

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self-government for India.
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma.
- (3) Education of the Hindus as an integral part of the Indian Nation.
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE SEASONS: THE SPRING—II.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

I view with joy thy gracious outer form;
The blue sea waters kiss thy sides and feet;
Thy blessed countenance so calm and sweet
Shines 'neath thy snow crown made by sun and storm.

The seasons with caresses multiform
Touch thee with coolness soft and fruitful heat.
Thy forest silence and thy laughing street
Are full of thy bright presence sweet and warm.
I love thy mountains high and holy streams;
I love thy trees with fair and fragrant flowers;
I love thy teeming birth fed at thy breast.
I love thee in my waking thoughts and dreams;
I wander in thy Art's pure-perfumed bowers
And Faith's bright sunlit hill-tops full of rest.

Great Thoughts.

As Heloncha (Hingcha repens) should not be counted among pot-herbs or sugar-candy among common sweets, because even a sick man can use them without injuring his health; or as the *Pranava* is not to be counted as a word, but as Divinity itself; so the desires of holiness, devotion, and love are not to be reckoned as desires at all.

Sugar and sand may be mixed together, but the ant rejects the sand and goes off with the sugar-grain; so pious men sift the good from the bad.

It is the nature of the winnowing basket to reject the bad and keep the good; even such is the case with pious men.

When the tail of the tadpole drops off, it can live both in water and on land. When the tail of ignorance drops off, man becomes free. He can then live both in God and in the world equally well.

Those who live in the world and try to find salvation are like soldiers that fight protected by the breastwork of a fort, while the ascetics who renounce the world in search of God are like soldiers fighting in the open field. To fight from within the fort is more convenient and safer than to fight in the open field.

Of the grains of paddy which are fried in a frying-pan, those few which leap out of the pan and burst outside are the best fried, being without the least mark of any tinge; every one of even the properly-fried grains in the pan itself is sure to have at least a very small charred mark of a burn. So of all good devotees, the few who altogether give up the world and go out of it are perfect without any spot, while even the best devotees who are in the world must have at least some small spot of imperfection in their character.

If a white cloth is stained with a small speck, the blackness appears very ugly indeed by contrast; so the smallest fault of a holy man becomes painfully prominent by his surrounding purity.

As by rubbing gold and brass on a touchstone one tests the quality of the metal, so the sincere Sadhu (holy one) and a hypocrite are found out when they are rubbed on the touchstone of persecution and adversity.

The Sadhu who distributes medicines and uses intoxicants is not a proper Sadhu; avoid the company of such.

Events of the Week.

An article appeared in the *Hindu* of Thursday August 25th questioning the justification and regularity of the proclamation of Martial Law in Malabar. It therefore seems desirable that the public should be given the necessary information on this question.

It is the fundamental duty of the Government to maintain order. Ordinarily the execution of this duty rests upon the civil authorities. They have the power to disperse unlawful assemblies and suppress rioting and disturbance. If their force is insufficient for this purpose it is their duty to call in military assistance, and in these circumstances it is the duty of military to give the assistance demanded. If the civil authorities are unable with such military aid as may be available to maintain or restore order it then becomes the duty of the military officers, as the direct representative of His Majesty the King Emperor, to restore law and order. When this state of things is reached, a state of martial law is said to exist.

While on the one hand the authorities on the spot are transgressing their duty if there is an unnecessary appeal for military assistance, or if there is an unnecessary abdication of their powers they are still more seriously transgressing their duty if there is a failure to call for military assistance when necessary or a failure to recognise that the situation is beyond their powers to control even with military assistance. In both these matters the responsible officer on the spot must act according to the best information which is available to him.

In the present instance it would appear that in the opinion of the District Magistrate the cutting of telegraph wires, the blocking of roads, the destruction of railways, and the murders, looting and rioting which took place at Tirurangadi to his knowledge and were credibly reported to have taken place elsewhere constituted a situation which the civil authorities were powerless to control even with the help of such military forces as were available. The Ordinance notified by the Government of India on August 26 is incidentally a notification that an emergency involving the necessity for the recognition of Martial Law existed in Malabar from August 19.

The Natal Townships Franchise Ordinance 1921 was recently passed by the Natal Provincial Council amending the Natal Local Townships Law of 1881 in such a way as to prevent Asiatics in future from acquiring the Municipal Franchise in Natal.

The Government of India at once telegraphed to the Secretary of State energetically protesting against this legislation.

An official announcement has now been received that the Governor-General has withheld his consent to the Ordinance.

We are glad to learn that the United Provinces Government have decided that instructions should be issued immediately to Collectors of districts and Chairmen of Municipal Boards that if in any Municipality the Board and the Collector of the district are both agreed that it is necessary to start cheap grain shops for the poor, the Government will bear half the cost of running these shops, but the other half must be borne by the Municipal Boards concerned.

A correspondent writes in the *Manchester Guardian* thus:—An ambitious scheme has just been launched by a company named the British and Oriental Films, Ltd., who contemplate producing in Great Britain and India screen plays reflecting the national life of each country. The board includes such distinguished Anglo-Indians as Lord Meston (late Lieutenant Governor of the United Provinces) and Lieutenant Colonel E. N. Gabriel (late Political Resident, Rajputana), who, from their wide knowledge of Indian affairs, will censor scrupulously every story before production. A £20,000 studio has been built at Clapham, and it is intended to produce at once two plays—specially designed for India—in which Miss Queenie Thomas will play a leading part.

The company intend to set up in India a sister producing organisation through which native artists will reveal to England—and the world—the ideals, character, and life of their people. The project has been warmly welcomed in India, and has the support of the ruling princes of Udaipur, Jaipur, Jodhpur, and Alwa. A famous Maharajah has offered the use of his vast private estates, including magnificent palaces and so far as they may be employed without offence, stately temples.

The Publicity Bureau issues the following communique: Instructions were published on April 14, 1920, regarding the giving of presents to H. R. H. the Prince of Wales to the effect that was the wish of His Royal Highness that no presents should be given to him by Ruling Princes and Chiefs, Indian Notables or private persons during his Indian tour. These instructions have now been repeated with reference to His Royal Highness's forthcoming tour. These orders do not apply to such public bodies as may be accorded the honour of addressing His Royal Highness in a formal way. Special orders on this point will be communicated later.

In connexion with the arrangements in Calcutta for the reception of H. R. H. the Prince of Wales, it was stated yesterday that His Royal Highness would present colours to the Regiment of which he is the Honorary Colonel. The regiment in question is obviously the Royal Scots Fusiliers which is stationed at Barrackpore.

