and, finding out the cause, burst into roars of laughter and gave me a pat on the back saying--

"Don't you know him, my boy? Our old acquaintance Eavesdrop False-Friend."

"Nay, it can't be" said I "I know Eavesdrop False-Friend. He is a very refined gentleman. But this?--is a lizard! Why, there he goes!"--and pointed to the undoubted form of a lizard in the grass yonder.

"Why, my friend, this is the Land of Fact. Have a full look at his face, and tell me if it is not Heaversdrop False-Friend in his bare features. Come along"—and with that, she dragged me by main force to this uncommon phenomenon

Sure enough, it was a human being! Yes, my own fellow creature, condemned to crawl along like a reptile! He was no more than skin and bone; and his face was parched up and awfully distorted, I was told, by the fire of jealousy raging in his heart.

"But why this form of a lizard, my friend?"

"For that he is in his mind and his thoughts.—Ever sorry his erect features exposed his presence, and ever wishing he could move unseen."

Oh! what a fall is here! From being the paragon of animals to stoop to the level of a lizard and crawl along in the grass unseen and unworthy to be seen! On how my heart throbs to think of it!

Nor was the next thing that I saw more ennobling than this. For it was a human being, standing erect, no doubt, but with the eyes and the beak

of a hawk, and the claws of a tiger; and whenever he attempted to speak, outcame the double tongue of a viper. This I am told was no other than our noted minister Lord Oppurtune Diplomat. Where be your cabinets, my peer of Successdom, your councils, in the Land of Fact? Stripped of your sugar coatings, and exposed in naked truth, thus stand!

And then I came across the form of a man-dog with a crown of thorns upon his head, scratching the floor with his paw in search of filth and every now and then yelling out in pain as some thorn ran into him or some pebble knocked against his paw. My friend, oh Power-wield-Itching Palm look at your shape in the Land of Fact and be ashamed.

Sorrowing, and weeping hot tears of shame at the depravity of my own species, I turned aside and chose to go by another path. But there too I met with an apparition.

Underneath what seemed to me a branch of the tree of Utility was a rather good-looking human figure dressed in a very stylish suit—of tissue paper! Anxiety indelibly furrowed his features, and at every breath of wind, and at

every movement of the leaves, and at every slight sound, his face worked itself into a most painful expression of suspense.

I was inclined to approach him, and *was* in the act of it, when to my great surprise and alarm the leaves above his head suddenly lost their colour from a dark green to an ashy pallor. I was spell-bound and looked up to my friend in dismay.

"That is nothing, my friend; some migratory bird spit a seed in a chance hollow, and out of that arose this parasite which changes its hues every moment. It is called Fashion, and sucks away the very sap of Utility.

"And what might that figure of paper be who stands beneath its shade?"

"Find out yourself," said she; and that I accordingly did.

"Seem-well Make-believe is my name, sir. I ride others' horses and drive in cars not my own and shew myself everywhere. Very often I do succeed, and ruin honest folk now and then. But my real substance, as you see, is of tissue paper, and at any moment, it may tear and expose

my nakedness to the world. That explains the painful furrows on my face."

"It is all your own doing, my friend—Begin a new leaf and be happy" said I, and with that I left him.

I grew tired of the scenes; and began to repent that I ever entered this Land of Fact. For whichever way I turned, there surely I set my eyes on something disgusting or repugnant; and I should certainly have retraced my steps, back to the Straights of Misery, back into the world again, had not at that moment a more pleasant sight presented itself to my eyes.

Away in the shade of the tree of Public Good lay two happy fellows who seemed to shed a delightful light on the tree itself, and to a considerable distance around. Oh how I envied their splendid health, their stalwart frames and more than all their childlike innocence, as they weeded and watered beneath that tree sweating and smiling all the time.

"Who are they, my friend?"

"Guess."

"I can't."

"Without them life becomes dark and gloomy, and the

earth a hell. Now guess."

"To be sure, he is the doctor."

"No, but one stronger than the doctor."

"The magistrate then."

"No, but one more than the Magistrate."

"The king then. Would that satisfy you?"

"Not at all. But one greater than the king."

"Then surely I know not," said I, wondering who they might be.

"Not know, my friend? Not know! Sweat-nude and Cleanwell! Ungrateful wretch, the guardians of your health and life!"

"Nay, my friend. I know them not. Oh tell me who they are."

