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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras-Thyagarayanagar.—Editor, W. & W.

EDITORIAL

Works Make Faith Perfect

Faith without work is dead as the body without the Spirit is dead.

Faith cannot be maintained unless we observe and keep the Spiritual commandments.

We must wash clean our hearts of all unclean desires.

Within us there is ravaging and sin, but we try to clean only the outside.

With bad heart observance of rules and practices of orthodox religion will not avail us.

We know the right and yet we cannot do the right.

We know the wrong and yet we do the wrong.

All these are due to our bad heart with evil forces dwelling within forcing us to obey helplessly.

In life we should be of use to others. In seeking foothold for self, love finds a foothold for others.

Seeking light for self, it enlightens others also.

If we are careless of other's pains, we do not deserve to be called men.

The path to God is only through the whole-hearted service of His world.

Simply repeating God's name with bad heart is not the right Path. Let us choose the Path of Action Dutiful.

If delusion makes one give up the Action it makes that one forfeit welfare too.

Activism of Duty on the Path of Conscience straight can alone give blessings to the world.

It is not learning but doing is the chief thing. Perfectness or the freedom of the soul can be gained only by constant service of the world.

Remember well :

The Gita and Upanishads say :

"To do the duty is thy only right;
Thou hast no right to crave reward or fruit.
Do all thy work with a detached mind.
Enjoy the joys thy fortune may bring thee,
But with aloofness, ready to give up,
Behold all, great and small, same-sightedly."

The real source of all true knowledge is within ourselves. Only those who have found that source can understand Scriptures correctly.

Increasing ritualism and formalism giving false interpretations of our Scriptures by following only the letter and not the spirit will be useless.

The Upanishads say :

"The One Truth which bestoweth wisdom seek,
And think not many words, 'tis waste of speech."
"In books and signs thou will never find God!
Read thine own heart with reverence and heed
No holier writ is owned by any creed."

The one storehouse of all the sciences known and unknown, is our own living heart.

He is hidden in the human heart more than all the Scriptures show. Human knowledge is only the successive manifestation of what is ever-present in the Eternal Now of Omniscience. All art and science are ever present in our self.

We borrow and bring to light infinitesimal portion of it in succession.

The quintessence of the religion of works, which is the inseparable consequence of the religion of Faith and Devotion and of illumination is in what Queron says :

Noblest religion this—That others may
Feel safe from thee ; the loftiest Islam
—That all may feel safe from thy tongue and hands.
He is the perfect man who, being lord,
Can still to serve the lowliest afford. *Suff.*
Finest of orisons—Service of Man.

All religions declare that He is all, "All is God, the Universe is I". Man is in essence God, the service of fellowmen is the service of God.

The good feel all the distress of the world
To be their own distress ; this is best service
Of Him who is the Soul of all the world.
Give joy to any living thing—ye give
Service and worship to the Life of God—Bharatham.

We commend to our readers the articles written by H. H. Swami Shivanandajee "Indian Roads in World Peace" which is reproduced from the Divine Life.

INDIAN ROADS TO WORLD PEACE

(Sri Swami Sivananda)

* The text of the message from Sri Swami Sivananda, read out by one of the Indian delegates, to the World Peace Conference held last August, in Helsinki, Finland, Europe.

Centuries before the birth of her Buddha, a supreme insight into the core of the complex psychological consciousness of Man, a luminous hold on the underlying determinative forces of the characteristic lines of General Human Nature, and an abiding ecstatic experience of the dynamic Peace of the omnipresent Reality animating and exceeding the play of all dualities on a terrestrial plane, the wild dance of contradictions in all phenomenal life, fully enlightened and empowered the intuitive mind of India, to make immortal formulations in metrical invocations and sonorous hymns of the Veda, the final and undying principles of perpetual individual and world peace.

Not the driving power of the insufficiently effective rootless modern Western notions of liberty, equality and fraternity, but a conceptual consciousness illuminated by a strong awareness of the fundamental oneness and unity coursing all human existence, a sympathetic psychological self-identification with the basic needs and interests of the individual units in one's social intercourse, a contact in consciousness, of the consciousness of the persons amidst whom one lives and moves, a genuine love of all mankind founded on the activity of quickened spiritual impulses, a release into the regions of human endeavour, the forces of goodness and unifying constructive energies latent in the inner reaches of human consciousness, poured into the personalities of the *rishis*, the ancient India's leaders of social and spiritual thought, a transcendental power, into their minds a self-sustaining peace into their relationships a guiding unity, into the course of their lives, a permeating freedom and a governing sense of oneness with every breathing being.

To all peoples of the world, to all nations of all times, these sages who breathed out more through the power of their

illustrious personal lives than through their songs, peace to the East, peace to the West, peace to the North, peace to the South, and wished and willed in superior psychological stages of their being, by the strength and power of an expanded transformed consciousness, for all living things, a freedom from every form of sorrow, for all that quivers with animation, permanent happiness, have pronounced the final verdict that no peace of mind for mankind, no harmony among nations, no unity of all humanity, no true progress in any culture and civilization, could ever endure or be living realities in the everyday lives of men and women of the world, if they are not firmly founded on the psychological and spiritual bases of human life and activity.

