

VOL. 3

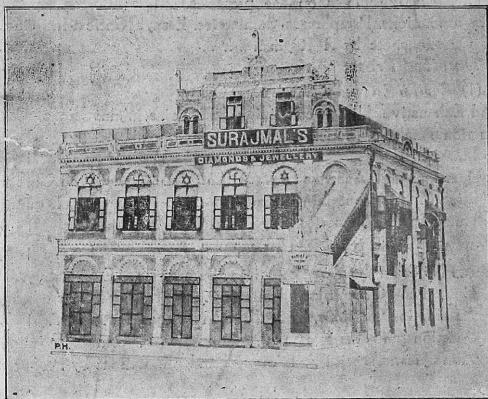
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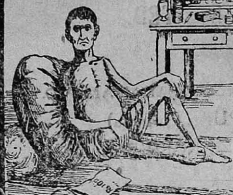
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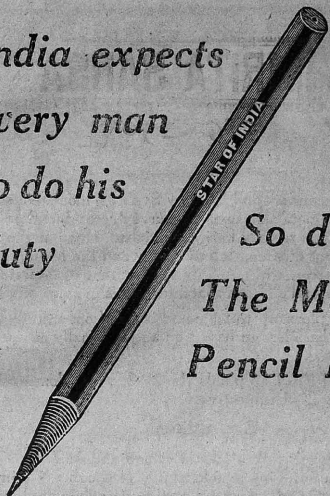
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THE SCHOLAR

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The SCHOLAR

Vol. III

JUNE 1928

No. 9

MESSAGE TO THE YOUNG

My message to all that are young and eager to serve the nation is:

Be creative, not imitative.

The paths of achievement are not the easy paths of imitation.

Look not to Russia nor Italy nor England for the needed to make India new.

Learn of the experiences of every nation; follow none;

Be not copies! Be yourselves!

Each nation must obey the law of evolution immanent in its own genius and ideals.

Imitation is self-suppression. Freedom is self-realization.

India must be Herself. Her own Self.

No Russian socialism, no British industrialism, no Western cult of aggressiveness or exploitation will give India what she is seeking through her deep unrest.

She has a world mission!

Therefore I ask you to listen to the voices of your prophets and rishis!

And in the strength at once of the ancient wisdom and modern science, rebuild India into a nation of the strong, a nation of the Free!

T. L. VASWANI

FREEDOM

BY DUNCAN GREENLEES M. A. (OXON)



It is easy to cry "Swaraj" with the masses when the struggle nears its final triumph, it is thrilling to cry "Swaraj" when the darkness is densest and patriotism is enchained in fetid dungeons, it is inspiring to sing "Vande Mataram" as the death sentence is read in sombre courts-martial.

What is Swaraj? How may real Freedom be obtained by an individual, by a caste, a creed, a nation? Before dedicating our lives wholly to this noble fight for India's Freedom it is well that we at first should understand our goal, the purpose of our struggle, for only then shall we triumph and retain our victory.

Why should India be free? What right has She to claim Her freedom from foreign rule? We answer, "Because foreign rule is death, because under alien government Her culture perishes, Her people starve, Her soul is slowly being strangled". What little faith we have who forget the Message that India alone can give the World! How can we fear that India, or Ireland, or Burma, or Egypt, or any other nation, may die before Her work is done, as though God's eternal plan could fail! India's subjection to the foreign conqueror has endured for centuries, yet Her Soul is mightier today than at any time within the Kaliyuga, for as Toirdhenlavvach macSuibhne, the Irish martyr-patriot, said in his dying moments, "He that can endure the most is conqueror, not he that can inflict the most". India in her chains is mighty indeed, Her spirit is even now pervading the whole world of culture, Her message is even now sounding forth in clear and thrilling accents to her sister nations, some of whom are like Herself in ancient bondage.

Why then should India be free? Even though a bird may sing in a gilded cage, who that has heard it joyously warbling its melody on the graceful boughs of some majestic tree would not open the little prisoner's door and restore the light of Freedom to its aching heart? The captive's voice may be heard even behind his iron bars, but who would not rather hear him

beside swift mountain streams below the arching branches of the forest? Because life without Freedom is barren of joy and he who is joyless cannot gladden others; because the world, lost in the darkness of selfish greed and misery, is ever crying out for happiness, for a sure vision of the meaning of it all, the purpose of its life; because the Soul within each human heart is God and free eternally,—no human being can tolerate his chains, no Nation can rest in slavery. “Ireland unfree can never be at peace”, and the same is true of all.

Man is God, and man must be therefore free even as God is free. Free to express his own divinest aspiration; free to do what in his sublimest moments he knows to be his own will; free to serve the World by simple advertising greatness, filling the air with fragrance in some deep and silent retreat, or by strong unwearying activity in the crowded dwellings of mankind, free even, if he will, to live unto himself alone a selfish narrow life, until his own diviner Voice impels its will upon the lower personality,—only thus can Man enjoy that Happiness which is his one inalienable right. Freedom even to wander from the path of progress; freedom to bury the Self—for a time—in little petty things; freedom to learn through suffering that darkness and evil are not Man's natural home and that in them happiness can only endure a little while,—this must every man and every Nation win and hold. For home-government is better than good government, and only by mistakes and suffering may we grow in strength and wisdom.

But for India to be truly free there is need no more than more Indian control of Government Departments. The shackles of the long-dead ages that weigh upon Her children of today, these too if unbroken will hinder and restrict the Divine Life of its self-expression. In every Nation, in every man, throughout the world such bondage is imposed by the dead hand of tradition, of ancient outworn teachers, of colour-prejudice and exaggerated “chosen people” vanity. It is possible by treaty or by revolution to force an army and a parliament to “recognise” our “freedom”, but what value has that recognition if we are not truly free in our own hearts?

God through Creation seeks to express His own Being, and each of us lives but to express his *Individual uniqueness*, as

J. Krishnamurti has so happily put it. This supreme purpose in our life is thwarted everywhere, is smothered cruelly, when we lean on others for all our inspiration and teachings, or absorb another's culture and experience instead of developing our own. Surely in this one little life we must have acquired enough experience and wisdom to guide us, even if we do not believe in a chain of lives for every one of us, and that wisdom is sure and reliable; it can never fail us for it is a part of our very selves. Why then should we look to others for teaching or guidance? Let us rather be free from all outer rule, let us smash our clinging shackles and so attain *Swaraj* within ourselves even as we attain it for the wider Nation without. It is not that we must not strive for political, economic, cultural freedom until we have realised our own spiritual Liberation and can face the World shining like a star on some Himalayan peak of illumination, but that Freedom is one as Life is one and that real and perfect Freedom may only come when *all* shackles and slavery have perished.

Let India be free indeed! Free Her, children of the mighty Mother of three hundred millions, from all Her chains! Free Her from social disabilities, from petty religious squabbles, from inhuman tyrannies in family and home, from slavish following of foreign customs, and from Her own majestic past; free Her from the cruel oppression of a foreign culture that stifles Her own noble Soul which like our smaller selves exists for Self-expression alone,—so shall you make Her truly great, a Mother and a Sister among the Nations. Let us all work for Her political liberation that She may thus be freed to express Her Self; let us all strive for our individual liberation that we may be free to help Her truly to be free; so shall we who breathe Her name with reverence light a flame of sincerity in our hearts that shall inspire the World and so shall we enthrone Her whom we love in the shrine of Its mighty heart. Then will the Mother's glory shine among the peoples of the World; then indeed will Her sons be inspired to noble service and, from northern peaks to southern seas, Her land will be filled with the beauty they will shower upon Her when they are free like God to create and so to express the Divine Nature in our lower world.

“ A PEEP INTO PATANJALI ”

BY N. S. VISWANATHA IYER, M. A., B. L.



THE name of 'Bhagavan Patanjali' is one to conjure with in the firmament of ancient Hindu culture. That which attracts the most in modern thought is 'Yoga' and whoever may pursue the practice of yoga—the American millionaire tired of gold or the wandering Indian mendicant or Fakir—has to recognise that the sound theory and practice of yoga are laid down with ease, thoroughness, and accuracy in Patanjali's Yoga-Darsana.

Yoga is an alluring word of high associations and enlivening hopes in Sanskrit literature and has had varied forms of presentation at the hands of its votaries. From yoga—a conditionless state where the votary has no mind to limit him down to a condition of mind attuned to devotion (Bhaktiyoga) or knowledge (Gnanayoga) or work (Karmayoga) is quite a long range and the highest conditionless existence is, but the perfection reached out of a training in the several inferior rungs of the ladder, starting from an ever fleeting mind of infinite details.

I do not propose in this article to deal with the technique of yoga as it is neither possible nor desirable within the limitations that one has to recognise as a contributor but the main purpose of this contribution is to give a presentation to Patanjali's system which may have a bearing on the modern day problems of education, personal discipline, public life etc.

Patanjali's Yoga-Darsana consists of four chapters, each chapter containing a number of sutras. Sutra is a peculiarly interesting word in Sanskrit literature and the name corresponds to the functioning. A sutra is supposed to be the very thread that saves the seeker of knowledge from being lost in the labyrinthine mazes of obscurity and confusion. Every department of knowledge whether relating to yoga or philosophy or Erotics or rituals got abbreviated into a sutra form that the student seeking knowledge might easily commit to memory and draw it out with all its thorough contents, implications, and details whenever needed.

The first chapter of Patanjali's Yoga-Darsana is styled "Samadhipada". In this chapter are laid down the fundamental principles of 'yoga'. What is 'yoga', what does the yogi's mind rest on, what otherwise does the mind rest on, what are the barriers to yogic conditions, how to get rid of them are all dealt with in the first chapter.

The second chapter is styled as "Sadhanapada" and may be understood to be the procedural portion of 'yoga', the first being the substantive law thereof.

The third and the fourth may be said to expound the phenomena associated with yogic conditions. The third is styled "Vibhuthipada" and the fourth is "Kaivalyapada."

It is frequently urged against a highly intellectual work of this kind that those devoted to it do not rise up to the practical responsibilities of work-a-day life but on the other hand develop symptoms of metaphysical obsession and ultra-ideation that repress the alertness and cheer requisite for a healthy outlook on life. This charge is found to be groundless if the practical experiences of students of Patanjali can afford a working test.

Patanjali takes care to build up a system of yoga not only academically perfect but practically useful and easy of direct application to life. The media of knowledge whence materials are gathered are (1) Direct cognition (2) Inference (3) The testimony of the 'seers-' those who have seen and experienced the workings of the higher laws.