On August 6th a Press Communique was issued defining the policy of the Government towards the movement for the boycotting and picketing of foreign piece-goods shops. The Government did not intend it to be understood by that Communique that they did not propose to take any steps to stop the same kind of unlawful action if it was directed against liquor shops. On the other hand Government wish it to be clearly understood that, while they are, and always have been, in sympathy with all measures genuinely directed towards the encouragement of temperance, yet however lawful and desirable that object may be, they cannot permit acts which tend to the inconvenience or annoyance of the Public, to interference with the lawful avocations and the liberty of the subject or to breaches of the peace and other infringements of the law. The practice of picketing liquor shops has in certain cases already been attended by such consequences, and is always attended by the danger of their occurrence. The Government must therefore reserve to themselves full discretion to take such general or special action as may be found necessary for the protection of the public or of any particular individual, and they expect the Magistracy and the Police to be prompt and vigilant in taking all the measures that may be necessary to prevent or to punish infringements of the law or any lawful order made by a competent authority.

The Indian Red Cross Society has been supplying journals, magazines, books, games playing card, etc., for the use of the Indian and European patients in the various hospitals of the Presidency. Her Excellency Lady Willingdon, G. I., D. B. E. the Provincial President of the Society will be most thankful if the public Clubs and Associations, can send any journals, magazines books, indoor games, playing cards, etc., which they can spare for the use of the patients. All communications should be kindly addressed to the Honorary Secretary Indian Red Cross Society, Victoria Buildings, Egmore, Madras.

The Social Service League has outlined a scheme for the establishment of a nursing Institution for supplying nurses at moderate charges for the middle and poor class people of Bombay. The idea is to give a course of practical training to about 100 ladies for the present in some local hospitals. The candidates selected for this training will be from among those who have passed the Home Nursing examination of St. John Ambulance Association.



The Hindu Message

The Indian Ideal of Renunciation.

Poverty is a crime in this age of enlightenment. Look at the nations of Europe. How strong they are, how happy, how comfortable! What wealth untold flows through the land, what strength and health and lusthood! How they hold up their heads in manliness and self-reliance! Look up to them, thou degenerate son of Ind, make money while thou livest, put spurs to thy ambition and work on till thou accumulate thy hoards and surround thyself with all the luxuries of this blessed century and enjoy life while it lasts. While it lasts? Why, deluded man? if it does not last long enough it is thy own fault. Hygiene and Modern Medical discoveries can keep death at bay; it is one of the many triumphs of modern science. Shut up thy philosophy and thy tall-talk of passive resignation. A propitious fortune, in the shape of European contact, has placed within thy reach the means of raising thyself out of the quagmire in which thou hast been for long floundering. Rise and march with the prouder nations of the earth or be for ever fallen!

Such appears to be the gist of modern teaching. There is in it a note of triumphant superiority, an under-current of contempt to the teaching of ancient India which has been little understood, though liberally misrepresented. How can Western scholars with other values of life and other criteria of happiness, catch the spirit of the ancient Rishis? How can our own men, infected with the spirit of other lands, hope to regain their lost ideals till the feverish scramble for wealth and power is laid to rest? The educated Hindu of today has lost touch with his forefathers' ways of living or modes of thinking. Calm and restful seclusion unruffled study with the help of those who know and deep thinking are all necessary before he gets back what he has lost; but he has no time for any of these things. He is in a hurry to get on, like his brethren of the West.

Our ancient sages did not despise earthly life; they did not preach a life of passive inactivity. Life, in their view, was real, entailing solemn responsibilities and fraught with immense possibilities for good or evil. To be born a man is a rare privilege; man represents a million years of progress, a myriad births through which the spirit has passed in its long, oh how long, struggles against the encompassing, blind brute grasp of matter, its struggles to work its way up to the Eternal Light from which it had scientillated and got involved and obscured in the coarsest of material forms. Long and weary has been the up-hill march. Shut up at first in the lowest forms of vegetable and animal life, its birth-right of divine light all but smothered by the thickest of material shackles, the spirit has had to wear out its chains bit by bit by an endless wrestle. Ferocity, instinctive thirst for blood, warfare with the rest of the creation, passions the lowest and most brutal, all of the earth, earthy, had to be spent out little by little by ceaseless effort. Birth after birth, the spirit renews the struggle, each time under more favourable conditions and with the accumulated experience of past births, till at last in man the spent secures facilities for the development of its innate virtues and the final rending asunder of all material bonds. If after all this toiling and sweating man should deliberately choose to throw away the advantages, so hard won, and the fair chances of emancipation from the thralldom of *samsara* he falls once more and has to begin the ascent again from where he has fallen. Man's life on earth is thus a precious heritage, *adyam khalu dharma sadhanam*—the first means for the acquisition of virtue. Life is not a dream, not the home of lotus-eaters where one has nothing to do but to dream away in frivolous enjoyment and languid donothingness—not a boistering and surging ocean where man floats on as a mere driftwood tossed up and down by each wanton wave but a golden opportunity to be up and doing, to gird up one's loins and make a strenuous effort to shake off the death-grip of matter.

Kasyapa, a Rishi's son of rigid vows, once, drawn over by the chariot of a haughty and purse-proud Vaisya exclaimed in extreme pain and despair, 'I will cast off my life. A poor man has no need of life in this world' Indra appeared, it is said, before the discontented youth and said 'All inferior creatures struggle unconsciously to secure birth in the human race. Among men, again, birth as a Brahman is much desired, embodying, as it does, ages of discipline and self-control. Thou, oh Kasyapa, art

a human being; among human beings, thou art, again, a Brahman. Among Brahmans, again, thou art one conversant with the Vedas. Having obtained that which is attainable with very great difficulty, it behoveth thee not to give up life, from folly."

Such is the ancient conception of life and its responsibilities. "आयुः क्षीणं न जानाति तस्मात् जायते जायते." Life is fleeting, how fleeting man knows not. Beware then in time and make the most of it while you can. This is the burden of not merely the wise chuckler-boy's song but of every Indian sage who had a message to deliver.

But the average Pandit of these later days—long the sport of adverse circumstances—has adjusted his theory of life to his present conditions. With no piously disposed rulers to look after his earthly wants and provide him with the necessities of life, so that he might dedicate himself to a literary life and spiritual instruction, the torch of knowledge handed down to him from his hoary ancestors all but extinguished by centuries of struggle for existence he sees the hand of Destiny in his change of fortune and consoling himself with a few reflections on the invincibility of fate is content to preach and practise a life of passive resignation. He misreads and misinterprets the law of Karma into fatalism; the vague echoes of Sankara's teaching, of which he has but a nebular conception, appear to him to recommend inaction, with their strange yet fascinating tale of the unreality of the world. How can he with his enfeebled intellectual grasp comprehend the subtle distinction between hallucination and phenomenal reality?