By systematic individual and collective psychological endeavour and dissemination of life-transforming thought, Peace is to be constructed in the mind of mankind, in the nature of men, in the lives of all peoples. While the great men of the big political power blocs of the world clasp their hands in physical warmth, intellectual agreement and political expediency, there seems to be absent in their dynamic natures and hearts, a sure power of effectuating this external symbol of the relationship of harmony and friendship, of co-existence and active peace, into a living organic reality, a content of concrete experience.

Humanity is tired and worn out and has depleted much of its precious energies in trying every new-fangled, external, mechanical, political means to world peace, but achieved nothing but reversals in unhappiness, discord, distress: unless these means are accompanied by a meeting of men of different nations in mutual consciousness, in 'sympathetic' understanding of each other, in the normal goodness of human nature and the dependability of man on man, in facing each other's problems bodily and frankly, in genuine regard for each other's interests and peaceful pursuits, all establishment of world-peace worth its name would be a chimera, a vain heart-rending pursuit.

Not I alone, but dozens of powerful spiritual personalities, have, through the Indian ages, reiterated in unequivocal terms, "Hatred does not cease by hatred", "Violence does not end by violence", "War engenders wars", "Brave and bold evolution and not bloody revolution is the road to permanent progress and peace." At least now under the chastening influence and compelling power of the Democles' sword of the third world war threatening a total extinction of human life and civilization, the big political blocs should bring into operations the best of their human energies, sympathies, beneficent powers and sincere intelligence to shed of their militancy and war-like passions, develop in themselves a strong, life-governing international spirit and outlook, exercise a spirit of selflessness and sacrifice, bring into play a strong recognition of the sacredness and oneness of all life, and make every effort to create in the psychology of their respective national life, a deep-rooted growing peace.

India has always held out to the world, a larger vision, a Vedantic gospel of oneness, a practical weapon of peaceful means, the light of inner spiritual experience of all existence, the strength of her time-tried teachings; the forging of a superficial peace, by well-conceived plans, well-attended conferences, triumphant Big-Power Meetings, as a passing political expedient or as a means to avert for a time the impending atomic doom of mankind, or a high stroke of strategy and tactics, or as a cunning device to weaken enemy's position and to gather added strength and material power for a fresh and crushing War, is not what India recommends or supports or labours for, but continues to lay with utmost force its strong moral and spiritual hand on sure foundations and abiding bases for all mankind. Every nation knows the principal facts and the disruptive forces that have precipitated the present crises in the life of humanity, and knows too the want of strong self-effectuating methods, some far-reaching beneficent aim, some sustaining moral power in the lines of action generally framed by nations other than the meek, but inwardly strong and indomitable neutral India whose natural temper is Peace. Not by a mere acknowledgment of the excellences of the remedies

suggested or the solutions forwarded by India, but by the individual effort of every nation to give them a universal application, would enable the world to emerge into perpetual peace. May peace be to all nations!

NOTES

THE STATE AND COST OF LIVING

By R. S. SANKARIAR, B.A., B.L.,

District & Sessions Judge.

1. The socialist state aims at raising living standard and reducing the number of people living on the margin of semi-starvation.

2. The state appeals to the people to practise thrift and save.

3. The state wants even the lowest income group to find the means of investing in state loans.

4. The state thereby wants everyone to feel the dignity and consciousness of contributing, to the limit of his capacity, for developing the productive potential and prosperity of the country.

5. The state wants the people to realise that, what they now contribute will return to them in the shape of greater amenities, larger and freer social services, free education, medical aid, better living conditions.

6. To this end the state started to issue five rupee and ten rupee state bonds.

The state is aiding the cottage industries and assigning vast sums for the same.

These two vital matters namely, the investment of surplus money in state bonds, and the encouragement of cottage industries, presuppose that the common man has an income, which after meeting the unavoidable expenses for keeping alive, leaves a margin. Further the expectation is, that the margin will not be encroached upon by the state, or others aided by the state. On both these aspects there is need for drastic revision of state policy. This will be briefly explained below.

It is well known that both the raising of the standards of living and expansion of industries producing consumer goods, depend on the purchasing power of the largest proportion of the people. Thus the first duty of the socialist state will be to, so organise its control and aid, as to first put into the hands of the people, ever increasing purchasing power. This is the bedrock foundation on which, all schemes of industrial advance can be built with an assurance of success.

Applying this test, what do we find to be the present condition of things? The economic adviser gives the following statistics for wholesale prices taking 1939 as 100.

	1949-50	1950-51	1951-52	1952-53	1953-54	1954-55
Food articles	391.3	416.4	393.6	257.8	384.4	316.1
Industrial						
Raw materials	471.7	523.1	591.9	436.9	467.4	436.5
Manufactured articles	347.2	354.2	401.5	371.2	367.4	377.3
Miscellaneous	570.7	767.4	721.6	614.1	686.6	614.0
General index	385.4	409.7	434.6	380.6	397.5	377.7

I do not go to earlier years before real self government got into stride. It is clear that with food and manufactured goods costing four fold and miscellaneous articles six fold, the purchasing power of the common people is negligible.

A ray of hope came as to food by increased production and prices began to fall in the free market. But the merchants who have stocked food grain and created artificial scarcity to make profit by starving the people started an agitation. These profiteers urge that the producer will suffer loss. They obscure the real fraud namely that the consumer is denied the benefit of abundant production. The producer never sells to the consumer. He is paid a low price by the wholesale stockist. The consumer is fleeced by the wholesaler and his retailer. It does not appear that any one has taken the trouble to assess the paying price to the producer at the harvest in the various regions, and the price paid by the stockist to the producer. The state has fixed a minimum price of Rs. 10/- a maund for wheat and over Rs. 11/- for rice. In other words the fourfold cost is to be perpetuated.