That direct cognition and inference are the two of the three sources of knowledge gives the work of Patanjali a rationale and sequence which the most sceptic minded nationalists of Europe have to recognise. There is not one proposition in Patanjali which anybody can take exception to as one of bare faith and which it is difficult for reason to reconcile itself with. The third- the testimony of those that have seen may be kept apart as an open question with the inquirers' mind perfectly neutral as to it and a process of mental discipline founded on the materials acquired from direct cognition and inference is certain to bring a tone and vitality to mind necessary for a discriminating judgment as to the truth and usefulness of the third source or otherwise.

What contributes to concentration of mind is an extremely interesting question today and it was possibly more interesting during Patanjali's time. Mind vacillates according to Patanjali because of (1) Bodily illness (2) Mental depression (3) Doubt (4) Density (5) Indifference (6) Attachment to senses (7) Illusion etc (Yoga Sutra first chapter 29th Sutra). It is difficult to be more exhaustive than Patanjali in the enumeration of the factors that are barriers to concentration.

What then is the remedy that Patanjali prescribes? Is it one remedy or a variety of remedies? Has the remedy only to do with mind or body or both? Patanjali suggests various remedies from control of breath up to intense contemplation of the deity unto whom the votary is faithfully and deeply attached. The basic principle is whatever pleases and purifies the mind is an aid to concentration.

Of the remedies, so prescribed, the one that insists that in the rejoicings of others, we should find our joy, in their sufferings our opportunities for showing mercy, in their virtues our delight and in their sins our indifference (indifference to the sins only but not the sinners who require help and attention) is proof that Patanjali meant in service to mankind an instrument for attaining yogic state of mind (32nd sutra 1st chapter Yoga Sutra). How much of a high social purpose is enunciated in this sutra and what a comfort doth it bring to public workers whose lives are dedicated to making the world better than they found it? Judged by this test some of the eminent sons of our country whose lives are rich with unremitting toil for their fellowmen are yogis in the most vital sense of the term.

It is the rare privilege of Hindu culture to assimilate any viewpoint of life and assign to it a place in the general scheme of life. Hindu cultural angle of vision can neither be narrow nor vague. It can never permit of an unbridgeable gap as between what is and what ought to be. Inability to fulfil the ideals to day is no justification whatsoever for losing sight of the ideals themselves and hence if today is hard for it, tomorrow is bound to be better. Patanjali recognises the efficacy of a business vision of this kind and discovers in patriots, public workers etc. advanced yogis that deserve the esteem of society.

The second chapter styled "Sadhanapada" deals with the specific methods of reaching the yogic condition. Its very first sutra recognises the needs for yoga through acts. It makes a world of difference that the yoga is sought to be reached through words or thoughts and that the same is sought to be reached, through acts. The sutra is indicative again of the great sages perception of the stern and severe realities of life.

What the acts themselves are, are detailed in the sutra itself. They are (1) those that constitute personal discipline and restraint (2) those that make others wise, imparting to them wisdom (3) and those that constitute the worship of the Lord of all.

These acts have a two-fold function (a) They give a high synthetic vision that brings in a new interpretation of life in its universal bearings. (b) They lighten sorrow.

Patanjali then discusses the foundations of sorrow in all their details and thoroughness in a number of sutras and concludes that the cure for sorrow is wisdom and wisdom is possible of attainment only after a severe life of bodily, mental and moral discipline in its multifold aspects connoted by the comprehensive compendious word "Yogangas."

A number of sutras deal with 'yogangas', define them and describe the efficacy in life. The first of these is the much talked of 'yamas'. The maxims that comprise the yamas are

- (a) Harm not anyone or thing.
- (b) Stick to truth always and never deviate therefrom under any circumstance.
- (c) Covet not anybody's property.
- (d) Preserve vitality and lust not even in mind.
- (e) Avoid attachment to senses.

In the view of Patanjali, the laws aforesaid are absolute and stand supreme, unconditioned by the exigencies of time, space, and circumstance.

As regards their efficacy, nonviolence makes the atmosphere absolutely peaceful and all feuds, animosities and malice vanish in the illumining presence of the non-violent yogi. Truth has this efficacy that the words of the truth-lover do come to pass and the one that covets not shall have all the treasures of earth. The one that lusts not shall have abundant vitality and he that

keeps away the senses remembers his past and knows his future (Yoga Sutra 2nd Chap. 35 to 39).

From "Yamas" Patanjali passes on to "Niyamas" and under these are discussed bodily purity, contentment, penance, learning and worship. One is reminded of the absurdity of the modern day fads of untouchability or antiuntouchability as one goes through with some care over Patanjali's discussion. Personal purity is according to Patanjali founded on the basis of "No touch" (Yoga Sutra Chapter II Sutra 40). Even the very organs of one's own body, Patanjali contends, get diseased by frequent contact with one another. How much worse, Patanjali asks, should the indiscriminate contact be between persons? Hence Patanjali insists on the root principle of "no touch" for safeguarding personal purity. Modern social movements founded on a sense of brotherhood wedded to accentuating physical touch as an element of fraternal expression are really dealing with false issues and no bonafide brotherhood can go out of touch or no touch as the real foundations of brotherhood have to be looked to in mental and moral elevation.

Patanjali then enunciates the efficacies of the Niyamas and finds in personal purity the root basis of a clean mind, concentration, control of senses, realisation of one's own self. He finds in contentment the root of acquisition of large bliss, and finds in penance the basic root of a well controlled body with well controlled senses. Patanjali finds in study a propitiation of one's own deity and in the dedication of the activities unto the Lord an easy passport to Samadhi itself (Yoga Sutra chapter II 40 to 47).

Few discussions in any work on philosophy or psychology are more interesting than the treatment of Yamas and Niyamas by Bhagavan Patanjali. It is difficult to add or subtract a word out of the Sutras that cover the discussion. Every Sutra presents the idea in its briefest but most effective form.

The words chosen are not difficult or long winded or obscure. They are easy and simple, direct and effective. There is no dubious equivocation or vague uncertainty. The expressions are full-blown and expressive and reveal a master mind that could unerringly pick up the apt expression for the apt idea.

From 'Niyamas' Patanjali passes on to Asana or posture—a great department of Physical culture in which our mother

land was uniquely proficient. From Asana to Pranayama (control and regulation of breath) thence to Pratyahara, Dharana, Dhyana, the last but one step leading to Samadhi is reached.

A good many of the expressions aforesaid would require in themselves separate treatment which space forbids. But it is interesting to observe that apart from the laws of mind that Patanjali accentuates, a number of laws pertaining to physical body and those relating to posture, control of breath, are dealt with by the illustrious sage. Body has to be well that mind be well. This is a truth that the Indian culture recognised in full measure as all good has to be thought, spoken, and practised only through body. The large copious literature available in Smrithis and relating to Acharas is but the expression of genuine anxiety of our ancient forefathers to preserve a well built healthy stock of humanity with sound mind in sound body.

The third and fourth chapters take the reader to a wondrous region of amazing miracles, Miracles they are really not for a Yogi that experiences and controls the higher laws, finds in the so called miracles but an expression of the higher laws. One has to confess that the two chapters do not appear to be on the same familiar plane as the first two chapters.

A number of interesting problems are dealt with in the two chapters.

- (a) How to remember the past and know the future.
- (b) How to learn all languages in the Universe.
- (c) How to make oneself invisible.
- (d) How to draw and appropriate other's strength.
- (e) How to conquer hunger and thirst.
- (f) How to reach the presence of the Siddhahs.
- (g) How to enter another's body.
- (h) How to walk in fire, water etc.
- (i) How to hear all sounds and see all things.
- (j) How to become as light as feather and wander anywhere.

and a host of other problems which the most extravagant imagination of the moderner is not capable of conceiving.

The aforesaid cursory review does not do any justice to the logical tight treatment of "Yoga Sastra" as found in the immortal work "Yoga Darsana". That a process of bodily discipline, mental control, and moral restraint is to make man a "Superman" and give him a direct insight into higher laws

seems to be the scheme of the work. It is doubtful whether there is ever to be a programme before modern humanity on the lines of Patanjali. The disastrous perfection reached by material sciences of the modern day is bound to negate any venture on the lines of Patanjali as the fundamental condition of Patanjali's scheme is a well ordered society consisting of a group of well trained moral units,— a social feature not available under modern conditions.

Whatever be the difficulties as to working out a system of Patanjali's type in modern societies, it cannot be gainsaid that particular portions of Patanjali's scheme can be used in particular phases of modern day activity.

In the first place Patanjali's "Yoga Darsana" is proof of the honored place that physical culture had in our ancient scheme of life. "Body is the vehicle of Dharma" is the root principle of ancient Hindu culture and the most efficacious instrument of making the body an instrument of alert functioning is "Pranayama or control and regulation of breath."

The institution of Pranayama is a hoary one and forms the preliminary part of the prayer of the twice born (The Sandhya Upasara).

It is found in the Ramayana and the Mahabharatha how, in the very midst of terrific war and bloodshed combatants suspended fight for a while for due observance of Pranayama and the Sandhya worship. That control of breath increases vitality, strength and resisting power is obvious even today as there are still in this country enough examples of stalwarts that could stand a challenge from the physical experts of any country on earth. Hence any omission to give this system a place in the physical curriculum is suicidal and is bound to result in the extinction of a great heritage.

Secondly, physical purity, according to Patanjali has to be safe-guarded and enhanced by avoiding as far as possible indiscriminate touch of one another. It adds dignity to a nation's life that the members of which it is composed do keep up a sense of restraint and responsibility in their dealings with one another and avoid hellish group life and its infernal concomitants of street assaults, window-breaking, deafening gibes, indiscriminate embracing and shaking of hands etc incidental

to western social life. It follows that the gathering of thousands of pupils in a few centres for purposes of education has to be discouraged and it should be made possible for the Indian villager to preserve his physical health and purity and obtain the advantages of education. This involves the wide spread establishment of rural schools on the lines adapted to the requirements of the country, harmonising the utilitarian and the cultural aspects of education.