When the Brahman, with his inherent capacity or understanding such subtleties, errs, we need not wonder that Western writers cannot enter into the spirit of our metaphysical teachings. They think that our religion preaches the unreality of the world and detachment from terrestrial interests. In so thinking or writing they are far from the truth. The world is as real to us as it is to the material West. Its reality falls to a lower value, only in the case of an infinitesimally small number of very highly evolved souls who have realised or are realising their oneness with the absolute, unconditioned Reality. But to Hindu alike, life is all the more earnest in that the immense possibility of perfection in the future depends entirely on the manner in which we utilise our present life.

The ancient seers of India preached the gospel of work. Only they allotted distinct spheres of work and duty to the different sections of the community.

There was no scorn for riches or for the comforts they bring. Long ago Bharadvaja went to Brighu for instruction. In the course of his exposition of the duties of man, Bhṛigu said, 'In the grihastha's mode of life virtue, wealth and enjoyment may all be secured. The house-holder should acquire wealth by irreproachable acts and use it not for mere personal gratification but for the benefit of those that lack it—bachelors, ascetics, the invalid and poor—in fact all those who cannot support themselves. In the domestic mode of life the duties are gratified by religious rites, the *pitris*, by the study of the Scriptures and the perpetuation of their life on earth and men and animals, by the hospitable and kind treatment they receive; the house-holder should not deny himself the sources of enjoyment which he may legitimately utilise for self-gratification—the use of flowers, ornaments, robes, perfumed oils, pleasures derived from dancing and music, all sights and scenes that are agreeable to the sight, every kind of sinless amusement. That man who in the observance of this mode of life seeks the acquisition of religious merit, wealth and pleasure enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good."

Seek wealth by all means, aspire to fame and honours, work on and enjoy the rewards of your pluck and perseverance. But all this while remember also that in this frail and fickle earth it is not wisdom to count on the permanence of the good things of life. Even while you enjoy them, take care that they do not corrupt you. Janaka once said, 'I am the King of all Videhas; but if to-day, Mithila should be burnt to ashes, for no fault of mine I shall be none the poorer for it—for "मिथिलायां व्रदसायां न मे दहति किञ्चन." It is the taint of selfishness that corrodes all life, all thought and feeling. If you only keep watch and hold this enemy at bay you may roll in the wealth and luxury and they shall have no power over you. This is true renunciation—not the bowl of the ascetic nor the garb of the mendicant.

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Democracy and the Empire.

By S. P. THIAGA RAJAN.

It is an acute and penetrating analysis of the forces arrayed against Democracy that Mr. J. A. Hobson presents to us in his "Democracy after the War" which has recently been issued in a revised and enlarged form by George Allen and Unwin, Ltd.. Writing in 1916 on the Cabinet Crisis of that year the present writer ventured to forecast that England was steering straight ahead to an era of personal and autocratic rule. The desultory character of that article, which was not intended to be a deep discussion of political forces, prevented our amplifying it with illustrations and arguments. Yet such as it was, a distinguished Indian educationist and publicist swept down upon us that we had wholly misread the trend of British politics. The intervening years have amply justified our rather crude attempts at prophesying. The re-appearance of Mr. Asquith in Parliament does not however seem to warrant any high hopes for the future of Democracy. Mr. Hobson in his brilliant study has done a great service to the cause of Democracy, which in spite of all talk of a war to end war, is in great danger of going down, by bringing out in clear relief the full alliance of all the reactionary forces with which democracy will in the future have to wage relentless war. The general result of his enquiry is to show, as he says in the preface, if democracy is to recover its losses and to advance after the war it must confront, not only with enthusiasm but with considered policy, the formidable array of reactionaries, realising that the causes of peace, democracy and internationalism are one and indivisible; and that with the triumph of this confederacy the cause of personal liberty, political and industrial as well as spiritual, is indissolubly bound. If the danger is indeed so great in Britain, France and America, where at least the forms of political self-government exist though with varying measures of completeness, that Mr. Hobson thinks it imperative that there must be a sufficient amount of intelligent co-operation based upon clear purpose before real democracy can be achieved, how much more is this need in subject countries of the Empire. The recent successful termination of the war, the pride of being victors in a war unparalleled in the ferocity and devilishness with which it was waged, the new-found consciousness of oneness among the five English-speaking nations of the world, the huge and unimaginable war debt which must be wiped off anyhow and the dogs of militarism now masquerading as political Imperialists—all these spell danger and death to the unorganised countries of the Empire. Hence the need for squarely facing the problem for all nationalists in this far-flung and unfree Empire.

The cause of Democracy, everyone will agree with Mr. Hobson, has suffered as much from its friends as

from its enemies. There is for example the lazy assumption of many so-called democrats that Democracy needs no striving for, which has played into the hands of despotism and oligarchy. They have been content to float along a rising tide forgetful of the fact that in God's world there is nothing like a tide of chance or destiny working except through the conscious will and effort of men. There is again the other great danger to which Mr. Hobson refers in the body of his work. Many supporters of a "war for freedom" as this assume that when the war is over, the steel trap will automatically open and the caged peoples will emerge with all their ancient liberties intact and with new powers and aspirations towards democracy. Is this assumption warranted, either by a study of the present, or of the antecedents of the war? Rather is not the militarism of peacetime a more relentless foe to democracy than the militarism which, during the feverish of a war in defence of all that men held sacred, found in the anxiety of the race a ready ally in the invasion of those very sacred rights of civil and political liberty? Those who make this assumption commit a very grave error indeed. They forget that the trap which closed over the nations in 1914 and subsequently took in into its capacious and tightening embrace all the civilised nations of the world was not war, but long years of militarism. And there is every reason to fear that the militarism of peacetime, which is yet boldly rearing its head, will be a still uglier foe to deal with. If any fondly hope that that "remarkably ill-jointed, hesitating and stumbling machine," the League of Nations, will usher in the millennium, let them speedily disabuse themselves of that inane delusion. It is not here possible to discuss the question in all its bearings: but in so far as I understand the machinery and the commentary on its usefulness furnished by the events that have so far unrolled themselves, the sincere democrat has nothing to gain by it. The cause of Democracy might on the other hand receive a set-back. An idealist politician of America, by the forces of circumstances raised to towering intellectual preeminence, had been able to weld together, not by any means the Peoples of the world, but the governing classes of the various powers. A sort of homage is being paid to the new ideals that stir the air by the inclusion in the League, voluntary or forced, of small independent or big dependent nationalities to register the decrees of the dominant powers. Homage is also being paid with a generous fulness of phrases to the Democratic Evangel by disguising the rapacity of nationals for big slices of other people's lands under the camouflage of a mandate. As for "self-determination", that magic word that was supposed to have the gift of ushering in "Peace on earth and good will among men", it is dead as mutton. As has been well said, our Karma follows us with relentless insistence from day to day and from existence to

