

**INDIA EXPECTS EVERY
INDIAN TO DO HIS DUTY.**

BY

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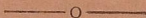
RAMNAD AT MADURA.

HARISAMAYA DIVAKARAM PRESS,

MADURA.

1933

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ஸாதநா^{சு}த^ந வஸுவிரவொதி
 ஸாதநா^{சு} மூலதெ வர^நஃ
 ஸாதநா^{சு} நிவ^நகீ^நம^நவ^நத^ந
 ஸாதநா^{சு} வர^நஃ வ^நஃ. (*Ashtavakra Geetha*).

**“ Through freedom one attains to happiness,
 Through freedom to the Supreme,
 Through freedom to tranquility,
 And Through freedom to the Highest State.”**

What are we to-day and what were we before? Why were we what we were before, and why have we become what we are to-day? What shall we be hereafter if we go on at this rate and what have we to do to become what we ought to be? These are questions which are exercising the mind of every Sanatanist at present, day in and day out. I propose to place on paper my thoughts on the matter. Before so doing, I shall explain why these questions have come to the fore at this moment.

2. We, the ancient people of India, designated as Hindus for want of a better term, number about 30 crores. Out of these, about one crore have become denationalised under the influence of western education. The body of social reformers among them is perhaps 10 lacs. A portion of this body estimated at 1 lac roughly, an amphibious section which is neither eastern nor western but a strange combination of all that is bad in both, is practising the profession of advocating the removal of untouchability, temple entry, inter-dining, inter-marriage and the destruction of

Varna (mis-translated as Caste) all, be it noted, in the name of Sanathana Dharma and for its preservation in its pristine purity. This microscopic section headed by Mr. Gandhi the vain, Mr. C. Rajagopalachari the selfsufficient, Pandit Madan Mohan Malaviya the renegade, Mr. Mahadeo Desai the volatile, and Mr. Birla the rich, is carrying on with the support of interested legislators, servile press-men and time-serving news-vendors, in the press and on the platform, a whirl-wind campaign calculated to destroy in the fullness of time, all that is great and good and noble in the ancient Hindu civilisation.

3. This campaign is hydra-headed. You may successfully count the exploits of Ravana and Indrajit but not the activities of this band. What is even more difficult is the task of stating what among them is to be admired most. Will you give the crown to

(1) The thundering noise that it makes about its doings in its Bosvellian dailies and weeklies and fortnightlies.

(2) The loud flourish of trumpets with which it chronicles and proclaims, every tiny incident in the Sabarmathi Ashramam or the Yerrowada Jail, the birth of a cat; the death of a rat; the frying of a pea; the sale of a button; the purchase of a lemon; the milching of a goat; the squeezing of an orange; the cleaning of the teeth and the reading of the Geetha during the process; the massage of the body with butter; the rise and fall in the temperature and weight; the daily and hourly pilgrimages of Don quixots in Panchama Asramams for carrying on scavenging operations, for plaiting the matted hair of Panchama damsels and for giving them lessons in bathing, drinking, eating, sleeping and mating; and the immaculate white Khadar of the Ras marchers taking their trial for civil disobedience.

(3) The magic wand which metamorphoses the docile wives into boisterous amazons, the bashful girls into unruly fireeaters.

the obedient sons into rebellious rowdies, and meek students into confirmed miscreants.

(4) The Khilafat movement calculated to enable Mahomedanism to come to its own and the well-known success which has attended it; the Hindu Muslim Unity movement and the mutual recriminations and reprisals which alone came out of it; the Salt Campaign and Dandy March, no trace of the beneficial results of which has been left behind; the tree cutting movement which has only resulted in an abnormal increase in the number of the votaries of the Goddess of Drink; the foreign cloth picketing movement which has ultimately led only to the enrichment of Japan, without any appreciable improvement in the indigenous output; the Gandhi-Das conflict which culminated in the down-fall of Mr. Gandhi for the time being; the unification of Hindu India Movement in the social, religious and political spheres by the establishment of equality, fraternity, and liberty and the cleavage bitterness and dis-integration which it has given birth to; the movement for the uplift of the women and the association of women with men in the Civil Disobedience Activity, the foreign cloth picketing activity, the tree-cutting activity, the liquor-shop picketing activity and the disastrous consequences which have flowed from them to the demoralisation of the whole country from end to end; the civil Disobedience movement which after creating rivers of blood, filling the prisons, wrecking whole families and demoralizing young men and women and boys and girls and sapping the very foundations of society, law and order, has converted the omnipotent and omniscient Mr. Gandhi and his admirers into beggars praying for alms.