Thirdly, a study of Patanjali is bound to be a corrective to a number of errors patent in modern day educational methods. The training of the memory is not one of the modern educational goals. Concentration of mind is at a discount amongst our pupils. A sustained capacity to discuss a problem in all its details and reach a reasonable conclusion after a due deliberation of all its aspects does not seem to be a normal feature of our educated men. The reason is evidently because their minds have not had a training in concentration and there is not in them adequate information that may be of use to face any problem for thorough discussion. India's ancient intellectual heritage is in its essentials founded on the training of the faculty of memory and of the mind to concentrate with ease and power. The Indian Pandit who in himself is the living encyclopaedia of information is the product of the ancient system of education. It may be the Pandit needs a little of "Modernism" but it is nothing short of national disaster if in the craze for modernism the pandit is extinguished.

Responsible educationalists have a duty to this country—that schools are not made manufactories of flippant thinking and ill-digested knowledge but are made to function as useful centres of conserving the knowledge and culture of the country with due regard to the conditions of the modern work-a-day world. Bhagavan Patanjali offers a number of solutions in respect of this training which do merit attention.

Fourthly there is available in Patanjali's Yoga Darsana plenty of inspiration for public work. The path of Yoga is not the avoidance of work. It is the mind in perfect attunement amidst exacting work. He who has a heart that loves and shows mercy is verily a student of Yoga. Hence public life

well-lived for the benefit of others is according to Patanjali's system or standard a good step in Yoga.

Fifthly, Patanjali is not for espousing any particular faith or cult. That mind needs concentration and body needs health and strength are primary factors which we recognise today and Patanjali also had to recognise. Whatever pleases and purifies the mind is according to Patanjali welcome. Hence each individual community or nation may worship as suited to its temperament according to Patanjali. A need for tolerance, mutual understanding and appreciation is no doubt felt in modern public life in India or elsewhere and a good number of constructive solutions are available in Patanjali.

Sixthly, Patanjali has expounded a system by which man ripens himself into the superman. The Laws that crush him are transmuted into the very laws that help him unto higher achievements by a process of Yoga. It cannot be that what Patanjali says in chapters III and IV of his Yoga Darsan is all Moon-shine. Patanjali does reason out the steps he passes through, and whether you feel the possibility or otherwise of the acquisition of the wonderful Siddhis, you have a sub-conscious whisper that Patanjali is but stating a law but you are not ripe for understanding it. Science has her triumphs and the triumphs are those of war and not peace. The need for discovering a root basis of life where man shall grow into superman perfecting himself in the environments around him is acute. Theology cannot furnish a solution for the difficulties of modern life as it is founded only on "pious unctions" and unctions can never be the basis of a robust life of buoyant optimism. In the Yamas and the Niyamas of Patanjali is a chart of life that guarantees supermen. If modern competition is but incipient war, making it impossible for man to evolve into higher life, there is no meaning in singing hallelujas over an organised civil slaughter known as civilization which is but another name for competition. Why not the thoughtful gather courage to say frankly that the path to bliss is not through competition but cooperation only.

We are at the parting of the ways. Either we with plenty of fraternity in our lips function as votaries of a competitive civilization and kill one another, or we discover ways by which all shall live with comfort and safety for all. There can be no

half way of a nebulous type where you have to reconcile cooperation in theory with competition in practice. Patanjali expounds the system of discovering in humanity a group of supermen with keen reasoning and tight logic. Ancient kings and sages of India knew the system in theory and practice and made earth the abode of supermen as great and powerful as God's themselves. Shall it be that we forget our heritage, caught up in the whirlpool of civilization or keep alive the heritage and achieve the highest that man is capable of? Bhagavan Patanjali answers that the land of the Yogis shall not perish but shall hold aloft the torch of yoga that shall illumine the Universe.

Seventhly, Patanjali's Yoga Darsana is a challenge to loose thinking and sentimentalism. It should have evidently been once the working code of a people whose ambition was to discover God here below. Sages like Agastia exemplified in their lives what non-violence could produce in actual life. In describing the hermitage of Agastia, Valmiki says that in and around the hermitage there was no malice, lying or injuring one another (Aranya Kanda Valmiki Ramayanam 1st Chapter Sloka 91). Hermitages of the type of Agastya's were the rural universities wherein Yogic Culture found practical fulfilment. Modern life is not without its scared challenge to the destructive side of the competitive civilization as is obvious from certain recent movements. There is plenty of talk about the abolition of war, disbandment of the army and the navy and the nations that build their eminence on bloodshed are anxious to discover ways of avoiding bloodshed. The feasibility of the solution is founded on the maintenance of a culture that guarantees bread for all and makes adequate provision for due expression of one's faculties. This requires that there be a revision of modern ideals outlook on life. Books of the type of Patanjali's Yoga Darsana are bound to be of great use in this direction.

Lastly, in India's cry for self expression, we observe its political and social pulsations. If Indian politics is to be of the same pattern as the Europeans' or the Americans', it were better not to have it at all. Sound democracy is founded on a healthy sound democratic sense of the people belonging to the democracy. What is sound democratic sense if it is not an inner yearning in every subject of the democratic state 'to do unto others as he would be done by'?

Capitalism reached through an adult suffrage is just as bad as capitalism reached through autocracy. Competition bloodless is just as agonising as war bloody. Bhagavan Patanjali formulates a scheme of emancipation which has an individual and a social value. The perfect Swarajya is where the individual has no need to depend on either external environments or even one's own senses. That society is carved best where the struggle for bare sustenance is minimised and every individual has scope for exploring the higher laws and achieving the higher Siddhis wonderfully described in Patanjali. How could a struggle for bare living be avoided unless society is founded and worked on the principle of "Co-operative Socialism" where every individual has by birth a right to bread and a duty to function in? What else is this scheme save that propounded in ancient codes as Varnasharma Dharma? Superficial thinking coupled with emotional aberrations may jeer at the idea and the word but a deep analysis is bound to reveal that every one has something of the Varnasharma principle in some phases of his life and few have the keenness of perception and courage of expression to push up the thought and formulate the scheme. Patanjali's Yoga Darsana discloses the need for Varnasharma Dharma as it is the only vehicle of a direct, sincere, simple type of Co-operative Socialism.

A BAUL SONG

The path, O Lord, is hidden by mosque and temple,
 I hear thy call, but the *guru* stops the way.
 What gives peace to my mind, sets the world ablaze,—
 The cult of the One dies in the conflict of the many,
 The door to it is closed by many a lock, of Koran, Puran
 and rosary.
 Even the way of renunciation is full of tribulation,
 Wherefore weeps Madan in despair.—

RABINDRANATH TAGORE

In The Visva-Bharati Quarterly.



MENTAL HYGIENE

BY T. R. NARAYANA IYER, B. A., B. L.

MENTAL Hygiene is the subject that expounds the laws and principles which subserve Mental Health.

The subject is not new to our country though new to us. The profound psychological studies revealed in the Yoga Sutras shows that the subject is not a new one though studied now under modern Scientific conditions in Germany, America and England.

The latent potentiality of the Mind is adverted to in our classics :

मनसेव मनुष्याणाम् कारणम् बन्धमोक्षयोः ।

or as the Poet Milton puts in the mouth of the fallen Angel:

“The Mind is its own place and in itself, can make a heaven of hell, a hell of heaven.”

That these sayings are not mere poetical half-truths have been amply proved by psychological investigators. Hence the possibility of investigating into the principles governing the well being of the Mind.

We are familiar only with the working of the conscious mind. When we sit, walk or eat or speak, there is consciousness accompanying each action. But submerged below the consciousness there is a mind larger than the conscious section, several times over, which controls not only our vital functions, but also our emotions, moods, instincts and daily habits. One analogy has been to the waves on the sea as against the waveless depths of the sea: this emphasises the magnitude of the unconscious portion of the mind as compared to the conscious portion. Another analogy is to the visible portion of the floating ice-berg and the vastly greater submerged portion. The present day education has failed to take account of the subconscious mind as a factor. There is however a tendency to recognise its existence and utilise its vast powers in the field of education. So mental Hygiene starts with recognising the Mind's great potentialities and also its conscious and unconscious workings as well.

The next great principle we recognise is that Happiness, the goal we are constantly striving after, is a *condition of the mind*

brought about by self-control and not one derived from outward circumstances—such as wealth, fame or greatness or position. We might derive some temporary feeling of pleasure or happiness in such conditions but it is evanescent like the mirage. We may chase such bubbles till we begin to tell ourselves “that the Kingdom of heaven is truly within ourselves.”

The next question will be how to bring about this happy condition of the mind, the well-balanced peaceful condition of which is said “Great mountains may shake but not the balanced mind of truly great men”.

Of mental emotions and sentiments we are familiar with love, hopefulness, cheerfulness, courage, confidence, patience, sympathy, kindness and joy are all positive aspects of the Mind as contrasted with hatred, jealousy, anger, grief, fear, doubt, depression, worry and anxiety, the negative states of the mind. The positive aspects are also the social (society-creating) elements of the mind and are constructive in character. The negative states are not only anti-social, but destructive to the Mind. Therefore the healthy condition of the mind requires that we assiduously try to keep it as *positive* as possible to take an optimistic view of life under all conditions, to laugh away cares, and to refuse to worry about anything. For none of the negative states are necessary for mental evolution. They are the retarding elements. Anger, as the Gita says, leads ultimately to madness. It is a kind of mild madness as it is. Anger never yet solved an intellectual difficulty nor eased a difficult situation. So we have equally to avoid the negative states of the mind constantly and vigilantly.

Is it then as easy as one can say it? To tell you to give up Anger is easy, but the actual giving up is not easy. It comes only as the result of long and patient self-control. As the Tamil Poet has it “You can do all kinds of impossible feats, put curbs to the leopard and bear, but it is not so easy to keep the mind steady.” What then?—have we got nowhere in our research? In order to utilise the vast powers of the mind, we have to learn its control and how to work them.

Our ordinary outlook on life is fastened on the various experiences of the external world—as contrasted with its inner workings. The external world presents itself like the changing

pictures in a cinema. The mind beginning as a mere spectator at the show, gradually begins to indentify itself with every situation in the changing pictures, becomes happy or miserable, joyous or sorrowful as picture after picture comes. They stir the feelings or emotions according to the situation and the mind cannot avoid it. If however the mind is turned on itself in introspection, this objective world falls away, and the feelings can be controlled. It is the same as taking the control of the cinema picture-reel.