"Sweat-nude is the root of the tree of life. He knows no heat nor cold. He tills your earth and grows your bread, and works your mills, and earns your wealth. On that you fat, and drink, and dance. But him—you strave and sweat for food. And Cleanwell! Oh but for him health wouldn't last a day. When plague and pox convulse the earth, and death and danger quake the globe, with charmed life, this son of Health, he rides

your filth and brings you health.

Forgot on earth they live; neglect and contempt their lot. But this is their place in the Land of Fact."

And she drew my attention to the top of the tree of Public Good whereon I saw angels of exquisite beauty tenderly watching this pair of workers.

The sight of these benefactors of humanity put new strength into my legs and on I marched with an easy heart. Several and various were the scenes that I saw; and as a result of these I came to the conclusion that things as we see them in the every day world and as they are in the Land of Fact go by contraries, and that what we popularly call respect to greatness is no more than the fear of evil from those in power, and that genuine goodness is to be found only among the nobodies of the world.

While my mind was thus drawing conclusions, my eyes were arrested by the sight of a very beautiful figure who resembled our old school-fellow Strongwill Screw-loose. We all know him very well. And oh! How many times did he form the subject of discussion

and ridicule. For the right things, as we thought, never suggested themselves to his imaginative brain, and the advice of others he never listened to, unless it fell in with his own standards. There was a method in his madness though and as he was a gentle and harmless fellow we sympathised with him, and now and then condescended to patronise him. This Strongwill Screw-loose I chanced to see, and the remarkable feature of it was that he had exactly the same look here in the Land of Fact as in the streets of our City, a sad man with a serious countenance, with eyes rivetted on the distance beyond, his mind soaring after things above the world, disciplined by sorrows, forgotten by friends, neglected by kinsmen, and despised by the world. He had the same sort of look, I say, down to the impress of sadness upon his face, but it was mingled with a something else which gave it an expression of serene happiness. In the Land of Fact, he was entirely in his element and there was a radiance upon his visage which shed a halo upon everything he looked upon, a light which continued for a little while even after he went away. He was talking carelessly to wolves and hyaenas as if they were pet dogs, and caressed

plants and flowers as if they were babies; and I was told that at the very sight and touch of him, the distressed were comforted and the sick healed.

I ran up to him and timidly extended my hand towards him. He took it up, a sweet smile playing upon his lips, and shook it warmly. At that touch, a thrill ran throughout my frame, My hair stood on end. And my eyes, and my face outgrew their limits for joy. I forgot all my sorrows, yea, I forgot everything, and knew nothing but the fascinating figure before my eyes.

"Oh Strongwill Screwloose, oh tell me, tell me who you are."

"My name is Love," said he "and no thought of sex or age have I. Yea, even beasts and plants I love.

"I love the good, the pure, and the beautiful.

"I love the weak: I love the helpless.

"I love the bedridden; I love the down-trodden.

"I love the fellow weighed down by griefs, and struggles to keep his head above the wave.

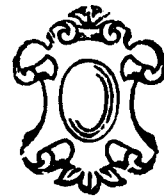
"Yea, I love the wicked; and
I help them to be good.

"Then why that sad look
upon thy face, my friend"
asked I,

from the thorns and the dirt
of the world must I draw my
food as by the slender stalk
the Rose and the Lotus do;—
That makes me sad, by
friend."

"For I grow like the Rose
above the thorns, the Lotus
above the mire, and the Dew
upon the leaf. The leaf is
never in touch with me though
I rest upon it, and the mire
and thorns, the more I grow
but throw me out the farther.
It is the pure light of the Sun
that rejoiceth me, and it is
the eye of a MAN that can see
above the dirt and the thorns
that can appreciate me. Yet

Oh, how I felt drawn to-
wards him as he spoke these
words, And oh the sweetness
of his face! Around his neck
I put my arms and pressed my
heart to his As sinless as the
new-born babe, as wild as the
flower in the dale, as pure as
the light of heaven, as
broad as the ocean, as lofty as
the mountain, oh let me grow
like thee, my friend, and for
ever be like thee!