(5) The altruistic movement for the uplift of the depressed classes which to the delectation of the prime movers has only ended in the long deferred union of an immaculate Brahmana virgin of 25 with a celibate non-brahmana Bachelor of 35, never to raise its head, perhaps, at any rate, in its previous intensive form; the

charming recitation of the Vedic Manthras at the Brahma Vivaha of Mr. Devidas Gandhi and Miss Lakshmi by Brahmasree Lakshmana Sastri the thrilling performance of Vedic Sapthapadi, the Smrithic Oupasana, and the puranic nalangu by the enchanting couple in the presence of the divine Mrs. Sarojini Naidu and the admiring galaxy of aged ladies; the validation of the marriage under the elastic Act and the crowning benediction of the undaunted Mr. Gandhi with sacerdotal asseverations of the unquestionable validity of the marriage under the code of Sanathana Dharma in the light of the Gandhian gloss.

(6) The movement for the opening of temples to the depressed classes, the deserved failure in which took the movers on bended knees to the Legislatures which they had decided to boycott only the day before.

(7) The Thakeeds to the trustees of temples to scatter to the winds all recognized usages, practices and customs, to defy all legislative enactments and judicial precedents, and to throw open the temples to the Panchamas on threat of fast unto death which have ultimately found their way to the scrap heap.

(8) The mandate to the legislators to flout mercilessly the views of their electorate and pass in the teeth of their opposition the temple entry bills and the bills for the removal of untouchability.

(9) The ultimatum to the Government to give sanction for the bills, on threat of continuance of Civil Disobedience.

(10) The feminine effusions of misguided Urmila Devi; the tearful prayers of the loyal Kasturi Bai for Mangalyabiksha; the soukilling allurements and blandishments of the romantic Nagini Devi; the coup-de-etat fasts of Mr. Gandhi; the volto-face of Pandit Madan Mohan Malaviya; the legerdemain and the sleight of hand of Mr. Rajagopalachari; and the free flow of the metallic fluid of Mr. Birla.

(11) The proclamation of Sanathana Commandments enjoining acceptance of broomsticks and dungbaskets, by the Brahmanas, Kshatriyas, Vaisyas and Sudras in exchange for their respective Dharbha and Samith, bows and arrows, coins and counters, and spades and ploughs.

(12) The illconceived, illdigested and illcarried activities of the family conclave which after shattering the dignity of the once great National Congress and reducing it to a fifth rate social club and splitting it into more than 5 sections, have now issued a proclamation disbanding the entire Congress Organization from end to end.

4. Suffice it to say that we are in the midst of these strange happenings. Future happenings threaten to become stranger still. How has it become possible for this microscopic band of 100,000 to do all these? The answer that rushes ready to the lips is the answer to the question what is it that has made it possible for a handful of Britishers to keep in subjection 35 crores of their betters. Strong organisation on one side and strong disorganisation on the other side. The now dethroned but once mighty Indian National Congress after a labour of 40 years had ushered into existence a net work of organisations running from the humble village to the powerful metropolis linked together without a break and all working harmoniously towards a common goal and owing allegiance to a central supreme authority and taking orders from it. The above mentioned 100,000 somehow managed to take these organisations under their control and secure besides a crore of rupees on promise of immediate Purna Swaraj and are unblushingly and unscrupulously abusing their position of vantage and turning them against Sanathanists all on a sudden. The Sanathanists were quite unprepared for the attack. They were never enamoured of the deceptive Swaraj and the fairy land promised by it but they at the same time never considered it worth their while to actively combat it, so long as it kept its hands off, their religion and their religious usages and practices.