existence; and nations are no exceptions to this wholesome law. The bloody reign of Leopold in the Congo had its Nemesis in the stricken fields and burning towns of Belgium: and it is one of the antinomies of Divine justice that the sins of the uncle should have been visited on the nephew. And it is too much to expect that the Concert of Europe—which meant a combination of the strength of Europe to plunder, harass and exterminate the weaker nations of the world—will so soon forget its predatory instincts as to form a League of Nations in the only sense in which it will not be a sham. Already we seem to hear the rumble of the coming thunders. It is a delightful time indeed when the lamb shall lie with the lion. But in all honesty, do not even in these degenerate days the lamb and the lion lie together; only the lamb is inside the lion's stomach. It would be a great pity if the noble king of the beasts should be asked to disgorge: and there are militant peace lovers abroad who will protest in fierce phraseology against the extreme injustice of the royal beast being incommoded in this wise. And who shall dare question the wisdom of our militant peace lovers? Truly peace is indeed come when we shall all be bound hand and foot and mouth unless we make honest, strenuous efforts to attain the democratic goal. As I said, the League of Nations as yet is only a play-thing, a variation of the old and blood-stained concert of Europe: and unless nationals go to school again in all real Christian humility of spirit, the League of Nations will die. Lest anyone should think me a cynical croaker, I wish to state that the League-of-Nations-idea has done one very distinct service in that it has cleared the air for this new idea and a discussion of the plans for its realisation. But intellection is not the same as effectuation in practice, it will be conceded. So far it is good; but the war-weariness of the Race, with the peace time militarist ever at our heels, constitutes a menace of the gravest danger to the future of Democracy.

(To be continued.)

Literary and Educational.

I feel as if.....

By S. AMUDACHARI.

I feel as if I am in a land of dreams
Where men and women flit by me like shadows.
I feel as if I am floating in the air
And a gentle breeze wafts me hither and thither.
I feel as if my heart will burst forth into a song
When I see the bright and happy Sunshine in the morning.
I feel as if I am on the crests of little waves
As they come in gentle ripples dancing to the shore of the lake.
I feel as if I am hiding in the flowers

And men pass by me smelling their sweet fragrance.

I feel as if I am on the leaves of trees

When they quiver and tremble in the wind.

I feel as if I am borne on the wings of love!

To regions where I hear the gentle strains of distant music

I feel as if I have drowned all the cares of the world

With my merry shouts and dances.

Sanskrit Education.

BY DR. RADHAKUMUD MUKERJEE, M.A., PH. D.

As chairman it is not for me to take any side in the controversy roused on this question, and therefore, I shall confine myself only to a bare statement of facts which will enable you to arrive at a right decision on it. The question of the place of Sanskrit ought to be decided on purely pedagogic grounds, that is to say, on its value as a vehicle or instrument of culture and education. We must approach this question with our minds absolutely free from any bias or prejudice liable to be caused by the intimate connection of Sanskrit with the principal creeds of the country. We must bring to the consideration of the question a scientific and judicial frame of mind illumined by the dry light of pure reason not undergoing any refraction through the medium of feeling or passion. The first of the facts that I should like to place before you in this connection is that on the principles of pure pedagogics, the linguistic equipment of a student must include not merely a knowledge of his vernacular or mother tongue, but also a knowledge of an allied classic to which he is introduced in the secondary stage. In regard to an English boy, such a classic is either Greek or Latin. The acquaintance with classical literature is regarded as essential to proper education and culture, to an understanding of the basis and foundation and roots of European civilization in the classical system of thought. Classical studies still occupy an important place in the educational systems of the West in spite of their modern side and trend being increasingly emphasised. Even the other day the Prime-minister of England formed a committee of literary experts presided over by Lord Crewe to go into the question of the place that classical studies should occupy in the Universities of the British Isles in the altered circumstances of modern times, and it is very doubtful whether this committee would favour the absolute elimination of Greek and Latin literature from the University Curricula. But the relation between Greek and English is much less vital and intimate than that between Sanskrit and the Indian vernaculars. Taking into account only the Hindu section of the Indian population, comprising as many as two hundred millions of human beings which is by the way more than double the number of the German population, it may be asserted without contradiction that entire culture or civilisation, in spite of the multiplicity of its variations in different communities making up the entire Hindu people, is derived from, and sustained and nourished by, the civilisation or culture as imbedded in Sanskrit Literature. Thus Sanskrit Literature is not for one class or caste, but for all the different classes and castes which make up the complex composition and structure of the vast and heterogenous Hindu society. But apart from the bases of the diverse Hindu cultures having to be studied in Sanskrit, Sanskrit is, linguistically speaking, the parent and source of most of the Indian vernaculars, while even those that claim a different origin show a marked tendency to assimilate a large element of Sanskrit and borrow and incorporate freely a very large percentage of Sanskrit words and formations. Thus the cause of the very development of the vernaculars will materially gain by a widespread diffusion of the knowledge of Sanskrit. But besides its value for the history of our civilization and for its linguistic value as a perennial and fruitful source of nourishment for our vernaculars, Sanskrit, can stand on its own inherent and

intrinsic merits as a vehicle of culture and refinement of a high order. It was one of the Lieutenant Governors of Bengal who once declared publicly from his personal study of Sanskrit that a knowledge of Sanskrit is essential to the culture and refinement of a true gentleman. But this particular opinion is now being very widely shared in the West, where each of the principal Universities has liberally endowed professorships and studentships for the study of Sanskrit. Oxford has its Macdonnell, Cambridge its Rapson, Edinburgh its Keith, Paris its Sylvain Levi, while the other countries of Europe and America are not lagging behind in their recognition of Sanskrit for its cultural value. It is difficult to adequately acknowledge the debt that Sanskrit learning owes to the labours of such savants as Roth and Jolly, Jacobi and Oldenberg in Germany and of Lanman and Hopkins in America and of Anesaki in Japan. Dr. Keith has gone so far as to reject the allurements of the I. C. S. although he stood first at the examination for I. C. S. and though a jurist of the first rank, a D. C. L. of Oxford, has deliberately chosen to devote his great gifts to the cause of Sanskrit scholarship as a Professor at Edinburgh. Thus when the entire Western world is now coming round to give a Sanskrit learning an honoured place in the scheme of human learning it would be a thousand pities if those who are by religion and by history the natural custodians of that learning should set their face against it as being something too antiquated for the supposed purposes of modern life and too quaint to be of any cultural value. Some even go so far as to say that Sanskrit is a dead language which is of no use to life. But is it really a dead language in the proper sense of the term? Is it not rather the living language of our living religion? Who is the individual among the 200 millions who call themselves Hindus who will have no connection with the use of the Sanskrit language in the performance of one or other of the numerous ceremonies enjoined upon him by his religion? Which Hindu is prepared to replace the language of the Gayatri mantram by any kind of secular and vernacular composition, even granting it expresses the same significance? Even the most advanced wing of the Brahma Samaj founded by Debendra Nath Tagore, the father of the poet Sri Rabindra Nath Tagore, makes a liberal use of the prescribed religious texts at the performance of ceremonies like marriage. Thus though Sanskrit is no longer the language of the market place and of the man in the street it remains the language of our temples and shrines, of prayers and disputations in Sanskrit philosophy, and the language of the entire Hindu law. If Sanskrit is a dead language to-day, it is no credit to those who are so much indebted to it for some of their most precious possessions. Whether it is dead or is to be living depends entirely upon the good sense of the people whom it directly benefits. If by any chance Sanskrit is banished by a misguided public opinion from the land of its origin to other alien countries—for it is bound to have a place under the sun—the Indians will deprive themselves of that which still entitles them to some respect at the hands of the International comity of letters. The Indians have nothing to boast of as regards their material possessions or political conditions and the only source of their national pride lies largely in their creation of a literature that gives to humanity some of its highest ideals of thought and life. To deprive the Indians of this great spiritual heritage by which alone is fed their national self-respect and which constitutes their only title to their recognition and preservation as a valuable cultural radicle, would be nothing short of an insane act of national suicide. Such a language and literature we should not willingly let die but should rather cultivate and cherish with the best of our efforts. I know of many centres of education where Sanskrit is still used as living language. Sometime ago there was held a remarkable Congress of Sanskritists from different parts of India whose animated discussions for three successive days demonstrated to what extent that dead language lends itself to the purposes of a moving eloquence, and if Sanskrit has been withdrawn from the secular and