The conscious as well as the sub-conscious mind respond readily to suggestion. Take the marvellous cures effected by the recently deceased Doctor Mons. Emilie Coue whose one panacea for all chronic disorders was the repetition of the formula "I am getting better and healthier every day in every way" when going to sleep and when getting out of sleep. Similarly, various *mantras* have their suggestive value in neuros-thenic conditions. We can understand the value of prayer also in mental therapeutics. And suggestion need not be always verbal. There may be suggestion by *pictures* or other beautiful objects. Music and all great arts have their value not only as appealing to the higher Aesthetic emotions but also as suggestive agencies. All this is environmental suggestion and operate powerfully on the Sub-conscious. As the Poet Keats says

"A thing of beauty is a joy for ever; Its loveliness increases; it will never pass into nothingness; but still keep a bower quiet for us and a sleep full of sweet dreams, and health and quiet breathing"—As contrasted with what Shakespeare says of people to whom music has no appeal

"The Man that has no music in himself
Nor is not moved by concord of sweet sounds,
Its fit for treason, stratagems and spoils"

So the great principle underlying Mental Hygiene is to try to secure helpful suggestions from oneself from beautiful environments and also from one's friends—Suggestions which will keep the mind in a *positive condition of Optimism*. If the mind is constantly kept positive, that will be one way of getting rid of the various tensions in the nervous system which accompany what psycho-analysts call "complexes" like the "fear complex" "Inferiority complex" which are all merely negative ideas submerged in the sub-conscious.

The repeated wish to live a higher and better life takes you half the way towards it. The repeated attempt is a score in your favour. No good thought is ever wiped out without a resultant effect. Only every bad or wicked thought has equally great power to drag us down, and laywaste our mental life. Bad ideas, negative ideas, drag us down towards an existing gravitation and so are easily more powerful.

The mental energy or force takes its source from the celestial regions of blissfulness of childhood, meanders like a limpid stream through the dreary unreality of boyhood, fertilises the Romantic scenery of Youth and flows through the matter of fact surroundings of manhood, till again the stream dwindles into thinness in the old age autumn of manhood. If this pure and limpid stream is always kept pure and is directed into proper channels leading to verdant fields or flowering gardens there will be a luxuriant out crop of blossoms and fruits; if on the other hand the stream is polluted with dirty hateful ideas, and is diverted into ditches and gullies, it flows as ditch water polluting wherever it goes—with its ugliness, till it wastes itself in slimy marshes and noisome vapours.

This is more than a mere analogy. Each man's soul can operate his mind, like the gardener in charge. So every man is the maker of his Destiny; it behoves each of us not only to make the best use of opportunities but to create opportunities and shape our mental efforts all to some definite Goal or Ideal.

THE RAINBOW

That Peerless Painter's magic, master brush
alone can bless

The canvas blue, above, with such a view
of loveliness,

Entrancing dullest souls; O, welcome arch
of wondrous hues,

That glows o'er deeps and downs, and lakes and mounts,
with freshest news

Of peace and hope from Him! That message true,
that marvellous balm,

Doth soothe the strains of stormy life,
and ev'rything be calm.

S. Rama Iyer, B. A.

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ACTION

Divinity in Action

BY MAHENDRA NATH DUTT



MAN was found going in 'a direction and when asked where he was going and for what object the man replied that he loved to possess an object and in order to have it he was going there. The enquirer asked, "what is the good of having it?" The man said, "That I cannot answer, but I feel satisfaction in having it." "Will a similiar thing give you satisfaction?" "No. But the very thing I want, that has become attractive to me and the rest of that class is nothing" The man has really spoken out the whole truth in simple language.

In analysing this question we find first the physical movement, then, preceeding it is the mental movement, and beyond that is the stage of satisfaction. Why does the physical movement come? In the observed object man sees something which he cannot express. But it is a thing which gives him satisfaction and attracts him towards it. The lump of his physical form is made to move from one place to another only to make a nearest approach and he conjoins it with something which he sees in the object. This gives him satisfaction or ease which is a sweet soothing thing to his mind. It is not the value of the thing, not the difficulty in the means of attaining it ever that crosses his mind. He feels something within him which possibly might give satisfaction if only that object is with him and what will happen after that he never thinks of. He is ready to risk even his life only to possess it. The question of futurity and benefit and the difficulties of attainment never occur to him. He feels an intensity, a pulling which is joining his own self and the object. Even sometimes when the physical movement is stopped, mentally he casts off his physical form and pictures within himself either he is going towards the object or the object is coming towards him. And why does this happen? The man within himself feels a stage where he finds satisfaction, peace and consolation. All his faults and shortcomings are forgotten. He

sees everything in wholeness. Everything is joyful, everything is blissful. And in this externalised object by focussing his mind, he is forced to be identified, he sees the very something which sets his mind and physical form to work together. The attainment of the object is satisfaction and not to handle it for ever.

And why this satisfaction comes to him? Knowingly or unknowingly he mentally passes through all the stages and makes the nearest approach to his own self which is the nearest and the dearest thing to him. And wheresoever he sees a reflection of his own self he becomes maddened with the ideas and tries to establish an affinity with the object. Action, is, therefore, in its broadest sense the manifestation of the self either in its external form or in the way to recede from the externalities and come towards to the starting centre. It might be either physical movement and cogitation for outside objects or it might be cogitation for expunging the forms and ideas that the self is approached.

Devotion has much similarity to it only that the notion of sacredness is felt everywhere and in every movement how to attain the self or the divinity. The difference is that philosophy in dry argumentative way tries to prove the thing, devotion keeps the tinge of sentiments and develops the notion of sacredness which is felt in all the cogitation and argumentations.

The devotees very often say that without the mandate of the Divine one you cannot move your tiny finger and quite so it is; without a connection with the self knowingly or unknowingly no action can happen. Every action requires an amount of energy. But the energy being the casing of the self or the aspect of the manifestation of the self is made to work out in active form which brings on the action, so that the language of the devotee is only a slight difference from the language of philosophy, but argumentatively the substance is the same.

When any action is imposed upon a person in which he has no intention to work but only for pressure he is labouring, he feels dulness and drudgery in the action. But when the incentive spontaneously comes out from within, he feels great delight and joy in the action. He becomes part and parcel of his action

and he continues the action even at the risk of his life. This is the aspect which divides the two classes of actors. When the person sees and feels sacredness in the action he sees the reflection of his own self in the object. The work assumes a form of worship and he in an undaunted spirit and calm demeanour sticks to the action without caring for what result might come. This notion of sacredness and devotion in the action opens out the path to higher life. No intellect, no learning is required, but the plain simple truth galvanising itself, galvanises the surroundings. Even the on-lookers and casual observers seeing the devotion and sacred spirit in the action imbibe the spirit and try to work out in their own limited capacity. The workers in the line of religion and philanthropic acts are often the central lives in any society. They preach truth by their daily life which requires no book-learning or arguments. But the other class of workers who are compelled in the act sees no sacredness in the operation. Hence they bemoan their lots and try to work it out in an awkward slovenly way. Those who work out and develop the spirit of sacredness are called the pious people in the world, as religious life and unselfish acts are the best fields to develop such ideas.

The incentive of an action comes from within and not from without. The external objects are mere suggestions to draw out the inner self. But the external object cannot bring in the notion of sacredness. And why the sacredness comes to a man? The self is the most sacred object to a person. A man will bear all ignominies and insults but when anything is said to his self, he rebels. He becomes a stern man. From this notion of sacredness of self comes the sacredness of parents as the progenitors of body. Next comes the sacredness of the place of birth and so on. This notion is extended to various objects, to friends and relatives and then comes to the point by the law of association, anything that pleases friends and relatives is also a pleasurable object to him. The sacredness is transferred from one centre to all the centres and it is rightly said, "That for His sake my mind spontaneously flows towards others". The external object being associated with somebody or action whom or which a person loves, the sacredness is felt over in such acts. It is a pleasing thing, sacred thing to me because

it is His work. And as we look through the sacredness in the object the work is done not only smoothly but gives an uplifting impetus to the operator. But the Western idea of duty or repayment of some recompense has no place in the Indian mode of thinking. The Westerner puts everything in a commercial aspect, a form of transaction under some contract. Hence many of their ideas are unpalatable to Indians. The Western people of Aryan origin are saturated with semitic notion and the Jews declared to the world that Jehova made a covenant or contract with them with certain specified works. From the notion of mercantile transaction the Western thought-would have tried to see the contract in every work. But Indian mind works for love and sacredness. Thus they are so grateful even for a slight benefit.

It might be asked here who are the best class of workers. A calm sedate thinker who is considering all the problems of life as for himself and others is a more potential person than a bustling man who is carrying out the idea of a thinker. The development of a country or society depends much upon the thinkers of the community than upon the bustling workers. The dynamic centre of any community is the body of calm thinkers. A thought originator does tremendous work for humanity in a calm smooth way than all the armies of a nation put together. The bustling men are the mere executives who carry out the ideas of the thought originator. But both are equally required for the development of the society.

One school maintains that by giving up action altogether the higher life will be attained. The action necessarily does not mean the bustling portion or the manifestation of the idea but action also implies cogitation. Every ripple, every undulation of the mind is an action. So long we are within the region of energy we must have some sort of action. The external forms and ceremonies might be easily stopped but it is a mere trivial thing compared to the vast region of the mental world and the more we have deep introspection the more sacredness we feel in the action. And in the highest stage it is very often said not to hurt any being even in your psychosis. Thus blessing is more potential than giving money to a person when it is done in a right way.

If sacredness and divinity be in the incentive of an action what sacredness and divinity a butcher feels when slaughtering an animal or a thief when stealing ? The butcher is doing his work not with any grudge to animal but he has the sacred love for his own relatives and children. Society gives him no opportunity to find out any other employment. Hence when the faces of the children come before him the sacredness of paternal love propels him to do any work which might be good or bad to the other standard of life. It might be said that he is blind to other interest as in the case of a thief or robber but still there is a tinge of sacredness in the incentive, the love for feeding the children. The Indian school has developed this idea of sacredness in every action. Even the roar of battle-field and the slaughter of men is looked upon with sacred notion. The battle of Kurukshetra and the battle-field itself are considered as sacred objects by the Indians. And Gita lays its theme in the battle-field of Kurukshetra even at the moment when the contending armies are ready to join each other in dreadful revelry. The western people could not develop this notion of sacredness in every action. Their main idea is covenant and contract.

The Indian mind is saturated with the notion of sacredness even in the slaughter of a goat. A thief or a robber will have his worship before he rushes into the action. This sacredness is the central life among the Indians. But is it praiseworthy to allow a thief or a robber to ply his work ? Certainly not. A great sage used to say that the man is seeking divinity no doubt but the path is a filthy one. It is when the ideas are propelled through the lower base nerves we have the beastly things. Every action in its manifestation depends much upon the stratum of the nerves and thus the divinity is vitiated in a beastly form which is injurious to others, but original connection is still retained.