5. But the disillusionment was bound to come someday and it came. The first serious inroad made by this band of 100,000 was the active support which it lent to the infamous Sarda Act from outside the Legislature. The slumbering Sanathanist Leviathan began to open its eyes and look around. It found that the enemy had stolen a march and was effecting forced marches. It found that in the name of Sanathana Dharma, this unenviable band was really committing Sanathana Adharma and attempting to undermine it. It found that while pretending to administer nectar it was really injecting slow poison, that under the pretext of preserving, protecting and improving Sanathana Dharma, it was really improving Sanathana Dharma out of existence and killing it ruthlessly. It found that proclamations were being issued (a) openly denouncing the caste system which is one of the many God given shields with the aid of which the Sanathanist has been successfully warding off and repelling centuries of attack, as a hydra-headed monster which is tearing to pieces the otherwise invulnerable Hindu body politic, and as having no foundations in the Sastras, (b) mischievously painting untouchability which is quite an ordinary phenomenon of nature readily visible even in the kingdom of the beasts, the birds and the reptiles, the trees, the plants, and the creepers, and in the kingdom of electrons, protons neutrons and photons but which man alone in the plenitude of his wisdom is boldly attempting to overthrow, as a huge canker that is eating into the very vitals of the Hindu nation, and as wholly opposed to the Sastras if properly construed, (c) insidiously describing the prohibitions against inter-dining and inter-marriage as cruel restrictions which have led to the downfall of the Indian Empire.

To his undisguised dismay, the sanathanist further found that all his forces lay scattered pell-mell, disjointed, unmarshalled and unharnessed, that the sense of false security into which he had been lulled during centuries of noninterference with religious usages had made the necessity for united action recede into the

background. It was revealed to him that as a result of this vicious and sinister propaganda the several sects which constituted the Sanathanist India had been worked into a state of antagonism and mutual suspicion. The saddest tragedy of the situation was that there was a steady increase in the number of persons who perhaps honestly and sincerely but with abysmal ignorance and indifference, born of unbounded confidence in whatever appertains to the west and to the westernized east, and the illusory and deceptive achievements in the realms of science, were erroneously ascribing all the ills which they with their limited resources, found themselves unable to otherwise explain, to the existence and perpetuation of the caste system and untouchability. The Sanathanist was set athinking. The questions formulated above came to his lips.

WHAT WERE WE BEFORE ?

6. In days historic and prehistoric as well as within living memory, the four varnas and the mixed castes though varying from one another in many respects, were moving harmoniously as members of a single organism as the unsophisticated children of a common parent in perfect peace and amity with Sanathana Dharma as their common guide and without any sense of oppressive superiority or inferiority, without rivalry or jealousy or competition. Each was generously and nobly appreciating the worth the usefulness and the necessity of the other. Each was great and good in his own sphere. The interest of one was the interest of all. An insult, injury or offence to one was felt, resented and punished as an insult, injury or offence to all. Each was talking in the language of duty (Dharma) and not in the language of right for which there was virtually no word. It was duty that moulded every action and not right. Whatever was done, was done not in the exercise of a right but in the discharge of a duty. Sanathana Dharma reigned supreme whoever the ruler was.

THE ANCIENT BRAHMANA.

(a) The Brahmana was held in high esteem and was deservedly revered as God on earth (Bhoosura). Gold and silver had no greater attraction for him than the dust of the street. He spurned all honours and distinctions. He coveted no place, no position of authority, no power. His Tapas was his wealth, his Thejas was his strength, his Ojas and Brahmavarchasam were his all. The highest temporal power quivered before him like the aspen leaf before a whirlwind. With all his poverty, he was richer than the richest monarch; with all his weakness, he was mightier than the mightiest potentate, such was the result of the simple, sincere, selfless and ostentatious life he lived. He always commanded respect, never forced it. The other varnas and castes, rendered spontaneous and unquestioning allegiance to him. His first and foremost duty was to preserve, protect and promote Sanathana Dharma by precept and practice. From morning 4 A. M. till 10 P. M. he was engaging himself in diverse religious activities ceremonies, studies, discourses and teachings, unmindful of heat and cold and weather conditions, personal discomforts and inconveniences in a manner which was driving to desparation the rest of the world not accustomed to such performances. He has been living not so much for himself as for others. His goal was universal peace, universal happiness and universal prosperity. Nothing was farther away from his mind than temporal advancement and temporal advancement he has never had though he could have easily had it.

வாஹ்ணஸ்ய உதேஹோய நோவஹோராய கஹுதே ।
 உஹுக்ரேஸாய சீஹதே ஸ்ரே த்யாநந ஸுவாயவ ॥

THE ANCIENT KSHATRIYAS ETC. & WOMEN.