materialistic concerns of our daily life lived merely on the physical plane, it still remains the inspiration of our spiritual life, a position from which it can never be dethroned. Who is here among the spiritually minded who does not own to the consolations of religion he has derived from the Upanishads, the Bhagavad-Gita, or the Srimad Bhagavatam to sustain him in the trials of life; and in one's old age what can be a worse calamity to one who is no longer interested in the life of the world than to be cut off from the source of his religious truths as imbedded in the original Sanskrit texts? Thus whatever may be our point of view, educational or cultural or national or religious or linguistic, we cannot escape the conclusion that there is an imperative need for a zealous and widespread cultivation of the knowledge of Sanskrit language and literature, in the interests not merely of any particular caste or community but in the interests of all castes and communities that make up the vast mass of the Hindu humanity as well as in the interests of human culture itself of which Sanskrit culture represents such an important element and contribution.

Ladies and gentlemen, I have now placed before you a statement of the full facts of the case which will I hope enable you to exercise your unbiassed judgment on a topic on which there ought to be hardly any difference of opinion.

Medical.

The Active Principle in Medicinal Drugs—VI.

BY ELIYURKAR. G. SUBRAHMANYA SARMA.

It is no fault of theirs. It arose only out of their ignorance about the true nature of the system. Had they taken, at least, a little pains to understand the real import that is conveyed in the teachings of the Rishis it is certain, that they would not have been miscarried in their judgment about the system of Ayurveda. But they have imbibed a prejudice for over a century which could not easily be brushed aside.

To those of them who entertain such a wrong unwholesome, and unwarranted impression about the Ayurveda we may say that these charges that have been levelled against the system as a whole are fully answered; and refuted, in his address delivered at the foundation ceremony of the Hindu University at Benares under the Presidency of His Highness the Maharajah of Jhalawar on the 7th February 1916 by that eminent scholar and student of western medicine Sri Mahamahopadhyaya Kaviraj Gananath Sen M. A., L. M. S. of Calcutta and also in the report of the special Committee appointed, by the Joint Board of the Dravida Vaidya Mandal and the Madras Ayurveda Sabha at Madras, for the investigation of the Madras Government's Report on the investigation of the Indigenous Drugs by Rao Bahadur. Dr. Koman L. M. S. Avergal. The various presidential addresses delivered at the several Ayurvedic Conferences all over India have also refuted all these charges as baseless and untrue.

The Scientific basis of the theories of the Ayurvedic system is already explained. The Tri Dhatu theory referred to here in the foregoing pages along with the Chemistry of Digestion as explained in the Ayurvedic literature sufficiently establishes a minute understanding and a successful grasping of the principles of Physiology by the ancient Rishis. There are ample evidence to prove that these principles were developed to a very high degree of perfection and treatises had sprung upon them. But unfortunately they are lost to us.

owing to various causes too numerous to mention. Any student may find, in the now extant two standing monumental standard authorities, that the main principles are as thoroughly enunciated and explained as they are in the so called scientifically perfect system—the allopathy. They need only further explanation and developments in minor details. The Ayurvedic Physicians can do away with these minor details on the strength of their Three Doshas the Vata, Pitta and Kapha. The want of these minor details do not therefore detract in the slightest degree from the value of the Physiological considerations to which the western medical men give so much importance.

For "the Problem of Physiology," says Mr. Michael Foster "in the future, is largely concerned in arriving by experiment and inference, by the minds' eye, and not by the body's eye alone, assisted as that may be, by senses yet to be introduced, at a knowledge of the molecular construction of the protean protoplasm of the laws according to which it is built up and the laws according to which it breaks down, for these laws when ascertained will clear up the mysteries of the protean work which the protoplasm does." It is on this basis that it was said that the "clinical experience of several centuries" is far superior to a "knowledge derived from experiments on animals under very abnormal conditions."

The knowledge of Physiology, Chemistry, and other Sciences are only a means to an end. Every ardent thinker will admit that a knowledge of these Sciences is not by itself the end. The end, anybody will admit, is beyond this knowledge; but it is based upon this. The advance by the western scientists, in this direction, so far as medicine is concerned may be said to be completely imperfect, if not practically nil. While the Ayurvedic Physicians of this land have developed their knowledge to a very high perfection and endeavoured to enunciate a generalised theory based upon their knowledge of the intermediate branches as Anatomy, Physiology etc. A keen observer will be convinced of this fact, and it can be proved to the entire satisfaction of any pessimist that they have succeeded in their attempt, beyond any doubt. It is why that real scholars, who have mastered both the systems of medicine, used to declare that "the east begins where the west has ended".

Our readers will have now been able to realise that the Physiology of the ancient Hindus is essentially molecular. It has already been pointed out to our readers that the working basis of their system or the theory of the three humours enunciated by them as the fundamental hypothesis is based on a knowledge of the molecular activity. It is on this molecular constitution of the matter, the ancient Hindus have found, that many Phenomena, which are otherwise inexplicable, directly bear, and it is, they have rightly understood that so all its indivisible particle of matter whose further composition is very difficult to examine. Says, Mr. C. G. Knott D. Sc. (Edin) F. R. S. F. already referred to in these pages, in his Elements of Physics. "There is abundant evidence that the molecule itself has a complex structure by virtue of which it possesses many remarkable physical properties. Different substances differ in ways which can only be referred to differences between their molecules. For example transparency, rigidity, compressibility, magnetic quality etc., depend not only upon molecular groupings but upon the very character of the molecule. Then, again, there is the constancy in character of the molecule of any given substance..... The belief in the absolute sameness of structure in a molecule of a particular kind of

matter lies implicitly at the base of all our reasoning as to the materials that compose the atmosphere of the sun and the stars".