To explain the various modes of actions which are classed as good or bad. One idea started by the Zoroastrians and the Semetics and their present followers the western people in which the existence of two Gods is assumed, who are always inciting a person to do work according to their own intentions and the man himself is unable to control one or the other. The Indian school start everything from the self emanation through energy

and coming into direct operation to the various systems of nerves which mark out the divergences between separate actions. But these actions are sometimes intermingled with each other where it is difficult to mark out the line of demarcation, so that one action might be developed and converted into another action. A better class of nerves are taken shelter of. This is the one point in which the Indian philosophy differs from the Western School. Sacredness is felt in everything as the reflection of the self and even the basest and the most filthy things might be converted into sacred and lofty things, if even in the course of operation the finer nerves are used. The Vamacharyas took up this aspect and worked out their philosophy so that whatever might be the mode of action divinity is in the background. The self through energy is the fundamental basis of action. Though we might not feel sacredness in every action, yet the idea is still there. The mightiest workers always see divinity in every action and so we call them successful workers.

DREAM OF INDIA

The shepherd by the leafy banyan tree
Is playing flute lays soothing me to dreams.
A dream of ages under mystic sky,
As basil spreads aroma over me.
The tired old peasants come from barley-fields
As I am dreaming of fair Una's charms.
The cobra slinks to milk cruse, hooded front,
Of spectacled large dots all shining bright
And orbs that mesmerize. Oh lover, make
Your frog go dance in his wide lethal mouth.
The sun of gold cries out, "Awake and see".
The dew is on the anise, odor floats
Far down from hills. The lambkins are at play.
Like sages meditating higher truth
I strive and long to reach eternal peace.

MEDDIE MAZE LEBOLD.

VIJAYA'S TRIUMPH

BY MUMUKSHU



SHAKESPEARE and Kalidasa—there is to me no weighing between them. Each is great and unrivalled in his own sphere. The Muse never makes any great difference between the foremost among her devotees. Here is the one bringing scent and fragrance to the soul while the other creates colour and rhythm in everything he touches. And each has to you a message of his own—the one gives you the gaiety of the feudal courts and the other reveals to you the coolness of the forest hermitages. In painting beauty in distress both are marvellous. I almost think it was the same genius that blossomed forth at different times in different places—once with all the richness of colour of the lotus and then with all that suggestive, pale, intensely airy blue of the lily. To me, again, a Rosalind and a Sakuntala are both lovely nymphs of the wood—only the one is a fluttering bird flying like a messenger of love here, there and everywhere whereas the other is possessed of a weightier soul, weighty because of its intense worth. There is in Sakuntala something more of that indescribable charm which is peculiar to the denizens of Heaven and gives place in the onlooker to an attitude of reverence rather than of admiration. That is why while I merely hold Rosalind by my right hand and talk to her a world of things, I have enthroned Sakuntala on my heart's lotus and sit before her looking deep into her eyes where I see the light 'that never was on sea or land! Rosalind to me is a comrade, a kindred soul; but Sakuntala is my ideal!—Vijaya was talking to herself—rather thinking audibly—in this vein in her chamber on the tower with a copy of *As you like it* in her one hand and of *Sakuntala* in the other.

Vijaya—the sweet as she was surnamed—was the Light of the tiny town of Madanpur on the banks of the Amravathi. She was eighteen—eighteen which is angelic as fifteen is sweet—in a maiden alone, of course). Of her beauty suffice it to say she was lovely as Madana's own consort. The glow of her eyes he who ran may read. She was a feast for human eyes—a sight of

her would relieve distress. In her were blended in happy union all those qualities of the creative artist which make him give life to inanimate objects ; she had that vague incompleteness and also that suggestive touch, the ethereal atmosphere and the ' dim religious light ' which afford immense food for thought to the cultured and the poetic-minded. She was in brief the most magnificent product of God's art.

Vijaya was born of poor parents—as beauty generally is. But her poverty never stood in the way of the rapid evolution of her soul. She had an uncommon capacity for assimilation and a highly retentive memory. By fifteen she had an almost thorough mastery over Sanskrit and English literature and day by day she was rapidly improving in the loveliness of her body as well as of her soul. " She is a bud of jasmine just in the process of blossoming," remarked an under-graduate fresh from the college when he chanced to see Vijaya one evening in her gardens.

But Vijaya was one among the weaker sex and with all her art and poetry she had a society to satisfy and society's laws to conform to. Her parents wanted to ' marry her off ' ; but in Vijaya's caste bridegrooms were rather high priced, even to a prohibitive extent. Be that as it may, Vijaya must be disposed of, her parents decided, and that too before she was thirteen as they wanted to ' save heir faces before Society.' Wires were pulled ; influences were at work and on an auspicious (mark the word !) day Vijaya was bound in wedlock (holy and happy, of course) to the sixty year old Zamindar of Madanpur—a man—(if he yet deserved that name) who was a prey to disease, a mortal whose days were numbered, a human being ' thrice widowed '. But then he demanded no dowry and took Vijaya to his own house.

To Vijaya her marriage was now a dim dream. She vaguely remembered some revelry and feasting in the whole village—an occasion when she too was richly dressed and made to sit amidst a number of men and women. For the greater portion of the time of the wedding ceremony, we are told, her whole attention was engrossed in the observation of the garland of flowers on her neck. This wedding occasion had, however, one bitter memory for her. Her studies were disturbed

for a week's time and this was a great blow to her. Moreover a short story and a lyric she had composed for a "Literary competition" could not fetch her the desired reward she so richly deserved, because she was, owing to the marriage, late in sending the articles. For the rest she was well-fed and nourished and during these five years she had been steadily increasing her knowledge and her charm. She had known nothing of what is known as conjugal bliss and married life; her 'husband' was an incurable invalid and the doctors were speedily 'doing him away' with their mutually counter-acting medicines. Vijaya was nursing him very tenderly and when he would be asleep which was for about fifteen hours in the day, she would retire to her chamber 'far from the madding crowd' and be absorbed in the pursuits of her soul. She was now engaged in writing a thesis on "Shakespeare and Kalidasa—The Unity of Art."

II

Keshav was a nephew of the Zamindar of Madanpur. He was now in Berlin studying for a diploma in journalism at a famous international university there. Vijaya and Keshav were friends from childhood, comrades in study, mates in play, equals in beauty, complimentary in charm. Vijaya owed as much of her culture and evolution to Keshav as he to her. Each had been a source of perpetual inspiration and joy to the other. The genius of the one was akin to and different from that of the other. There was more of melody in Vijaya and more of harmony in Keshav. She could better 'isolate and focus' and he could rather 'fill in and enrich.' Many were the hours they had spent in delightful company on the riverbed, in the gardens, in the moonlight. They talked with the stars and communed with the moon and the plants and beasts were their comrades in such wanderings and musings. 'I would like, Keshav, to be transported into the moonland where I can always drink the sweet nectar of the Queen's smiles' Vijaya told her comrade one night. 'But to me, Vijaya,' replied Keshav, 'darkness has as much charm as moonshine. I think that the Force which shines as Sun by day has two consorts and of these Madam darkness alone seems to me to have been the first love. Queen Moon no doubt is more lovely and her smiles captivate one; but Madam darkness "austere silence, and her royal demeanour fascinate me more."

"I am the violet in the rainbow there " ejaculated Vijaya one evening when after a gentle shower a bow was formed in the sky. "And I" came Keshav's reply, "am the rest of the colours. So, you and I, hand in hand together make a rainbow and the earth is our sky."

It was with profound regret that Vijaya consented to part with her comrade for a period of two years when he was to be on the continent. But they solemnly promised to be in constant communication with each other. Every mail brought to and carried from each other a loving letter, Vijaya's soul was always in Berlin and Keshav's thought always went to Madanpur. We cannot resist the temptation to reproduce here two extracts from these letters which to the people of the business mentality would be mere "airy nothings". But to those who respect human sentiments and revere a soul's deep emotions, to those who believe in a super-mundane existence they will be sublime realities.

" This evening, Keshav, I was seated in the gardens near the jasmine plant which, I wrote to you sometime back, I planted and named *Priya*--the Beloved. *Priya* had put forth this morning a tiny bud and I was observing the process of her blossoming till sunset. In that small bud, beautifully complete in itself, I saw the majesty of the whole art of God ; I understood the secret of His creation. *Priya* has long been experiencing the joy of the cosmos and unable to contain herself with it any longer she has expressed herself through this bud. I am naming the bud as *Priyaputri*—The Beloved's daughter. I believe that man alone does not feel every moment of his existence the throbbing cosmic joy that pervades the whole universe. The mineral kingdom does so unceasingly. It is man that refuses to be influenced by such things. Do not our Upanishads say "*Anandadeva Kalvimani Bhutani Jayante.*" All these beings are born of bliss ? The wind and the sky, the moon, stars, plants, all these feel the pervading Bliss in a very intense manner I fancy also that *Priya* has been, without my knowledge, wooing the sky and that this fair bud is merely a love letter, a message of affection to the Beloved. I gently kissed *putri* and the infant smiled a heavenly smile which I

alone could discern, Understanding is only born of affection. As usual *Priya* asks me in her silent voice to send you her love. And her love, you know, comes through her fragrance."

"I have just returned, my *Vijaya*, from a trip to the Alps which kept me away from Berlin and from my studies for about a fortnight. Of course with my love for solitude, I went alone. I stayed in the forests for full two days. I saw there birds and beasts and insects of which man never knows much and about whom he thinks less. They proclaimed to me the sublimity and intricacy of God's work. I was struck dumb with amazement when I reviewed within myself the wonderful variety of His Divine Art and the words of Sri Krishna in the Gita came to my mind: *Nantosthi mama divyanam vibhulinam parantapa*'—There is no end of my Divine Powers, Oh Parantapa My amazement multiplied when again I remembered the line you used to quote to me so often: *Vishtabhyahamidam Krthsnam Ekamsena sthito jagat*.—Having pervaded this whole universe with one fragment of Myself, I remain! I then thought of the narrowness of many men who simply eat and live and perish not once casting a glance at the innumerable beauties of the universe. Ruskin's question came to my mind and I asked, how many of us look at the sky?.... The moon shone there too and through her I received the usual message from you. I have realised fully that the same Spirit of Beauty which possesses you also holds sway over the tiniest atom of the universe; I saw a deep underlying kinship between man and the elements and felt that but for this Cosmic Unity the world would long ago have broken into narrow fragments My quest after Beauty, Oh *Vijaya*, had not been unsuccessful; I have found and that the same One Beauty has manifested itself into all these substances and its most magnificent manifestation is undoubtedly—*Vijaya*, the sweet..... I send you herewith the seed of an Alpien wild flowery plant which would be a companion for your *Priya*. I would like to name this plant *Ullasa*..... As usual, only with more of intensity now, I send your soul a kiss through the air and an embrace through ether."