(b) The Kshatriya was protecting with paternal tenderness and solicitude all other people with the prowess of his mighty

arms. He was the defender of the virtuous and the destroyer of the wicked. There was no wrong which escaped his vigilance and no injury which was left unredressed. He was administering and enforcing the laws of the Varnashramadharmā in the fear of God and without fear of man. He was seeing that everyman was doing his duty.

கந்தாகதிஊ த்ராயத உத்யு டிஹிஃ ।

கந்தாத்தவ்யு ஸரஹொ ஹுவநெநஹொஹுயஃ ॥

The Vaisya was collecting, improving and distributing the wealth of the nation with clock-like regularity without recourse to illicit practices and without avarice.

The Sudra was attending to the production of the wealth of the nation without discontent and with a full sense of the dignity of labour and service.

The other castes including Panchamas were all working in unison with the rest without the least tinge of animosity and ill-will.

The women were functioning as women and were respected and revered as queens of the household. They were obedient and useful daughters, thrifty and loyal wives, and wise and stern mothers.

(c) The result was nothing short of a marvel. The intellectuality and the spirituality of the Brahmanas were felt and adored and emulated by entire continents in both the hemispheres. The Kshatriyas were carrying their conquering arms to Africa, America, Mexico, Russia, Scandinavia, China, Siam and Jawa. The Vaisyas were extending their commerce and industries to all the countries aforesaid. There was no country in the world which had not tasted the benefits of the Hindu Culture.

In India itself, there was no unemployment, no poverty, no Civil war, no Disobedience of constituted authority, no crime, no

irreligion. There was plenty, peace, prosperity and contentment everywhere.

WHAT ARE WE TO-DAY ?

7. A strange epidemic, a wasting epidemic of wholly exotic growth has begun to strut the country from end to end. Like the curse of Durvasas which made Dushyantha forget his married wife Sakunthala, it has made the varnas and castes forget that they are parts of a single organism the smooth, healthy and harmonious working of each one of which is a sine qua non for the health of each and of the whole. A stupendous confusion of duties, of functions and of rights is parading the entire Indian Continent. As many interests have sprung into existence as there are Varnas and Castes and industries and professions, each working solely for itself and none for the common good. The atmosphere is surcharged with internecine feuds, petty warfares, mutual suspicions and intense hatred scarcely concealed. The true ideal has become the target of attack instead of the false man in actual life. The one cement which like a thread that knit together the differing flowers of a Kadamba garland, had been keeping together the divers units viz, the allegiance to Sanathana Dharma, stands wholly disrupted. Each has begun to talk in the language of right and not in the language of duty. It is right that is moulding one's actions and not duty as before. The nose has begun to eat and the mouth has begun to smell. The feet have begun to will and the head has begun to walk. Equality, Fraternity and Liberty are in the lips of everybody but in the hands of nobody. Unhealthy competition, unreasonable heart-burnings and bickerings have become the order of the day. Above all, religion is being supplanted by egoism.

THE MODERN BRAHMANA.

(a) The Brahmana has ceased to be the spiritual and intellectual force that he was. A strange metamorphosis has appeared

in him. Gold and silver and place and honours which were nothing to him before, have begun to have an attraction and value. He is being weighted down by the cares of months, years and generations. He has, rightly perhaps, laid himself open to the charge of improperly straying away from his sphere, and encroaching upon what non-brahmanas consider to be their legitimate preserves public service, commerce, agriculture, and other industries. His temporal activities have subordinated his spiritual activities and he has begun to neglect his Varna Dharma and Ashrama Dharma in his struggle for existence. His greatness has become a thing of the past, he is being hounded down from place to place like Jayantha and Durvasas. The huge forests, the vast seas, and the wide, wide earth all alike refuse to give him shelter.

THE MODERN NON-BRAHMANAS ETC.

(b) The non-brahmanas are faring no better. Without bestowing a moment's thought upon the reasons which have led to the worldliness of the modern brahmana and compelled him to have recourse to what is his Apaddharma, they are being worked into an unreasoning animosity and bitterness, for no acceptable reason. This is not all. Each clan or sect is promoting an exclusive movement without realising that every exclusive movement is a pull, a violent pull, a downward pull, and a destructive pull against the collective movement and in this way myriads of movements have arisen.