Federation I

A CRITICAL SURVEY

BY

D. TRIVIKRAMARAO, LL. B. Barrister-at-Law

Since the return of Lord Linlithgow, Indian politicians of all shades of opinion had been looking forward to a definite pronouncement on the subject of Federation both as to the date and manner of inauguration. Many had felt that the Secretary of State for India who had met Mr. Jawaharlal Nehru, besides other front rank political thinkers of India, would have exchanged profitable talks with His Excellency the Viceroy who, it was stated, had expressly gone to England to enlighten the British Cabinet first hand with the political situation in India. What had transpired behind the closed doors of Whitehall, few can surmise, but the recent utterances of His Excellency have not brought any new outlook in the envisaging of the problem. The determined will of Great Britain to lead India to her indefinite political goal seems to be still evident in her attitude. Not even the dashes and dots of 't's and 'i's in the Government of India Act are to be changed. The Viceroy seems to think that, since the Provincial Autonomy part of the Government of India Act has been worked with success by Congress and Non-Congress parties alike, the victory for the other half is also assured. But neither the Viceroy nor the Secretary of State seem to remember that the Provincial Autonomy section was as stoutly resisted by the people as the Federal section is now being opposed and the resistance was not abandoned until assurances were offered unreservedly by the Provincial satraps. Be it remembered that if and when Federal Elections take place, the anti Federationists will swamp the Polls and the unyielding British Government of today will have to humiliatingly change its complexion and attitude on a later occasion. The Moslem League, the bete noir of the British Government is as adamant in its op-

position to the Federation as the National Congress or the Liberal School of Thought. Even the Princes have not taken kindly to the Scheme, the only important institution intent on working the Act being the Hindu Maha Sabha who also accept the scheme only to wreck it.

DELAY

Few political investigations, in the history of Colonial nations have taken as much time as the recent inquiries into the requirements of India in relation to her political status. From the Simon Commission in 1928 down to the Government of India Act and Zetland - Linlithgow Confabulations of 1935, a full decade has passed, without tangible results. The Government of India Act alone has been the concrete achievement—an achievement that has not redounded to the credit of the Mother of Parliaments. An act about the inauguration of which the framers and progenitors themselves are chary cannot be said to be a genuine or sincere attempt to solve the political tangle of this vast continent and naturally the entire Indian population has condemned the efforts of British Government to thrust the unwanted Act on

them, in no uncertain terms.

DISAPPROVAL

What is the secret of this unanimous disapproval of the greatest experiment in democracy that has been attempted during centuries? Is it that the British even after 150 years of close contact with the people of the land have failed to understand their aspirations or sympathise with them or lost their genius for political thinking? In any event the stigma of the biggest political failure of the century is there and the intensity of the opposition has to be realised, assessed and remedied early. The defects of the Act are, it is said, a legion. However, an honest attempt was made but honesty had not retrieved the blunders.

NO CHANGE ATTITUDE

That the viewpoint of the British has not changed even slightly despite the universal denunciation attendant upon the Act is evident from His Excellency the Viceroy's speech delivered at Bombay in reply to an address from the European Association. His Lordship observed. "I know that doubts may exist in many quarters as to the wisdom of

the Federal scheme and yet as I have recently made clear, I am myself unable to feel those doubts. I feel indeed a very strong conviction in precisely the contrary sense that the Federal scheme is the right answer to the problems of today and that its early achievement is of the first importance to the welfare and the future of India." Notwithstanding Lord Linlithgow's profound faith in the infallibility of the Government of India Act, a critical examination of the New constitution reveals its inadequacy and its fundamentally weak foundations. It has not paved the way to the much advertised Responsible Government which properly understood involves the conception of the Sovereignty of the People. But has the Government of India Act enabled India to have immediately or remotely Responsible Government?

At the end of the Second Round Table Conference, the Prime Minister announced that the Indian policy of His Majesty's Government was the establishment of Responsible Government, punctuated during the transitional period by certain limitations in the common interests of Government of Britain and India. If this announcement was intend-

ed to be carried out, the Act of 1935 should have had an enabling preamble or provision to that effect. A fairly prejudiced body like the Simon Commission too recognised this principle of incorporating the intentions of His Majesty's Government in an indubitable and specific way, but one looks in vain throughout the Act for any such expression. The preamble to the Act of 1919 which declared the constitutional ideal of India to be the progressive realisation of Responsible Government has been left unaltered while the rest of the Act was repealed. The Secretary of State when pointedly questioned on the matter refused to introduce any provisions that would specify either the constitutional goal to which the British Government were committed on the time and manner in which it could be reached. On the contrary in Nov. 1933, the then Secretary of State for India explicitly stated that apart from Independence not even Dominion Status shall be the next step or the next but one. Such was the amazing response of the British Nation to India's aspirations!