Let us consider the effect of lower cost of living on other industries and the state. It generally accepted that if the free market price is not interfered with, an individual would need to spend for his living for a week, *one rupee less* than he has to spend now. That means that in a year he will have Rs. 50/- to spare to buy cloths or for other purposes. We may at a conservative estimate grant that at least 300 million people can save at Rs. 50/- each under the head of food grains. It means that annually Rs. 15,000,000,000/- will be available in the hands of the people as extra money to invest or partly to invest and buy consumer goods. Five thousand millions may go to buy the products of cottage and other industries. Five thousand millions may go into State bonds. Five thousand millions may be invested in productive industries.

Now all these millions go down the drain to increase the wealth of the few profiteers fattening on the life blood of the people by creating artificial scarcity. The cottage industries depend more on manpower than on machines. Even in the case of industries where machines play the largest part, economic law is that the more you produce the *less is the cost per unit* produced. The reason being that, labour productivity and the capacity of the machine—apart from the far less expensive raw products—turn out vastly greater quantities of saleable products—turn out vastly greater quantities of saleable products—turn out vastly greater quantities of saleable products—in fact when production is up to capacity, and there is demand to cover the supply, it will earn more profit to sell at less than the paying minimum price required, when production is below capacity. Therefore the chief step to make cottage industries self-supporting is to provide purchasers in ever increasing numbers, to force the industries to produce to the full capacity. But this means increasing purchasing power in the vast millions of people who seek the products of these industries. We are in a kind of blind alley. Unemployment is great, wages do not tend to increase, avenues of earning are not keeping pace with the increase of mouths to feed. So the only way at present, to put the purchasing power into the

pockets of the masses is to reduce the cost of living. Apart from the economic aspect, one may say that common fairness dictates that the state should give top priority to helping to reduce the four-fold cost of living as compared with 1939, as act out by the state statistician. At any rate the state must avoid increasing the cost—as it now does in the interest of the profiteers.

It behoves the state to carefully consider the need to provide a purchasers market for the products of the cottage industries. The State is investing many crores of rupees. All will be in vain unless, at the same time one can be sure of ready mass of purchasers. The turnover must be quick. The purchasing public must have the means. Else the inventory will swell. There will be no room even to stock the unsold goods! the Goods will be unsaleable, for the simple reason that people have not the wherewithal to buy—however good the articles may be. It will be a vicious circle, of disaster to the aided industries, starvation and unemployment to the workers, but swelling bank balances to the food profiteer!

If the state wants to give real relief, it is more economical to organise state buying and sell food grains at even less than cost price making the general taxpayer bear the microscopic increase per individual in order to provide food at 16 ozs. a day for the people, within their means—a well-fed contented people. It will all come back in other forms, by service and otherwise.

The most urgent step is to fix a price for the whole year for the necessary food grains. It is a mockery that the prices vary day by day! *People must have certainty as to their cost of living.*

MISCELLANEOUS

HINDU SOCIOLOGY

K. S. RAMASWAMI SASTRY

(Retired District and Sessions Judge)

It is usual here and abroad to fling cheap gibes at Hindu Sociology as at Hindu Ayurveda and to call the Hindu caste system all sorts of opprobrious names. But we achieved both social and individual health by studying and obeying the laws of nature. No doubt, we have now got innumerable subcastes (about 4000 in number) in the place of the old four castes. The existence of such a very large number of small groups which are very often deficient in mutual sympathy owing to strict rules about inter-dining and inter-marriage has reduced the Hindu Community into a huge loose bundle of small minorities from being a strong mighty compact nation. It is strange that apologia are found to-day from the orthodox fundamentalists for the non-merger of these 4000 castes into the pristine four castes. But was the original four caste system a good or bad social organization? The caste system has saved the Hindu from succumbing before the silent and fierce and relentless onslaught of the Western culture like the African communities. Sir Henry Cotton says: "The system of caste, far from being the source of all troubles which can be traced in Hindu Society, has rendered most important service in the past and still continues to sustain order and solidarity. The admirable order of Hinduism is too valuable to be rashly sacrificed before any moloch of progress. *Better is order without progress, if that were possible, than progress with disorder.*" Sir Sidney Lee says: "There is no doubt that it is the main cause of the fundamental stability and contentment by which Indian Society has been braced for centuries against