THE WOMEN.

(c) The woman does not lag behind the man in contributing her quota to the confusion. Her demands for equal rights with men are rending the skies incessantly. Her position as a homemaker and her capacity as a mother are in the melting pot. The woman who discards the care of the family, the father, the husband and the child and seeks the prison walls is adored as a Devi.

Her dominion is no longer the home. Girls are breaking through the chains of customs and are asserting their rights to a non-chalant life of their own. She is changing in figure, in mind and in soul and in her habits. The old home is being replaced by the movie and the talkie and the prison.

THE MODERN REFORMER.

(d) And Lo! what is this irresponsible body of 100 000 doing in this direction. With the ostensible object of bringing about the unification of India on unintelligible and "everywhere-over-ruled lines of equality, it is generating hatred and creating greater discord, greater disunion and greater disruption than what India had ever seen before in a manner unparalleled in history. With the deep ignorance, the unthinking enthusiasm and the mad impetuosity of a new convert, it is ruthlessly wrecking the solid foundations of all religious beliefs. It looks as if its Viswamitra will create a new world soaked in irreligion, irreverence and disregard for the ancient order of things. India is in the throes of an impending revolution which some individuals complacently look upon as Renaissance.

WHY WERE WE WHAT WE WERE BEFORE AND WHY HAVE WE BECOME WHAT WE ARE TO-DAY ?

8. - So far the diagnosis made by these Iconoclasts has gone radically wrong, cataclysmically wrong. We were what we were because we were all observing the Sanathana Dharma rigorously. Each varna and each caste were doing the duties prescribed for each of them on pain of King's punishment, God's punishment and People's punishment, i. e. under the royal sanction, divine sanction, and social sanction.

ராஜஜ்ஞ ஹயாத் கௌஹித் யஜ்ஞ ஹயாஜ்வி ।

வரஹுர ஹயாத் கௌஹித் நரஃ வாவம் நகராதெ ॥

The golden chain of Sanathana Dharma was confining everyone to his sphere and his hereditary activities. Under the talismanic touch of the Sanathana Dharma, every irreverent thought every disrespectful questioning and every rebellious deed became quiescent like a serpent under the gaze of the peacock. Every individual, every sect, every clan, was freely drinking nectar from the golden cup of Sanathana Dharma and the poison of Jealousy and rivalry and competition was found nowhere. The strong cord of Sanathana Dharma was quietly taking the majestic car of Hindu India to its goal without any oscillation or tremor, and this cord, the revolutionaries are out to snap without realizing that in this mad attempt of theirs, they will be maimed, mutilated and crushed.

They refuse to see what they could have clearly seen, had they only cared to see, that the root cause of the troubles which are harassing the millions of India in all directions and creating feuds between man and man, between capital and labour, between parent and child, between husband and wife, between master and servant, between the ruler and ruled, between Brahmana and Brahmana, between the higher classes and the depressed classes, the root cause is not the presence or perpetuation of the caste system and Sanathana Dharma but its decadence, decline and threatened destruction. Had the brainy Brahmanas been permitted to continue to live up to the Brahmana ideal set out in the Shastras and confine themselves to Brahmanical pursuits in the realms of religion, philosophy and literature, without poaching upon the close preserves of others; had the mighty Kshatriyas been prevented from straying into the vocations of the Vaisyas and continued as Warriors and administrators of law and justice; had the thrifty Vaisyas been permitted to continue as amassers and distributors of wealth and material resources without encroaching upon the rights of the Sudras; had the sturdy Sudras been permitted to continue as such and live in the peaceful atmosphere of loving

service, had the toilsome Panchamas who have been set up to glorify themselves under the empty and misleading appellations of Adi-Dravidas and Harijans been allowed to evolve according to the laws of Sanathana Dharma and purge themselves of the sins of their previous birth and left undisturbed in their avocations; had the women been permitted to remain the indoor creatures which they have been ordained to be by nature and had they not been instigated to abandon their sphere and compete with men, the unemployment, the disobedience to constituted authorities, the Civil War and the irreligion turmoil and confusion which we witness to-day would never have appeared. The decline and decay of Sanathana Dharma are sounding the death knell of India's greatness. We have become what we are.