III

In March Keshav returned home, chastened by his stay in the West, his patriotism greatly increased, his love for and

interest in Vijaya infinitely multiplied. Vijaya was all joy to have him back at home and many nights they spent together in unburdening their souls' contents to each other.

It was one such night. Keshav and Vijaya were seated in a chamber in the last storey, reading through the Indian poet's *Meghaduta*—The Cloud Messenger. The night was dark. One or two stars peeped through the sky. The door of the chamber gently opened and there was the old Zamindar walking in gently helping himself with a long stick. 'Why, Sire,' Vijaya asked, (she always addressed him so) "have you come here? Are not you so weak? Could not you have sent for me?"

'My children,' broke out the feeble voice of the Zamindar who had now seated himself in a chair, an apparition as it were from the grave, and on whose face the dance of death was visible in horrid colours, "This night is a momentous one in our lives. It must be so. I dread to think, oh Vijaya, of what I have been to you, of what an inhuman sacrifice I have made. Where am I on earth and where are you with all your charm, your youth, your poetry, your culture? I have been all these years watching you very attentively. You are an angel to be sure full of intelligence and wisdom, the embodiment of poetry, an impersonation of Beauty. But society thought it fit to make you my wife. Bless me, oh Lord! I too was so foolish then. But your presence has brought me wisdom and light. This world, Vijaya, has never been too much with you. I have listened to your talks with Keshav and I never objected to your company because I know you were above the mundane sphere of passion and lust and mighty trivialities. In you two there has been effected that 'marriage of true minds' which is so rare a thing on earth. You have saved me from perdition. Except that I 'technically' married you, Vijaya, in no other sense have you been my wife. You have nursed me tenderly through all these years of my suffering and have given me peace of soul. Tonight my end is coming. I want to undo a misdeed. Come here, Vijaya and you too Keshav. I unite here in the presence of God your hands in holy wed-lock. Your souls are already wedded. I wed your bodies now. Society may frown and fret

and fume. But God will look with approval on my action. Vijaya has been my saviour and her very silence has been very eloquently pleading with me all these years. I have undone my wrong. I have eased myself of the heavy burden. I have united two kindred souls so that their atmosphere may become more congenial for growth. I have obtained the forgiveness of God. My heart is full. I die happy in the joy of your union."

And uniting Vijaya's and Keshav's hands through his own the old man passed away. A smile lighted his face.

In the death of her 'husband,' Vijaya got her lord.

THE WORM & THE VULTURE—A FABLE

A worm in search of modern culture
 Removed his hat and asked a vulture,
 "Excuse me, sir, I'm rather green—
 But what's the difference between
 The process called financial dealing
 And plain, old-fashioned, honest stealing?"
 The vulture merely shook his head.
 "Please crawl away; I'm tired," he said,
 "But, sir," the little pest persisted,
 "I know my views are rather twisted;
 But, why, when you're considered great,
 Should I be merely used for bait?
 Why should I be the butt of nature
 When you control a Legislature?"
 The vulture ruffled up a wing.
 "Squirm on," he said, "you tender thing!"
 'Oblige me 'please,' the poor worm guggled;
 "With this queer problem oft I've struggled—
 Why profiteers as great they hail
 While common thieves are clapped in gaol?"
 Here came a pause—and very neatly
 The vulture ate the worm completely,
 Remarking, "Had I spared his life
 This creature would have stirred up strife."

(*New India*)

THE IDEAL OF PACIFICISM

BY T. S. VENKITESWARAN, B. A.



EVER since the great world war of 1914 the ideal of pacificism has been a dominating idea. The war was a rude shock to the conviction that had so long been prevailing in the minds of the educated men, that nothing can prevent the rapid strides of humanity in its onward march towards perfection. It revealed man in his naked brutality and primeval barbarism and started many out of their delusions as to the moral progress of humanity. But its spectacular catastrophe has brought home to the mind of the people with terrible vividness, the horror and the monstrosity of destructiveness which modern warfare involves. It has thereby set up a wholesome reaction against wars of all kinds.

The theory of pacificism is therefore a growing force in the thought and literature all over the civilized world. It is the predominant note especially in modern English literature. Wills, Galsworthy and other popular writers of the day are unwearying advocates of the ideal. Most of their writings deal with the problem indicated by such phrases as 'Universal peace', 'The end of war, all our swords turned to reaping hooks, all barracks turned to granaries' and the like. In their view war is no longer a possible method of international dealing and its suppression is to be regarded as central to the complex of contemporary problems. The next war if it happens will inevitably result in the total ruin of the whole habitable globe, sweeping away the last traces of civilization. The phenomenal development of science and machinery has thus rendered war a terror and a threat for the entire species. Therefore, at least the instinct of self-preservation should make men guard against the recurrence of future wars.

Moreover the ideal of a peaceful world, where men, released from their pre-occupation with strife and contention no longer torture each other, is a fascinating ideal. This earth will then afford the picture which allured the imagination of Milton and of Shelley, nation side by side with nation, race beside race, all

sedulous in a many-coloured harmonious activity. The whole world would then be our blessed habitation and the energies and faculties of men would be dedicated not to war, but to the emulous rivalries of peace, to the creation of beauty, to the cultivation of the arts, and to whatever makes for human dignity and happiness. We could then live as Wills says in a Universal peace and make the whole globe our garden and playground.

There in its specious and glittering beauty the ideal of pacificism remains. Yet in the long march of human history across thousands of years, it remains still an ideal, lost in inaccessible distances. It has always been there. We find its traces in the writings of the great historians of the ancient world, Thucydides and Tacitus. In the 18th century the ideal displays most of its present characteristics. The eloquent voice of Voltaire is nowhere more veritably modern or better entitled to our veneration than by reason of his steadfast hatred of war; nowhere do we feel more distinctly that he marked the end of the mediæval temper than in his noble protests against the glory of bloodshed. In the 19th century Tolstoi takes up a similar position and with righteous indignation stigmatizes war as being in itself hostile to religion, and denounces it as being contrary to the commands of Christ and to the spirit of his religion. In our own century war is declaimed against and universal peace with all its beauties proclaimed, not because war is contrary to the commands of Christ but because it is opposed to social well-being.

Yet despite this hubbub of talk, down all the centuries, war has continued right up to the present day as if not a word of protest had been raised. Declaimed against in the name of religion, in the name of humanity, in the name of the interests of society, war has still been going on so that as Frederic the Great said, "running over the pages of history we see that ten years never pass without a war. This intermittent fever may have moments of respite, but cease never."

Here then we are face to face with the questions: "Is man's failure to realise the ideal of universal peace an arraignment of his capacity or his sincerity? Has he the power to realise it or is it the will to realise that he is sadly lacking? A survey

of the world's history enforces the conclusion that man has lacked not only the power but also the will to end war and to establish peace.

Will it then be the unique glory of the 20th century to realise this long cherished ideal of humanity, and bring about the consummation devoutly wished for? It must be admitted that in the sphere of practical politics the ideal is seen operating in the noisy, if empty enthusiasm, not necessarily insincere, with which the successive peace conferences are being held at Geneva. But many have withdrawn their faith from the League of Nations. It has failed completely in the most important work of establishing good will and confidence between nations. As the great Kaiser William II of Germany used to say. "If good feeling is encouraged among the peoples, if causes of misunderstanding are carefully removed, if all manner of national antipathies are treated like out-breaks of cholera and plague, if systematic efforts are made to promote all manifestations of international hospitality then the angry and explosive temper which renders international disputes so dangerous would be got under in time. Ignorance breeds misunderstanding, misunderstanding strife, and strife culminates in war." So if we want peace we must combat the ignorance and the prejudices which generate war. It is the primary duty of the League of Nations to do this.

But the League cannot be said to have done this. One of the objects of the League is to substitute for the old diplomatic methods, a new system intended to prevent the possibility of secret intrigue and to secure the scrupulous observance of justice between great nations and small. But this object cannot be fulfilled so long as the great European powers predominate and carry on their inveterate intrigue and private bargainings. In the last sessions of the League for instance, most of the decisions were arrived at not at Geneva but in the foreign offices of the great powers, on the basis of negotiations conducted in advance among themselves. So it is becoming increasingly evident, that the league of nations is only a convenient instrument of diplomacy in the hands of the great powers.

Moreover the league has not arrived at any definite decision on any practical question. In the matter of arbitration no nation agrees to some inclusive treaty of arbitration, and makes

no promise. The nations seem anxious to keep their hands free for some particular war. Then if we consider the prospects for world disarmament, we find that no nation will even sincerely cease arming. As the budgets of most of the great European powers show, armaments have only been increased. As matters stand, European disarmament is still a Utopia.

But it is earnestly to be hoped that the league will soon redeem its position as the paramount guardian of the peace of the civilised world. We must consider the magnitude of the problem with which the league has to deal before we pass cynical remarks on its work. "The abolition of war is no casting of ancient, barbaric and now obsolete tradition, no easy and natural progressive step." Progress in the direction of world peace must necessarily be slow. Let us hope that the strong feelings among a fairly large body of men that war is not good even if necessary will ultimately work towards its removal.

COMPENSATION.

When night descends and stars are small,
The moon makes earth and heaven bright ;
When threatening billows break and fall,
Gems from the deep our eyes delight.

When leafy curtains bar our way,
Gay blossoms beckon with a smile ;
When clouds conspire to darken day,
The freshets Sparkle many a mile.

When life lies wounded sore with sorrow
Wisdom and love enbalm the pain ;
For every night there is a morrow,
For every loss there is a gain.