— DEFENCE. —

Surveying mainly, one finds that a number of subjects invo-

loving control of more than 80% of the revenues are left in the hands of the Governor-General to be expended or retained at his pleasure or discretion. Though Foreign policy—even in the Dominions—is not usually in the hands of the Government, Defence is included in the Domestic Policy. Such Domestic control was first enjoyed by the Dominions as long ago as 1840; but unfortunately India is not to have it through the New Government of India Act; not even an indication of when she is to have the control of her own Army, Navy and Air Forces. Possibly, the pseudo-Sovereignty of the Princes, the Paramountcy of the British Government, the protection guaranteed to Indian States involve curious political considerations in allowing the control of the Indian Defence to the Federal Government. The agreement of the Princes to any Federal control of Defence is as nebulous, remote and ineffective as their accession to the Federal scheme which they have been examining with the aid of 'Expert British Constitutionaists' for months and months. Even if they acceded, the Princes who form the dead-weight of the Federal Legislative would rather pin their faith in the Foreign Governor-General than in their fellow statesmen and Ministers,

elected by Indian voters for protecting their rights, their security and their privileges. Indeed, never had we in the history of India a more contemptible display of lack of self reliance and mutual trust. A system of madieval states, unpurified by the salubrious touch of National Progress and welfare and unwilling to yield to the reasonable wishes of their subjects, has no right to exist and one will not be surprised to witness the advent of a day when all these feudal monarchies disappeared giving place either to a constitutional Praja Rajya or a Rama Rajya animated with all embracing and limitless service to the subjects of the Princes.

— SAFE GUARDS —

Within the small sphere of autonomous control them left, after the control of 'Defence, a number of safeguards have been provided which undoubtedly operate to the disadvantage of our country. When negotiations were taking place about 10 years ago for the holding of the Round Table Conference, the Indian National Congress desired an assurance that the constitution was for the framing of a constitution for a *Free India* and that any deliberations carried on or conclusions arrived at may be subject

to such adjustment of mutual relations as were required by the special needs and conditions of India and her long association with Britain." Constitutional expression to it was provided in the Gandhi-Irwin Pact of 1931 when "matters in which the people of India are not in a position at present to assume responsibility" were to be settled by safe-guards in the interests of India. This agreement between Labour Government of England and the Congress was watered down substantially, as soon as Labour was thrown out of office by the National Administration, by deleting the interests of India and inserting in its place 'the common interests of India and United Kingdom' and in the Act itself-provision has been so made that the interests of India had completely been nullified by the protective clauses designed to favor the United Kingdom. Many of the safe-guards are exclusively pro-British while not a few are against Indian National interests. The entire Act has been one gross betrayal of India's interests and her ultimate destiny. Nay, it is one of the consummate attempts in the political history of Great-Britain to keep in check the growth of India into a full fledged free governing country. The ideals envisaged by the

Premier's announcement at the conclusion of the First Round Table Conference had been regarded as scrap of paper. The White Paper and the Report of the Joint Select committee on which Lord Linlithgow our Viceroy had the honor of serving and the resulting Statute, the new constitution are definitely reactionary and discarding the policy of mutual agreement (greatest common measure of agreement of the R. T. C.) have brought into being a constitution that is detested by all except the European Association. The institution of safe-guards, and special responsibilities, the establishment of second chambers in two of the advanced provinces of the land, the system of indirect elections to Federal Assembly the retention of communal constituencies the legal disabilities in matter of currency and coinage, industry and trade, the eternal protection afforded to the Services, the existence of a mode of a Dyarchy at the centre, the retention of the Secretary of State and his Advisory Council are only a few of the inherent defects and salient grounds on which opposition to Federation is based. These will be examined in a continuation article on the same subject. The fact that the Indian National Congress

has declared that its policy is Anti Federationist, unless improved and accepted by mutual agreement must be an eye-opener to the British Government both here and in England. The Presidential controversy has made the Anti-Federationist issue very clear and the few months in the coming future when the Viceroy hopes to inaugurate the Federal part of the Act and the Congress hopes to combat it with determination will reveal either the success or failure of it. The successful working of the Provincial sphere does not necessarily indicate that the centre will be harmoniously worked. What with the oscillating sympathies of the British on the one hand and the com-

nual outbursts of the Moslem League on the other, even the moderate section of the Congress cannot be convinced or cajoled into acceptance of the Central Federal Scheme. As the British Government have often recognised, it is the Congress alone that can deliver the goods. No amount of time-marking can condone the constitutional blunders of Great Britain. An honest confession of its defects and a prompt remedying of the drifting political discontent can alone save India for the British Commonwealth of Nations. Otherwise the present friendship may be converted into one of inevitable suspicion which none would invite with more regret than Great Britain.