What shall we be hereafter, if we go on at this rate unchecked?

9.

RELIGION.

(a) Religion will be denounced as the cruel invention of the priests to keep the masses under subordination. The phillippics of the preacher and the divine will no longer frighten the boy or girl into virtue. Asceticism will receive a blow from which it will scarcely recover. A new school of thought will arise which will proclaim the seclusion of women as designed by man for tyrannising over women and condemn sex morality as a mean trick. The spiritual body will break up and the society will decompose. There will be a new boy and a new girl with all the emptiness of ideas and the effervescence of emotions.

MORALITY.

(b) A new code of morality will spring and there will be a thorough change in the entire outlook. Boys and girls will stand in the full limelight wholly emancipated from home control and imbibe whatever is bad in the West and is about to be abandoned

there as a source of endless evil, misery and unhappiness. Sex life will shift from the procreational to the recreational. Jazz will become an accepted institution.

JOINT FAMILY.

(c) The ancient joint family system will vanish. The home will be supplanted by the Talkie and the movie. "There is no place like home" will become "There is no place like home thank God." The old customs, the old manners and the old ideas will all be gone. Civilized life which is an euphemism for the life of a chartered libertine will be the order of the day. There will be a steady and rapid increase in the frequency of lapses from correct conduct. To live, to live intensely, to live furiously, to wrest from life all its thrills in fire, air, earth and water will be the new motive power.

THE BRAHMANA.

(d) The Brahmana will sink lower and lower in the social life. For a time he will engage himself in a desperate struggle to recover the lost ground. There will not be one walk of life which he will leave unexplored; he will cling like a leach to the power which he has been so long wielding.

THE NON-BRAHMANA.

(e) The Non-Brahmana will more vociferously and exultingly point the finger of scorn at the Brahmana and at the Nemesis which has overtaken him. The dissensions and strifes for supremacy among them interse will be phenomenal. The struggle for power will be so acute, formidable and violent that blood may flow like water. The Panchama Movement will now and then lift up its head spasmodically but on account of feuds among the numerous sects and divisions, nothing will come out of it.

THE WOMEN.

(f) By far, the influence of the age upon the women will be the greatest and the deadliest. Their demands for equal rights with men will extend to the sexual sphere as well as the social and the political. Sowing of wild oats will no longer be the monopoly of boys but will be aggressively perceptible in girls. From the quiet, submissive daughters, wives and mothers, they will develop into teachers, politicians, orators, preachers, lawyers, doctors and steno-graphers and in fact they will enter into almost every occupation which has been hitherto the preserve of man. The sweet noble, chaste, gentle, shy and clinging vine-type of womanhood apostrophized so much in poems and realized so much only in the ordinary Hindu life, will become absolescent and will be submerged by an unruly, volatile and turbulent herd of fashionable, frivolty-loving, pleasure-seekers and adventurous members of clubs, music halls, theatres and cinemas of easy conscience and elastic virtue. It looks as if the time will not be far off "when the girl with a cigarette in her mouth after meals and a lover in the evenings to wander about and give colour to life," will be a natural phenomenon, quite as natural as the rising of the Sun in the east, as the blossoming of flowers in the spring and the falling of the leaves in the Autumn.

(g) In spite of these tremendous relaxations in the rigours of Varna discipline, caste discipline, and sex discipline, there will be no complete extinction. The ancient ideals of the Brahmana, the Kshatriya, the Vaisya and the Sudra, the Brahmachari, the Grahastha, the Vanaprastha and the Sanyasi, the daughter, the wife and the mother will linger always and will never lose their intrinsic hold upon the mind.

WHAT ARE WE TO DO TO BECOME WHAT WE OUGHT TO BE ?

10. This is a grand question. A divine man alone can solve it. The more closely you study the question, the more distantly

the answer recedes. The conceivable solutions are so numerous and so conflicting and at the same time so plausible in their own way that it becomes an almost impossible task to choose among them.

(a) There is one school of thought which sincerely believes that the only effective remedy is to go back to the ancient Sana-thana days. It proclaims unceasingly "Resuscitate the varnas and reclaim them and restore them to their original condition." In unfaltering tones, it declares:—

"Install the Brahmana in the chair of spirituality and metaphysics and make him live the life of the sage, the philosopher, and the friend of the universe.