the shocks of politics and the cataclysms of Nature. It provides every man with his place, his career, his occupation, his circle of friends. It makes him at the outset a member of a corporate body. It protects him through life from the canker of Social jealousy and unfulfilled aspirations; it ensures him companionship and a sense of community with others in like case with himself. The caste organization is to the Hindu his club, his trade union, his benefit society, his philanthropic society. There are no work houses in India and none are as yet needed. The obligation to provide for kinsfolk and friends in distress is universally acknowledged; nor can it be questioned that this is due to the recognition of the strength of family ties and of the bonds created by associations and common pursuits which are fostered by the caste principle. *An India without caste as things stand at present it is not quite easy to imagine.*" What he means by the phrase "as things stand at present" is not easy to define. Does it mean that he imagines that a solution may be found by conversion to Christianity or Islam or by the adoption of the Bolshevik social technique of a classless state? Hindu culture overcame Buddhism who was the rebel within and has withstood the overt attacks of Islam for ten centuries and the covert attacks of Christianity for three centuries and is not likely to succumb to them at all. It will adopt the best elements in them and seek to absorb them without being absorbed by them. The materialistic godlessness and the revolutionary technique and the total classlessness (more in theory than in practice) of Bolshevism will never appeal to it. It will accept evolutionary and orderly socialism as a leavening principle at work in its social system but will never give up its social organization *in toto*. Auguste Comte says: "The loss of many useful inventions before the preservative institution of caste arose must have suggested the need of it and has proved its advantage afterwards in securing the division of labour which was here and there attained. No institution has ever shown itself more adapted to honour ability of various kinds than this polytheistic organization. In a social view the virtues of the system are not less conspicuous. Politically its chief attribute was stability—As to the influence on morals this system was favourable to personal morality and yet more to domestic, *for the spirit of caste was a mere extension of the family SPIRIT.* As to social morals the system was evidently favourable to respect for age and homage to ancestors". Sir George Birdwood says: "The real danger which threatens India is that the caste system may be broken down. That would mean the ruin of India. *It would make India the East End of the World.*" In this respect we must take a lesson from Burma and even Ceylon. Mr. Farguhar says: "We might also notice that there is a very large and very serious reason for this permanent attitude of the Hindu to the foundations of Hindu Society. The race has been preserved amid the countless military and political changes of India by its faithful adherence to the traditional family and caste life. Of that there can be no question". I may finally refer to Abbe Dubois who says: "I believe caste division to be in many respects the *chief d'oeuvre*, the happiest effort of Hindu legislation. I am persuaded that it is simply and solely due to the distribution of people into castes that India did not lapse into a state of barbarism, that she preserved and perfected the arts and sciences of civilisation, while most other nations remained in a state of barbarism. Such an institution was probably the only means that the most far-sighted prudence could devise for maintaining a state of civilization". Mr. C. E. M. Joad says: "That the caste system is the concrete embodiment in the structure of Indian society of that unity in diversity which I have exhibited as the basic principle of Indian thought". He calls it "the most striking of all the syntheses of Hindu thought and practice". Such is the concurrent testimony of many shrewd and dis-interested foreign observers. There is no point in merely looking at the system in a mood of loose-thinking demote emotion or talking about it in a mood of cheap rhetoric and cheaper gibe. As I have said elsewhere, "But the real Hindu caste system has yet to be understood. It has religious basis and a social manifestation. It is not based on

on ethnic separateness because the Hindu race is one and entire. It is not due to mere division of labour, because the latter is a fluctuating factor while the former i.e. the caste is permanent. It is not the product of designing priestcraft, because great social phenomena are never the result of individual intrigue. By improvement of environment and education a man born in a so-called lower caste may be far superior to most men in a so-called higher caste. (The instances of Sabari in the Ramayana and of Dharma Vyadha in the Mahabharata must suffice to show this). All men and women in all castes are equally eligible for salvation. (verses 29 to 33 in chapter X of the Bhagawad Gita show this beyond denial or doubt.) The true Hindu caste system concentrates diffuse and feeble public opinion; it leads to social purity; and it is based on coordinated the non-competitive mutual service and combines unity and unanimity with diversity and specialisation. It aims at reaching national unity through group-unity. Its stress is on duties and not on rights... It has never been opposed to national unity or to patriotism or to progress in or is it inconsistent with sane nations of liberty equality and fraternity. The causes of its vitality are its inherent democratic spirit, its spirit of coordination, and its religious basis. We must never forget that it has been based on the due realisation of the respective importance of the preservation of race values and of the preservation of the sense of brotherhood. The system of four Varnas and four Asramas and four Purusharthas is a composite and synthetic system. The Hindu idea of caste has reference to well-formed types and disciplines. It has equal reference to the past and the present and the future. Its eye has always been the ethical and spiritual development of the individual, in whatever caste he may have been born so as to discipline him to realise the true bliss of life. It provides a tribunal to pay the debt of action (Karma) and go forth a free soul to God rejoicing in the manumission of the spirit. As sister Nivedita says well in *The web of Indian life*: "Caste is race continuity; it is the historic sense; it is the dignity of tradition and of purpose for the future. It is even more. It is the familiarity of a whole people in all its grades with the one supreme human motive—the notion of *Noblesse oblige*." We are prone to-day to make a fetish of local customs about inter-dining. In North India there is no defilement of food by sight (Drishtidosham). In South India that concept was current but is now weakening. In North India the distinction between *pucca* and *kacheha* food enables a limited inter-dining to obtain as among the castes. In South India stricter rules prevailed but they have been largely loosened to-day. It must be easily possible to arrive at a compromise by which purity in the preparation of food can be secured while allowing a reasonable measure of inter-dining so that the demands of Dharma and Democracy may be harmonised. But what justification can there be for bringing about free intermarriage which will lead *tsvarnasankara* and the consequent total destruction of the Hindu caste system? The trouble to-day is that the common platforms open to all the castes and relating to the higher aspects of life have fallen into disuse, and all eyes are turned only on wealth and sex.