Editorial Notes

CORRUPTION IN CONGRESS CIRCLES

It is highly regrettable that in an organisation professedly based on truth and non-violence, corruption should exist and be still permitted to exist. Corruption in Congress circles is much more insidious and pernicious than corruption in the services. At a time when the exigencies of the civil disobedience movement required numbers, the enthusiasm of every man and woman irrespective of his or her moral and intellectual stamina had to be roused and their services utilised for the national cause. We required men and women ready to be arrested; we required volunteers willing to be lathi-charged. We are, as we ought to be grateful to those brave men and women. Several of them lost their livings; some their limbs. Most of them were called to duty at the very threshold of their careers and never had any opportunities to settle down and make an honest living. Now that there is a truce in the national fight these ex-service men of the non-violent army are let loose upon society swelling the numbers of the

want works, won't works and the can't works. We are not at all referring to the few patriots of the front rank who are suffering with fortitude the altered conditions of their fortunes. We refer to the unknown volunteer and the insignificant rural and urban leaders, who in the hour of need did render really meritorious service. It is this class of men that has now become a menace to the purity of congress administration. It is this class that covets all honorary offices and contests all elections. It is this class that manipulates the voter's lists and intimidates the voter. It is again this class that organises strikes and promotes disaffection between persons, otherwise happy and contented.

These so-called Congressmen do not scruple to make any illicit profits of their honorary offices, whether in Municipalities, Local boards or Congress committees. They assert with impunity that they are the only persons fit to fill those places and when any one outside their fold competes with them, they contemptuously ask their rival "Have

you gone to gaol" as if being an ex convict, though in a good cause, is the only qualification for places of honour. Since the assumption of office by the Congress some of these gentlemen have discovered a new trade. They induce gullible people to believe that they have influence with the magistracy and other subordinate executive officers and make money by recommending or pretending to recommend to the officers, the cause of those that pay them, for favourable consideration. Instances are not rare of Congress men filching money from innocent persons pretending that they can influence even the ministers and other high officers. "O! that minister! we were in gaol together. We are very intimate friends. I can get this thing done for you, if only you can make it worthwhile for me." Heaven only knows whether these gentlemen ever knew any minister, and even if they do, whether they really have the audacity to approach the ministers with their recommendations.

We have really no ill-will against these petty Congress-leaders, and we do not also blame them for their wicked ways. Most of them are afternoon farmers, who since their reception as His Majes-

tys' guests come to think that they need not work to earn a living. Poor men! even the lathi blows and the rigours of good life could not drive away the Old Adam in them. They are not to blame. They are to be pitied and provided for. It is the duty of Congress Governments to make a list of all those persons who have rendered real service in the non-co-operation and civil-disobedience movements, and provide for them according to their deserts. Such of the Congressmen as are old and infirm must be granted pensions and employment must be found for the able-bodied. "An idle man's brain is the Devil's Workshop" is a very old saying which is as true today as when it was first said.

It is regrettable that the Congress Governments are not even brisk in reinstating village and other officers who lost their jobs or voluntarily resigned them on account of their participation in Congress politics. The solution for the general question of unemployment may not be easy and Congress Governments should not be found fault with for being unable to bring about the millennium in an year and a half. But there is certainly no excuse if they do not tack-

le the problem of finding employment for those to whose couragesus stand and co-operation we owe the little measure of freedom and power that we now enjoy. We are sure that if honest work is found for all these ex non-co-operators, they would reform themselves and would cease to bother themselves with election campaigns. The Congress governments have a greater duty to perform by those who have sacrificed their all in the national service and who are to-day rotting in the graves of honest poverty far removed from the election arenas, unknown, unhonoured and unsung.

There is yet another aspect of corruption in Congress circles. Justice money is flowing into their coffers, and with its aid the ranks of the Congress are being augmented. Like Rahu and Ketu who stole themselves into the camp of the Devas for a drink of Amrutam denied to the other Rakshasas, the Ex-magnates of the Justice party are joining their own henchmen in the Congress organisations for their own profit and preferment. If the Congress High Command does not immediately root out corruption in all its phases the success that the Congress has

achieved is likely to prove an Apple of Sodom.