K. VAIDYANATHA AYYAR

A LITTLE BROTHER

BY GEORGE S. ARUNDALE



UKMINI and I have had the privilege of befriending a little squirrel which fell out of its nest and was in sore need of foster-parents. He came to us, and for about a month or so we have had the happiness of including him in our small family circle. He has been a great blessing to us, helping us in his own delightfully unconscious way over our difficulties and sharing with us his light-heartedness and gracious ways. At first, the barriers between the two kingdoms, erected through the cruelty of man, kept him at a distance. We are human beings and the right instinct of his race was to distrust us and to avoid us. But little by little we won his confidence, partly by showing him the real affection we feel for him—a younger brother with a very long climb before him, and partly by respecting scrupulously his wishes and such privacy as he needs; for he likes now and then to be left alone and undisturbed. He, too, broods in his own way. And now we are playmates—three happy children together. I come home tired, perhaps from my work. There he is to remind me that

God's in His Heaven ;
All's well with the world.

There he is to tell me that I must not bring my fatigue too near him. He is not tired, so I must not be tired either, and straightway I forget my tiredness and become fresh again just because he is there.

The time will come, of course, when he will want to live his own life. Well, when he chooses he must go, though we who shall be left will feel the wrench of the parting. A little time back he did leave us, and we are sad. But there was work to be done, and we could only hope he was safe and happy. In the evening of the day we returned from town just a little sad to think that our young brother would not be there to greet us and to make merry with us. But as we went to the door what did we see but a small brown creature waiting to enter,

scampering as we joyously made him free once more of his home. We were told that he had been waiting for a long time, so we are very thankful he had not grown tired of waiting. He sleeps on the top of a window at night, and during the day is up and down everywhere, gnawing the woodwork, biting the *tallies*, overeating himself with cocoanut, sipping milk from a teaspoon (at first he drank milk from an ink-filler), revelling in *chupatties*, nibbling bananas, sitting on his hind legs entrancingly holding seeds between his front paws working his jaws up and down ever so busily.

We are such friends. The moment Rukmini calls him, off he scurries to her outstretched hand and then a tremendous game begins. In and out of her fingers, right-side up and upside down his tail working like an excited semaphore, rushing away in simulated fright, and then again a heroic assault on her hand accompanied by bitings and scratching and innumerable jerky movements; but nothing vulgar, all in the best of taste and even the bitings and scratchings delicately administered, as who should say: "I could bite very hard indeed, but I love you, so I am very gentle."

Dear me, what a loss his departure will be. He helps us so much to lead more theosophic lives, and has to no small extent theosophised our home. But he must go his way, and we are happy to have been a little helpful to him. Perhaps the tremendous debt owing from humanity to our brothers the animals has just a little been lessened by the mutual friendship of a little squirrel and a couple of human beings. We feel sure we shall not lose him even though he may go out into his natural kingdom. Our friendship will endure beyond this separation, and despite the group soul theory we feel we shall have our little comrade with us through the ages. We shall be privileged to help him over many stiles, as he has helped us. God bless him dear little friend, for all he has been to us.

Y. T.



REVIEWS & NOTICES

BOOKS.

With Gandhiji in Ceylon.

By Mahadev Desai. Published by S. Ganesan, Triplicane, Madras.

Price 1-4-0

S. Ganesan seems to specialise in Gandhi Literature. He has already earned a name by publishing his two volumes of Young India. His recent publication 'Economics of Khaddar' by Richard B. Gregg has created quite a sensation and has wrested admiration from even some of the severest critics of the charka. 'With Gandhiji in Ceylon' is the latest and a most welcome volume to his stock of Gandhi Literature. Gandhiji's writings and speeches, though they sometimes deal with particular localities and their problems, have a universal appeal. They are for all times and for all Nations Mr. Ganesan deserves the special thanks of the public for the considerable enterprise he is showing in collecting and publishing the writings and speeches of Gandhiji and thus trying to give them a permanent form.

The book under review is divided into three parts. The first part which consists of 40 pages is an admirable account by Mahadev Desai of the tour of Mahatmaji in the enchanted Isle of Lanka and of the enthusiastic receptions that he had all over that land from all classes of people. Those who have not visited Ceylon will find in Desai's account a very vivid description of the land whose ravishing beauty makes it 'a pearl in the islands of the earth.' They can also gain some insight into the life, religion and the habits of the people. Part II consists of an authorised version of all the important speeches that Gandhiji delivered in Ceylon in November last year. It would be difficult to make any selection from the speeches for all of them touch one's imagination and stir one's emotions equally. We are however irresistibly tempted to draw the attention of our readers to the following. The speech delivered at Vidyodaya College (pages 54-60 in reply to an address presented by the All-Ceylon Congress of Buddhist Association is a message to the Buddhist all over the world in which Gandhiji explains the cardinal teachings of Gautama Buddha. The doctrine of *Nirvana* has not been properly understood says Gandhiji and observes, "*Nirvana* is undoubtedly not utter extinction. *Nirvana* is utter extinction of all that is base in us, all that is vicious in us; all that is corrupt, corruptible in us. *Nirvana* is not like the black, dead peace of the grave but the living peace, the living happiness of a soul which is conscious of itself and conscious of having found its own abode in the heart of the Eternal.' In view of the prevailing labour unrest in many of the provinces, we commend advice of Gandhiji to labourers (page 65-70) to all Labour Union Officials and to all those interested in the welfare of Labour. Gandhiji's visit to Ceylon as he said candidly to the city Fathers of Colombo was a 'mercenary

visit' and he has taken care to explain in every speech of his own inimitable way the object of his mission, spreading of the message of Khadi. Part III of the book is an appendix and furnishes a consolidated list of Khadhi collections in Ceylon. We wish that the map of Ceylon at the end of the book showing the itinerary of Gandhiji had been made more helpful. The book is neatly printed on good paper and well got up and we are sure that it will have a large sale.

II Proceedings of the First session of the Indian Insurance Companies' Conference, Fort, BOMBAY.

We have received a copy of the report of the proceedings of the first session of the Indian Insurance Companies Conference held at Bombay early in April this year. The Conference was organised by the Indian Insurance Companies' Delegation which was formed early in 1925, with a view to carrying on an intensive campaign on behalf of Indian Insurance Companies. The report shows that the Conference was a great success. It was attended by representatives of 46 different Companies scattered all over India. The conference was very fortunate in that it had for its President Mr. N. B. Saklatwala C. I. E. and for the Chairman of the Reception Committee Mr. Lalji Narainji, two eminent businessmen of Bombay. The report contains the addresses of these two gentlemen, the papers read at the Conference, and the text of the several resolutions adopted. The resolution calling upon the Indian Public to support Indian Insurance Companies was unanimously passed amidst considerable enthusiasm. It is up to the people of India to adhere loyally to this resolution and see to that the Indian Companies are placed on a firm basis. We invite the attention of all those interested in 'Insurance' to this valuable report, which, we believe is available for sale.

Economical Guide By A. G. E. De Cruz. Published by the Square Deal Company, CALCUTTA, price 12 as.

The appalling slowness of the progress of our commerce and industry is primarily due to the fact that our people lack to an alarming degree that keen practical business sense for which England and the United States are famous to-day. The death of pioneers of Industry, energetic and experienced, and the scarcity of floating capital in our country explains to a large extent our economic slavery. Hence there is now a strong and growing demand for astute business men. But practical experience has pointed out that the system of industrial co-operation alone would lead to success in business especially in countries like India. It is this simple truth which De Cruz emphasises in his little brochure. With rare clarity he explains the basic principles and advantages of the joint-stock system, how it benefits not only the stock-holders but the nation as a whole and what the "gems of investing wisdom" are. The next section entitled "Business building and advertising," points out strikingly the necessity for and advantages of, advertisement in modern business, and is invaluable.

On the whole we believe that these few pages would prove of immense service to practical business men and also to those who desire to enter that line.

The Young Theosophist, Adyar, MADRAS

In the June issue of this beautiful little Magazine, besides the usual editorial notes and the report of the General Secretary there are other articles which provide delightful reading. The one on Giordana Bruno is a reprint from *Lucifer* of January 1879 and gives us an account of the life and teachings of that great Philosopher. 'A Young Theosophist' by G. S. Arundale and 'On the Importance of Being Young' by Byron W. Casselberry should be read by all youths so that they shall daily 'challenge their youth to insure against the catastrophe of age'. When we say that the magazine is printed at the Vasanta Press nothing more need be said about its get-up. The annual subscription of one rupee makes it the cheapest English monthly and it should be in the hands of every young man and woman.

The Cross-words Magazine Published by the Cross-words Syndicate, CHINGLEPUT

This is a fortnightly journal devoted mainly to Cross-Words. Besides the numerous cross-word competitions the journal provides a variety of useful and interesting reading matter on Sports, Arts, Literature, Commerce and Industry. The May issue opens with an editorial discourse on The Place of Women in Life. Mr. K. R. R. Sastri continues his instructive studies 'From a Rural Retreat.' We have Mr. V. R. M. Chettiar's first instalment on 'My Shelly'. There are also other interesting articles. Those who propose to make a fortune by cross-words will find the cross-word Dictionary published in the journal helpful. The get-up of the magazine is quite nice. We wish our contemporary a useful career.

The Childrens News, DELHI.

The May issue of this journal is a Special Women's Number and contains a very good collection of articles from some of our prominent women on useful subjects pertaining to mothers and children. It is also profusely illustrated. We heartily recommend this special number to all men and women of our land. The price is a trifle—3 as.

The Vizagapatam Medical College Magazine Published Half-Yearly.

Subscription Rs 2. for students and Rs. 4 for others.

Judging from the first number before us, this magazine promises to be a first rate journal. Besides being a record of the various activities of the College, it also contains very valuable articles on subjects of great medical importance. The first place is given to Dr. A. L. Narayan's article on 'Application of Physical Science to Medicine.' This is followed by an account of the meeting of The Congress of Far Eastern Association of Tropical Medicine held recently at Calcutta. We have also accounts of H. E. the Governor's and Sir. P. C. Ray's visits to the College. Drs. M. K. Varughese and P. Krishnaswamy make an earnest and well-reasoned plea for a revision of the medical curriculum. Dr. B. Tirumala Rao writes on the 'Relation

of Adenoide to the Inflammatory conditions of the Middle Ear and Dr. P. Arunachalam on 'New Facts about E. Histolytica'. We have also some useful contributions from students of the College. Mr. C. R. Reddi writing a Foreword to the magazine says, 'I am sure the University will do its bit by the magazine.' To the extent to which the University does 'its bit' to that extent will the magazine develop into a professional and technical publication of the first rank. We extend a very hearty welcome to our contemporary and pray for its continued success.

The Student Edited and Published by Mr. T. E. Veeraraghava Sarma at the Magazine Press, Chingleput. Annual Subs : Rs. 2.