The above statements explain certain of the most incomprehensible actions that are said to be produced by the functional agents, the Three Dhatus, Vata, Pitta and Kapha, in the human organism. It is not to be understood that Ayurvedic Physicians remain contented with their glorious development in the past. Nor are they blind to certain in uncable drawbacks that are to be found to have crept in without their knowledge in their system now-a-days. But there are signs to show that attempts are vigorously being made to remove those obstacles in the way of progress. The main contention that is put forward in these pages, is intended only to show that the theories and principles enunciated are not unscientific or out-of-date. The opponents of Ayurveda may take pains to gather such of those mutilated passages if there lie one, to scandalise the system. But that would not deter their progress towards which attempts are being made all over India. Our readers may be assured here that the spirit of Ayurveda demands that "you should investigate and learn and add to the store of knowledge left to you by the ancients". The western medical men may find therefore many things in the Ayurveda, worthy of being learnt, which will be to their advantage only if they would make up their minds to do so with a true scientific spirit and cast off their prejudices and investigate with an open heart. Bigotry over the assumed superiority for themselves as adopted in these days by the Western medical men will do no good to either of their, though, it may, for the time being, seem to help their progress under pressure of the times.

Miscellaneous.

Olla Podrida.

Mr. C. R. Reddi recently taught the rich men their duties in life. Is he rich or poor? What are his prospects and where are they? He said that if he had money he would build a school rather than a temple. Of course! Was he not the I. G. of Education somewhere?

O the arrogance of the rich men and statesmen of to-day! General Smuts has kindly advised Indians to quit Africa and colonise in Mesopotamia. What disinterestedness! What far-sighted (literally) statesmanship!

Modern legislation is as wonderful as modern statesmanship and modern affluence. 117 marriages have been registered under the Malabar Marriage Act since 1896. Man is the new God and Legislation is his Bible.

Modern life is equally a make-believe. In monogamous America Arthur Irwin had two wives—one in Boston and the other in New York and neither of these knew about the other till he died.

But what do these things matter? Aeroplanes are now able to fly at 164 miles an hour.

Not only this. Mrs. Besant is reconstructing the shattered world and shattering the Daily Graphic by actions everyday in New India.

Nor is this all. A liquid has been found to render flesh invisible.

There is more. A German General is going to lead 32000 men into the field—only to pose for a cinema film. He has stipulated that he should be the winning general. But that is probably because he lost in the real battlefields during the Great War. The loving general is being advertised for? Are there any applicants?

Mr. V. S. S. Sastri has become a P. C. Do you hear the drums beating and see the colours flying? Do you not see the triumphal procession approaching? O happy India!

From England he goes in his triumphal car to attend the League of Nations. From there he goes (by aeroplane?) to conquer Australia and from there he goes to conquer Fiji.

But act is modern life. A few days ago I saw in the papers that 165 accidents occur per day in the streets of Paris. But, you see, people go quicker now than ever before (to the devil?) What does it matter that a few persons are duly motor-carried and buried in the interests and for the advancement of civilisation. There are two ways of going to the eternal bonfire—one inside a motor car and the other under the wheels of a motorcar.

A few days ago a learned professor proved in the daily newspapers that the earth is 1000 million years old. So the abused Hindu Yuga calculation is not far wrong.

An inventor is promising to give the world printing without type. Can the world stand the new infliction?

Modern invention's cause one good result and a thousand bad results. A glaring instance of the barbarism of modern civilisation is the story which has come from Spain. A matador converted a bull into living fireworks during a bull-fight. Did he take out a patent for his invention by which he converted a mere living animal into grand fireworks

SCURTATOR.

Correspondence.

"Shri Jagadguru Shankaracharya of Shri Sharada Peeth"

DEAR SIR,

I do not know whether to laugh or to weep at the contents of the letter about "Sanyasa and Politics" appearing on page 203 of yours of 28th July 1921 over the signature of R. Krishnaswami Aiyar M.A., B.L. Tinnevely! Having read the entire previous correspondence on the subject, I am surprised at his description of the Bombay correspondents as "contenting themselves with an outburst of anger and vexation at Mr. N. K. Venkateshan's reference to the incidents of the Purvashram" of His Holiness Swami Shri Bharati Krishna Teerthji Maharaj, Jagadguru Shankaracharya of Shri Sharada Peeth. As a matter of fact, however, one of them had only objected to Mr. Venkateshan's distortion of the facts in a way calculated, consciously or unconsciously, to camouflage the real issue in question (i. e. "Sanyasa and Politics") and to prejudice the minds of your readers adversely to His Holiness's personality; and the other had merely stated officially from the office of the Peeth the simple and undeniable fact that, according to the Dharma-shastra, a Sanyasi could not go into a con-

troversy about personalities, even in sheer self-defence but must confine himself, with religious rigour, to the exposition of principles (i. e. Dharma) only! I wonder how Mr. Aiyar is justified in describing either of these statements as "outbursts of anger and vexation, without meeting the objection of the former about distortion of historic facts or the dictum of the latter about Sanyasis and personalities!

As for Mr. Aiyar's concern with the Purvashram of His Holiness, no one laid down "the dictum that the public have no concern with it." The correspondent merely stated that the facts were not as alleged on the one hand and that His Holiness was precluded by the rules of Sanyas, on the other, from even defending himself against any such personal attacks, whether ignorantly or maliciously, levelled against him. I therefore wonder why Mr. Aiyar has been at so much pains to belabour and demolish a phantom "dictum" of his own creation!

While admitting the naturalness of Mr. Aiyar's inquisitiveness into His Holiness's Purvashram and even his right to have the same gratified by people really and thoroughly conversant with the facts thereof, we must however protest against Mr. Aiyar's contention that he is entitled thereby and therefrom to decide for himself "the exact value to be attached to the pronouncements of His Holiness from the Pontifical throne"! Apart from the moot question as to whether the spiritual descent from Shri Adi Shankaracharya makes a Jagadguru's pronouncement authoritative or whether western democratic methods apply herein, I need only point out that, when His Holiness (whom I have known and heard lecturing, times without number) never asserts His authority and always argues out each point at issue with absolutely impersonal and mercilessly logical and scientific arguments on the basis solely of the Dharma-shastras, surely there is no need for mixing up the facts of the Purvashram with the shastraic arguments in question? Why seek to assess an ecclesiastical authority which His Holiness Himself has never sought shelter under?