DESODHARAKA
SAPTAHAM

Patriot, philanthropist, poet, publisher, and journalist, Viswadata Nageswara Row Pautulu was a personality whose place cannot be filled up easily. The Desodharaka took a keen interest in all movements started for the uplift of the country. The advocates and Sanatana Dharma and the reformers had equal claims upon his patronage and both were satisfied by him. While apparently advocating reform Sri Nageswara Row had a genuine appreciation for the best of the ancient culture and craft.

His services in the journalistic world are inestimable. But for the Andhra Patrika, it may safely be asserted, the Andhra country would not have been what it is to-day.

The best memorial for all great men is for the survivors and successors to follow in their foot-steps.

"Lives of great men all
remind us
We can make our lives
sublime

And departing leave
behind us
Foot-prints on the sands
of time'

The Hindus never attached much value for memorials of brick and mortar. If however the memorial committee decide to build a memorial hall, let the best talent and skill of the Andhra country be utilised for the same. Let us make it a holy place where all that is great in the Andhra Desa and all that is great in Bharatavarsha is praised, preserved and perpetuated.

SADHU SANMELAN.

The first Sadhu Sammelan was held at Benares under the presidency of His Holiness Jagadguru Sree Sankaracharya of Puri. His Holiness spoke in a dignified manner as befits his exalted position, and has given the right lead, to all those who believe in Sanatana Dharma. Addressing the Sadhus in particular he exhorts them to practice Satyagraha against the various acts of modern legislation interfering with and trampling upon religious convictions and observances. As he points out Sadhus can better practise Truth and Ahimsa than anybody else, and death has no terror for them.

About the same time the Varnasrama Sabha also held its session in Benares, and reiterated its faith in the ancient scriptures and social structure. The pity of it is that the modern reforming enthusiasts never care to consult or even ascertain the point of view of the Sadhus and Pandits whose faith in and knowledge of the Sanatana Dharma is unquestionable. The Premier of Madras was reported to have said in a speech some time ago that Samskrit should be studied, but that nevertheless pandits should not be approached. One cannot understand the anxiety of the reformers to deny a hearing to the advocates of Sanatana Dharma and pronounce judgment behind their back. The Premier probably thinks that he is omniscient and that it is unnecessary for him to hear the opposite party to come to a decision. But this is neither just nor fair. The Reformers cannot be judges in their own cause. Most of them have already committed themselves to particular courses of conduct at variance with established custom and belief. They cannot retrace their steps. They are interested in justifying their conduct and their judgement will naturally be biassed. A biassed judgement can never be as-

pted to be of authority. It is said that the advice of an Apta (Friend) is pramanam (Standard). And an Apta is defined as a person who has by experience completely realised the essential nature of things and one who does not allow, love or hate to cloud his Judgement.

Anubhavana Padartha
Tattvasya Karthasyainanishchaya Gnanavan Ragadi
Vashadapi Nanyadhavadi.

In a recent talk to American film fans Mr. George Bernard Shaw said "One thing that you have never dreamed of doing is—when you want to know how to make a film—send for the author. You will never send for the author. You will send for an electrician when a light goes wrong. You will send for a photographic expert when a camera goes wrong; but when the play goes wrong you send for anybody who happens to be about". Would that our reformers understand the spirit underlying the words of Mr. Bernard Shaw.

SOUTH INDIAN LIBERAL FEDERATION.

Madras also witnessed several conferences during the Christmas season; but the con-

ference that arrested the attention of everybody is the South Indian Liberal Federation. The conference through its absentee president poured forth such venom and vituperation on the devoted heads of Brahmins, that even the Raja of Bobbili and the Maharajah of Venkatagiri found the Justice atmosphere nauseating. The resignation of the Rajas of Bobbili and Venkatagiri from the justice party reveals the innate nobility of their nature. The insane communists do not realise that they are playing into the hands of the common enemy by fostering communal hatred and jealousy. The Justices are no doubt chafing under their defeat and loss of power, and we pity them. Nobody will deny justice to them, though they were strangers to it except in the name of their party. If they put forth a claim for their appropriate share of the loaves and fishes of office, the Congress party would certainly not ignore them. For whatever the defects of the Congress party might be, it is certainly not a communal organisation. To say that the Congress is a brahmin-ridden organisation is preposterous in the extreme.

MUSIC CONFERENCES.