This is an illustrated English Monthly devoted exclusively to the interests of High School students. It contains very valuable hints and suggestions for student-folk from prominent educationists of our presidency. It also provides plenty of interesting light matter. It is attractively got up and we are sure students will like it immensely. The subscription is cheap and makes it accessible to all.

ANTI-VACCINATION LEAGUE, PALGHAT.

Pamphlet Series. Serials I and II. Priced 1 anna and 6 pies respectively.

Mr. K. V. Subramanya Aiyar, the Secretary of the newly formed Anti-Vaccination League at Palghat has sent on to us copies of the pamphlets published by the League on Anti-Vaccination. The opinions of several eminent doctors, the writings of Dr. Besant in *New India* and Gandhiji's views on Small-pox and Vaccination as expressed in his *Guide to Health* have been reprinted. All of them constitute a severe indictment of the system of vaccination. The use of vaccination as a secure defence against small-pox has been very much doubted and the volume of opinion against its use is gaining in strength every day and the law relating to vaccination is being modified. In England for example conscientious objectors are exempted from this unreasonable tyranny. If public conscience is sufficiently aroused and if objectors to this practice become numerous then the Government of our country also may, following the example of England, make the same modification in the Law relating to that subject. The public have got to be educated and agitation has to be carried on systematically. All those who are interested in the movement should strengthen the hands of Mr. Iyer by becoming members of the League the objects and constitution of which have been printed elsewhere.



OF INTEREST TO YOU

Crossing the Himalayas.—News has been received from Alwar that Mr. Ramnath, a scholar of the Lahore University and now in the Alwar State Service, is at present engaged in crossing the Himalayas over little known passes. His objective is the Bospo valley and his path lies through passes some of them 18,000 feet high. From Bospo valley he will reach the Hindustan Tibet Road near China and is expected to arrive at Simla by the end of this month. The Survey Office, Dehra Dun, was able to place much valuable information to help the traveller on his intrepid march through little known passes.

United China.—A Reuter's message says that the Nationalist Govt. in China has issued a declaration to the 'friendly Nations of the world,' that the primary objects of the revolution is to build a new state. The military period of the Revolution having closed, the Govt. is now engaged in rehabilitation and reconstruction, based on the three principles laid down by Dr. Sun Yat Sen, thereby to gain liberty and freedom for the people and international peace on the basis of equality for China. The militaristic form of Govt will be discarded and communistic activities will not be tolerated. The declaration concludes with the hope that all friendly nations will accord the fullest sympathetic understanding of the programme of the new state.

U. S. Press —According to a census report, the United States had in 1925 as many as 21,051 establishments for the production of newspapers, periodicals and jobs of which 10,322 were limited to book and job printing only. The total number of wage-earners in the industry on the whole was 251,273. The total value of products was 2259,638,230 Dollars.

Leaning Tower of Pisa—The Italian authorities have commissioned the Doncaster Cement Company to undertake work with a view to preventing further subsidence of the famous leaning Tower of Pisa.

It is understood that the present angle of the Tower will not be disturbed. The Company concerned, have a cementing con-

tract for St. Pauls Cathedral foundations. They have undertaken to do work at Pisa for a nominal cost on account of the architectural and Historic importance of the Tower.

562 Millionaires in Britain.—There are 562 millionaires in the United Kingdom and 136 of them have incomes of £ 100,000 or more a year.

This is one of the interesting facts contained in the statistical review of the year ending March 31 last for the United Kingdom, published by the Board of Trade. The number of millionaires is based on the fact that interest at 5 per cent on £ 1,000,000 is equal to £ 50,000 a year and 562 people are returned as having incomes exceeding that figure.

Railway Tickets In India.—Last year the tender for Railway ticket printing called for was for a supply of more or less 170 million tickets, representing the total requirements of the four principal Railways, viz, East India, Eastern Bengal, Bengal-Nagpur and Great Indian Peninsular Railways. Judging, however, from the fact that the total requirement of the present year is 201 million tickets, one may well conclude that this year is likely to be a prosperous one for the Railways.

Political Hand-book of the World—"A political Handbook of Europe" was published last year by the Council on Foreign Relations, New York, The Council has this year published *A Political Hand-book of the World* presenting in compact, easily accessible form the essential information on the composition of Governments of the world, the character and aims of political parties, the affiliations and tendencies of the leading newspapers.

Blue Books and their Colors.—The Government noted below observe the following official colors for their "Blue Books :"

Britain	recognises	<i>Blue</i>
France	. . .	<i>Yellow</i>
Germany	. . .	<i>White</i>
Austria	. . .	<i>Red</i>
Italy	. . .	<i>Green</i>

Notes

AMIDST scenes of great pomp and enthusiasm and before a large and distinguished gathering, His Excellency Sir Leslie Wilson, the Governor of Bombay, unveiled at Poona on Saturday, the 16th June 1928 the mammoth bronze statue of Shivaji. The movement to establish a National

In Memory of Shivaji. Memorial to a Great National Hero was started eight years ago and it will be remembered that in 1921 it was H. R. H. the Prince of

Wales who laid the foundation stone of this memorial to enable the Marathas 'to maintain in the modern world the position to which they are entitled by their present importance, their past glory, and their innate qualities of study, common-sense and self-reliance'. The credit for the great success of the scheme should go entirely to the present Maharaja of Kolhapur, a worthy descendant of Shivaji. It is a matter for legitimate pride that the statue which is the largest ever cast and erected in India is the work of an Indian Sculptor and we heartily congratulate Mr. Karmaskar on his splendid achievement.

We were delighted to read the several tributes paid to the memory of the great Maratha hero. It is a matter for extreme gratification that Shivaji has ceased to be 'a Deccan bandit', 'a mountain rat,' or 'a robber chieftain' and his greatness as a great warrior, as an excellent administrator and as the most ambitious of patriots is universally recognised. H. R. H. the Prince of Wales in his message described Shivaji as 'the great Indian Statesman and soldier' and Sir Leslie Wilson in performing the unveiling ceremony, expressed his great pleasure in being able to honour 'one who established the fame of the Marathas as a fighting race and wrote large their names on the pages of Indian history'. His Excellency hoped that the Memorial would be a sign and symbol of unity. That is also the prayer of *The Scholar*.

* * * *

We learn with great pleasure that the Govt. of Madras have approved of the proposal to establish a University at

Chidambaram. The university will be a unitary one of the teaching and residential type and will be called **Sri Meenakshi University.** after 'Sri Meenakshi' the name which the college now bears. Provision is expected to be made for a thousand undergraduates and instruction will be given in Arts, Science and Oriental learning. The University will have an endowment of 40 lakhs, half of which Sir Annamalai contributes immediately and the other half is to be contributed by Government. It is estimated that Government contribution to the annual recurring expenditure would amount to one and a half lakhs. We understand that Sir Annamalai is contemplating on endowing a feeder high school at Chidambaram with 5 lakhs. We wish all success to the efforts of Sir Annamalai Chetty.

* * * *

A tumultuous reception was given by the citizens of Bombay to the Olympic Hockey Team in a public meeting presided over by Dr. Deshmukh, President of the Corporation. The President referred to their victorious tour in Europe in which the team had secured 146 goals against some of the best teams of the world and have been returned only 19 goals. It will be remembered that of 21 matches they played they lost only one. In Olympic matches they scored 29 goals to nil. But their victory over Bombay by 6 goals to 1 was more convincing. They have thereby amply avenged themselves for the defeat by 3 goals to 2 suffered on the eve of their departure to Europe.

The disclosures made by the Bombay correspondent of *The Hindu* about the Captaincy Episode and the relations between the Anglo-Indian and Indian players make rather unpleasant reading. We are looking forward to an authoritative statement from the All-India Hockey Federation.

* * * *

The question if students can take part in politics has been a matter of debate for a long time. It has been discussed thread bare from all points of view. The majority of thinking opinion has held that there is no harm in our students intelligently studying the politics of our country. It has been held and rightly

too that for students to participate in political activities is to stray away from their vocation as students and therefore such active participation should not be permitted. But no objection has been taken to students attending meetings or going in procession after school hours. We thought that the question had almost lost all interest. But the enthusiasm of students exhibited on the occasion of the arrival of the Simon Seven in our land early last February has once more invested the problem with great and practical importance. We have heard of several heads of institutions vying with one another in the matter of punishing their students because on 3rd February last, they carried black flags or shouted 'Simon, Go

Students and

Politics.

Back'. Hundreds of students have been fined, the attendance of many taken away, the scholarships of several cancelled. The head of a premier institution in our presidency, we are told, refused to give permits to some students to see a ship in the Madras Harbour. Here in our own district we understand from reports published in the Hindu that a student belonging to a District Board High School in North Malabar has been dismissed. Never was punishment so drastic, as far as we know, and if the report were true, the action of the Head-master deserves to be very strongly condemned. After all what was the 'crime' of the boy? It is alleged that he attended certain political conferences and presided over a meeting of students and what is more, voted for a resolution on 'Independance'. We don't believe that a High School student knows the implications of a resolution like that and his vote we are sure will not make the Heavens fall or the British Govt. collapse. Neither did we think that it would disturb the placid pathetic contentment of a Head-master. But it certainly has disturbed his equanimity and the result is the poor boy is victimised and is sent out of school. The funniest part of the proceeding is that the boy is punished long after his alleged offence. We trust the authorities will intervene and set right the panicky action of the Head-master.

* * * *

We are delighted to hear that the Council of the D. A. V. College at Lahore has decided not to admit married boys into

their institution. We know that in Theosophical Schools admission is refused to married boys and the **Married boys and Educational Institutions.** D A. V. College now has taken one more step in the right direction. Sometime ago a resolution was tabled by one of our Senate members that the University should refuse to admit anybody to the B. A. degree if does not produce a certificate to the effect that he is a bachelor. We are not aware what happened to that resolution. If our University would not give the lead in that direction, we wonder why Colleges managed by private bodies should not copy the welcome example set by the Lahore College. We hear so much in these days of students meeting in their College platforms and lending their weighty support to Mr. Sarada and Dr. Muthulakshmi. We will know if they are sincere and if they mean business when the College authorities give effect to their resolutions and refuse to give admission to married boys.

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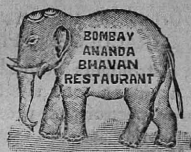
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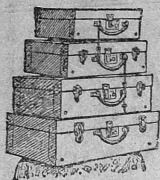


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