Another great merit of the caste system, as combined with the joint family system and rural life and rules of hospitality, was that there was little chance of the accumulation of great wealth in a few individuals or groups and that thus great forces of Socialism were in operation, whether we were fully conscious of the fact or not. The key notes of life were Duties and Service rather than Rights and Affluence. Mr. Sarda says well: "There was thus a wise and statesman-like classification which procured a general distribution of wealth, expelled misery and want from the land, provided mental and moral progress, ensured national efficiency, and above all, made tranquillity compatible with advancement."

Thus the real caste system did not imply any concept of higher and lower classes or upper and lower social strata. Each group was valuable and necessary for social efficiency. The groups were co-ordinate factors in the commonwealth.

The stray passages found in the *shastras* extolling the Brahmin were the result of the sense of the value of what was in his custody, i.e., the knowledge of the Dharma.

The Brahmin should thus observe the sacred law (Dharma) and should teach it others and should have it carried out and should have love for all.

He should further know and teach all the professions needed for the national welfare, while practising only the professions open to him under the sacred law.

Gautama says in his Dharma sutras that when each caste has departed from the duties and functions assigned to it there is no need for any respect or veneration and that they are all equal.

The respect shown to the Brahmins and the need for supporting them were due to the fact that they did not resort to selfish work for pecuniary gain and the rule that they should depend only on gifts. Their *Shatkarma* (six acts) were said to be sacrificing and officiating at sacrifices, studying the veda and teaching it, and giving and receiving gifts. While describing the qualities of the four castes in verses 41 to 44 of chapter XVIII, the Bhagavada Gita does not mention any money-earning profession for the Brahmins.

Thus Brahmins were enjoined to live a life of purity, discipline, study, austerity, self-denial, poverty, contemplations, and total dependence on the other groups for their personal and domestic needs. The theory was that the initial endowment of a born Brahmin, under the stress of the law of Karma, would be a preponderance of tendencies leading to poise and inner tranquillity and study while the other groups would have tendency to greater outer activity and effort as their initial endowment. But the initial endowment can be augmented or lessened or neutralised or charged. Sri Krishna says in the Gita (IV 13) that he has created the four castes (Varnas) according to Guna-Karma (qualities and actions). Sri Sankara says that guna refers to sattva and rajas and tamas and that Karma refers to actions and profession. Sri Ramanuja also is of the same opinion. Sri Sankara says: also that such diversification relates only the to the world of men.

It is further to be noted that though Dharma sastras refer to service as being the function of Sudras, Kautilya's Artha Sastra mentions as their function service and *Varta* (agriculture and industry and commerce) and *Karukusilava Karma* (work as artisans and craftsmen and artists and bards). That *varta* includes industrial and commercial activity covering the provinces of production and distribution of wealth is clear from Devi Purana chapter 37 verse 61.

Parvadi palad devi krishi karmanta karanat |

Varttanad varanad vape vartha sa eva geeyate ||

It is thus clear that in the course of the evolution of society there were changes in the *Vrittis* (means of earning money by pursuing a profession or a vocation) of the various castes. History shows us that the Brahmins were often ministers and administrators and judges. Men of the other castes were found excelling as teachers. But as yet there was greater obedience to the smriti injunctions about the professions (*vrittis*) open to the various castes than today when under the stress of democracy talent must be released for national service in various fields, whatever its origin may be. The smritis had already provided for such a state of affairs by their doctrine of *Apat dharma*. Manu says in chapter X that if a Brahmin cannot eke out his livelihood by his legitimate professions (i.e., teaching the veda, officiating at sacrifices, and accepting gifts) he can take to the professions open to a Kshatriya. If he cannot live by either, he can take to two of the professions open to a Vaisya i.e., trade and cattle-rearing but Manu forbids him to do agricultural work himself because ploughing kills innumerable animalcules. Manu forbids also the carrying on of certain trades by Brahmins e.g., selling milk or cooked rice. If a Kshatriya cannot maintain himself by pursuing his

legitimate professions, he can take to the professions open to a Vaisya. If a Vaisya cannot live by pursuing his legitimate professions, he can take to the professions open to a Sudra. If a Sudra is not able to serve the other castes, he can take to carpentry, etc., to maintain himself. It cannot be that all the sudras could serve the limited number of persons belonging to the other castes.

We can, and must, reconcile our social ideals and the demands of democracy. Social efficiency requires that he who is found to be the best fitted for a job must be given that job. But that is no reason for subverting the social order or for bringing about a complete *Dharma sankara* (confusion of all duties and functions). *Vrittis* may expand or contract or change but *Dharmas* cannot.

Thus the system of four castes is inherent and natural in the human order whether we uphold the hereditary principle as in India or discard it as in the west. The four caste theory shows that there is no real warrant for affirming the existence of a fifth caste viz., untouchables. The *Smritis* speak about mixed castes. The *Tantras* speak about a fifth caste. But no one can say that the definition of "Chandalas" in our *Smritis* can apply to all the untouchables of India. These form what may be called a historic legacy or accident. Untouchability in India is but a custom and customs can and will and must change in course of time. It cannot be said with any show of reason that sixty millions of untouchables are the children of sexual abnormality or degrading social sins. They are persons who pursued unclean professions and who formed the insufficiently Hinduised sections of the populations who were absorbed into the Hindu fold in the course of the expansion of the Hindu race. As I have observed elsewhere: "The blessings of Aryan culture were slowly imparted to them but unfortunately owing to various political convulsions this became an arrested process. We have hence to take up that holy work and complete it. We may well assure the Panchamas that the lingering pollution rules will not encumber them or us, because of the abovesaid origin and constitution of the Panchama community and because nobody observes them in the case of converted panchamas and it is inequitable and unfair to observe them in regard to caste panchamas. We assure them that all the other Hindus yearn to improve their material condition, to give them education and to admit them to temples where the light of a higher religion will shine on their souls. The more gifted among them must be associated with all of us in every form of national work and service. A community that has produced Tiruvalluvar, Tiruppanalwar, and Nandanar has nothing to be ashamed of and has a great and glorious future before it in the work of national regeneration".