"Reinstate the Kshatriya in the throne of the warrior and the protector which has slipped away from him and let the world live in peace and repose under his mighty arm.

"Seat the Vaisya at the counters of gold and silver and goods and make him distribute them evenly.

"Entrust the Sudras with the noble task of production and let the dignity of labour and service grow hourly under his control.

"Make the Panchamas the tillers and cultivators of the soil and let the mother earth yield under their care, grains, fruits and fodder in plenty.

"Let the women be once more the queens of their household, and engage themselves as of old in making the children their primary care, and moulding them into useful and honourable citizens. Let clubs, Cinemas, Theatres and music halls be a taboo to them.

It declares "do all these and see what a glorious vision meets your gaze."

(b) There is a second school of thought which swears with equal sincerity "you can no more go to the ancient days of Sanathana Dharma than you can to the days of tallow and candle and team of oxen. The conquests of fire, air, earth and water already made and yet in the embryo the spirit of Jazz already created and sure to be intensified day after day and the cries of equality and fraternity with which the atmosphere has been filled, all these make such proposals wholly unthinkable and ridiculous. They say you can as well bid the moon fly from its orbit and the waves abandon the shores, you cannot retard the progress of evolution. The ball has begun to move and is acquiring greater and greater momentum every second, so much so that all the known forces put together cannot resist its onward march either to its own destruction or to unexplored regions.

(c) A third school noted no less for its sobriety than for sanity stresses with equal insistence that all these erratic forces will play themselves out sooner or later and will reach a stable equilibrium though after a wearisome, hazardous and extremely disordered course.

11. The first school fails to take sufficient note of the fact that India is no longer the exclusive land of the Hindu. Non-Hindus owing no allegiance to the Sanathana Dharma though not so numerous still form a respectable percentage of the population and have made India their home. How can these be brought under the Sanathana regulations? In what class will you place them? You may say that they may be called Milechas but will they agree to be treated as such? It has only to be stated to be discarded. The difficulties in the way of accepting the correctness of the second school are greater still. The pretended conquests of nature are illusory, deceptive and elusive, and will fail ultimately to satisfy man. The divinity in him will sooner or later assert itself and treat with contempt whatever is opposed to it.

The third school bears a close resemblance to the first from which it differs only in predicating and inter-posing a dangerous intervening course of a smaller or longer duration.

12. The real solution lies in linking with the movement for the restoration of the Sanathana Dharma, the movement for the unification of India and making them both work in unison after casting away the artificial antagonism which interested persons have created and removing the meaningless barrier which they have succeeded in erecting between them. The Madus Operandi will appear in the next issue.

13. It will have to be remembered that the disease which is attacking us, is only a skin affection. It has not yet touched the blood; the poison has not spread beyond the surface. A deep scraping or a strong washing is all that is needed. If only the matter is attended to sufficiently early the lost empire will once more be ours.

(a) The spirituality of the Hindu is dormant, not dead. The blood of the saints, sages and philosophers of India still runs in his veins, though diluted cent per cent. With an iron determination and a steady application the blood can be invigorated and restored to its normal strength. The seed is there whole and healthy but imbedded in a rocky soil. By removing the hard soil encrusting it and laying it open to the influence of the water, of Sanathana Dharma, it will sprout and grow into a tree with leaves, buds, blossoms and fruits. With the Hindu, the process will be not one of creation, transfusion or transmutation as it will be in the case of a non-Hindu but one of mere manifestation and expansion of what is already in existence. The spiritual, the intellectual and the moral heights of his forefathers may be gradually brought within his reach and even outdistanced. It is enough he makes an attempt, a sincere attempt, a sustained attempt and he will rise to his full dimensions.

(b) The times are increasingly propitious at present for making a beginning both for brahmanas as well as others. For the Brahmanas it is a Hobson's choice and for the others it will become so very early. In the mad race for worldly advancement the brahmana has been left far far behind, and he can never hope to regain the lost ground, however much he may fret and frown and frisk and jump. The other varnas are laying a sort of flattering function to their souls, but the storm has already begun to brew and a similar fate will overtake them at no distant date.

INDIA EXPECTS EVERY INDIAN TO DO HIS DUTY.