The pleasantest of the Mad-

ras conferences were certainly the music conferences. South India is noted for its mastery and appreciation of Music. There is an apparent conflict of interests between the Tamils and the Andhras over the question of the formation of the Andhra province. But in the field of music, there is perfect goodwill and co-operation. Saint Thyagaraja, admittedly an Andhra is the guru for music of Andhras and Tamils as well. Thyagaraja is not an ordinary songster selling the dignity of his art for a living. He is a bhakta of the highest order. Initiated into the mysteries of the art (as tradition has it) by that divine songster-sage Nārāḍa, his songs disclose an intimate knowledge of the fundamental principles of philosophy of Upasana.

The value of music as an aid to self-realisation cannot be over-estimated. Whether musical art is looked at from this philosophic point of view or not, the real reason why it is appreciated in all times and climes is that it transports the performer as well as the listener to transcendental regions and enables them to forget, at least for the time being the woes of the world.

"Is there a Heart that music cannot melt? Alas; how is that rugged heart forlorn?"

Speaking at the Vainika gayaka Mahasabha, Vaidyaraj Dr. D. S. Avadhany the Adhipati of our Pitham, observed as follows: Music is a variety of *Nadopasana*. The *Atman* has *Akasa* for his body. *Akasha*, *Sarira*, *Atma* and sound or *Sabda* is the attribute of *Akasa*. The relationship between the *Guna* and the *Guni* is *Samavaya* or inseparable. When a musician sings, he transports himself into the *Akasa tatvam*, even as a devotee when performing *Namasmarana* or an *Upasaka* uttering the *Pranava*—or a brahmin chanting the Vedas. In fact music originates from *Gandharva-Veda* the *Upaveda* of *Samam*. Through song one comes into direct contact with the Lord and derives pleasure and strength. That which gives pleasure is *Sabda Sham-Sukham Dadatiti Sabdaha*.

That is why high and low, rich and poor, saints and sinners resort to some Variety of *Nadam* or *Sabda* to derive pleasure or strength. It is the song that lulls the petulant baby to sleep. It is the song that makes the farmer toiling in the tropical sun to

ignore the fatigue of his labour. Sailors sing and don't weary whether they are rowing or towing. Lifting and carrying coolies sing and never feel the weight. It is music that instills courage to the soldier and invigorates him to brave death.

Very recently a commission of experts investigating into the conditions of the mill hands came to the conclusion, that the din and rattle of the machinery prevents the labourers from singing during their work and work devoid of music is adversely affecting the health of the workers.

Unfortunately in these days decay has set in in the field of music as in others. The few men of real merit are fast disappearing, Radios and gramophones do not give adequate opportunities to the masters of the art and the talkies certainly have no place for them. Music heard through a Radio or a gramophone plate is lifeless and is incapable of conferring spiritual exaltation.

DEMOCRACY AND LEGISLATION

In the course of the first of a series of lectures organised in connection with the celebration of the Golden Jubilee of

the Madras Advocates' Association, Mr. V. V. Sreenivasa Iyengar, Ex-Judge of the Madras High Court, speaking on Law and Art observed as follows. "The essence of common law is that it is unwritten: that it is not formulated. It binds even the Sovereign. In India Dharma is higher than kings and even above God. It is eternal Sanātana. In those early days when there were no legislative changes of the common law, it was the judicial tribunals presided over by the eminent judges with a strong grasp of the fundamental principles of law that contributed to the development, and remodelling of the Law. In theory no doubt, the law was unalterable, but in fact it underwent changes on every application of it to new and newer circumstances & facts by judgments of courts. It was a species of judicial legislation.

But the very circumstance that law came to be recognised as changeable by the person in authority, opened the door once for all to political exploitation and party aggrandisement. In this view, on the advent of statutory law, Law ceased to be an exposition merely of general principles by eminent judges, imbued with almost a religious respect

for precedent and possessed of a highly sensitive judicial conscience. I shudder to think to what lengths the unbribed party legislatures of the present day may run. When Lord Macaulay drafted the Penal Code, he belonged to no party, and on account of his eminence, as a man of letters, that code stands even today, as almost reaching the distinction of a great work of art. The present day legislation is hasty and ill-considered. The members of modern Democratic legislature are not chosen for their knowledge of law language or logic. The legislatures have no time to legislate. Acts are passed at a single sitting, the speed is the speed of the express train or the aeroplane."

Towards the close of the lecture, Mr. Sreenivasa Iyengar, referred rather in an apologetic tone, to the modern craze for novelty in every art, the casting aside and throwing to the winds off all established tradition and conventions and added that he might be an old fashioned man, but still he ventured to suggest that eminence in art could be reached only by a due recognition of the fundamentals of the Law relating to it and by due submission thereto.