(Our Social problem and the Bhagavad Gita pages 49-50) I may point out that the abovesaid address was delivered in 1918. Since then many searchings of the hearts of men and of the sastras have taken place. When the famous temple entry proclamation was issued in 1936 by the Maharaja of Travancore, under the guidance of his great Dewan Sir C. P. Ramaswami Iyer my late lamented noble father, professor K. Sundararaman and I approved of the measure. The reasons for his doing so are narrated by me in my biography of my father. Mahatma Gandhi has been insistent about the abolition of untouchability. Pandit Malavia has shown how the Panchakshari and the Ashtakshari mantras could be imparted to them and how they can be purified and made to be an integral portion of a compact Hindu community and given the same rights to public places as other groups and how we can shed the old pollution rules by an evangelical process as well as by educational and economic processes. Untouchability is practically a thing of the past and has been expressly abolished by the new Indian constitution which came into force on 26th January 1950.

It only remains for me to say a few words about the institutions of marriage and domestic life because the family

is the real unit of society according to the Hindu vision of life. It is not possible or necessary to discuss here the pros and cons of pre-puberty and post-puberty marriages. A discussion of the *srauta* Singas and the *Smriti* injunctions shows that possibly both post-puberty and pre-puberty marriages prevailed and that at one stage in the evolution of Hindu society pre-puberty marriages became the norm among the Brahmins. The marriage of Rama and Sita was clearly a prepuberty marriage but the same does not seem to have been the case with Sri Krishna. In pre-puberty marriages the advantages that the sexual element is not prominent and that the wandering and roaming affections are early centred and fixed while in post-puberty marriages there is the joy of self-choice. In modern India there is a tendency to unite these advantages by having marriages as the result of the joint choice of the parties and their parents after puberty—But the chief fact about the Hindu theory of marriage is the belief that ante-natal relations bring embodied souls together.

Marriage is not merely for physical gratification or for giving to the state warriors and labourers. As I have said elsewhere: "It is an effect, a continuation, a discipline, a forecast, a fulfilment, a guide to the fullness of the divine love. Marriage is in fact a discipline, and not a mere physical indulgence. In the Bhagawata the woman is called as man's ally in the war of soul with senses. (*Skandha, III Chapter XIV Verses 19, 28*)

The question is not one of the superiority of pre-puberty or post-puberty marriages. After all it is an illusion that we choose our wives while we do not choose our parents or our children. *Manu* says well in Chapter IX Verses 75. (A husband gets the wife given to him by God and not by his desirous effort.) The question is one of purity and continence and morality. Whichever culture exalts the sexual relationship (which is easily degraded into a physical state) into a spiritual state is the superior culture.

HEALTH

BLOOD PRESSURE

(Continued from previous issue)

Beyond this point, the capillaries merge together to form larger and larger tubes. These slightly bigger vessels with a correspondingly thicker walls are called Ventricles. These again merge together to form bigger vessels which are termed veins. Ultimately these veins also merge together to form the big veins called the inferior vein and the superior vein (inferior vena cava and superior vena cava). The impure blood from the head and the arms collects in the superior vena cava, and that from the lower part of the body in the inferior vena cava. These two streams of used-up blood flow into the right auricle, and this completes the circulation of blood in the body.

Hereafter the pulmonary circulation starts. From the right auricle blood passes into the right ventricle and then goes through the pulmonary artery to the lungs. From there it returns afresh through the pulmonary vein to the left auricle and passes into the left ventricle to once again begin circulation in the body.

In this brief account of the circulatory system, two important points might have been noted. These two points are as follows:—

(a) The forward flow from the left ventricle is violently intermittent (in other words, jerky) owing to the periodic contraction and relaxation of the walls of the heart and specially so of the thick and powerful walls of the left ventricle.

(b) The arteries are apart from the left ventricle, the main working organs that are put to great strain. This is explained thus: The arteries have to maintain the onward flow of blood by expanding its walls at one part while at the same time contracting its walls at a place prior to the prementioned part

so as to push the blood forward. Needless it is to say that the push given to the blood by the arteries and the arterioles are promptly transmitted to some extent (however slight it might be) to the veins and the venules, such that, without much effort and strain, the flow of blood along the venules and veins are maintained. The walls of the arteries and the arterioles are further subjected to sudden and quick contractions and expansions, differently at different parts of it, to suit the passing need, which variously depends upon the physical activity and emotional state of an individual. Thus a change in posture or taking food or breathing may cause changes in shape and size of the arteries and the arterioles immediately.

In this connection, it will be useful to learn something about the special nerves which control the various arteries and the arterioles and help their changing of size and shape. These are called vaso-motors. Their duty is to decide whether a particular muscle shall contract or not, thus inducing the arteries, etc., to contract or remain unaltered as the need may be. These vaso-motors play an important part in the circulatory system. They can limit the flow of blood to any part of the body; similarly, they may also allow an increased flow of blood to a desired part of the body. Thus, these vaso-motors play an important role in blood pressure conditions also.