Ye Varnas, castes and reformers, I conjure you, in the name of all that is great, good and noble in India. Wake up; Take time by the forelock. Put your shoulders all of you to the wheel and draw the car of Swarajya without scorn and hatred. Be one hundred and five and not one hundred on one side and five on the other. In all things social be as separate as the fingers and yet one in the hand in all things essential for mutual progress.

(c) Ye Brahmanas, Be the pioneers in the field. To be called upon to give up, all at once, the accustomed life of power and influence, comforts and luxuries will certainly create a wrench, a deep wrench but what are you if you are not capable of this sacrifice? Recall to your mind the simple serene and austere life which your ancestors lived in the forests and in the cottages, on the hill-tops and by the river sides. Are you higher than they? It is the raw roots, the rugged fruits and the wild grains which have put divine vigour into their body, piercing sharpness into their intellect and universal love into their heart. Retrace your steps with grace and dignity, slowly and steadily. The way is clear and easy. Cast away the evil practices one by one. Take to plain living and high thinking. Throw away the adder of luxury and sensuality. Begin by rising before 4 a.m. and bathing before 5 a.m. and performing the Sandhya before 6 a.m. Without your knowing it, these acts will lead you to Oupasana, Deva puja

and Vaisvadeva and Athithya. You need not trouble yourself about these latter at first. They will come to you of their own accord; Inch by inch you will rise and every Karma, Sroutha and Smartha will seize you. Ojas, Thejas and Brahmavarchasam will all woo you. Your body will become pure beyond recognition. Your mind will become clear as crystal and your spirituality will shine brighter than ever, Spiritual empire will become yours once more and you will be its uncrowned monarch. You will become the Bhoosura that you were and rise higher also if you like. You will be the friend of the whole world, shaping and guiding the destinies of all created beings, preaching the Gospel of peace, harmony and the essential oneness and divinity of the entire universe. Look at this genuine picture and on the other picture which is its counterfeit. May God bless you!

(d) Ye Kshatriyas, Vaisyas and Sudras, You stand in need of no exhortation. Remember what Sri Ramachandra and Yudhishta, Vithura and Soota and Vaisampayana did. Walk in their footsteps; drive out of your body the poison of animosity and irreverence which has been injected into you and which your noble blood has been so long repelling. Help the modern-day Brahmana to become the ancient ideal Brahmana whom you have always been revering and adoring. Become yourself the ideal Kshatriya, Vaisya and Sudra. The path is strewn with flowers. May you enjoy all the fruits of the practice of Sanathana Dharma.

(e) Ye, women, lay aside all the outlandish and eccentric ideas with which interested persons have stuffed your mind. Be once more the good daughters, the loyal wives and the wise mothers which you have been. Remember Savitri, Seetha and Droupadhi and Ahilya Bai, the queen of Jhansi. Beware of the bottomless abyss into which your sisters have fallen or are falling and into which they are pushing you,

(f) Ye Panchamas, keep alive the traditions emphasized by Nanda and Thiruppanalwar, Evolve yourselves by slow stages. Dont fall into the snare into which interested persons are trying to entrap you.

(g) Ye Reformers, rally yourselves under the white banner of Sanathana Dharma. Walk into the parlour of the Sanathanists. They will embrace—you with open arms. The long yearned Swarajyam will be in the hollow of your hands very soon.

14. The Sanathana Dharma is the greatest unifying force in the universe. The Sanathanist who preaches and practices the essential oneness and divinity of the soul in every created Being is the greatest disciplinarian of the body in which the soul is sheathed. It is the Sanathanist who has elevated discipline and obedience to the dignity of science by precept as well as by practice. In the real Sanathanist be he a Brahmana or non-brahmana, you will find a mighty-power house and the acme of all activities physical, intellectual and spiritual. Who can tell what will not happen when this man of action, this man of spirit thinks fit to respond to the call of the divine in him to unfold himself and breathe into the movement for obtaining Swaraj, the mind force, the spirit force, and the soul force which he has acquired as the result of eons of physical, mental and moral discipline.

யது யொமெஸூரஃ க்ஷுஷஃ யது வர்ஷெஷா யநுயஷாரஃ ।

தது ஸ்ரீஃ விஜயொஹுகிஃ யுவாநீ திஷ்டு திஷ்டு ॥