Mr. Sreenivasa Iyengar is

old fashioned and we are glad that we still have in our midst a few old fashioned men of his type to warn the present generation of the dangers of thoughtless innovations in the fields of law and art. We fully endorse the views expressed by Mr. Sreenivasa Iyengar, and commend the same to the careful consideration of all our readers.

DEVELOPMENTS OF THE SANSKRIT STAGE.

Vaidyaraj Dr. D. S. Avadhany Adhipaty of our Peetham announced a prize of Rs. 16 a year for three years to the best Sanskrit actor in the Presidency College Madras. The announcement was made in connection with the performance by the members of the Presidency College Sanskrit Association of the Sanskrit drama 'Ratnavali. Dr. P. P. Sastry, Professor of Sanskrit in the Presidency College deserves our congratulations for the keen interest he evinces in the development of the Sanskrit Stage and the pains he took to train his students.

The Suguna Vilas Sabha of Madras was some years ago undertaking the staging of Sanskrit dramas. But now-a-days prose dramas couched in colloquial language savouring

of social filth have become the fashion and naturally Sanskrit drama retired into the background.

Our Peetham has been making strenuous efforts to educate Public opinion as to the necessity for the revival and preservation of every aspect of the ancient culture of this sacred land and the prize offered by our Adhipati small as it is, is intended only to invite the attention of the enlightened to the need for the development of the Sanskrit Stage. The prize for this year was awarded to Mr. S. M. Krishnan, B. Sc who appeared in the role of Vasavadatta.

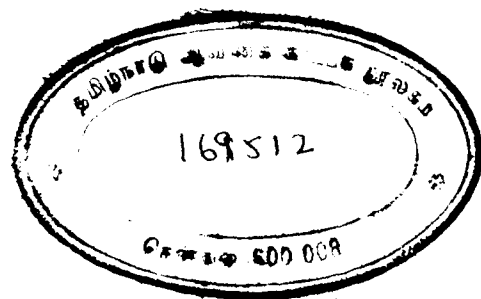
ANDHRA PROVINCE

Mr. C. Narayana Murthy of Rayalaseema has contributed to this issue an article on the Andhra Province indicating the attitude of the Ceded Districts towards the formation of an Andhra Province. We have tried in vain to find out any logic for his Anti-Andhra Province views. The article appears to formulate in the first instance that the Andhra Province would be incapable of being a definite integrated territorial unit because a large number of Telugu speaking people are to be found in Nizam's Dominions

and Kolar, ruled over by Indian Princes and in Orissa and C. P., two different provincial administrations. The fact of the residence of Telugus in Native states need not deter any constitutional pandit from adumbrating an administrative scheme on linguistic basis. The rationale of Linguistic Provinces is so widely acknowledged that it is too late in the day to question the appropriateness of its application to the solution of territorial problems. Secondly Mr. Murthy displays a passionate zeal for prohibition and would sacrifice the Andhra Province for the success of the Prohibition Plan, The feasibility or otherwise of making the land dry may as well be left to the Premier and the Finance Minister, but a proved profitable political enterprise of an Andhra Province—it has been demonstrated amply by facts and figures—need not be mutilated and murdered for the sake of our Premier's Pet Hobby. The entire article breathes an apologetic tone and pleads for a charitable attitude towards the Premier, while only casually the Circar Andhras have been appealed to for a greater sense of generosity and goodwill towards the Rayalaseema brethren. We may assure Mr. Murthy that of that generosity and

goodwill the Circars Telugus have in abundance and they had never failed to feel that Andhras were one undivided whole and that the new-fangled distinctions were the inventions of disappointed politicians and would speedily end when their immediate personal utility was over. The location of the Andhra University Headquarters at Waltair of which he has written at the end of his article was not the work of Circars brethren but of the then education Minister Dr. P. Subbarayan and Dr. C. R. Reddi, a Rayalaseemaite. We have to thank the Madras Government for this present and if we continue to be affiliated to the Madras

Government without a territorial and administrative integrity of our own, mistakes, nay blunders of the Waltair type are sure to occur. No amount of special pleading for the Premier and his provocative pronouncements on the Andhra Province question will yield fruitful results to Rayalaseema. Unity in our aspirations and unity in endeavour alone will make the Andhra Desa contented and prosperous including Rayalaseema—the crown of Andhra Desa and we hope that Mr. Moorthy will now turn to the work of United Andhra giving up his anxiety for the success of prohibition.



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