Chapter III

The Controlling Factors

In the foregoing chapter we mentioned how blood circulates in the body and what the function of the heart and the arteries is. Therein we studied how the arteries are controlled by the vaso motors. In this chapter, we shall study some more things about the nerve control as well as the other controlling factors on which blood pressure and regulation of blood through the arteries and the arterioles depend.

Thin layers of tiny muscles encircle the arteries and the arterioles. The muscle fibres are further strengthened by elastic tissues. Thus the small muscles in combination with the accompanying tissues form the main controlling factor in respect of the expansion or contraction of the walls of the arteries and the arterioles. In a healthy person, these muscles are, in turn, controlled by the vaso-motor nerves. Thus nervous control plays an important part in maintaining the normal level of blood pressure. Hence it would be advantageous to know at this stage, something about the general nervous control.

The nervous system is broadly classified under two heads, the voluntary and the involuntary, the central or the cerebro-spinal system and the vegetative nervous system. The former is controlled by the intellect in as much as the corresponding nervous impulses have their origin in the faculty of thinking or willing. The impulses arising out of the latter system are automatic and do not depend on our thinking or willing. The functioning of the diaphragm, while one is asleep, is an example of the involuntary system. Of course, there are certain nerves which come under both the groups; for example one can, at will, control the action of the diaphragm and yet, as mentioned before, while one is asleep, the diaphragm functions without one's knowledge. It may be mentioned here that the functioning of the involuntary system relieves the brain from unduly straining itself for all actions of an individual.

The vital organs of the body, such as the heart, the lungs, etc., are controlled by the involuntary system. Otherwise, sleep would be impossible, a conscious thinking on the part of brain being required in the alternate case to maintain the function of the various vital organs.

The automatic system has the ability to increase or decrease the functioning of the various organs according to the immediate needs of an individual. This coordination of the function of the various vital organs is extremely delicate but nevertheless rapid and smooth. Rare is the person who is consciously aware of the complex mechanism which sets in

action the various vital organs, and to no person it would be possible to supervise and consciously control and coordinate the actions of the vital organs.

There is a continuous but slight leakage of nervous impulses from the automatic control centres, which are situated in the spinal cord and the brain. This leakage goes to tone up the muscles and to maintain them in a slightly contracted state. This gives rise to the 'feel' of the muscles through which we generally infer the inherent vitality of an individual. This helps us to know also the standard of health that an individual possesses. When the muscles are not toned properly, their reaction on receiving messages for acting through the nervous impulses becomes poor and they cannot, hence, give instantaneously the proper and required response. And this indicates a lower standard of health. The atonic condition of the muscles will, as will be seen later on, also lead to high blood pressure. The proper functioning of the heart and arteries being dependent upon the muscles that envelop them, it is essential to keep the muscles in a toned-up condition. The walls of the arteries, etc., are kept up in a state of slight tension, this being achieved through the small muscular layers which are controlled by the vaso-motors. Good health and ideal blood circulation depend upon the vascular tone of the circulatory system. As increased tone of the blood vessel diminishes the size of the latter, and there being no outlet for blood to escape, the pressure inside the blood vessel increases. So, in the case of the blood vessels, an increased tone means a high level of blood pressure. Likewise, a lowered tone makes it possible for the blood vessels to dilate and lower the blood pressure thereby.

Chapter IV

The Phenomenon of Blood Pressure

In the course of the second chapter we made, you might remember, a comparison between the hart and the hose. Blood pressure is the pressure exerted by the blood in circulation (or by the heart, the human pump) against the walls of the blood vessels, the arteries.

The phenomenon of blood pressure was first recognised by one Rev. Stephen Hales, who made an experiment on a horse in the year 1708. For the next hundred years and more, in spite of this lead given by Rev. Hales, no progress was made in this direction. It was in 1856 that a French physician by name J. Faivre determined, in the course of important test, that the blood pressure reached in one patient a level of 120 mm of mercury, this indicating the arterial pressure. For many years that followed, people accepted this as the normal systolic pressure (this term is explained in a later context)

The method that Faivre used was a crude one. In short, he connected directly an artery of the patient to a mercurial pressure gauge. This being found inapplicable in practice, a German named Karl Vierfort devised more than a hundred years ago a system to counter the pressure and read it. Though theoretically correct, it was not found to be successful in practice. A few decades later Scipione Riva Rocci, an Italian physician, invented the sphygmomanometer. Though it has undergone minor alterations and modifications, even to this day the mercury sphygmomanometer is used to measure the blood pressure. Also though at first the physicians condemned its being put to use on the ground that it pauperised the senses and weakened clinical observations, though even British Medical Journal discouraged the use of this instrument, slowly and slowly it found its way into the consulting rooms of the physicians. (Till then the doctors were feeling the pulse and declaring the blood pressure condition to be as high tension, normal tension, or low tension).