The public are undoubtedly "entitled to know what are the acquirements and the training of His Holiness qualifying him for the responsible Headship of a religious institution like the Sharada Peeth." Full details hereof will be available in the very near future from the pages of a fairly big-sized biography of His Holiness which, I understand, is in the course of preparation by certain distinguished personages of western India and will be out shortly. In the meantime, I may just inform Mr. Aiyar that, after intimate contact with His Holiness for considerable periods, all the leading worthies of all the various religious communities in the United Provinces, the Punjab and Gujerat have all been deeply impressed with his unfathomable learning (Oriental and Occidental), his unique powers of exposition bringing the toughest conclusions of Philosophy within easy reach of the humblest of beginners therein, his model simplicity of life and his spotless character, so much so that it is difficult to convey, by words, to one without actual experience hereof, a passable idea of a tithe of the enthusiastic personal devotion which the U. P., the Punjab etc., as a whole feel towards His Holiness in a manner that can only be described as *indescribable*! I may also add that the U. P. Dharma Rakshan Sabha (a wholly non-political body which numbers thousands of devoutly religious Sanatani Hindus and whose Secretary Pandit Brijnath Sharga M. A., Ll. B., is a thorough-going Co-operator, being the Secretary of the Anti-non-co-operation League of Lucknow and the author of several Anti-non-co-operation handbooks) has, for years past, been paying

to His Holiness's qualifications of intellect and character, its highest conceivable tribute with its solemn official comparisons of His Holiness's triumphal religious tours with Shri Adi Shankaracharya's Digvijaya and has also been incessantly agitating for the installation of His Holiness as the future Shankaracharya of the Jyotir Math Peeth whose jurisdiction Northern India comes under!

Before going on to the "main question," I must in passing, protest emphatically against the libellous insinuations made by Mr. Aiyar, as regards the exact circumstances attending the retirement of His Holiness the previous Shankaracharya and the installation of His Holiness the present one. All questions of an honest enquirer eager to know the truth, we have always found His Holiness cheerfully willing and ready to answer; but when so-called educated "gentleman" can descend to such indefensible allegations and insinuations as partisans instead of presenting the open-mindedness of the real enquirer and thus conclusively demonstrate not only their own bias and malice but their determination to similarly bias the minds of all persons accessible to them, surely we are not justified in expecting a reply to such attacks from His Holiness who, with his characteristic indifference to all personal matters, never pays them the honour of His attention. The insinuation about ulterior causes and motives is a most reprehensible insult, not merely to His Holiness but also to the previous Acharya whose successive letters, edicts and circulars all definitely explain the real circumstances of the case. As a matter of fact, all who know the facts are fully aware that the previous Acharya had been, for about twenty months past, desiring to retire and insisting on his disciple's accession and that the latter fought hard against it but had finally to submit to the compulsion of the Guruswami on the matter.

As your footnote has already corrected Mr. Aiyar's error about Swami Bhaskar Teerthji's letter published in yours of the 19th June, I need not go into this "proof" given by Mr. Aiyar of His Holiness's non-indifference to personalities; but I may point out that even an illiterate person could very easily have inferred from the third personal pronoun uniformly found employed in that letter, that His Holiness could not have written it Himself. In the second place the allegation that His Holiness sought therein to justify His presence at the Congress is an open daylight falsehood for which we can find no explanation except a manifest determination to strike an opponent without the least scruple as to the fairness or foulness of the means employed therefor.

The statement that His Holiness's lecture on the "Ethics of Swaraj" "only aims at the personal vindication of his own conduct in entering the sphere of political activity," is also manifestly the outcome of total ignorance, if not of wilful malice; We had heard such lectures from His Holiness times without number, long before such controversies began but without the least personal element being found in any; and it was the merest accident that the Bharat Dharma Mahamandal's circular against such activity came into Bombay just at the time of the lecture and, being of topical interest, was naturally referred to in the course of the usual arguments, just as *purvapakshis* are normally referred to in any philosophical or scientific disquisition. But even then, the discerning thinker would have noticed the eloquent fact that, whereas the Mahamandal's circular contained two parts—i.e., firstly, a statement of principle on "Sanyas and Politics" and secondly, a reference to the Sharada Peeth in words tending to deny His Holiness's Jagadguruship, His Holiness answered the former part (namely, of principle) but treated the latter (namely, the personal part) with his usual

nonchalance by not doing it even the honour of a single reference thereto, throughout the lecture.

As to the main question, it is obvious that, although (like a great English Statesman) apparently "intoxicated with the consciousness of his own dictatorial grandiloquence," your correspondent illustrates alas! the utter illogicality and superficiality which even an M. A., B. L., of modern India can descend to, at the identical moment when he is seemingly engaged in a deep and logical discussion and can lay down *ispshidivits* like a dictatorial Sir Oracle and with a profusion of such utterly unparliamentary expressions as 'preposterous', 'meaningless' and other such gems of rhetoric not worth cataloguing here!

Mr. Aiyar's illustration about the sexual life being a Grihastha Dharma but denied to a Non-Grihastha has no logical bearing on his conclusions about politics being a Kshatriya Dharma and therefore forbidden to Sanyasis! The whole thing is based on a radical misconception of the fundamental and rudimentary facts of the case! His Holiness has merely been contending for the principle that it is the Acharya's Dharma to advise the Raja and the Praja impartially about the Raja Dharma and the Praja Dharma respectively. And surely, Mr. Aiyar would not condemn an Acharya for advising Brahmacharis, Grihastas etc. about their Dharmas of Brahmacharya, Gayatri japa, Upakarma, Vedadhyan, Aupasana, Agnihotra, Rules of sexual life etc., as one who had thereby become a Brahmachari, a Grihastha etc! Surely it is "preposterous" (to borrow Mr. Aiyar's own felicitous language) to argue that a Sanyasi practically leads the sexual life by the mere fact of his instructing grihastas about the rules of marriage, Grihast Dharma and so forth! And surely His Holiness has not claimed for Sanyasis or even for Acharyas the right to exercise the executive function of Governors, Judges, Magistrates, Councillors, Ministers etc! but merely the Guru's right, nay Duty, to tell all these people their Dharma! When His Holiness brings forward an application for such an appointment, it will be time enough for your correspondent to bring forward the now-most-inelegant pseudo-argument about Sanyasis and the sexual life!

By the bye, why does Mr. Aiyar exclude Brahmacharis from his list of non-grihastas? And what does he mean by speaking of a Sanyasi's "wife"? And what again does he mean by the term 'Brahman Sanyasi'? Does he mean to suggest that non-Brahmins too can be Sanyasis? As a Kshatriya, I am particularly interested in this question, especially in view of His Holiness's own judgment pronounced against Sanyasa Adhikar for Kshatriyas etc! This, however, only in passing.