THE CURSE OF HUMANITY

Nevertheless, the sphygmomanometer was successful in its appeal to the public. As it established itself in the consulting rooms of the doctors, people, both healthy and diseased rushed, in streams to have themselves examined. The result was that

even those who entered the doctor's room with a good health and care-free mental frame, emerged out with a saddened look, and never, once again, did they participate in their usual routine of games, exercises, etc;—they have been told that they were suffering from 'high' or 'low' pressure and advised to confine themselves to their rooms and beds! And in the world of diseases, 'high blood pressure' and 'low blood pressure' acquired special and enviable status. People who thought that they were hale and healthy were pronounced unfit for active work. They were made to understand that they were invalids and that, hence they should be careful about their general activities, lest the heart should collapse all of a sudden. Naturally many healthy people, too, lost their charming looks and took to worrying themselves (to death!)

SPHYGMOMANOMETER

The Sphygmomanometer is the instrument which is used for measuring blood pressure. It consists of a non-elastic arm band, within which is placed a rubber bag. Through a rubber tubing this is connected to an air-pump. Attached to this device is a mercurial pressure indicator or an aneroid, either of a small pocket size or of the desk size. The scale readings are marked in millimetres.

First the band is wound round the arm and then the rubber bag is filled with air by working the small air-pump. As the pressure of air in the rubber bag increases, it presses more and more against the artery, it being made possible on account of yielding by the soft tissues. This pumping of air is continued till the pressure of air inside the rubber bag becomes greater than that exerted by the blood against the artery walls. When this point is reached, the artery collapses and the flow of blood through it is arrested. This is discerned by continually feeling the pulse while pumping air into the rubber bag. The moment the artery collapses the pulse also disappears. At this point the pressure of air inside the rubber bag is read on the aneroid or the mercurial gauge. This gives the level of blood pressure.

When the doctor takes the blood pressure readings, he usually gives two figures, for example, say, 125 80. This means that while the heart is actually pumping, the pressure is 125 and that while the heart is at rest in between two beats, the pressure is 80. The former is known as Maximal Systolic Pressure and the latter the minimal or diastolic pressure.

THE AUSCULTATORY METHOD

When the artery has collapsed and the pressure of air inside the rubber bag has exceeded that of the blood, if the pressure is allowed to fall down slowly and slowly, a series of sounds will be begun to be heard through a stethoscope placed over the bend of the elbow. Prior to this series of sounds, the stethoscope will disclose perfect silence.

After the silence, the first thing to be heard is a sharp thud. It is the indication of the peak of the pulse wave. The pressure registered at this moment is termed the maximal pressure or the systolic pressure. After a while, the sounds are no more heard; this is because of the resting of the heart between two beats. The pressure noted at this point is the pressure in the arteries when there is no systolic wave. This is called the minimal or diastolic pressure.

The difference between the two readings is called the differential pressure or the pulse. Usually, any abnormality in this pressure should not be maintained for over long periods; but, on that score, such abnormalities need not be treated as indicative of ill-health. In a person who is healthy in both the body and the mind, this is normal and indicates a high standard of health, and the perfect condition of the heart's working. It may be however mentioned that healthy athletes often register a very high differential pressure. While thus indicating a highly satisfactory level of health, a high differential pressure is indicative also of kidney troubles.

BLOOD PRESSURE

Definition—The arteries get thickened in old age and lose their elasticity. In high blood pressure, blood has to circulate under pressure. Those who suffer from high blood pressure should be very careful. They should at once reduce the pressure. The arteries become stiff on account of high blood pressure. It is more frequent in and past middle age.

High blood pressure may be defined as continued pressure above 150. Variations of 10, 20, 30, 40 mm. Hg. in daily pressure do not matter. Blood pressure is the tension at which the blood exists at any point in the vascular system.

The pressure put on the elastic blood pipes or arteries, which carry pure oxygenated blood from the heart to the tissues, is blood pressure. The blood vessels are more than full. They are always under pressure and distended. This pressure is called blood pressure. Pressure is found by the help of an instrument called sphygmomanometer. The figures indicate pressure in millimetres of mercury.

AVERAGE BLOOD PRESSURE

Age	Systolic	Diastolic
20	120	80
25	122	81
30	123	82
35	124	83
40	126	84
45	128	85
50	130	86
55	132	87
60	135	89

A normal record shows that the heart and vessels are healthy and that there is no toxic condition of the blood to increase resistance.

Chapter V

Blood Pressure In Health

There seems to be no such thing which is known as 'normal blood pressure'; that is, no one can definitely set a figure which shall represent the level of blood pressure as it exists in all healthy individuals. There are persons who, when their blood pressure is very low, far below the average, enjoy the best of health and longevity. There was a time when people used to think that the normal blood pressure for an individual should be 100 plus his or her age. Suffice it to say that the above was made on the basis of actual blood pressure readings, and can, therefore, signify the 'average' reading but not the 'normal' level, for by the word 'normal' we mean a healthy condition.

The researches made by the modern scientists and physicians reveal that a rise in blood pressure level need not necessarily accompany an increase in the age of a person. On the other hand, many, nowadays, are of the view that, in a healthy person, the level of blood pressure of sixty should be the same as it was at twentyfive; and so they feel that any increase in the level of blood pressure with the process of ageing should only denote certain drawbacks or weakening of the system as a whole. However, as yet, the previous notion that an increase in the level of blood pressure takes place along with the growing years is not outdated.

In a healthy person, the level of blood pressure changes very quickly now and then according to the need for blood in the different parts of the body. If this variation is not found in an individual, then he or she cannot be considered to be healthy. Also, it must be noted that such abnormal rises in blood pressure level are always attended upon by a quick returning to the normal level as soon as the need ceases.

(To be Continued)