Another instance of Mr. Aiyar's utterly shallow and fallacious logic is to be found in his trotting out the offer of the Shankaracharyaship of the Joshi Math Peeth to His Holiness's Guruswami, as a "clear" proof that the previous Acharya's retirement from the Sharada Peeth was not due to serious illness! Apart from that Acharya's own circulars (already referred to) in total repudiation of such insinuations and apart from a possible digression into the details and the feasibility of that offer, may I ask if there is any Dharmashastra, Rishi Shapa or legal enactment that a person who has fallen so seriously ill as to retire from a certain post should not, under any circumstances, recover, later on; sufficiently to be fit for taking charge of a similar or even more onerous responsibility? If this be "logic," we are intensely thankful that His Holiness Swami Shri Trivikran, Teerthji Maharaj's serious illness has been so illogical as to leave Him sufficiently, in spite of

Mr. Aiyar's "logic", to permit such an offer to be made to him!

Into the Shastrarth parts of Mr. Aiyar's letter, I am but scantily equipped for entry and desist therefrom, lest I too like Mr. Aiyar—should go in solemnly for such sorry exhibitions of "logic" which even laymen can easily pick such large and numerous holes in!

Sincerely yours,

JAYA CHANDRA PASRICHA.

"Sanyasa and Politics."

Sir,

The attention of His Holiness Swami Shri Bharati Krishna Teerthji Maharaj, Shri Jagadguru Shankaracharya of Shri Sharada Peeth, has been drawn to Mr. R. Krishnaswami Aiyar's letter contained in your issue of 28th July 1921.

In accordance with the principle of Sanyasa already enunciated by us (in our previous letter to you), His Holiness is absolutely precluded from answering the intensely personal first paragraph of Mr. Krishnaswami Aiyar's letter, in spite of the risk—nay, even the certainty—of such silence aiding him in the successful propagation of the prejudiced ideas, funny fancies, fallacious, inferences and baseless insinuations adumbrated therein, by him!

To Mr. Venkateshan's dictum that "a combination of Religion and Politics in a Shankaracharya is against tradition," we have but to reply in Shri Krishna's words:—*तस्माच्छास्त्रं प्रमाणं ते कार्यकार्यव्यवस्थितौ*! or, in other words, that अवगीत शिष्टाचार (and not *all* tradition) is प्रमाण and leave it there.

Adhikari Bheda (on which Mr. Krishnaswami Aiyar insists) is indeed the factor that distinguishes the Hindu system of Dharma from all other systems and this is a point which every one who has ever heard even a single lecture of His Holiness must necessarily have understood clearly and grasped thoroughly, therefrom!

As for the example about the grihasta's sexual life, His Holiness's words "*So long as they are not inconsistent with Dharma*" ought, *ipso facto*, to have sufficed to put such a *malapropos* illustration absolutely out of court for decent minds (unless, indeed, according to Mr. Krishnaswami Aiyar's reading of Hindu Dharma, the sexual life is permissible for a Sanyasi and therefore "not inconsistent" with his Dharma)! His Holiness is really surprised that in the name of serious logic, your correspondent has totally lost sight of the clear meaning of the solemn words cited by himself from His Holiness's lecture and has argued so inconsistently!

And, besides, he seems to have utterly confounded the real nature of His Holiness's plea *in favour of Dharmopadesha for the actual performance of the Dharm* advised—two very different things indeed! Surely he must be aware that all doubtful matters of Grihasta Dharma etc., are invariably referred to and adjudicated upon by the Jagadgurus! And surely, a Dharmacharya's pronouncing judgment on such matters, for instance, as the correct date of the Upakarma in a certain year or a Prayashchitta for some sin, is not tantamount to his performing the Upakarma or the Prayashchitta in question!!! Let all, therefore, understand clearly that His Holiness is not claiming, for an Acharya, the right to perform the duties of kshatriyas etc., or Grihastas etc., but simply the Acharya's duty of performing Dharmopadesha to them all! And I am sure that all these doubtless well meaning but really ill-informed criticisms will automatically vanish thereafter!

Mr. Krishnaswami takes it for granted that the word "Acharya" can include only non-Sanyasis like Vasishtha but not Sanyasis, leave alone the heads of Math! Is this not really an illogical, though subtle, begging of the whole question at issue? And may we know wherein (in the Shastras) such an exclusion is to

be found? On the other hand, have we not always been taught to believe in the verse "नारायणं पद्मं भुवं वषिष्ठम्" etc., (onwards to Shri Adi Shankaracharya and his successors)! And is it not also the truth that the word "Acharya" would seem to have specifically superceded the term "Rishi," commencing from Shri Gauda Pada-charya, the first *sanapsi* in the whole list! How then shall we understand this proposed exclusion of Sanyasis, in diametrical opposition to the original (derivative) meaning as well as the traditional (technical) usage, of the word "Acharya"?

It is obvious that there is a great deal of confusion in the popular mind as regards the various classes of Adhikaris etc. Before going into a detailed discussion of Shastraic texts bearing on such matters, His Holiness would, therefore, first like to learn from Mr. Krishnaswami Aiyar and others of his frame of thought, what category exactly—Brahmachari, Grihasta, Vana Prastha or Sanyasi—they class Shri Suka, Gaudpad, Govinda Bhagavadpada, Adi Sankaracharya, his four chief disciples and their successors down to the present day? A straight answer to this categorical question will simplify matters, clarify issues and enable His Holiness to begin the desired Vakyartha from the right point!

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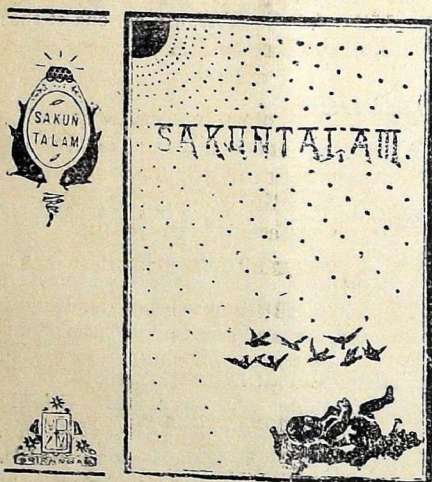
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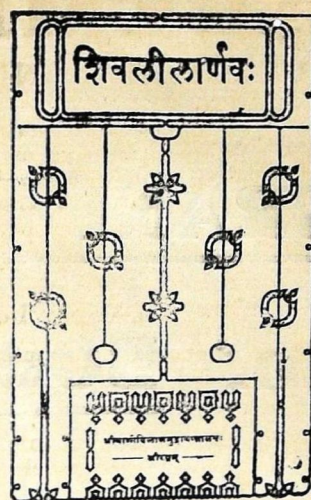
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